General Business News

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Program Given In Honor of Bishop O'Hern

On Wednesday evening, December 23d, the students of St. Andrew's Seminary gave a Christmas entertainment in honor of Bishop O'Hern to which the faculty and parents and friends of the seminarians were invited. The program was an excellent one, and the students deserve credit for their worthy showing. The program included speeches, musical selections and singing of Christmas carols. The Bishop gave a happy talk and exhorted the students to keep a ray of sunshine and love in their hearts and he expressed heartfelt gratitude for their efforts. The program was as follows:

Chorus, "Adeste Fideles," Student Body; Address of Welcome, John O'Beirne; Christmas Carols, "O Dear Little Children," "Silent Night," Soprano and Alto Choir; Address, "The Council of Ephesus," John Callahan; Chorus, "See, Amid the Winter's Snow," Student Body; Cornet Solo, "Tress," Vincent Collins; Address, "The First Christmas," John Maney; chorus, "Angels We Have Heard on High," Student Body; Presentation of the Right Rev. Bishop, Rev. Francis Luddy; address to the Students, The Right Reverend John Francis O'Hern, D.D.; hymn, "Cantet Nunc Io," from Adeste Fidelis.

Epitaph

The mortal lines she once would read
Are now of no concern.
Put by her books; she has, in death,
The universe to learn.

—Frances M. Andrews.

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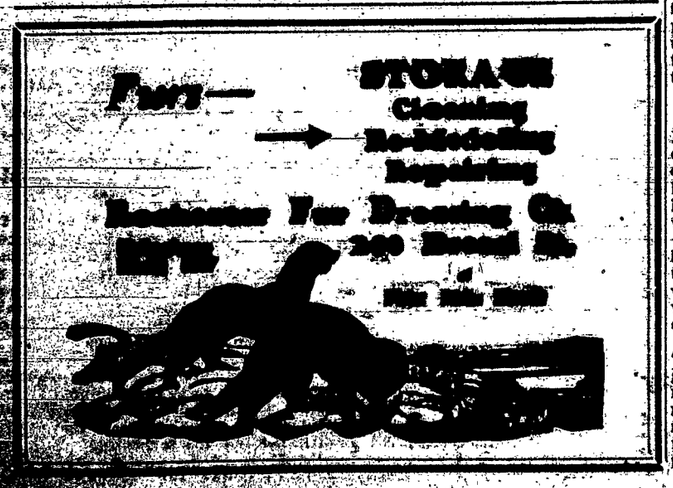

Pope Pius Appeals To All Christians To Unite With Rome

(Continued from Page One)

The pontifical legates sent to Ephesus to preside at the Council received from Pope Celestine a precise order not to put the question indiscussion again but to consider it as already judged and defined by the Apostolic See.

Having arrived in Ephesus after the Council had begun, they asked to see the proceding acts and to confirm them in the name of the Pope.

They pronounced by the mouth of the priest, Philip, Pontifical Legate, words which expressed solemnly the primacy of the Roman Pontiff, and brought forward the judgment already proclaimed by Pope Celestine, asking for the approbation of all the Fathers, and all the Fathers consent to and applaud the words of the Pope, when they call the "custodian of the faith."

Coming then to the condemnation of Nestorius, the Council Fathers declare themselves "obliged" by the sacred canon and by the definition already given by the Bishop of Rome.

There is then not a new condemnation but rather the execution of that already pronounced by Pope Celestine.

Union of Two Natures

Having shown in this manner by the most valid arguments that even at the time of the Nestorian heresy recognition of the supreme and infallible authority of the Pope was common in the church, the encyclical develops two other points regarding the doctrine defended and confirmed in the Council of Ephesus, and in the first place the union of two natures in one only divine person (hypostatic union).

The proof and illustration of the dogma is taken from the sacred revelation contained in the Scripture and in tradition.

In it two Persons in Christ are not spoken of, but one only Person, as the same only Saviour is called both Man and God. Man who is born, is nourished, suffers and dies; God who works the greatest miracles of His own power.

This truth affords an occasion to the Pontiff to return to the subject of the unity of the true church, which is the mystical body of Jesus Christ, a subject already treated more fully in a preceding encyclical, "Mort Allum Animos Re."

A Paternal Invitation

And with this the august Pontiff repeats his paternal invitation to all the dissident children who, by ancient and modern schisms and heresies have lacerated this mystical union, to return to the one fold and the sole pastor.

Finally, the encyclical develops the last point, which regards the maternity of Mary. This truth is none other than a corollary of the dogma previously referred to.

If, indeed, Jesus Christ is God, she has borne Him and and must be called "Theotokos," that is, Mother of God. And if she is the Mother of God she must be filled with every grace and adorned with every privilege. Therefore we ought to venerate, love and imitate her.

The objection which the Protestants bring forward against the veneration of Mary is very clearly answered. Indeed, the Pontiff addressed to them also a paternal exhortation to follow the example of Catholics by invoking the protection of the Virgin as mediatrix and intercessor with the Divine Saviour.

At this point the pontifical document addresses words of tender affection to the Mother of the Redeemer, who is also our mother, given to us by Himself at the point of death when hanging on the cross; and a final, feeling exhortation of the Pontiff to the separated brethern of the Eastern Church.

Venerate Mary

They who also venerate Mary as we do, they who for so many centuries maintained themselves in unity with the Apostolic See and who, in the Council of Ephesus, saluted the Pope as the "Custodian of the Faith," are warmly invited to return to the ancient common father who, in the person of Celestine fifteen centuries ago, united with them in an admirable harmony of mind and heart, proclaimed the highest privilege of the Virgin, the divine maternity.

The Pope wishes for the day in which they will return to the centre of unity and prostrate themselves with him before the mosaics in the Liberian basilica celebrating the triumph of Mary in the Ephesian Council.

Lastly, his Holiness, wishing to leave a record of the present centenary celebrations, establishes for the whole church the office and Mass of the Maternity of Mary.

The Encyclical bears the date of Christmas of this year, the 25th of December.

Some Quotations

Some quotations of the Encyclical follow:

"It is necessary," the Encyclical said, "that all good men unite in Jesus Christ and in his, mystical spouse, the Church, with a single, uniform and sincere profession of faith, because everywhere so many men try to shake off the light yoke of Christ, reject the light of His doctrine, stamp out the sources of grace, and finally repudiate the divine authority of Him who has become, according to the gospel, 'the sign of contradiction' on earth."

Addressing himself to Protestants and Eastern Christians alike, the Pontiff said:

"We are confident that they, becoming convinced by history, life's teacher, will be able to feel at last a longing for one fold under one shepherd and for a return to that true faith which is jealously conserved, ever secure and inviolate in the Roman Church.

"We recall to those who govern flocks separated from us that the faith which their ancestors solemnly professed at the Council of Ephesus unchanged and is strenuously defended, at present as in the past, by this supreme chair of truth."

Appeal to Mothers

The Pope urges the veneration of Mary for every one, especially mothers, and most especially "those mothers of modern times who, annoyed by children and the marriage bonds, have vilified and violated the duties which these impose."

"Such mothers," he said, "will find it particularly useful to lift their eyes to Mary and seriously consider to what height of dignity she has elevated the very heavy task of mothers."

"Then," the Pontiff continued, "one can hope that through the grace of the Queen of Heaven they may be induced to blush at the ignominy inflicted on the great sacrament of matrimony, and that they may be inspired to follow with all their strength her admirable virtues.

"Then if our desires are fulfilled, if domestic society—the principal foundation of all human society—is brought back to such a very worthy standard of probity, undoubtedly we will be able to confront and finally to erect a defense against that frightful mass of evil which weighs us down."

The church, the Pontiff declared, relies on Mary to protect her in great emergencies.

"If more difficult days are coming for the church, if faith is injured because charity grows cold, if private and public customs grow worse, if some disaster menaces the Catholic family and civil society, we take refuge in her with prayers that she instantly beseech celestial aid," the encyclical said.

"To her, therefore, let all have recourse with love more ablaze in the present necessities which press upon us."

St. Patrick's Cathedral Radio Hour

(Continued from Page One)

away I see that angelic mother surrounded by her dear ones, and in spirit I am with them. Then comes night; down on my knees I go and way back there at the Golden Gate I can picture my wife seated in her chair with the little boys and girls about her on their bended knees. "God bless daddy" and back goes my heart in prayerful spirit "God bless them."

"Oh! don't think me sentimental, Father, for I can see a peculiar expression in your eyes. I know what you are thinking. There arises the thought of that night when neath the starry skies hanging over the African shore, you made the remark to me, "Tom, I guess that you will have to excuse me as I am getting sleepy and I have just a little Office to recite before I kneel down and say my prayers and then go to bed." My retort was—Oh! Father, I wish now that I had not said it; it was ungentlemanly to say the least and you did not resent it—prayer, what kind of nonsense is that? Office, what kind of a thing is that? "You were kinder to me the next morn than ever; you never referred to it again. I did not understand then—I do now. Father, even so far away as we are from that night, will you forgive me?"

"Oh! Tom, don't get so excited and worked up about that event. It is past history. Why not let bygones be bygones? We expect such wanderings as priests, and we would be greatly surprised if we did not hear them. You know the old saw that "the bigger they are, the harder they fall." I never knew it to fail. You fell, Tom, didn't you? Well, come on to the fall."

"Oh! Father, you don't mean fall? You mean how I came to change my mind about the whole affair?"

"Yes, Tom, that is just what my ears are burning to hear.

"Well, Father, it is a long story, but I shall make it as brief and to the point as I can. Are you in a hurry?"

"Plenty of time for you, for God knows when we shall meet again. I hope that it will be soon, but man proposes and—Tom you finish it."

God Disposes

"God disposes. Exactly what He did to me," said Tom.

"Here is the story. When I went down the gang-plank onto the dock at Naples, you recall the scene of confusion. Everyone was anxious to get shore and be on their way. There was hustle and bustle. All was strange. I saw you with your friend what was his name? Oh! yes—Father Dickerson disappear in the milling crowd. Somehow you had made an indelible imprint upon my memory and I could not erase it, try as I would. The unperturbed manner which you assumed the night that I insulted you reminded me of a saying I once heard that "if they strike you on the right cheek, offer them the other." I did not know then who said that or whence it had come. I know now."

"Who said that? You smile, Tom a roguish smile. You make me feel that I am in a kindergarten with little boys and girls, and from the way that their hands go into the air that they are asking me why don't you question about something hard? Well, Tom, who said it?"

"Easy, Father, Jesus Christ, the Son of God. From the instructions which I received from Father Cantwell of San Francisco just last year, I know that Christ exemplified this perfectly by even dragging the hard wood of two trees to the Mount of Calvary and dying upon them, nailed hands and feet, out of love for the very man who accused Him falsely and carried out His execution on that infamous gibbet. He never murmured against them, neither did He say one harsh word, like I said to you, His visible representative. In fact, as I have discovered well since my instructions, He prayed for His enemies as well as for His friends: Father, forgive them for they know not what they do. I say to you again, Father, forgive me for I did not know what I was saying, what a horrible mockery and blasphemy I was guilty of that night."

Tom paused for a moment as if he had relieved his soul of a mighty burden. Seeing his perplexity I prompted him again: "Go on and tell me how it all came about. Did you meet some more priests like me who turned the other cheek?"

"Well, Father, I met other priests and talked with them, even asked them to pray for me and had them offer Mass for my special intention—but I am a little ahead of my story."

In Ancient Places

"I was anxious to see the sights of Naples with its surrounding villages, to visit the ancient cities of Herculenean and particularly Pompei, that city of iniquity, to walk about the base of that volcano, like everyone else who ever gets foot upon the Italian shore. I can't say that I felt a stranger in a strange land because I had become somewhat accustomed to scenes exactly like these in the good old United States. You know, we have many Italian people who migrated to our shores and who have settled in gold old California.

"Here is the peculiar part of it all. Curiosity prompted me to visit the different shrines and churches along with the crowd. We went from one place to the other and finally entered the Cathedral of Naples. An immense crowd was milling to and fro before a side sanctuary within which were a number of church dignitaries, civic officials in their regalia and a Bishop. I remember the date, Sept. 19—by the way we just passed that date and celebrated the feast of the great Saint. I asked why the reason of the immense crowd and the celebration. The entire Cathedral re-echoed a peculiar hum. Some people seemed to be praying; others were standing upon the tips of their toes; others were talking excitedly and gesticulating, and on the faces of others was the picture of real agony. I was told by a Catholic who spoke English that all these people were awaiting the liquefaction of the blood of St. Januarius. Well, that was Greek to me. It meant nothing to me then. However, I thought even though the rest of the party move on, I was going to wait and see what takes place.

The Blood of a Saint

"Meanwhile I picked up a little more of the history connected with this event. They told me that in a phial of glass was the blood of Januarius who was martyred for his faith by decapitation in the reign of Dioclettian, 305. And that the flask more than half full of a dark and solid mass, absolutely when held up to the light is opague, and shows no displacement when the reliquary is turned upside down. Moreover it is protected by two thickness of glass and little affected by the temperature of the surrounding air, but when brought by the Bishop of Naples and held in view of the assembly with the silver bust believed to contain the head of St. Januarius upon the altar, that usually in not less than two minutes nor more than an hour, the mass is seen to detach itself from the sides of the phial, to become liquid and of a more or less ruby tint, and in some instances to froth and bubble up, increasing in volume.

"This surely aroused by desire to edge my way through the crowd and as near to the altar-railing as I could, because I said to myself—just imagine, Father, my incredibility—this is a fraud perpetrated upon these simple people, and I determined to see how it was done.

"I watched closely, for I could see from where I stood every movement that could possibly take place. Of a sudden there was a shuffle amongst the crowd. I did not let this disturb me. I was there for one purpose—to discredit the whole performance. What was my amazement to see the solid mass change and assume a ruby color and commence to bubble before my very eyes. I drew my hand across my forehead to awaken myself as if it were a dream. I saw a beam of joy flash over the countenance of those within the sanctuary. I hear the shout of "Il miracolo e fatto"—"the miracle has taken place"—and then whilst the Archbishop of Naples descended to the altar-rail for the people to venerate the blood of the martyr, a glorious Te Deum rang through the vaulted dome of this ancient Church."

A Miracle

"What was I to do? I had seen with my own eyes a miracle. I had been just as incredulous as Thomas, the Apostle, who had said that he would not believe unless he could put his fingers into the print of the nails in the hands and feet of the risen Lord and put his hand into His side. I found myself carried off my feet by the surge of the crowd who came forward to venerate the relic. What could I do? And believe me or not, Father, before I realized what I was doing, down on my bended knees I cast myself and when the sacred phial was placed to my lips, like the rest, I kissed it.

"I arose a different man than when I went in. Something had taken place within me, which I cannot explain. For a few moments I stood at the edge of this vast congregation and looked and watched like one in a daze. Dazed indeed I was, but dazed because my infidelity had been undermined. In a moment, like a Saul of Tarsus, I was a changed man. Right then I could have cried out: "Lord, what wilt thou have me to do?

"Father, would you believe it, when I stood outside that Cathedral door I felt as if even nature had a changed aspect for me. The blue

(Continued on Page 3)

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