740 Discussion Study Clubs Reported in Diocese

Catholic Courier

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Believe It—NOT

Refuting Current Misstatement
Clearing Current Misunderstanding

By REV. OWEN B. McGUIRE, D. D.

DIABOLICAL POSSESSION OUT WEST
WHAT IS INCONTESTABLE AND WHAT IS NOT
BETTER NOT MIX UP IRRELEVANCIES WITH FACTS THAT DO NOT NEED THEIR SUPPORT
HOW THE CATHOLIC POSITION MAY BE MISUNDERSTOOD AND WHY THIS SHOULD BE FORESTALLED IN A COUNTRY THAT IS OVERWHELMINGLY NON-CATHOLIC

When I wrote recently of that case of diabolical possession out West, I had not seen the pamphlet that gives its history; and from the account given of it in The Register of Denver, I had thought that the author of the pamphlet was the Capuchin Father who had performed the exorcisms. I have now read the pamphlet. Its author is not the Capuchin. It was written in German by a Reverend Carl Vogel and done into English by Rev. (Very) Celestine Kapsner O.S.B. It has the imprimatur of the Bishop of St. Cloud and the nihil obstat of the Censor. Of course the Bishop's imprimatur means only that there is nothing in the book against faith or morals and that it can be read safely by the Catholic public. In giving his imprimatur for a book a Bishop does not thereby approve of how the work is done. A Bishop is the guardian of faith and morals, not an instructor of binding authors.

The perusal of the little book has made a very unfortunate impression on me. A case of this kind when given to the public will necessarily attract much attention and give rise to much discussion, and the interest thus aroused will not be confined to Catholics. It will, too, if something sensational be noticed in the secular press. Time, a magazine of nation-wide circulation has already given it a whole page. I believe accordingly that the manner in which it is done in this pamphlet will defeat its potentiality for good especially among non-Catholics.

I make bereby no criticism of the author's purpose and good intentions. I am speaking solely of the impressions that the book will produce in the mind of the non-Catholic reader. Nor can it be reported that the book is intended for Catholics only. Even if that were the author's intention the very publication of such a book makes it one for the general public.

Facts Furnish Proof

Here is [illegible] the facts of which are [illegible]. They are vouched for by a number of eye-witnesses. [illegible]

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CATHOLICS' ATTITUDE TOWARD PATRIOTISM IN JAPAN SET FORTH BY PAPAL DELEGATE

Important Pronouncement Calls for Respect for Patriotic Rites, Lessening of Prejudice Causes, Improvement of Natural Virtues

Tokyo (NC) — (NCWC—Fides) — The attitude which Catholic missionaries and Catholics in general are to maintain towards displays of patriotism and the Japanese national spirit is indicated in a letter sent by the Apostolic Delegate, the Most Rev. Paul Marella, to the Superiors of all religious institutes and congregations in the Empire.

The question treated is one of extreme importance at the present moment. The letter develops the subject by mentioning the general principles which should be the basis for coordinating all efforts to promote the Catholic cause among the Japanese people.

"The general principle which must dictate our attitude on this point," says the letter, "are a spirit of breadth and comprehension in all that is not in direct opposition to the faith and a preoccupation to cooperate earnestly in all that may be interpreted as natural love of fatherland. Consequently it is evident that our institutions must take part, in the same measure in which Japanese institutions of similar type take part, in all manifestations which have not or which no longer have, a specifically religious character — since the religious origin and the religious character of several of these festivals are now given practically no consideration by public opinion."

Displays Now Civil

In regard to patriotic displays and acts of piety toward ancestors of a mixed or doubtful character the faithful are free to be guided by the following principle:

"If the act in question is commonly considered to be not a profession of faith in a pagan religion, but rather a traditional manifestation of a natural sentiment, it may be practically considered as not in opposition to the faith. In fact, it is certain that the sense commonly attributed to these manifestations, half religious and half civil has been greatly modified and that which 20 years ago was considered mostly a religious act is being interpreted more and more as a civil manifestation, under its traditional religious external form. The Church does nothing but adapt itself to this evolution in a spirit of breadth and comprehension toward the traditions and the legitimate aspiration of the Japanese people."

Purify Pagan Elements

Another point taken up is that which refers to the character of progressive evolution which the apostolate must take. "The final scope of all our institutes is without doubt, the propagation of the faith," His Excellency says. "But this scope cannot be attained, especially in the present circumstances except with a progressive influence of the Christian idea on the pagan mentality, an influence whose basis and starting point must be the natural virtues of the Japanese people, which it will cultivate, elevate and purify little by little from the pagan elements with which they are still mingled."

Must Destroy Prejudice

"Of particular importance is another rule regarding the explanation of religion. 'In expounding Christian doctrine,' an effort must be made when reference is made to the duties of Christians to destroy that prejudice which tends to spread the belief that entering the Christian religion implies even for an upright pagan a total change of outward life, a complete break with traditions which would make a Christian a separate being, but off from those who do not share the faith outside his own family and hold to practices and observances that are incompatible with modern life. Therefore does it [illegible] the Commandments of God are but the synthesis of the virtues which every good man must practice that the laws of the Church are [illegible] for preserving and augmenting those virtues and that the Church itself is able to adapt them in practical ways to the varying circumstances of time and place."

Suggestions are given for ceasing foreign customs which ought to be discarded by degrees, the means of introducing Christian usages, the formation of the clergy, special care of the people, and the development of Japanese religious art.

ITALIAN ARMY CHAPLAIN HAS HEROIC DEATH

Falls in Ethiopia Conflict; Visited Rochester Several Years Ago

By MSGR. ENRICO PUCCI
(Vatican City Correspondent, NCWC News Service)

Vatican City — An account of the heroic death of the Rev. Reginald Giuliani, O.P., killed in the Battle of Tembien at the Pass of Uarieu in Abyssinia, has been communicated to the Dominican Fathers here by the Duke of Pistoia and the Duke of Bergamo, two Princes of the Royal House of Italy now at the fighting front in Africa.

Seeing an officer fall as he was leading his troops to the attack Father Giuliani rushed forward to give him the last comfort of the Sacraments. A number of Abyssinians threw themselves upon the two and killed them.

His Heroism Praised

General Bellini, in announcing his death to the School of Artillery and Engineers where Father Giuliani was the Chaplain in Italy, said: "Father Reginald Giuliani is present in our hearts and minds through the work he has carried out among us for long years with such faith and such affection. From the height of Heaven he will always remain in our midst. The memory of Father Giuliani will always live perennially as a radiant figure of citizen, soldier and priest."

The body of the heroic chaplain was recovered four days after his death. It had been mutilated. Mass was celebrated over it and the body finally buried in the little Church of Adi-Cajeh built by Father Giuliani.

Father Giuliani was 48 years of age and was a relative of the famous Capuchin missionary in Ethiopia Cardinal Massaia. Before this campaign in Africa, he had gone through the European war as chaplain to the Italian Army. He also was chaplain to the first legions of the 'Arditi' that were formed into the Fascist Militia. During the post-war period he accompanied these 'Arditi' in the expedition when Gabriel D'Annunzio occupied the city of Fiume.

Letters to Be Published

The letters that Father Giuliani wrote during this campaign are to be published in a book.

The church which Father Giuliani caused to be erected in the village of Adi Cajeh is about 65 feet long and 25 feet wide, with a little belfry at the side. The soldiers worked day and night and it rose in only two months having also a modest habitation for the

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Vatican Decrees On Friday Indulgences

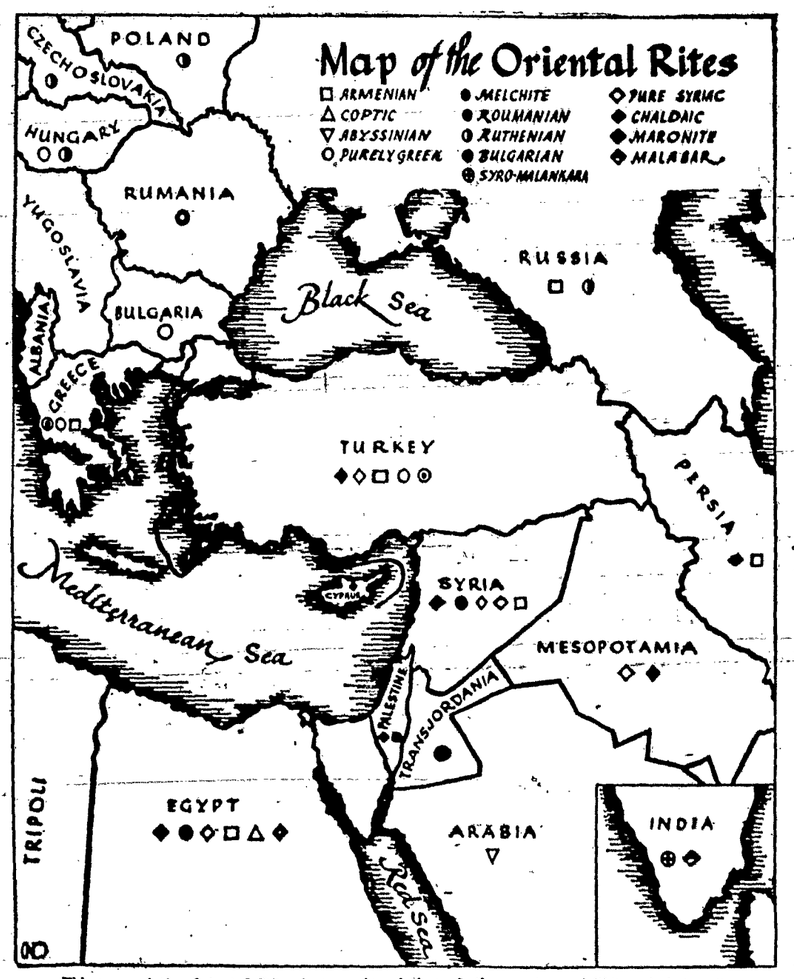
Vatican City (NC) — The present issue of Acta Apostolicae Sedis publishes the text of a decree issued by the Sacred Penitentiary on indulgences to be gained at Lent on Fridays.

In 1740 Pope Benedict XIV granted a partial indulgence of 100 days to all who at the ringing of the churchbell at 3 p.m. on Fridays recited five Our Fathers and five Hail Marys for the Pope's intention. In 1933 the Holy Father prescribed for the ejaculation: "We adore Thee, O Christ, and we bless Thee because by Thy Holy Cross Thou hast redeemed the world," or a similar prayer be added and granted that the indulgence could be gained at the ringing of the churchbell at some other hour of the day.

The Sacred Penitentiary now announces that the indulgence may be gained even where it is not customary to ring the churchbell upon recitation of the prayers in the early hours of the afternoon or at some other hour if the custom of that place warrants it."

Chicago woman suing for divorce charges her husband liked the radio better than he did her. Well, you can't dial out a wife.

CENTERS OF ORIENTAL RITES



This map of the Oriental Rites is reproduced through the courtesy of "Liturgical Arts."

ORIGINS OF EASTERN RITES, LITURGIES, CLERGY DESCRIBED IN CURRENT ARTICLE

Concord, N. H. (NC) — Statistics and exhaustive information concerning that portion of the Catholic world which does not follow the Roman Rite are presented in the current number of Liturgical Arts, quarterly devoted to the art of the Catholic Church published here.

In an article entitled "The Eastern Branches of the Tree of Life," the Rev. Francis J. McGarrigle, S.J. presents the statistical status of the Eastern Rites, including "the Byzantine, under which are grouped Greeks, Melchites, Slavs, Rumanians, Georgians and Albanians; the Armenian, the Syrian, Chaldean, Malabar, under which are grouped Nestorians, Jacobites and Reformed; the Maronite, Coptic and Ethiopian."

The tabulation gives the liturgical language and such figures as are available on both the Catholic and non-Catholic branches of the various Rites. The latter are by far the greater in number.

Liturgy of St. James

Treating of the Liturgy of St. James the author notes that from the beginning the rites of the Mass had four centers of formation, two in the region of the Eastern Mediterranean, Antioch in Syria and Alexandria in Egypt, two in the region of the Western Mediterranean, Rome and Gaul.

"Before the rise of Byzantium as Constantinople in the fourth century," says Father McGarrigle, "Antioch was the Queen of the East and the most powerful point of Christian influence in the Levant. The Greek Antiochene rite called the Liturgy of St. James the Apostle, was followed in Palestine and Syria. Originally this was [illegible] the Jerusalem rite which displaced a more ancient Syrian rite.

"Caesarea in Cappadocia of Asia Minor was ecclesiastically under the obedience of Antioch and naturally received her liturgy from that capital. St. Basil Bishop of Caesarea A. D. 370-379, seems to have had a great influence in remodeling the Liturgy of St. Basil. It is used in the Byzantine rite on some dozen days of the year."

Of the Liturgy of St. John Chrysostom the article says: "During the development of the little provincial town of Byzantium into Constantinople, the metropolis of the world, its Bishops among them St. John Chrysostom (A. D. 398) were practically all from Caesarea and from Antioch."

Forming of Byzantine Rite

As was to be expected Father McGarrigle adds they adopted and adapted the Antiochene and Basilian liturgy and gave to posterity the chief Eastern rite, the Byzantine. "By the twelfth century," the article states, "the Byzantine Liturgy had supplanted the Liturgy of St. James in Syria and Palestine and by the thirteenth century it had pushed the Liturgy of St. Mark out of existence."

"The survival of the Liturgy of St. James," the article continues, "is due to a heresy, the Monophysite teaching of only one nature in Christ. The doctrine was followed against the Council of Chalcedon (A. D. 451) by a majority of the Syrians. They have their name Jacobites from Jacobus Baradeus, one of their active leaders. The Syrians who remained Catholics were called 'Melchites.'"

The rise of the Coptic Rite in Egypt is traced, as was the case with the Syrians, to hatred for the dominant Greeks. The Monophysite heresy was embraced by the majority of the Egyptians and they translated the Greek Liturgy of St. Mark into Egyptian.

In the fourth century the article says, of the Ethiopian Rite, the

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Township Honors Heroic Catholic Boy

Aurora, Ill. (NC) — Thomas Buckel of Lombard, a junior cadet at Marmion high school in charge of Benedictine Fathers here, has been awarded a citation of honor by the Lombard township board for his action in the saving of the life of a Lombard man who had been overcome by carbon monoxide several weeks ago.

The Buckel boy, one of a group of Boy Scouts who ruled Lombard for the day during the Scout observance week early in February, summoned a pulmotor squad when Conrad Schmidt, a neighbor was found unconscious on the floor of his garage. The man had driven his car into the garage and the door had slammed shut and trapped him inside.

Now they say we should wear coats to match our cars. Ah, yes, we do. Both our car and our coat are five years old. Denver Post.

CONFRATERNITY WORK FRUITFUL, REPORTS TO HEADQUARTERS SHOW

Thousands In All Deaneries Join Enthusiastically In Organized, Simplified Study of Mass Ceremonies; 48 Clubs In Elmira Parish

A total of 740 discussion study clubs now engaged in the Lenten study of "The Ceremonies of the Mass," has been the diocesan-wide response to Archbishop Mooney's request for such organized lay activity sponsored by the Confraternity of Christian Doctrine.

This gratifying total is growing daily as reports reach the Rev. John M. Duffy, diocesan director of the Confraternity at his office in Columbus Civic Centre Building.

Catholic laymen and laywomen under the guidance and energetic direction of priests in the various parishes are engaged in a program that is bringing about a greater appreciation of the Holy Sacrifice of the Mass and is developing informed laymen to speak authoritatively on their religion in outside circles.

Leaders In Movement

Begun during the month of February the discussion study club movement was launched by series of deanery meetings held throughout the diocese. Demonstrations of the program were given by Father Duffy, the Rev. Charles J. Mahoney, assistant diocesan director and Miss Miriam Marks of Washington, national field secretary of the Confraternity of Christian Doctrine.

These leaders in the movement were most enthusiastic this week as reports of formation of clubs and of work being done were coming into headquarters. Miss Marks who has aided in the establishment of discussion study clubs in dioceses throughout the United States and Canada declared that Rochester diocese's response was comparable to many other dioceses elsewhere and was superior to some.

Detailed accounts of what has been accomplished will be reported at a future date. Highlights in the reports were made known at the diocesan office early this week.

Elmira Parish Leads

St. Patrick's parish, Elmira, of which the Rev. William J. Brion is pastor, has reported 48 active clubs now studying, and discussing the Mass. The Rev. Daniel Holland is study club director and Major Claude Graves is parish chairman. One study club promoter in this parish, Mrs. Catherine Maloney, president of the Sodality of Our Lady, organized 10 groups alone.

Ithaca showed 21 active groups in the third week of development. The Rev. Dr. William Byrnes, pastor of Immaculate Conception Church gave a general demonstration of the methods of studying to all parishioners in the parish hall after Lenten devotions, the first week in Lent. Father Byrnes displayed and explained the altar, missal, sacred vestments, and the linens.

A follow-up meeting held in the Auburn deanery was attended by representatives, clergy and laity, of every parish in the deanery. The Rev. Dr. William E. Cowan of St. Mary's parish announced that to overcome the difficulty of obtaining leaders in his parish because of a feeling of inability on the part of the laity before taking up the work, that he had appointed 24 leaders. These leaders demonstrated however, when the work began, that they were well able to lead since that number of groups became active when the program was started.

Auburn Parish Has 35

In Holy Family parish, Auburn, in which the Rev. Donald Cleary is director and Miss Irene Cooper, parish chairman, it was reported that 35 clubs had been organized. Prior to the opening of the Lenten study club course, 30 Sodalists had been meeting with Father Cleary to study the Missal.

Geneva's reports showed that Mrs. John O'Brien, parish chairman and the Rev. John J. Healy, director named by the Rt. Rev. Msgr. Walter J. Lee had met with 92 parishioners for a demonstration the first Friday of Lent. The meeting closed with a total of 17 study clubs formed, a number of which had been previously organized.

Down in Trumansburg, the Rev. G. Stuart Hogan, pastor, accompanied by parishioners, both men and women, despite heavy snowfall and excessive cold attended both meetings in that section.

Hornell Begins Work

In Hornell where the last group meeting was held, the Rev. John Newcomb, director for St. Ann's parish spoke of the interest and ability of the men and women and announced that he expected to have more than a dozen active groups. Miss Virginia Leahy is parish chairman.

At that same meeting, the Rev. Francis Hester, director, for St.

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