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Our Lady of Perpetual Help Devotions

MARY OF CALVARY

By THE REV. WILLIAM A. DOHERTY, C. SS. R.

(This article recalling the suffering of the Blessed Mother at the Foot of the Cross was written especially for the Catholic Courier by Father Doherty, Redemptorist priest in charge of the Wednesday Novena in honor of Our Mother of Perpetual Help now being conducted each Wednesday at St. Joseph's Church.)

The news was abroad. Malice, consternation, terrible doubt divided the minds of the populace. There was treachery and love bidding for the ascendency in the great heart of the Holy City. Judas had done his worst. He had his followers or should we say that he was only a follower of the double-dyed band of traitors who washed the outside of the cup and left the inside filthy; those arch-hypocrits; those whitened sepulchres, the Pharisees. Either way we look at it we must admit that the treason of Judas had convulsed the city. There were many among its denizens that looked upon the carpenter's son with disdain and needed little to encourage them to join the rabble that clamored for His destruction. They did not like the way He had censured their manner of life. There were others however that still persisted to waver between allegiance to Him or to His adversaries. This news of His capture did nothing to strengthen their loyalty. And then there was that staunch little group of His devoted followers. Among them of course we must number the Twelve, but we cannot say that they were fearlessly staunch. They fled. They thought of themselves. They mistrusted the omnipotence of the One that had wrought so many miracles in their presence.

It is another group that fascinates me as I weave the vision of Golgatha; a group that is insignificant in numbers but colossal in love and fidelity to the Crucified. They were fearless, because the One they loved meant more to them than life itself or anything that life could offer this side of Heaven. They were women, all but one. They were balm and sunshine to the Heart of the dying Criminal. They were His only solace in the dismal leave taking of earth. That little group at the foot of the Cross.

Up the rugged slope they had trudged. On its crest swarmed the murderous canaille, gluttonous for tragic pleasure. Into that vulgar rabble the little group pierced their way. Where was the object of their devotion? Here were the torturous nails, there were the three crosses upon the ground. Near them the workmen were digging huge holes to receive those crosses and their victims. But where was The Victim? Finally their eyes beheld a ghastly sight. The meaningful words of the prophet came to their minds: "I am a worm and no man". It was the ragged relics of a man they saw, scarlet from trodding the winepress alone. Was this Her Jesus? Could the Sorrowful Mother believe that the gruesome vision of torn flesh that was being dragged to the middle cross was Her Child? Oh! the fearful pain of truth! It was he.

Queen of Women

Slowly against the darkening sky rose a cross. Upon it was the Lamb of God. Beneath it was a woman. She was the Queen of women, with all the delicate tenderness of exquisite womanhood enhanced with the beauteous lustre of finished virtue. Tragedy pained Her, cruelty appalled Her, wickedness repelled Her. The nobility of Her entire being recoiled with sickening disgust from the scene before Her. But one powerful thing held Her riveted to that place of execution. Her eyes were upon Her Child. He was dying. She must not let Him see Her wounded heart. She must be brave. She must encourage Him in this stupendous sacrifice of His life.

Mary forgot Herself and thought of the countless generations of the past—and of the innumerable souls of the future. Around this deathbed of Her Son She seemed to envision the patriarchs and the just kings of the Old Testament, the prophets, who had been inspired by this Sacred Tree that streamed with God, all bowing down now before the Blood of Redemption. She fancied She could hear the souls of the dead just pleading, praying, sighing for this eventful hour that meant their liberation. She remembered how Her Son had been likened to the Ancient Priest Melchisedech, the first and only that had offered the sacrifice of bread and wine to God. This hour then marked the term of the olden priesthood and the birth of the new. The victims of the former had been beasts and inanimate things; the Victim of this is the Great High Priest of Heaven, Her Child, God's Son. The stream of Love and Blood that flows from Him is endless and infinite. She sees it washing, healing, soothing the souls of unborn nations and undiscovered lands. She sees that Love and Blood saving, redeeming from the grip of the Fiend, the souls of all mankind. And yet these thoughts were not the magic influence that increased Her capacity for pain and suffering. It was another more potent stimulus; one that is overpowering and irresistable; one that makes heroes from the frail fabric of feminity; one that effaces self from a woman's being: Her motherhood.

Sublime Mother-hood

If this were another mother's son that Mary was gazing on She would have swooned from the grief it caused Her. But there is some mysterious quality in mother-hood that sustains and strengthens in the poignant hour. When the child of a mother's love is in pain and stress there can be no thought of a mother's self. Her all belongs to her child. It was this that made Mary so sublime on the Hill of Death. It was Her sense of mother-hood more than that perhaps of Redemptrix that rendered Her so beautiful and inspiring. It was the realization that She was actually cooperating in the Redemption of mankind, however, that compensated Her for the loss of the privilege of softening the agony of Christ. Knowing that Her own crucifixion was also required at this moment made it easier for Her to forego the consolation of removing the long green thorns from His brain or of refreshing the line that craved refreshment, or of pouring ameliorating balm into the gaping wounds that drained His Blood and His waning strength. She knew that Her presence alone cheered His lonesomeness, though His soul cried out at the loss of His Father's sensible presence. She felt that He would address Her before He closed those sacred Lips for the last time and that confidence was rewarded. He did speak to Her but not in the loving words of a dying child. He did not tell Her in language, direct and unmistakable, that He loved Her, nor did He recall all the little actions that had made Him happy and joyous during the years at Nazareth. No, the words He addressed to His Mother from the Cross were not the customary last words. Perhaps they would not be so consoling to us if they had been. He did not even address Her by the endearing name of "Mother". "Woman, behold thy son!" What a consolation it would have been to Her if She had heard Him even sighing that holy name He loved so well.

Divine Love on the Cross

But He was thinking of us and He knew that She also was thinking of us though Her heart was pierced with the seven keen-edged dolors that were thrust there by Her mothering of Him. The years of His life had been gladdened by Her presence. He loved Her as no other son could love a mother but this was the moment of sacrifice. This love or rather the display of this love was now upon the altar with His life. It was the tremendous moment of Redemption and nothing but the personality of the Redeemer must be in evidence. It was the end and the fulfillment of all prophecies and was it not asked in one of those: "Why is thy apparel red and thy garments like theirs that tread in the winepress?" And was it not answered: "I have trodden the winepress alone". Alone? Why did God make His prophet use that word "alone"? Surely God knew that Mary would be at the foot of the Cross on that tragic day. Why did He not inspire Isais, to say: "I have trodden the winepress with my mother."? Because that day marked the oblation of all His human attachments. On the Cross, now and forever, it was Divine Love that men must see. From that Cross the tender mercies of the Lord must beacon throughout the ages of the world and whatever might dim those rays of hope must be sacrificed.

Mary "Our Mother"

It was nothing to Him that He was so cruelly done to death because that death meant so much to sinners. It was nothing that His Arms were pinned immovable across the beam because He flung them there Himself to embrace the universe. But it did mean much to Him and me could not take those Arms and fling them around His Mother for a long and last farewell; that He could not place His Lips to Hers and then loosen those words that were restive in His Bosom: "Mother! Mother I love you." That indeed was the sacrifice fraught with unabating pain. But that was the price He paid for the privilege that we now possess and cherish above all earthly things—the privilege of calling Mary, "our Mother".

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DOLLFUSS USES ENCYCLICAL TO REVISE LABOR

(Continued from Page 1)

to 1,323 and the Socialistic unions lost 112 of their local groups. At the beginning of 1934 the proportion of the Christian and Socialistic trade unions probably was 1 to 3.

Though the Catholic workers now bid farewell to the old unions, they have the satisfaction of knowing that the Dollfuss government has entrusted them with the leadership in the new corporative structure of workers' organizations. At the head of the newly-founded League of Trade Unions, comprising all workers without distinction, is the former secretary general of the Christian trade unions, Staud, a man who holds the respect of his Socialistic opponents.

The great mass of the laborers is all the more willing to submit to the new leadership of Catholic men, as in recent months a number of scandalous misuses and several cases of embezzlement by Socialistic leaders had been discovered in the Socialistic trade unions.

The Catholic workers, who hitherto had used their strength mainly in the interest of the Christian trade unions, will be organized in "Catholic Laborers' Associations."

Auburn Players Make Radio History in Giving "The Upper Room" on Air

Auburn—For the first time in national radio history, "The Upper Room," a drama of the Passion of Christ, was presented over the air by the Little Theatre Players of Auburn Palm Sunday afternoon from radio station, WHAM, Rochester. This special feature of the Rochester Catholic Hour was made possible by Rev. Donald M. Cleary of Holy Family Church, manager of the local dramatic group, who rewrote the religious drama for broadcasting purposes.

With the radio cast intact, the Little Theatre Players gave two performances of the stage production of "The Upper Room" Wednesday and Thursday evenings at Holy Family Auditorium in North Street. The play was presented in observance of Holy Week and attracted large audiences.

Touching Friendship—Future Admiral: Say, what's the idea of wearing my raincoat?

Roommate: You wouldn't want your new suit to get wet, would you?—Annapolis Log.

Men's Council Has No Part in Barring Any Radio Speakers

(Continued from Page 1)

cost Catholics, Jews and Protestants for regular periods to carry messages to the people of the United States. I believe that the radio, under this policy, has done more to break down religious intolerance than any other medium of religious expression.

Tells of Catholic Broadcasts

"We do from time to time put many special religious broadcasts on the air. We have had many Catholic programs which have been presented solely under our sponsorship, originating both in this country and in Europe. Important among these programs have been those from Vatican City, and from great centers of Catholic influence in Europe, such as the Monastery at Beuron, Germany.

"The foregoing statement of our policy was exactly what I wished to convey in my testimony before the House Committee. I am glad of the opportunity to state it here with the hope of clarifying statements I made at that time in answer to questions.

"I look forward to a long period of cooperation with the National Council of Catholic Men and other representative organizations which contribute so splendidly to our religious programs."

Almost immediately following Mr. Aylesworth's testimony before the House Committee here Tuesday, secular newspaper quoted him as saying that Father Coughlin had been denied the broadcasting facilities of NBC on the recommendation of a committee of "members of his own faith." The following morning, The New York Times quoted Franklin Dunham, religious program executive of NBC, as saying that the National Council of Catholic Men "are solely responsible for the Catholic speakers on the NBC networks."

N.C.W.C. Protests

When these reports made their appearance, the National Catholic Welfare Conference at once vigorously protested their injustice to the National Council of Catholic Men, and made it plain that the N.C.C.M. had not accepted responsibility for any Catholic program other than the "Catholic Hour" which it sponsors. It also was emphatic in asserting that it had not and would not lend its aid to any effort at restriction or curtailment of religious broadcasts.

The appearance of Mr. Aylesworth's public statement on the matter followed these protests by the N.C.W.C.

Nazareth College Frosh To Sponsor Shakespeare Play at Eastman Apr. 14

The Freshman Class of Nazareth College will sponsor "Romeo and Juliet" to be played by the Claire Tree Major, Shakesperian Theater of New York on Saturday evening, April 14, at the Eastman Theater. Miss Zelda Lyons is general chairman assisted by the following committees:

Publicity: Rita Hayes, Frances Fischer, Catherine Ribson, Mary Catherine McGuire, Mary Laurence, Frances Hosenfeld, Marjorie Frost, Mary Agnes Doyle, Elinor Cunningham, Edna Bruckel.

"Enthusiasm Committee": Margaret M. Marrow, Beth Lyons, Dorothy Lucas, Marion Smith, Cecelia English, Viola Stoughton, Margaret Ellen Bennett, Eileen Hartigan, Marjorie Frost.

Tickets may be obtained at Columbus Civic Center Building or by calling the College, Glenwood 6711.

Mass and Communion To Start Prom Week At Nazareth College

Nazareth College Junior Class will open their Junior Week with Mass and Communion Breakfast Monday morning, April 2, at 8:30 o'clock, according to an announcement made by Miss Hilda Connor, Class President. The Rev. Thomas Brennan will celebrate the Mass in the College Chapel.

Final arrangements have been made for the annual Junior Prom to be held on Easter Tuesday evening, April 3, at Oak Hill Country Club, featuring Paul Tremaine and his Lonely Acres Orchestra. Dinner will be served from 7:30 to 9:00 o'clock, followed by dancing until 2 o'clock.

Miss Betsy Jones, chairman of the Ballroom Committee has requested Prom reservations to be made as soon as possible before Saturday, March 31.

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Easter Party Monday For Notre Dame Men

Annual Easter dance of Notre Dame alumni and undergraduates will be held Monday evening, April 2, at the Powers Hotel. President Gleason of the Undergraduate group hopes that the planned-on presence of Ed "Moose" Krause, three times All-American center in basketball and three year Varsity tackle will lend interest to the occasion.

Officers of the Rochester Notre Dame Alumni Club are aiding in the dance arrangements. President, Ward Schlotzer, Vice-president, William Jones, Secretary, Richard Sullivan; Treasurer, Arthur Curran. The following students are also assisting: Charles Bragg, Frederick Eade, Gerard Farrell, and Robert Simmons.

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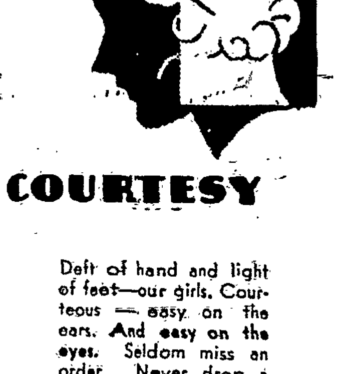

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