Editorials

By

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

Five Golden Jubilees

For the first time in its history the Diocese of Rochester greets five candidates on their Golden Jubilee. It gives a general word of congratulation to the five as a group, reserving only a short word for the individual Jubilarian.

To Right Reverend William E. Cowen, S.T.D., Pastor of St. Mary's Church, Auburn, Domestic Prelate of the Papal Household, whose career of fifty years has been divided between forming young men for the Priesthood as Professor of Dogmatic Theology at St. Bernard's Seminary, and a notably successful career as Pastor. The Holy Father has made him a Domestic Prelate with the title of Right Reverend Monsignor. We congratulate him as he enters upon the years that follow his Golden Jubilee.

Reverend Louis W. Edelman, S.T.B., M.A. Pastor of St. Louis' Church of Pittsford, comes to his fiftieth anniversary with a record of many years of teaching in St. Andrew's Seminary and Nazareth College. To this he has added outstanding work as a Parish Priest and has recently brought into being the first parochial school in Pittsford. His host of friends wish him well on his Golden Jubilee.

Reverend Joseph H. Gefell, D.D., Chaplain to the Sisters of St. Joseph at the Nazareth Mother House, has given fifty years of devoted and zealous service to the Church of God. The greater part of his work was in the guidance of souls in St. Joseph's Church of Wayland and Holy Family Church of Rochester. The later years of his life have furnished him with opportunities of service that have meant a great deal in the spiritual development of Sisters, old and young, at Nazareth. His Golden Jubilee finds him still active in his priestly duties. God bless him with good health for the years ahead.

Right Reverend John F. Goggin, D.D., Ph.D., P.A., Rector Emeritus of St. Bernard's Seminary, began his career at the Seminary fifty years ago and is still an honored official as he enters on his Golden Jubilee Year. As Professor of Moral Theology, as Prefect of Studies, and as Rector of the Seminary, he has guided on their way to the Priesthood many hundreds of levites. His students are counted among the clergy in many of the Dioceses of our Country. A gifted mind, thorough training, the fullness of experience, he has wrought great things for the Church. May his Golden Jubilee be the forerunner of still greater exploits in the years ahead. God's blessing on Dr. Goggin.

Reverend Michael J. Krieg, Pastor of the Church of the Nativity, B.V.M. of Brockport, has served the Church with singular zeal and success for a full fifty years. He served as a State Official in caring for the Catholic boys at the State Industrial School, which is now known as Industry. He served as Assistant at St. Patrick's Cathedral and as Pastor at St. Michael's Church of Livonia, St. Mary's of the Lake at Ontario, and the Church of the Nativity, B.V.M. at Brockport.

With the zeal of a true Apostle and with the influence of a gifted soldier of Christ he has brought knowledge of salvation to many thousands of men and women. A new Church and Rectory, a new school and convent will stand for the years ahead as a monument to his skillful planning of a complete parish plant that stands out for its architectural lines and its ecclesiastical beauty. Father Krieg has recently put the finishing touches on his church by the installation of new altars and the decoration of the church. This zealous and capable man of God has filled fifty years with a constant and unfailing devotion to his priestly duties. May he find much joy in the observance of his Golden Jubilee.

Honoring Doctor Simpson

A medical career that goes back forty-seven years and that has affected hundreds of thousands of the people of Rochester is that of Doctor Leo Francis Simpson. Born in Rochester June 26, 1884, he was educated in our parochial schools and high school in Rochester, graduated in medicine in 1905 from the University of Buffalo.

[illegible] he began to show signs of the gifts of mind and heart and of a thorough medical training from the very first days of his practice. He gave signal service to Bishop McQuaid in his closing years and also acted as Doctor to Bishop O'Hern, Cardinal Mooney and many others of the clergy of this Diocese.

An outstandingly skillful surgeon, he gave himself to an ever-growing number of patients besides ministering in our institutions. The history of Doctor Simpson is a history of the development of St. Mary's Hospital to be one of the leading medical institutions in New York State.

The Doctor is now chosen for the Honorary Degree of Doctor of Science by St. Bonaventure's University. He has been head of the Staff of St. Mary's Hospital and today serves as a member of the American Medical Association, as one of the Founders Group of the American Board of Surgery, as a Fellow of the American College of Surgeons and a member of the International College of Surgeons. He is consulting Surgeon to St. Mary's Hospital, Strong Memorial Hospital of the University of Rochester, Park Avenue Hospital and the Monroe County Infirmary. He was President of the Medical Society of the County of Monroe in 1933; President of the Rochester Academy of Medicine in 1940; President of the Medical Society of the State of New York in 1946. To these signal honors he has now added the Degree of Doctor of Science of St. Bonaventure's University.

Our congratulations go out to St. Bonaventure's University for the splendid choice they have made in conferring a Doctorate of Science on Doctor Simpson. A dedicated life that continues even today to minister to thousands of patients and friends, that has been a source of many blessings to our civic, charitable, educational and patriotic institutions, marks Doctor Simpson as one worthy of all that his profession, his community and his friends can do for him.

Recognition of his standing as a Catholic, together with the work he has done as a benefactor of people of every race and class, led his Bishop to recommend him to the Holy Father for a signal honor. Pius XI in 1934 made him a Knight of St. Sylvester. We congratulate the Doctor on the honors he has so well deserved as an outstanding member of the Medical Profession and a Citizen of the highest calibre.

POWER OF THE TRINITY

The closing message of Our Lord to His Apostles was His commission unto them. He was sending them out to save the world, to make disciples of all nations and right up until the last day of the earth's existence they were to preach, they were to teach, they were to confer the Sacraments, but their work on each individual soul was to be crowned by the conferring of Baptism.

All their power was to come from the Holy Trinity. They were never to change the teachings of Christ or the Sacraments of Christ. They were to teach their followers to observe all that Christ had commanded them.

On this Feast of the Most Holy Trinity it is well for us to consider that all that we have and all that we are has come to us from one God in three Divine Persons.

In the Sign of the Cross, in the Gloria Patri, we constantly praise the Holy Trinity. Every liturgical prayer in its solemn form comes to an end with the invocation of the three Persons. As our life here on earth draws its holiness from the Three Persons in one God so our life in the world to come will be blessed eternally by the near presence of the Father, the Son and the Holy Ghost — three Persons in one God. Glory be to the Father, to the Son and to the Holy Ghost.

Marquette Medical School Expands

Milwaukee, Wis. — (NC) — Another step in Marquette University's multi-million dollar expansion program was taken when construction work was begun on an $800,000 addition to the medical school.

A new addition also is planned for the dental school. The two buildings with their additions will form a huge health center quadrangle. The university completed a new college of business administration building a year ago, and now has under construction a library, a students' union, a women's residence hall and a Jesuit community house for its high school.

Over His Shoulder

JOSEPH BREIG

Tito, Spoiled Little Boy

Joe Breig

What is too little understood in our time is that holiness means, among other things, manliness; or in the case of a woman, womanliness. Holiness can almost be defined, shortly, as manliness. Certainly to be a saint is to be first of all a real man. And the real business of a real man, or of a real woman, is to be a saint.

I am not now talking about the giants of sanctity; the heroes who are admitted into the highest knighthood of the Church for devotion far above and beyond the call of duty. They are the most real of all men and women; the most manly, the most womanly.

But at the moment I am talking about you and me. I am saying that to the extent that we fail to be saints at least with a small "s," saints according to our own capacity and the graces that are given to us, we fall short of true manhood and true womanhood.

* * *

WE FALL short not only with respect to God; we fall short of ourselves. It was for sanctity that we were made. It is for this that we ought to live.

Holiness is the right shape of our very beings; and if we are not holy, we are the wrong shape, and the wrong size. It is as if we had stopped growing when we were ten years old, and thereafter grew no taller, but only older and uglier. The man who is not a saint is not mature. He is a case of arrested development.

What brings on these thoughts is, strangely enough, something that I read in Father Daniel Lord's newspaper column about something that Communist dictator Tito of Yugoslavia wrote about himself in Life magazine.

* * *

FATHER LORD quoted Tito as follows concerning an incident in his boyhood, when he was an altar boy:

"One day after Mass (the priest) was in a hurry and I was unable to get his vestments off fast enough to please him. He slapped me across the mouth . . . I never went to church again."

Assuming that Tito was telling the truth — which would be odd in a Communist—we all know how he must have felt. We have all experienced our own sullen childhood rebellions.

Nevertheless, even a boy ought to know better than to cut himself off from God merely because a nervous and irritable man, who probably learned the habit of slapping from his own parents — and they from their parents — slapped him in an excited moment.

"A reasonable child does not leave home because Mother or Dad, in sudden annoyance, swats him. Reasonable children are as quick to forgive as they are to resent. I do not defend slapping or swatting. I do not even defend cutting words. I make a practice of apologizing for them to my own children. Coolheadedness, kindness, forbearance — that's the ticket for parents.

* * *

BUT WHAT kind of a world would we have if we made a great issue of every outburst of irritation on the part of somebody else?—if we quit the family, quit the Church, quit our jobs, resigned from civilization rather than forgive and forget? Have we never sinned? Are we so prideful that we must become rebels and outlaws in mere petulant annoyance over some passing incident?

A boy, to become a man, must learn to take a blow or two from life. The process of growing up — of becoming manly — demands that we discover how to live with our fellowmen, and how to be patient with the perversity of things. Nobody ever became a carpenter by walking off the job the first time his saw hit a knot.

Tito has never grown up. Tito has never become a man. A mature man does not brood over past petty wrongs, and write them down in his autobiography in his middle age. By the time he is that old, the real man has written off his childish irritations, and has learned to give thanks for the ten thousand favors he has received from God and from his fellowmen.

"One day after Mass the priest . . . slapped me across the mouth . . . I never went to church again."

* * *

THERE SPEAKS the spoiled boy whose spoiledness, carried into manhood, has driven him on to real cruelty and real tyranny over others. I suggest that we contrast Tito's attitude with that of a real Man, as set forth in St. John's Gospel:

"And when Jesus had said these things, one of the servants standing by gave him a blow, saying: Answerest thou the high priest so? And Jesus answered him: If I have spoken evil, give testimony of the evil; but if well, why strikest thou me?"

First American

Vatican City—(NC)—The Very Rev. Wilfrid J. Dufault, A.A., of Spencer, Mass., has been elected Superior General of the Augustinians of the Assumption (Assumptionist Fathers) at a meeting of the order's general chapter here. He is the first American to head the order.

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MOST REVEREND JAMES EDWARD KEARNEY, D.D., President

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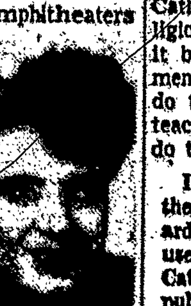
Gretta Palmer

Daily Diet For Health

The mass meeting is surely one of the oldest of urban men's pleasures: the vast amphitheaters of Greece and Rome were built to give them this delight. True, there were gladiatorial combats in those of Rome, as there were great dramas in those of Greece. But it is doubtful whether the spectacle itself often gives a crowd as much pleasure as merely being a crowd.


Gretta Palmer

We enjoy few things so much as other men's society — a fact recognized by the Church when she esteems the desert hermit or the Carthusian in his solitary cell as among the most ascetic of men. Rustic young men of every era have been drawn to the cities, and although they say that it is "to make their fortunes," it is far likely to make friends.

The modern city dweller may be in a very particular need of organized mass meetings. A report lately on Communist-educated young Russians who had escaped to America and freedom, showed that in more than one case they voluntarily returned . . . and for a peculiar reason: they did not know how to fill their evenings without the nightly after-work meetings which Moscow and Leningrad provide for their citizens.

They had never learned how to live without the support of a whole arena-full of companions to give them courage. Rabble rousing was always a revolutionary technique; but in modern Russia rabble rousing is a daily diet for the millions.

* * *

IN AMERICA the same hunger seems to be growing. In the field of politics few people appear in their own ward headquarters where the work of the parties is done; but millions pack the big political rallies in such places as Madison Square Garden when an election year is on. The speeches here are not always or uniformly good.

Few new ideas are presented, few votes are changed. But merely being part of a cheering political crowd cheers the heart of man. And Alcoholics Anonymous has found one of its essential techniques to be attendance at A.A. meetings one or twice or six times a week — to be a part of a crowd going places can heal as well as cheer.

The difficulty and the danger of this human tendency lie in this: the human love of being in a crowd is so deep that a clever leader can make evil use of it. Anyone who ever heard a short-wave broadcast from Germany in the Nazi days will surely remember the fierce and wild enthusiasm of those cries of "Heil Hitler" rising from a hundred thousand throats. Admiration can be as contagious as fear or panic — and sometimes as dangerous.

And that is why the great International Eucharistic Congresses, such as Barcelona's, and the public audiences in St. Peter's have a vast natural as well as supernatural value: the love men have for being part of a crowd is here sanctified and given its proper goal. In the day when men join together so often to listen to misleading speakers, it is violently necessary to have them join together for good.

* * *

IT IS SAD that there is not in America a great shrine where thousands of Catholics go on pilgrimage at all seasons, as they do to St. Peter's and to Lourdes. It is sad that there are no large and lively gatherings of Catholics, open to all, on most evenings in our larger cities.

The study groups and the lecture forums that exist today are matters for the intellect; there is little sense of crowd solidarity in such audiences . . . the lyceum tradition of polite formality is too strong. A man will smile and joke with a stranger at a football game; he will not do it at a lecture on apologetics.

When people join in a group to be taught something, there is a class-room atmosphere that may chill the warmth that would exist if they had come together because of a less austere purpose. Two people listening to a lecture concentrate their faculties (or so the speaker hopes) on his ideas; but those who come together for a purpose which does not makes intellectual demands have more vitality free for the job of coming to feel themselves a community — if only a community for an hour.

And that is healthy. It is not good for man to be alone.

'Catholicism And American Freedom'

Nothing in Paul Blanshard's chapters on medicine, sex, and marriage in his book "American Freedom and Catholic Power" proves his charge that the Church tells physicians and surgeons what they "can and cannot do." His use of "can and cannot" for "ought and ought not" leaves his statement wholly indefensible to any informed and literate person. The Catholic Church, as all other religions, teaches the moral code it believes in, and instructs its members as to what they should do to live up to that code. All teachers of morals necessarily do the same.

This is the sixth in a series of six articles taken from the new book, "Catholicism and American Freedom," by James M. O'Neill, copyright 1952, by Harper and Brothers, $3.50.

In his sweeping attack on the Catholic hierarchy Blanshard indulges in this same misuse of language to include Catholics in professional and public life in general: "The Catholic hierarchy tells Catholic doctors, nurses, judges, teachers and legislators what they can and cannot do in many of the controversial phases of their professional conduct."

This is Mr. Blanshard's distortion of the fact that the Catholic Church has a moral code which it teaches, preaches and exhorts all men to follow.

Any professional man who follows the moral teachings of the Catholic religion, or of any other religion, or of Mr. Blanshard, must, in our country, first choose of his own free will to do just that. None of the churches, nor Mr. Blanshard, has any way of compelling obedience or of punishing disobedience.

THERE ARE two reasons why, in my opinion, one should not list as "punishments for disobedience" the denial of the sacraments of the Catholic Church, or the exclusion from membership in any Protestant church, or the denial of privileges in any Catholic, Jewish, Christian Scientist, Adventist, or other institutions by a religious organization:

First, the person who does not wish to meet the requirements for the sacraments, the membership, or the privileges has (in a free society) no real grievance when he is denied them.

Second, we in America could not, as a result of Mr. Blanshard's "resistance government," refuse to religious organizations the opportunity to conduct institutions, according to their own religious and moral principles, for the service of those who wish the services, without destroying the personal and religious liberty which all loyal Americans support.

TO TURN to the medical field, the question of how best to perform an abortion (for instance) is a medical question. Whether an abortion ought to be performed is always a moral question, regardless of how it is answered.

The Catholic Church teaches, takes a position on, the moral and theological questions only. If Mr. Blanshard had railed against the Catholic Church for having moral and theological doctrines, even many of his most gullible readers would probably have said, "Well, why not? Don't all religions do the same thing? What are they supposed to do?"

So Mr. Blanshard attacks not the theological or philosophical basis of the moral doctrines of the Church but denounces the "straw man" of "denominational excursions into the field of practical medicine."

To Mr. Blanshard the exercise of American freedom by Catholics in such an area as the contest in Massachusetts over amendment of a law concerning the spread of birth control information is a threat to American freedom.

A question which seems not to have occurred to Mr. Blanshard and his supporters, but which should be constantly in the thinking of anyone dealing with social policies or personal and religious freedom in America is:

Should not Catholics as well as Protestants, Jews, Christian Scientists, secularists, and atheists have full freedom to believe and teach what they believe to be religious and moral truth, and even to seek in the democratic process to influence legislation on measures they hold to be good for our society?

Or may only others than Catholic citizens properly debate such public questions as laws concerning: prohibition, religion in education, euthanasia, sterilization, betting on horse racing, federal aid to education, public health measures, birth control, and international relations? Is Freedom Everybody's Business — or only the business of everybody except Catholics?

MR. BLANSHARD misrepresents Catholic teaching and practice in the field of social policies throughout his book. The chief theme of his book is that the Catholic Church is an enemy of American freedom because the hierarchy through the priests controls the thoughts and actions of American Catholic laymen; directs them how to vote; controls the decisions of Catholics in public life, and enforces in detail decisions made in Rome concerning the social policies which Catholics must support or must oppose. These positions are assumed and asserted always without proof. The evidence that they are false is abundant and unanswerable.

Take Mr. Blanshard's comment on the Commission on American Citizenship as an example in this connection.

His comment is sneering and inaccurate: "The work of cleaning out all undesirable books and substituting Catholic syllabi and textbooks in parochial schools has been undertaken by a priestly group from the Catholic University of America that uses the euphonious title, 'The Committee on American Citizenship'."

The book "Better Men for Better Times," which Mr. Blanshard does not mention, is a detailed statement of the position of the Commission on American Citizenship, and it is about as authoritative as a publication could be in the matter of American Catholic attitude on social policies. It is a complete refutation of Mr. Blanshard's position on this subject. Here are some specific samples of his misrepresentation (with no proof or documentation of course):

"The lay members are carefully guided by the hierarchy into ways of separatism and monopoly. They are segregated from the rest of American cultural and social life as much as possible in order to preserve their faith unsullied.

". . . American Catholicism is still compelled to follow the pattern of separatism."

The following quotations are from "Better Men for Better Times:"

"The Catholic citizen has a very special obligation to enter actively into community activities. . . . We have something to give, and we are derelict to our duty in the degree that we separate ourselves from other people and hoard up the grace that is in us.

"Membership in the Church does not require that the Catholic isolate himself from those of his neighbors whose persuasions in matters religious differ from his. It does not confine him within the walls of a ghetto. On the contrary, it imposes upon him the obligation of taking an active part as a good citizen in activities that promote the general welfare of the community, the nation, and the world at large.

"Outside the Church there are multitudes of men and women who are people of good will whose lives give evidence of the noble ideals they cherish and who are intensely devoted to everything that promises a fuller measure of human happiness."

Publisher Slates Catholic Textbooks

New York — (NC) — A Catholic textbook division has been opened here by Doubleday & Co. The division will be under the editorial direction of Anton C. Pegis, president of the Pontifical Institute of Mediaeval Studies in Toronto, assisted by Prof. Clement Holland of St. Louis University, textbook analyst.

Prelate Rebukes Jurist's Oath On Confession

Ottawa, Ont. — (NC) — In a brief statement, Archbishop Alexander Vachon of Ottawa indicated that a jurist improperly required a priest and a locked up jury to take an oath that they would not discuss the case when the jurors were allowed to go to confession during a murder trial.

When notified of the incident, Archbishop Vachon issued the following statement: "No restrictions can be made by anyone whosoever in anything that concerns the Sacrament of Penance."

The trial was being conducted before Justice Francois Caron in Hull, Que., across the Ottawa River from Ottawa. The locked-up jurors requested permission to go to confession during a week-end recess of the trial. The jurist granted the request but stipulated that the priest and the jurors should take an oath they would not discuss the case in the confessional. The stipulation was met.

The city of Hull is within the Archdiocese of Ottawa and under the jurisdiction of Archbishop Vachon.