

Cardinal O'Connell's Address From Dublin

(Continued from Page Two)

cause they have been privileged to share in the events of this past week, and to see with their own eyes the holiness of Ireland's people.

The Boston pilgrimage, which was the largest individual group to arrive, which numbered approximately 1,500 pilgrims, was a wonderful success in every way, and will result, I am sure, in many blessings for the diocese, for the State, and for the loved America.

The journey on the Steamer Samaria to the congress did not seem long because the days were spent so delightfully all during the voyage. Every day there was celebrated in the various sections of the ship fifty Masses, the rosary was recited every afternoon, and a lecture on some interesting subject concerning Ireland and its history was given each evening.

The Samaria proved a delightful launch at all times, especially when anchored in the beautiful bay of Dublin.

Our pilgrim ship will leave tomorrow for Liverpool. The spell of Ireland has so wrapped itself about me that I shall leave tomorrow with a few companions to visit some of the beautiful spots in Ireland, the holy places of Ireland, before embarking on July 3 on the same steamer, God so willing, to go back to America and to Boston.

And so, speaking for all the American pilgrims to our friends at home, I wish to conclude by saying we are all very happy and delighted with our wonderful experiences in Ireland and in Dublin during the past week.

Now we look forward with the keenest pleasure to greeting you one and all, dear friends, in our own dearly beloved America. God save, God bless Ireland, God bless America, God bless you all.

Editor's Note: The Rochester Pilgrimage headed by the Rt. Rev. Charles F. Shay, went to the Eucharistic Congress on the S. S. Samaria mentioned by Cardinal O'Connell in his address.

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The Holy Sacrifice of the Mass

A Series of Articles By RT. REV. MSGR. CHARLES F. SHAY, Rector of St. Patrick's Cathedral Based on Talks Given on the Cathedral Radio Hour "THE SACRIFICIAL CELEBRATION PROPER" MASS OF THE FAITHFUL

SUBJECT: "THE OFFERING OF THE CHALICE"

It may have seemed somewhat incongruous to devote separate consideration to the offerings, namely, of bread and the chalice. This incongruity will evanesce in the light of the oblation. Each element of sacrifice has its distinctive preliminary rite and prayer. Therefore, to each an instruction should be depicted.

The Host demands a positive preparation. The ingredients are determined and the manner of preservation as well as the offering upon the golden plated paten, are clearly defined. There is no choice in the offering. The celebrant has a fixed form and matter in the offering of the Host and he must follow conscientiously and carry out scrupulously each irrespective of who or where he may locate himself. Universality is a mark of the Church. It is a mark of the Sacrifice offered therein by the Melchisedech of the New Law. Christ is the Melchisedech of the New and eternal Covenant and the "Alter Christus"—"the Other Christ" must duplicate the procedure of the Christ of the Last Supper else the Sacrifice is nullified. It is not a question of whim or fancy but a question which can be dispensed with only by Jesus Christ, the Son of God, the Author of Sacrifice and Sacrament.

What can be said of the Host, likewise is true of the offering of the Chalice with the pure wine found within the cup. Both wine and chalice must be of the best which the earth can yield. The wine must be the fermented juice of the grape. No adulteration can take place. Every precaution relative to purity of matter must be taken. Unscrupulous merchants who dispense the wine are not tolerated for an instant. In fact, as a bit of information, it might be stated here that only those firms that have an Episcopal approbation can be patronized. Indeed, a heavy yoke rests upon their shoulders. For upon their conscience rests the validity of the Sacrifice. If for once they prove unfaithful to the trust reposed in them, they have something to compensate for, but not in this world. But, thank God, such can not take place over a continued period since our diocesan authorities and vigilance committees are ever alert.

Punishment Follows But suppose, that, despite this watchfulness, such an irregularity would eventuate, we feel assured that the Saviour, Who made His Sacrifice a perennial source of grace and benediction, would soon manifest and punish the fraud. Confirmation of the malediction of God upon unfaithful servants to the altar of sacrifice is found even in the ancient dispensation. Did not Baltasar, the grandson of Nabuchodonozor, after his ascent to the throne of his kingdom give a great banquet to his nobles? Did he not order the golden cups or chalices, which his grandfather, had taken from the temple of Jerusalem, to be brought forth and used at the banquet? They quaffed of their nectars midst bacchanalian revelries to their gods of gold, silver and stone. But scarce was the blasphemy and desecration perpetrated ere there appeared a hand and its fingers writing three words upon the banquet-hall wall. Baltasar grew pale and trembled. His invited guests slunk in fear. Daniel from his prison cell was called. When the King's eyes and stone were dumb, Daniel stood there unabashed and, inspired of God, spoke words which the moderns who would dare to tamper with sacrifice instituted by the Son of God, either by suppressor or legislation, might well weigh and take to heart.

Daniel spoke and his words are wisdom to-day. To Baltasar, the King, he calmly talked: "Thou hast lifted up thyself against the Lord of heaven. Thou hast praised thy gods of gold and silver; but the Lord of heaven, Who hath thy breath in His Hands, thou hast not glorified. Thou

knowest that thy grandfather was punished for his pride; that he was driven away from the sons of men, and that he ate grass in the field with the ox and the ass, and yet thou hast not humbled thy heart." Perhaps they who have read "Mansuete Pharaonem" "Numbered Weighed, Divided" in the light of our current grass diet, animal proclivities, and unsolvable economic difficulties may find that the fingers of God's Hand are not powerless nor shortened to write a judgement of condemnation upon those who would serve the nectar of the grapes to the gods and goddesses and refuse it, if possible, to God and the God fearing. Heed, my dear friends, the admonition else it will be too late when the sacrificial goblets have been stolen and the contents turned by zealots to torpid alcoholic drinks and medicines which do not to the god Inebriate, and not to the one, true, living God. To earth we have all come. Pray God that we grovel not of the earth and become earth.

Oh! turn your eyes to the Saviour Whose Anniversary of Crucifixion on Calvary was commemorated a week ago on Good Friday and beg Him through those five wounds from which gushed forth His life's Blood for the salvation of the words that He would spare us as a nation, young yet vigorous, from the calamity which threatens us unless we look upon His visible representation at the visible Calvary of the New Law whilst he raises aloft the chalice of salvation.

Humiliation Spared You may possess peculiar ideas relative to the Holy Sacrifice, the clean oblation of the bread and the wine, as typified in the King of Salem of old, but let me tell you that it is only because the bread made of pure wheat and the wine of the pure grape are segregated and dedicated to God, the Father, through the merits of the Passion of His Son, Jesus Christ, by His bloody and unbloody sacrifice on the Mount and in the Cenacle that we are spared the humiliation of a Nabuchodonozor or a Baltasar.

A little wine with a few drops of water goes into a gold plated chalice with a benediction and a prayer, but it is most symbolical and efficacious to draw God's benediction and grace upon us.

Wine symbolizes Christ. Who needs no blessing. He is the source. Water symbolizes the faithful, who need greatly God's grace and union. The water is blessed since the people, whom it represents, stand in spiritual want every moment of their lives. Only in a Mass for a departed soul is the water omitted. They demand a ritual assistant and as far as possible all the merit is given them.

With the round, white host resting upon the corporal and the paten underneath, at the right hand, lower corner, after the priest has prepared the chalice and wiped away the few drops which might have hung to the inner cup with the purificator, and at the same time recited this prayer: "O God, who in creating human nature, hast wonderfully dignified it, and still more wonderfully reformed it; grant that by the mystery of this water and wine we may be partakers of the divine nature of Him, who vouchsafed to become partaker of our human nature, namely, Jesus Christ, Our Lord Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. Amen."

The mystical meaning of the foregoing part is apparent. St. Peter is our authority. He says: "By Christ He hath given us very great and precious promises, that by these we may be made partakers of the divine nature." It is solely through this participation in the divine nature that we are elevated by grace from natural to supernatural dignity and meritoriousness. Human nature of itself is but human nature but touched by the grace of God, which is ever present and universally abundant, it can become angelic. All that is required for the permanency of this elevation and union is expressed by the martyr, St. Agnes, when she says: "He hath shown me incomparable treasures, which are to be mine, if I remain true to Him."

Mixing Water and Wine A little ceremony of the mixing of the few drops of water with a substantial portion of wine indicates this. The introduction and conclusion of the mystery of the Redemption are hereby symbolized. Our human nature was assumed by the Redeemer and nailed to the Cross. In the nature of the divine with this human nature Christ took the hand-writing which was against us, eradicated it by blood and made us co-heirs with Him, our eldest brother, in the glory of God resultant from the bloody sacrifice. But to keep this relationship and union perpetual He planned an unbloody, Eucharistic Sacrifice whereby His divine life, with all its constituent elements, might be perpetuated "till time cease its toil of life." It is this vivifying strength which flows from the New Calvary, the Altar, and its Eucharistic Victim, Christ, and its visible representative, the eternal Melchisedech, that imparts the divine life of grace and makes us walk, not in the darkness of the earthly paradise, but in the fullsome light of the eternal Paradise, Heaven.

An Altar in a Dublin Street



Even in the poorest sections of Dublin the people took a very active part in the preparations for the Thirty-day International Eucharistic Congress. Saving their pennies for months, they decorated their houses for the great demonstration of faith, and, in some cases, erected altars in the center of the streets in which they live. The above picture shows one of these open-air altars which a whole community helped to erect, and which almost constantly was the scene of impromptu gatherings for prayer. (Acme Photo.)

Colorful and Impressive Ceremonies Mark Eucharistic Congress in Dublin

Devices of modern science were utilized to facilitate the participation of the greatest number of people in the age-old ritual and commemoration of Christ the King in the Eucharist. Over the air from the Vatican City, the Holy Father's voice came bringing in Latin His blessing. Amplifiers carried to the ears of all, testified they may have been miles from the scene of activity, the intoning of celebrant and even the tinkling of St. Patrick's bell, belloyed to be 1,500 years old and rung for the first time in centuries by Cardinal Lauri, Papal Legate. The Congress was brought to a dramatic climax with celebration of Solemn Pontifical Mass on Sunday by Most Michael J. Curley of Baltimore, followed by Benediction of the Most Blessed Sacrament, later in the day.

At the Solemn Pontifical Mass in Phoenix Park, the multitude present could not be estimated. It was a stupendous demonstration of faith and awe all present by its immensity. Following the Mass a procession was held to O'Connell Bridge, five miles away in the heart of Dublin. An altar had been erected above the River Liffey, and here Cardinal Lauri gave the solemn Benediction of the Most Blessed Sacrament and pronounced the Apostolic Blessing while the crowds covered the banks of the river and filled every street for half a mile from curb to curb.

The amplifiers carried distinctly the clear tenor voice of John McCann, Conar Franck's "Pantis Angellorum" hall way through the morning service. Four airplanes roaring overhead impaired the broadcast of the Holy Father. Crowds Are Orderly Those present were deeply impressed with the orderliness of the crowd for its many a deep reverence was manifested as though all were in a Cathedral, at both the Solemn High Mass and at the Benediction services.

Profound silence existed as the procession wended its way toward Dublin. Cardinal Lauri was borne with the Blessed Sacrament in a glass-enclosed coach of white gold pulled by golden cords. Escorting the Holy Eucharist were: President deValera, Ex-President Cosgrove, John McCormack and leading figures of the Irish Free State.

Cardinal Lauri delivered the sermon at the Solemn Pontifical Mass. His Eminence described the significance of the Blessed Sacrament, the renewal of "the miracle which was wrought by Christ so many centuries ago at the Last Supper just before our Lord and Saviour immolated himself for us on the cross."

"I earnestly exhort you, my dear brethren," he said, "during the precious moments to revivify your faith in the real presence of Jesus Christ in the sacrament of the altar, to rekindle your hopes in His infinite goodness and mercy and to inflame your hearts with charity and love for all men, because He is the very God Who created heaven and whole world. Amen."

over to a sectional gathering of the American group attending the Congress and Bishop Schramm of Cleveland celebrated Solemn Pontifical High Mass at the Church of St. Andrew, Westland Row.

More than 100,000 women, including Irish mothers who have sent their sons into the service of the Church, assembled Friday evening in Phoenix Park before the magnificent altar for their particular exercises of the Congress.

They were addressed by the Most Rev. Andrew Joseph McDonald, Archbishop of St. Andrew's and Edinburgh who praised them for their religious sacrifices and told them that the "destiny of the human race lies largely in the hands of women."

Recalling the recent will of the Holy Father to "peace and concord," the Archbishop said: "In the present crisis, none can render to God the homage he deserves—can the mothers and the mothers of the Catholic Church. I call upon you women to respond wholeheartedly to that call wrung in anguish from the Pope."

At the sectional group meeting of Americans from the United States, the eloquent, Rev. J. J. (Tom) Shea, Ph.D., delivered a masterful address on "Calvary on Irish Altars: Exemplified in Irish National Life and Irish Missionary Life in America."

One of the impressive sights of the Congress was the meeting Thursday evening when more than 300,000 men gathered for their part in the program. The Papal Legate presided and Princes of the Church were in attendance. Singing was led by a special male choir being sung in Gaelic and English.

The Most Rev. Archbishop Glen-

son of St. Louis, Missouri, also was present and gave a most impressive address, but the faith and hope of the Irish but kept her faith.

When Bishop McDonald, presiding at the meeting, said that the "destiny of the human race lies largely in the hands of women," he was cheered lustily.

Contributions of Irish Ladies to the Program of the Catholic Congress in America, was the subject of a general address delivered by the Most Rev. Archbishop of the Catholic University of America, presiding at a luncheon meeting of the American group in the Madison Hotel, Thursday afternoon.

Opening in Rochester Formal opening of the Congress took place Wednesday at last week in St. Mary's Cathedral, following an eucharistic procession through the streets of the city. In the Cathedral, the Blessed Sacrament was placed in the tabernacle. The Most Rev. Archbishop of the Blessed Sacrament took place in every church of the city and at intervals, Mass was celebrated in all the churches.

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