

General Business News


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St. Patrick's Cathedral Radio Hour

(Continued from Page One)

A Fourfold Purpose
While we emphasize the predominant of penitential sacrifice bear in mind that the fourfold purpose is found in all sacrifices. These divisions are not made according to the exclusive object of sacrifice, but only with reference to its predominant end. This means that whilst one of these ends was in the mind of the offerer, the others were not excluded. Just as we can call a drop of water, water, as well as the entire ocean. All these sacrifices had the four essential and significant features, namely, to glorify the divine Majesty, to render thanks for benefits received, to petition new benefits and to do satisfy for sin and its punishment.

But symbolical sacrifice, since it is a part of public worship, could not spring up in the nor be instituted by man. It required for its institution legitimate authority. God ordained and regulated the sacrificial service of the Old Law. He established it in its minutest detail. In the New, Jesus Christ; the Son of God, proclaimed the essential elements and nature of the worship. Neither to the synagogue nor to the Church did He impart the power nor the right to institute sacrifices. In His infinite mercy He prescribed how He would be honored and propitiated. No man however great ecclesiastically, even in the New Law, a St. Peter, could institute so sublime and excellent a sacrifice as what we term the Mass.

The Priests Chosen
See how specific God, the Father, and Jesus Christ, His Son, were even as to persons. They described their character and selected them. We call them priests. Only one who offers sacrifice can be so designated. They are specially chosen, called and empowered. In fact, sacrifice and priesthood are co-extensive terms. Without the priesthood there is no sacrifice, for it is a duly authorized body and its members are called upon to the priestly vocation. Even the Book of Numbers XVI-5 says, God desires "who belong to Him, and the holy He will join to Himself, and they whom He will choose shall approach to Him." St. Paul writes in the New Law, "For every high priest taken from among men is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins."

Finally, if the act and the person are of such importance, so also is the choice of a sacrifice. The ground whereon Moses walked was holy. If this was true in the old dispensation how much more so is it in the New Law. The place selected by God is none other than the altar which becomes the sanctuary of the Lord where angels may wing their way and saints tread, whilst man raised to such lofty ambassadorial rights between God and man may fear and tremble.

Figurative Meaning
Now this is sacrifice in its real sense. There is however another sense in which we speak of sacrifice. It is its figurative meaning. In the religious, ascetical life various acts are so designated. Good and meritorious actions are so designated since they bear a resemblance and relationship to real sacrifice. They must be performed with the proper disposition and require a certain destruction of self, by which we mean, the mortification of the perverse and sensual nature of man. According to this definition a proper value is placed upon all things and actions. This is a painful and excruciating process for anyone. It means self-renunciation and self-denial, which is contrary to nature. In order to practice and maintain virtue, the corporal and spiritual works of mercy, with vows of poverty, chastity or obedience, whether simple or solemn, come under this head. The Apostle Paul in writing to the Philippians calls such "an odor of sweetness, an acceptable sacrifice, pleasing to God." The rigors of self-restraint and self-denial, unknown, ridiculed and unpracticed by many to-day, are called again by St. Paul "by the mercy of God that you present your bodies (through mortification) a living sacrifice, holy, pleasing unto God your reasonable service." Prayer also holds a similar relationship. It is called "the sacrifice of the lips." St. Paul finally refers to it as "the sacrifice of prayer." The Psalms invite us "to offer to God the sacrifice of praise." A life of suffering and struggle is designated as a holocaust.

Caustic. The Saints in a broader sense offered their bodies amidst fire and slaughter for faith and morals, yet they are only styled "innocent victims."

Sacrifice in this broad or figurative sense types the faithful as a "holocaust." Such have received the sacramental character and by their dedication and sanctification they become "spiritual sacrifices." Even good works with an upright intention are called a sacrifice to God. St. Augustine climaxes the figurative sense of sacrifice by the following illustration. "We are the temple of God, because He dwells in us. Our heart is His altar, when it is raised toward Him, to Him we immolate bloody sacrifices, when we combat unto blood for His truth; to Him we burn most fragrant incense, when we are on fire in His presence with devout and holy love, to Him we present the sacrifice of humility and praise upon the altar of our heart in the fire of inflamed love."

Old Law Sacrifices
But while this interpretation of sacrifice is excellent and wholesome in practice, it is not the employment of the term in its strict meaning. For if we consider only the sacrifices of the Old Law at present, we will find that they comply with the primary and not the secondary meaning as given above.

In this light the significance and efficacy of Old Law sacrifices become apparent. After the original plan of salvation was frustrated, God, instead of despising man, determined to raise him from the depths of his degradation to the heights of grace and glory. The offense proffered was infinite, since man had insulted an infinite God, who was the Giver of the command. For we measure the seriousness of the offense by the dignity of the Person. Man of himself could do nothing. He was helpless. He could only expect reprobation. But God was merciful, and almost instantly He proposed the scheme of redemption. His redemption was to be in time and Jesus Christ, the promised Messiah or Redeemer. Redemption for Adam and his posterity, consequent generations, was possible by adhesion to Christ; this adhesion being effected only by supernatural faith in the coming of the Redeemer. This faith made redemption and salvation efficacious in the Old Law. Ancient dispensation soul's participation in this redemptive plan from the beginning was not a retro-active plan workable over a span of years but in effect from the moment of the unhappy fall of Adam. So the foundation of salvation was not dried up for generations and then miraculously gushed forth by the rod of a Moses, but it sprang forth for all in the promise, an imperfect one. Although in an imperfect manner, as afterward, in perfect manner, justification was accomplished. The only difference between the ancient and the modern dispensation of Christ was that the grace of God was increased through the perfect gift, the perfect sacrifice, of God's Son.

Among the prominent means then of bringing men into contact and communication with God and the expected Redeemer were these sacrifices. Abel, on the threshold of paradise, slaughtered and burned the firstlings of his flock; Cain offered in sacrifice the fruits of the earth, Noe, in the patriarchal age, sacrificed animals from the ark. Melchisedech, Abraham and Jacob offered sacrifices to God and God graciously accepted them. Through Moses God regulated and prescribed minutely the entire sacrificial rite of the Old Law. As to the institution of all Hebrews XI-4, in writing to the Hebrews XI-4, he writes how "by faith Abel offered to God a sacrifice exceeding that of Cain."

Bloody and Unbloody
In the ceremonial of the Old Law there were bloody and unbloody sacrifices. The bloody sacrifices however exceeded the unbloody ones. In the "holocaust" the animal was consumed entirely by fire. It became a sacrifice of praise and worship. In the "peace-offering" a portion of the flesh was burned, another part was eaten at the sacrificial meal by those who had offered it and a third portion was reserved for the priest. This offering had the character of thanksgiving or petition. In the offering of "petition" is the intention of sin or debt offering. A portion of the flesh was burned and the remainder consumed by the priests. If the sacrifice was for all the people of particularly for the sins of the priests, then all was burned.

These sacrifices contained all the meaning and essentials found in every sacrifice. The chief requisite being the disposition of the offer. In consequence they prefigured and represented the approaching sacrifice of Christ on the cross. From this fact they received their real value. St. Augustine epitomizes when he states "In the Old Law the New was hidden, and in the New Law the Old was unfolded." They were only the shadows of the great atoning sacrifice of Redemption on Golgotha.

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The Bock Weather Strip & Caulking Co., formerly The Niagara Weather Strip Co., with offices on the second floor of the Terminal Bldg., 65 Broad Street, specializes in weatherstripping and caulking all kinds of buildings—homes, offices, factories, stores, shops, schools, etc. The company is one of the most expert and dependable of its kind in this part of the state. Its work is good, its service is prompt, its prices are reasonable, and what is most important of all, its materials stand wear and tear and last over a period of years, giving the best kind of service and satisfaction. A telephone call to Main 6849 will bring you information desired about this work.

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St. Margaret Mary Masses Change

Rev. Charles J. Brunton, pastor of St. Margaret Mary Church, Rogers Parkway announced this week a change in the order of Sunday masses. The future schedule will be 8:00, 9:30, and high mass at 11:00 a. m.

MSGR. BLOOMER, 90 YEARS OF AGE, DIES AT HIS RECTORY

(Continued from Page One)

His Anniversaries Celebrated
The fiftieth and sixtieth anniversaries of his ordination to the priesthood were celebrated with appropriate ceremonies. The first was coincident with the closing of the armistice in 1918 and the two events were observed simultaneously in Elmira. At the second a message of benediction was received from Pope Pius XI. Prior to that institution he received from St. Bonaventure's the honorary degree of Doctor of Laws. He was organizer and first president of the alumni association.

On Dec. 22, 1930 he was officially notified by Bishop O'Hern of Rochester that he was to be elevated to the post of Domestic Prelate in the household of Pope Pius XI, with the title of Monsignor.

In addition to relatives at his bedside, he left a niece, Mrs. Catherine Bloomer, Abbess of Indianapolis, who came at once to Elмира, and a step-niece, Miss Mary Clark of Philadelphia. He was a cousin of the late Right Rev. Bernard J. McQuade, first Bishop of Rochester.

Bishop O'Hern's tribute on the occasion of the Prelate's 90th birthday, which occurred Oct. 2, 1931, Bishop O'Hern paid tribute to him in the following words:

"The Bishop feels it a great privilege to be able to come to Elмира today and honor a clergyman who may be called the Nestor of the clergy of the United States. I know of no other clergyman or prelate who has arrived at Msgr. Bloomer's age and is still active in the administration of a parish as large as St. Patrick's. Hence, Elмира and the Diocese of Rochester of America have great reason to be proud of this wonderful ecclesiastical who has been blessed with 90 years of life and 63 years of priesthood all but two of which have been spent in ministering to one congregation."

Msgr. Bloomer has been the ideal parish priest who always labored for the spiritual welfare of a large congregation and his life and his deeds in Elмира have radiated far beyond the confines of the community and made a wonderful impression in all western New York and even beyond into other parts of the country. Today his name is respected and revered wherever it is mentioned as one of the most remarkable and outstanding priests and prelates of the United States. The Rochester diocese takes laudable pride in having in its midst the patriarch, the father and friend, Msgr. Bloomer."

Catholic Alumnae Federation Meeting at Nazareth College Nov. 18

An invitation is extended to graduates of Catholic Colleges and Academies affiliated with the International Federation of Catholic Alumnae to be present at 8 o'clock, Wednesday evening, November 18, at Nazareth College.

The purpose of the meeting is to enable individual graduates of out-of-town Colleges and Academies to work with Rochester Alumnae through the banding together of all Alumnae in the Federation Circle.

Plans for aiding hospitals, distributing Catholic literature, educational work, translating for the blind, and social service work will be discussed on November 18, as a working program for the coming year.

Sister Theresa Marie, Dean of Nazareth College, was named advisor of the group at the first meeting which took place at Nazareth College.

Temporary chairman is Miss Helen Gaudart. Publicity manager is Miss Marion Gottry. Reception committee is composed of Miss Marion Jensen, Mrs. Ormond Daly, Miss Catherine McEntyre, Miss Lucille Weldert, Miss Mabel Costich, and Mrs. J. Donovan.

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