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With the Approbation of the
Most Reverend John Francis O'Hern, D.D.,
Bishop of Rochester

MEMBER CATHOLIC PRESS ASSOCIATION
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"I would make any sacrifice, even to the parting of my ring, pectoral cross and soutane, in order to support a Catholic newspaper."—Pope Pius X.

Editorials

LAYMEN'S RETREATS

One of the finest aims of Catholic Action is to induce Catholic laymen to utilize the opportunities to make Retreats. There is much wisdom behind this aim, and it is receiving, we hope, as much attention by those who are sponsoring the program of Catholic Action as are the other parts of that program. This particular aim has been embodied in the outline of Catholic Action because the Church knows what a potential factor the Retreat is in instilling virtue in the souls of her children. It is a means to sanctify instituted by Christ when He went apart from His fellow-men and remained in the solitude of the desert for forty days and nights.

"With desolation in the world made desolate, because no man thinketh in his heart" is no mere biblical platitude. Religious indifference, and breakdowns in morality—with all the evils to society that accompany them—can trace their causes to a want of forethought and a lack of good will. These may not be exclusive causes but they are paramount. We see this indifference to religion today even among our own Catholic people. We know how low the moral standard is when divorce, birth control and public sin have become common place. All of us are experiencing a depression which can be traced to godless principles of our economic system. Why do we find ourselves in such a state of chaos? It is because the lives of individual men are not being guided by right principles. Our Catholic men can be easily influenced by the ways that men who know not God follow, especially if success comes to them, despite their evil, in the form of material prosperity. In days of business depression, honest Catholics may be tempted to leave their system of ethics for one that is lax because of its advantage to begot more of the world's goods thereby. In order to prevent such a devolution, the Retreat is offered to Catholic men as the opportunity to think leisurely over these grave matters and re-adjust, if need be, their viewpoint. In the solitude of the Retreat, under the guidance of a priest learned in his theology and wise in the understanding of human nature, our men can once more weigh values, not under the spell of a frantic work-a-day world, but in the solitude of a chapel where the presence of Almighty God is felt. When the correct viewpoint is obtained, all society will feel its benefits.

The Retreat has a more personal benefit and blessing for the Catholic man than adjusting his social and economic viewpoints. It brings him into a more devotional frame of mind toward the personal practice of his religion. The truths that he believes in, under the grace of Retreat, take on a more appealing light. Stout standards of morality lose the aspect of being too difficult. And as a result, men will dare to banish from their lives the things that, if they do not defile their conscience, burden it and cause spiritual unrest. Their minds then turn, more easily, to the contemplation of Divine Truth and their souls seek the peace of real consolation in prayer. They experience, for the few days of Retreat, the happiness of living in close union with God, that is so often denied them by the demands of business and social life.

Men from the Rochester diocese are offered the opportunity to make a Retreat at St. Bernard's Seminary once a year. Nor have they been hesitant to accept and the numbers attending have steadily grown. It is to be hoped that this year, too, will show an increase because there is an ever growing need in our civic and national life, for men imbued with Catholic principles, who will influence society, for the better.

A Retreat makes better Catholic men, and they in turn will make society better by their own goodness.

THE SACRED HEART

As May is known to all Catholics as the month of Mary, so June is always associated in our minds with the Sacred Heart of Jesus. How appropriate it is that the month of flowers and song dedicated to Our Lady should culminate in the month of roses devoted to the Sacred Heart! For, as the honor paid to the mother rebounds to the son, so devotion to the Blessed Virgin reaches its climax in devotion to the Sacred Heart. This does Mary lead us ever to the Sacred Heart.

As the devotion to the Sacred Heart has spread so widely in the Church, and since it is so plainly pleasing to God and most salutary to us, it is well that we should understand it clearly, that we may enter into it more fully. What is the nature of the worship which we render to the Sacred Heart of Jesus? It is, of course, the same as that which we pay to Our Lord Himself, and it is the worship which is due Him as God the Son, the Second Person of the Blessed Trinity. His human nature, united to the Divine Nature in one Person, is truly worthy of divine worship and honor. God, having become man, His human heart is the Heart of God, and must be worshiped as such. Therefore, we should remem-

ber that the devotion we pay to the Sacred Heart is one that is given to God Himself, like the devotion which we have for the Blessed Sacrament in which He resides on our Altars.

Why do we select the Heart of Our Lord as a special object of our adoration? In answer to this question—we may say that Our Lord's Heart is the fountain of His Precious Blood, which was shed for our salvation and was pierced by the lance, as His hands and feet were pierced by the nails, on the Cross, and it is in this way pointed out as the object of our gratitude and love. But even a more urgent reason is that the heart is a natural symbol of love, agreed upon by universal consent at all times and in all parts of the world, and, therefore, that the Heart of Jesus most perfectly represent His love for us. In adoring the Sacred Heart, then, we adore in a particular manner the love of Christ for mankind, and it is for this reason that He has given us this devotion, knowing that it is only by the thought of the love of His Heart for us that our hearts can be won to the love of Him.

"When Christ walked the earth in the days of His mortality, He had the power of magnetizing the hearts of men, casting over them a charm which held them spellbound in His hands. What that charm was precisely, we do not know. But whatever it was, He kept it after death. Indeed Christ was, if possible, more human, kinder and sweeter after His Resurrection than before it. For instance recall His appearance to His disciples after they had fished all night in vain on the sea of Tiberias, when in the gray light of the morning He suddenly stood on the shore and bade them cast their net on the right side of the ship. Later, when they had all come ashore, Jesus did one of the kindest things of His earthly life. For He, the Son of God, the Risen Lord, made those rough fishermen sit down to breakfast and circled round them, serving them while they ate. What an appealing example of the tenderness of His Sacred Heart that so loved men!

Certain it is that Our Divine Lord holds the same potent charm for us today as He did during His earthly life, as the millions of His devoted followers attest. God wishes our love. It was to obtain it that He became one of us and died for us on the Cross; and it is to win our love that He asks us to remember and to adore His Sacred Heart. "Let us therefore," says St. John, "love God, because God hath first loved us." This is the spirit of the devotion to the Sacred Heart: that we should not try to save our souls merely from the fear of hell, but that, seeing how much God has loved us, we should love Him in return. And also that, seeing how much He has loved our brethren, the same fire of divine charity toward our fellow-men may be kindled in our hearts, and thus each one of us may do our share to carry on and complete the work for which He shed His Precious Blood, viz., the bringing of the whole world to the knowledge and love of His Sacred Heart.

NEW DEAL FOR CHINESE SCHOOLS

We can well rejoice in the news that reached us from China last week that China is now to have religion in her schools. The Ministry of Education at Nanking has done well to recognize the important factor religion will mean in the national revival China is seeking. Since religion does exist in China and is known to exert a great influence on the lives of the people, the Ministry has adopted the policy that it must have its place in the educational system of the country.

Just how far this new policy will aid the spread of Catholicism remains to be seen. How much the new policy will be of benefit to our missionaries in China mission fields will depend on the method adopted in applying the policy to practical school curriculums.

Theoretically this new policy should be of great help to bring about the desired revival in China. Of course, as Catholics, we know that the religion that will do most for China is the one revealed through Christ and given to His Church. The truths taught by the Catholic Church are the truths that have been given by God for the salvation of mankind. These, if accepted by the Chinese, will help that nation in every phase of social, economic and religious life.

Although the Ministry has made no declaration as to what religion shall be taught, we hope that some method will be adopted whereby Catholic children will be allowed to receive catechetical instructions. Catholic missionary priests tell us they cannot hope to build schools equal to schools already built and supported by that state. The reason being that Catholics fail to support the missions as well as they might. We still think of our missions in the light of tinfoil and cancelled stamps. Until we recognize our duty in adequately supporting the missions, and once more find ourselves in a financial position to do so, we trust this new policy of the Chinese Educational Department will help in the spread of the True Faith in China. Once the missions are adequately supported, Catholic missionaries will be in a position to build Catholic schools for Catholic children that meet state requirements.

Current Comment

SPORTS IN CATHOLIC ACTION

The Church is the most liberal of all organizations in the use of means to bring its members closer to itself and to endeavor herself to them. History shows that the Church uses various mediums, as long as they are not evil, to facilitate its progress and increase its strength.

It may seem strange to say that an athletic organization may spread Catholic Action, but this is true. And this is the idea back of the newly organized Catholic Men's Athletic Association of Detroit. Its purpose is to give men and boys healthful and clean athletic programs and to bring them closer to Christ in the Blessed Sacrament through the Holy Name society, the sponsor of the association.

One of its by-laws provides that every man or boy participating in any athletic event must be a good member of some parish organization. "A good member" of such an organization is defined as "one who receives Holy Communion at least nine times a year."

The association's program opened last week when 60 teams started a softball schedule calling for 540 games. Aside from its spiritual benefits, this association can bring closer together the various parishes and unify the Catholic men and young men of Detroit. It is opened to all parishes of the city.—Michigan Catholic.

Diocesan Recordings

Pastors of summer resort chapels and churches are requested to send in the time of Masses at their respective chapels and to indicate whether on standard or daylight saving time. Many readers ask for this information. There is little or no excuse for anyone missing Mass on Sunday now when on a holiday with so many opportunities offered for attendance at Mass. To assure all intending to take a vacation of knowing where and when to go to Mass, we offer the columns of this newspaper for publication of such information.

It is a hot day as this is written and thoughts will not come. This space is too valuable to fill with trivial matters so we are going to reprint an item from *Free and Aft*, a column in the Southwest Courier, one of our best American Catholic weekly newspapers. Speaking on the subject of leakage in the Church, Joseph P. Quinn, the editor writes:

"The informed Catholic seldom leaves the Church. Leakage is made up of men and women who give little thought to Catholic doctrine and reading since the days when they studied the Catechism. Unless interest in the Church is fed by literature one becomes farther and farther disassociated from religion. Attendance at Sunday Mass is a strong anchor but it is not enough to hold one for life. Every-day routine is filled with too many blasting influences. The Diocesan paper coming to the reading table each week is a Church message and a call to action. It is a reminder of parish duties and God's laws. It strengthens the bond between you and your church, vitalizes your Faith, makes you a stronger follower of Christ. A constant reader of the Catholic press must surmount many safeguards before he can relinquish his Faith, because everything in his paper tends to keep him within the Church and makes him proud of it.

To offset the leakage within the Church, we must consider the army of converts coming within the fold. They are well-instructed in ways that fundamentals and do not take their new Faith lightly. In this Diocese they are encouraged by the Catholic press. This is an assurance that they will persevere. Thus, while many indifferent Catholics fall by the wayside, there is a constantly increasing host of converts, active in church affairs and building up practical membership while the falling off of weaklings decreases the number of those who are simply hanging on, oftentimes a group that gives a bad example and one harmful to the Church itself."

That the Southwest Courier is doing its part to reach all Catholics in Oklahoma City is evidenced from the fact that nearly 100 per cent are enrolled as subscribers to the diocesan newspaper. A zealous diocesan priest, working voluntarily, without compensation and paying his own expenses, has brought this desirable condition about. The high type newspaper being produced will result in readers and conditions cited above will be corrected for the betterment of the community in which the newspaper circulates.

Back of the news carried in the stories about our Catholic Parochial League, our Catholic Indoor League and items of athletic activities in other parts of the diocese we see a building up of fine, manly, sportsmanlike young men who in later life will play the game as well as they are playing it today. Of course, all these athletic teams are not functioning without some wise and careful guidance and those priests and laymen who are volunteering time, effort, and money for the boys deserve hearty commendation.

From the Michigan Catholic we learn that a new book, "Father Coughlin of the Shrine of the Little Flower," by Miss Ruth Muggles, a Boston Journalist has just been published by L. C. Page & Co., Boston. The foreword written by Alfred E. Smith, former governor of this state, pays glowing tribute to the radio priest and states: "When the history of this period of American life is written Father Coughlin will be known as one who lifted his voice for his fellow man."

"The book," states the Michigan Catholic, "presents a very interesting and detailed picture of Father Coughlin's boyhood and his days at college, his career as a teacher and his work in various parishes of the Detroit diocese. His sterling Catholic parents come in for their share of credit in Father Coughlin's achievements."

"At times, however, the author is misled into trivialities such as may be recorded of any college student and his fond parents. Father Coughlin is erroneously made to appear as if he had to apologize for the many converts won through his work. The book has not Father Coughlin's authorization. An authorized biography of the radio priest is now being prepared by a leading Catholic layman of Detroit."

Rejoice often at the infinite felicity of God and the perfect love which millions of angels and saints bear to Him in heaven.

STRANGE BUT TRUE

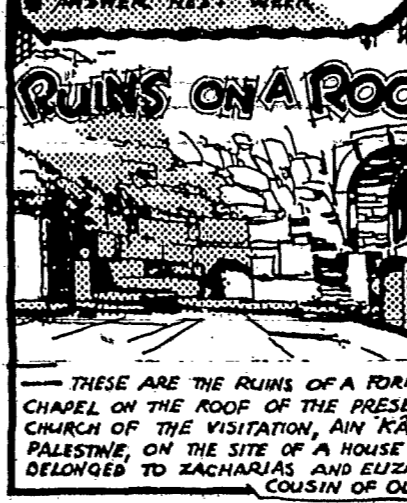
Catholic Facts But Little Known

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By M. J. MURRAY



Was a layman ever made Pope? ANSWER: NEVER!

Was he to the subject that GURILLO painted THE IMMACULATE CONCEPTION no less than 25 times and every painting is a masterpiece. His daughter, Francesca, often served him for a model.



TWO PARISH PRIESTS IN 124 YEARS. A TABLET IN THE CHURCH OF RATHVILLY, IRELAND, INDICATES THAT FATHER DAVID GYRNE, WHO DIED IN 1746, AGED 96, HAD BEEN PARISH PRIEST FOR 72 YEARS. HIS SUCCESSOR, FATHER DANIEL MURPHY, DIED IN 1798, AGED 102.

"St. Peter and Paul Buried Here"

It is undoubtedly due to the tumult created by a world war that the results of a long and arduous search for the original place of burial of the Apostles Peter and Paul in Rome in 1915, should remain almost unknown, except to a comparatively limited number of archaeologists and historians. For two and a half centuries after the time of their martyrdom, A.D. 67, their mortal remains had rested where they were first interred in two graves. Once freedom of worship had been granted the Christians by the edict of Milan in the year 313, Constantine the Great erected two basilicas in Rome, one of which was dedicated to St. Peter and the other to St. Paul, known as "outside the walls", intended to receive the bodies of the Apostles. Pope Sylvester conducted the translation.

In the course of time the knowledge of the location of the very cemetery and the spot where the early Christians, bowed down by the weight of the loss of their great spiritual leaders, had first laid away the bodies of St. Peter and St. Paul was lost, as was, in fact, even the recollection of the Catacombs. During more recent times Catholic archaeologists and historians have searched long and patiently for even the slightest clue pertaining to the location of this place of interment. Tradition pointing to an area near the catacomb of St. Callistus, while an ancient history of the Popes, the "Liber Pontificalis", mentions a Basilica of the Apostles without designating its site. The late Fr. Hartmann Grisar, S.J., historian of the Eternal City in the early Middle Ages, was the first scholar to suggest definitely the church of St. Sebastian as the place where excavations should be undertaken. And Max Anton de Waal, the distinguished explorer of the catacombs, would not permit the problem to be ignored.

Thus it came about that a young Swiss priest, Dr. Paul Styzer, after tedious negotiations, on March 15, 1915, began to tear up the mosaic floor of the church of St. Sebastian, and thus became the immediate agent in one of the most momentous discoveries, as far as Christian archaeology is concerned, of the present age. The facts in the case, and their implications, are related by Cardinal Faulhaber, Archbishop of Munich Freising, in the chapter on "The Catacombs of the Catacombs" of his recently published volume: "Voices Crying in the Desert of the Present." On the very first day of research, he reports, the party uncovered parts of the walls and frescoes of an ancient basilica, "and soon the inscription found on the walls led to the conclusion: Here Peter and Paul lay buried!"

The Cardinal, while deploring the fact that Dr. Styzer's discoveries should have remained unknown until long after the war had

ceased, discusses their authenticity and the cumulative evidence obtained. "Further excavations," he writes, "uncovered larger rooms and corridors under the church of St. Sebastian. In the Pompeian order of the plastering inscriptions appeared, in which the names Peter and Paul, and Peter and Paul, were part of a prayer." Paul, Peter, hear Sozomenus in mind! Peter and Paul, hear Primate, a sinner! Paul and Peter, pray for Victor! Inscriptions are even in dialect, some in Greek, others in Greek written in Latin characters. Some were made by men skilled in writing, others are crudely scrawled. They reveal that numerous pilgrims, and even parties of pilgrims, came to the shrine, some partaking of the repast customary among the early Christians, adequate room being available. Certain halls were even equipped with benches placed against the walls. Everything indicates this to have been a pilgrimage to which Christians came from afar. While the crypt in which the bodies of Peter and Paul were not discovered, no doubt remains that here venerated, and that the two Apostles who suffered martyrdom in Rome were buried there.

Interesting as these facts are, greater significance attaches to their apologetic importance, particularly for American Catholics who frequently encounter the question raised by sincere Protestants: "Was Peter really in Rome? Is your claim to his primacy justified?" Respecting these questions the Cardinal writes:

"The discoveries made in St. Sebastian in 1915 have furnished documentary evidence: the bodies of Peter and Paul lay buried here for a time and at one and the same time. This discovery was in the nature of a crushing judgment of God, pronounced upon those historians who, impelled by anti-Catholic motives, not by scientific considerations, proclaimed in their class rooms and text books: 'Peter was never in Rome.' St. Paul's presence in Rome is attested by the Bible, that of St. Peter by ecclesiastical tradition. The new discovery, in a scientific manner, establishes the fact that tradition has been a source of truth equally as dependable as the Scriptures."

"The new excavations also prove the mythical character of the hypotheses, set up by scholars, that there was a contrast of a dogmatic nature, and even a personal conflict between Peter and Paul, a conflict expressed in the slogan: Here Petrinism, here Paulinism! The fact of the common burial, the prayers mentioning both names as in one breath, now the one, again the other being given precedence, prove that no disagreement between Peter and Paul was assumed to have existed by the Christian community of the early days." The significance of Dr. Styzer's

Back Through the Years.

(A Glimpse through the files of the Catholic Courier and Journal)

March 17, 1884
The new organ in St. Boniface Church was blessed by the Rev. Dr. Sineclair. A sacred recital was given by Frank Taft of New York City. Father Pascual of St. Michael's spoke on the place of the organ in the liturgy of the Church.

March 24, 1894
Announcement was made that a dramatic entertainment would mark the twentieth anniversary of the dedication of St. Michael's Church.

March 31, 1894
The Rev. F. W. Weyrich, C. S. R., of St. Joseph's Church, delivered a lecture at Cathedral Hall under the auspices of the Central Board of Catholic Reading Circles.

Knights of St. George delegates elected to attend the convention of the Knights of St. John at Buffalo, were: Dominick Kraft, Joseph A. Schneider, Alois Graszberger, Joseph G. Ritter and Michael H. Weismiller.

discoveries is further illustrated by an historic parallel, quoted by Cardinal Faulhaber: "When, during the 16th century, the Reformation denied the dogmas concerning the sacrifice of the Mass, the one Catholic Church, prayers for the dead, the cult of Mary and the intercession of the Saints, and even declared them to be in conflict with primitive Christian teaching and belief, the hand of Providence unlocked the catacombs and called forth the dead of the primitive Christian community to give witness on behalf of these allegedly un-Christian dogmas. The same hand of God, who also drafts into His service the silence of centuries and the lack of interest in archaeology, preserved for this newest age a monumental testimony in favor of the primacy of the Bishop of Rome, the successor of St. Peter. When the stones speak, and speak so clearly and positively, criticism must lapse into silence. Faith, however, may proclaim joyously: Our Credo is anointed with the blood of the martyrs, blessed with the testimony of the centuries. There is no conflict between our Catechism and the Catechism of the Catacombs."—C. V. Service.