

Communist Gains Made Possible By Christians' Complacency

Fifteen years of cold war failed to thaw in the cool but courteous reception given Soviet Premier Nikita Khrushchev in Washington.

Public opinion, moulded by cruel facts of the dictator's history, refused to be changed by his thundering jet airplane or his smiling family.

Too many people probably thought about other families divided or dead because of the dictator's ruthless decisions.

Whatever may be the ultimate achievements, or failures, of this dramatic bid to determine world peace through personal diplomacy, the Khrushchev visit certainly points up the chasm dividing our world from his.

The difference is not, however, in the fact that two competing economic systems stand in conflict. If cash is the only issue, there is no need for the concern which obviously grips the hearts of the nation as the Soviet premier parades by.

The difference is rooted in a sense of values — and America with all its faults and materialistic

End Of An Experiment

The Vatican ended one of the most daring experiments in Church history this week.

Its ban on the worker-priest movement climaxed the first major attempt to change priestly life since Christianity came out of the catacombs in the fourth century.

The decree came as a shocking surprise to the French bishops who knew Pope John XXIII while a papal envoy to their country agreed with the experiment. He has now given the decision he himself intervened to halt when Pope Pius XII was about to decree the death knell.

His position at the summit of the Church has obviously changed his opinion held when he was in Paris.

It could mean also that the experiment — allowed to prove itself for a period of fifteen years — has finally disproved itself. Priests are henceforth to be priests and leave laymen's jobs to laymen, certainly a reasonable decision.

The Vatican decree pays deserved tribute to the courage and sacrifice the worker-priest program demanded but Rome wants to keep the Roman collar on its clergy.

The worker-priest movement began in the prison camps and deported laborers groups when France was occupied by Nazi Germany during World War II. Priests were victims along with the laity in the ruthless Nazi oppression.

These men were sent to work camps, shackled in the same work gangs, poor and desolate together, priests and Frenchmen long since lapsed from the faith found a common bond in misery. These paganized French workers, who would never have even listened to a sermon in peacetime, found themselves turning to their prisoner-priests for encouragement.

When the war ended, some Paris priests with the permission of Cardinal Suhard doctored overalls, got a job in a factory, rented a flat in a tenement and started the work of contacting Frenchmen who would refuse to give a second glance to a cassock garbed cleric.

Results exceeded expectations, other priests left their rectories and the "Mission de Paris" made an impact the city's hundreds of churches had not achieved in centuries. Dominicans, Franciscans, Capuchins, Jesuits swelled the factory priests' rolls. Mass was said evenings in alley ways, in tenement corridors — while, curious and (evout) rubbed elbows at the novelty of a religious rite in such squalor.

This was the heart of the Communist belt in the gay capital of France. Worker priests attended Party meetings to instill Christian concepts but some came away impregnated with the Red outlook — and there was little doubt that these dirty, crowded, bleak, impoverished tenements with their grimy walls, obsolete plumbing, sun-starved corners were a crying contrast to the bright lights of the Champs d'Elysees. And friends far from their monasteries were not prepared for other temptations they suddenly had to face — and the noble experiment betrayed the inevitable weakness of human nature.

The Church was wise in its ancient laws to keep its priests close to the altar. Prayer is still a greater weapon than propaganda and priests are better trained to worship than they are to work.

The Mission de Paris has again demonstrated the age-old theology that God calls some men to one task, others to another one and there is danger when either seeks to do the other's job.

SERMONETTE

Patient Endurance Attains All Things
(From the Prayer of St. Therese)

By the Reverend Paul Courtney

"Stay with it, boy," "Hang on," "Darkest just before the dawn," you know, "You'll win out," "Chin up." The parade of clichés that marches off our tongue when we try to offer others encouragement and hope is long, brisk — and unconvincing.

We are not even sure ourselves that "the clouds will break and the sunshine come through." The up-filled chin may be positioned just right for a knockout blow. The troubles which end we cheerfully predict may end just after the poor devil who bears them. We are sure of our duty to sustain our friends hope, but we are not at all sure that his hope is well founded.

St. Therese's prayer motto is not to be taken literally as the expression of a fatuous belief that everything is going to be peachy-keen in just a little while. (Wasn't St. Therese, the one who compared life to a long night at a third-rate inn?)

When St. Therese says "all things" she means "all things that matter." There's a difference. A person not given over much to prayer might not notice, as Therese did, that an awful lot of things don't really matter. The schemes and fears and projects and petty hopes we spend most of our time nourishing or worrying and fretting about don't loom very large in the perspective of prayer.

pleasures revealed itself this week as fundamentally dedicated to its basic spiritual ideals — those cited by President Eisenhower in his talk to the nation last week, the inalienable rights given us by our Creator.

Fifteen years ago and before, the Catholic press of this country was generally considered odd-ball and scare-conscious because it consistently opposed aiding the Communist world's expansion.

The American public was fed a diet of the new, liberal, progressive world created by the Kremlin. The

story was repeated again in 1955 when Stalin died and the Big Four met at the summit in Geneva.

Actually the Catholic position, despite the cross currents of news commentators, has remained consistently clear-cut since Pope Pius XI issued his encyclical on the subject in 1937.

His words of twenty-two years ago ring like a prophet's warning in the light of subsequent events. Communism had then been in power in Russia a

scant twenty years, its bloody record was already well known, yet "the pearl only grows," said the Pontiff.

He then specified Communism's basic errors — its creed says "there is in the world only one reality, matter, the blind forces of which evolve into plant, animal, and man. Even human society is nothing but a phenomenon and form of matter, evolving in the same way. By a law of inexorable necessity and through a perpetual conflict of forces, matter moves toward the final synthesis of a classless society."

Nikita Khrushchev has been schooled in this philosophy since he joined the Party in 1918. He is convinced of this creed as totally as he believes in the law of gravity or the rules of mathematics. He views himself and his regime as inevitable and irresponsible cogs in the evolutionary machine and that is why he could boast, "We will bury you," with the same bland assurance as we can predict the sun will dawn again tomorrow morning.

This "blind forces" philosophy, Pope Pius XI wrote, "strips man of his liberty, robs human personality of all its dignity, and removes all the moral restraints that check the eruptions of blind impulse."

In the Communist view, the Pope explained, "marriage and the family are purely artificial and civil institutions, the outcome of a specific economic system."

"Communism is particularly characterized by the rejection of any link that binds woman to the family and the home, and her emancipation is proclaimed as a basic principle... she is thrust instead into public life and collective production."

The commune system in Red China has done precisely this — breaking up families, dividing married couples, emancipating women to be miners, street cleaners, factory hands while their children are cared for in nursery schools to learn this philosophy from infancy.

In this Communist nightmare-world, everything is geared to "one mission — the production of material things by means of collective labor." Workers are drafted to do a job "with no regard for their personal welfare."

Pope Pius pointed out, "In the Communist nation, morality and law would be nothing but a derivation of the existing economic order, purely earthly in origin and unstable in character. In a word, the Communists claim to inaugurate a new era and a new civilization which is the result of blind evolutionary forces culminating in a humanity without God."

This 1937 warning against Communism was greeted with quiet disdain. Former Communist Louis Budenz said it was the best expose of the system ever written, but the world chose to learn its lessons the hard way.

World War II made strange allies as Soviet Russia — at first linked with Nazi Germany — later joined the free world in obliterating the Hitler menace. After Germany's surrender and Japan's collapse in 1945, the United States, anticipating an era of peace, drastically reduced its military forces in Europe.

At Potsdam, the Big Three divided Germany and established four-power rule in Berlin, thereby creating the roots of the present Berlin crisis. Communism spilled into the Balkan nations and the cold war had begun.

Facts in the subsequent fifteen years are like a litany of fulfillment spelling out in human misery the warnings voiced by Pope Pius XI.

In 1946, the Soviets blocked the Baruch Plan for international control of atomic power. The Czech coup in 1948 dropped the Iron Curtain around another nation and the Russians blockaded Berlin pushing the world to the brink of war.

Russia betrayed its opposition to atomic restrictions by testing its own first atom bomb in 1949. The next year Communists forced, later backed by Chinese troops, launched the Korean War and in 1952 the Red East Germans were armed as a threat to NATO nations.

Communism next inched its way into Indochina while the Kremlin struggle for power ended in Khrushchev's emergence to power following Stalin's 1953 death.

The Geneva summit meeting was frustrated by Khrushchev's blunt rejection of President Eisenhower's aerial inspection proposal to limit armaments. In 1958, Poland stirred under Red oppression, achieved a limited liberty, and then Kremlin tanks, at Khrushchev's order, smashed a similar freedom bid in Hungary. Soviet influences next threatened to overturn the delicate balance in the Middle East.

Communism technology launched its first spunk and then Communism guns opened fire on the "off shore" China islands of Quemoy and Matsu, then precipitated the still burning Berlin crisis.

Foreign ministers failed to reach any agreement in the quest for peace at this year's Geneva meeting and two days later, on August 5, Khrushchev won his long sought invitation to visit America.

He comes here in the wake of slaughtered and enslaved nations totalling a third of the world's population.

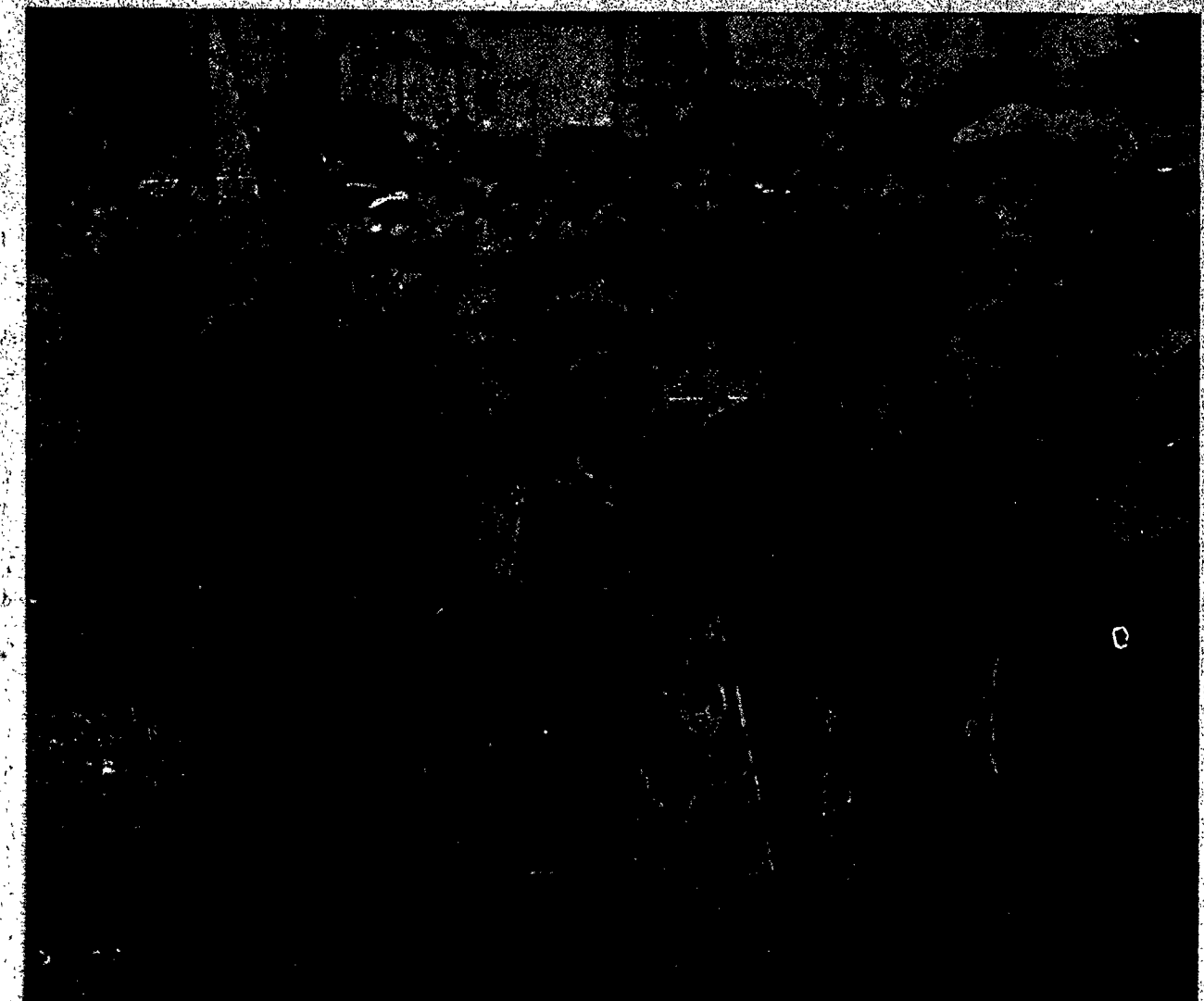
The remedy to this cancer of our era is not mere opposition to Communist policies or programs. Pope Pius XI also indicated the sole remedy possible. "As in all the stormy periods of the history of the Church, the fundamental remedy today lies in a sincere renewal of private and public life according to the principles of the Gospel to preserve human society from total corruption."

Charity rather than selfish greed must characterize both our personal and our official programs. Workers must be given a wage sufficient to provide for their families and Christian ethics must impregnate "labor and industry, the professions, trade and business." Pope Pius deplored those so-called Christians who are "exteriorly faithful to the practice of their religion yet permit a deplorable cleavage in their conscience and live a life too little in conformity with the clear principles of justice and Christian charity."

If Communism has continued to gain during the past twenty years since the Pontiff gave us this remedy, then who is there to blame but ourselves? The accusing finger indicates we have failed because we simply have not been what we claimed to be — Christians with conviction to apply our faith to daily life.

Khrushchev is a man who is a symbol — not only of what Communism is, but of what Christians are not.

Whether we will be given another twenty years to choose to obey our Supreme Shepherd is a mystery known but to God. We do, however, have the present in which to act. Pope Pius XI said this Christian reform was "now more urgent and indispensable than ever." He said that in 1937. We had best now in 1959 begin to heed him.



Pope John XXIII has repeated warnings of his predecessors in papacy that Communist doctrine spells doom for human rights.

Joseph Breig

I Didn't Say It That Way

Sometimes this business of being a writer makes me think of the Ku Klux Klan — or at least of the fiery language used at Klan meetings in the old bedsheet and pillow case days.

MY PRESENT depression stems from a letter written by a subscriber — I mean a former subscriber — of one of the papers for which I write.

Allow me to set the scene for you. Not long ago, I devoted a column to the problem of the working wife. I said that wives should not work in factories or offices unless it is inescapably necessary.

That did it. An angry husband took his pen ferociously in hand, ordered the editor of his paper to cancel his subscription, and voiced the following opinion of what I had written:

"I HAVE NEVER been so revolted by the unmitigated gall of an editorial in my life — perhaps because the shoe fits."

"You see, I am one of those 'materialists.' So I hold a job by day and three nights a week, and my wife works — all to buy those 'material' things like a Catholic education for my children or to donate to the school fund or to pay the \$10 to put the boys in the Little League, or to pay the insurance as our contribution to the support of our parents."

"Oh, yes, we also pay the regular bills, but you see, the part that bites is that we discussed this whole problem in detail with our priest prior to marriage."

"It was apparent to us then that if we were to give our children a better break than a cold water flat on a front sidewalk for a playground — much less a situation — we'd both work."

SO ENDED the letter. I am not annoyed with the writer of it. I am sure that when I was his age I wrote things equally angry and forceful.

The only thing is, I never said that we should ever work outside the home. I said a wife shouldn't do it unless it is necessary.

In the case of this particular husband and wife, apparently it is necessary. That being so, the wife rightly works. A priest was consulted, and he told her to go ahead. Therefore, nothing that I said against wives working outside the home applies to this couple. The shoe does not fit.

Missioner's Plea

Keep Red China Out

By GEORGE GENT
(N.C.W.C. News Service)

New York — Recognition of communist China in the near future would be "disastrous" for the free world, a former missionary to that country said.

"Red China has nothing to offer us in exchange for recognition," said Father John H. McGoe, "and the free world has nothing to gain by extending it."

These and other forthright opinions relative to the situation in Asia were forthcoming from the 43-year-old, Canadian priest, who is here in connection with his latest book, "The Sino-Japanese War," which is called "Not Script Nor Show." It has been published by Atlantic-Little, Brown and Co.

Father McGoe's interest in China began when he joined the Sino-Japanese War Mission Society of Canada, a community similar to Maryknoll in the United States.

Ordained in 1937, the Sino-Japanese War prevented him from getting to China until 1939. He was forced to leave after Pearl Harbor, but returned immediately after the war ended and remained there until 1949, when he had health forced him to return home.

During that time, Father McGoe was director of the joint Protestant-Catholic committee administering the medical and welfare phase of the Marshall Plan.

At present he is pastor of a small parish in Harbour Island in the Bahamas.

Father McGoe, although he opposes recognition of Red China at this time, is not opposed in principle to such recognition.

"Just as I think we are prejudiced by our diplomatic relationships with Russia at present, I thought recognizing them in 1933 was too early," he said. "The same is true of China. I will not oppose recognition when we have as much to gain from it as they."

The robust looking priest hastened to add that he could not foresee such an eventuality.

Father McGoe noted that there had been radical changes in the attitude of Asian countries toward communism since the

to admit that they didn't become Christians because they feared the sixth and ninth commandments too difficult," he explained.

"The communists have changed all that. Communism is a religion, and totalitarian efficiency have closed the houses of prostitution and gambling dens. The prostitutes were made to do embroidery and dignified old dowagers, caught playing their favorite game of mah jong, were forced to walk the streets wearing placards branding them as criminals. The Chinese people would find Christian morality much easier to bear today."

The illness which caused Father McGoe to leave China is a story in itself. It was diagnosed as cancer and he underwent an operation. Shortly thereafter he suffered three heart attacks and underwent several more operations, one of them for a troublesome gall bladder.

"I was sent to the Bahamas in 1954 to die," he recalled with some amusement. "However, my friends assure me that I'm the healthiest looking corpse they know."

As pastor of Blessed Sacrament Church on Harbour Island, the restless invalid still finds time to perform his regular duties, educate the colored children under his care and to write books.

"Not Script Nor Show" has won critical acclaim and the publishers are currently discussing for movie rights. The Canadian priest has shown once again that a life in Christ is more exciting than fiction.

Daily Mass Calendar

Sunday, September 20 — Eighteenth Sunday, after Pentecost (green), 2nd prayer of St. Eustace, Creed, Trinity Preface.
Monday, September 21 — St. Matthew, apostle (red), Gloria, Creed.
Tuesday, September 22 — St. Thomas of Villanova (white), Gloria, 2nd prayer of St. Mauritius.
Wednesday, September 23 — St. Linus (white), Gloria, 2nd prayer of St. Thecla, VR.
Thursday, September 24 — Our Lady of Mercy (white), Gloria, Creed.
Friday, September 25 — Mass of Sunday (green), VR.
Saturday, September 26 — St. Isaac Jogues and Companions (red), Gloria, 2nd prayer of Saturday Mass of our Lady.

VR — Votive or Requiem permitted.

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