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THE DIOCESAN REVIEW
ANNUAL CALENDARIUM 1939

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PACIFIC DAIRY

CHURCH THRONGED AT FINAL RITES

For Joseph Bogaski Noted Choir Leader

In St. Stanislaus Church on Hudson Avenue where he had rounded out an impressive career as organist and choirmaster, final tribute was paid on Monday morning to Joseph M. Bogaski of 42 Pulaski Street whose death occured on January 25.

Mr. Bogaski whose life had been devoted to music and especially the music of the Church was 78 years of age at the time of his death.

Solemn High Mass of Requiem was celebrated by the Rev. Ladislaus J. Szempanski of Elmira with the Rev. Fulgence M. Gorczyca, O.M.C., as deacon and the Rev. Dr. Stanislaus Krolak of St. Bernard's Seminary as subdeacon. Assisting were the Rev. Valentine A. Jankowiak, the Rev. Peter J. Jankowski, the Rev. John J. Burke and the Rev. Simeon Kacmarek, O.M.C.

The Mass was sung by the Rochester Knights of Columbus Choral Society with Paul A. Fredmore directing and John Paul Benn at the organ.

Choir Members, Bearers

Bearers, all members of St. Cecelia Choir of St. Stanislaus Church, were: Peter Lelek, Michael Sadkowski, Clayton Pasniewski, Stanley Napierala, Stanley Kowalski, and Bruno Sobczak.

School children of St. Stanislaus parish and Sisters in charge of the school attended the Mass in a body. The church was filled to capacity with mourning relatives and friends.

Interment was at Holy Sepulchre Cemetery where Father Szempanskiaski and Father Jankowiak conducted the services.

Mr. Bogaski was born on December 24, 1865 in Posen, Poland. He came to this country at an early age and followed his chosen profession as musician, organist and choirmaster.

He organized and directed many singing groups in various cities of the state including the Paderewski Singing Society, formerly the St. Cecilia choir of St. Stanislaus Church at Amsterdam, N. Y.

In his long career, Mr. Bogaski served as organist and choirmaster at St. Adalbert's Polish Catholic Church, Schenectady; St. Michael's at Cohoes, N. Y.; Holy Trinity Church, Troy and St. John's at Amsterdam.

Came Here In 1903

Coming here in 1903, he assumed his duties as organist and choirmaster at St. Stanislaus Church where he remained until his death.

Active as a speaker and organizer of church and affiliated groups, he was at one time Vice President of the New York State Polish Catholic Union. During the world war he won a citation from the United States Government for his work in connection with the war chest and Liberty Loan campaign.

Having unusual ability as a forceful and eloquent public speaker he was frequently called upon to address groups throughout the state. He was also director and producer of many stage plays and concerts.

Possessed of a pleasing personality and manifesting at all times a devoted and humanitarian interest in his fellow-men, he was loved and admired by all with whom he came in contact.

Mr. Bogaski is survived by his wife, Mrs. Viteria Jagaski; one daughter, Mrs. Clara Cullick of Amsterdam, N. Y.; three sons, John J. of Rochester; Victor J. of Arlington, Mass., and Edmund R. Bogaski of Brooklyn; one sister, Mrs. Hedwig Lukowska of Brooklyn; a brother and sister in Poland and three grand children, Gerard Cullick, Nancy and Paul Bogaski.

Adoration Society To Hold Election

The Rochester Nocturnal Adoration Society will meet Friday, February 3rd for its annual election of officers. This will take place in Parlor A of the Columbus Civic Center. After the election plans will be made for the annual Corporate Communion. These two events are the only meetings held by this society outside of their nights of adoration.

Saturday, January 28 is the next night of adoration before the Blessed Sacrament. This begins at 10:00 P. M. and continues until 6:00 A. M. Sunday morning. New members will be received at 9:30 o'clock Saturday evening at St. Patrick's Church.

EQUITY ORDER INSTALLS OFFICERS, NAMES AIDES

With the officers installed and committees named Rochester Court, Knights of Equity is entering with full vigor on its activities for the year.

Supreme Knight John F. Haggerty came from Buffalo Tuesday to install the officers at a large meeting in the new quarters at Powers Hotel. He was accompanied by John C. Kerr and Frank Griffin of the Buffalo Court.

The Rev. Roy Morphy is the chaplain of the Rochester Court.

Inducted into office were: Worthy Sir Knight, Walt T. Simpson; Worthy Vice Sir Knight, Martin Scahill; Lecturer, Thomas J. Clinton; Auditor, Thomas Davis; Recording Secretary, Henry T. Murphy; Financial Secretary, Michael Hanley; Treasurer, Kenton Murphy; Warden, William Giblin; Conductor, Morris Walsh; Inside Guard, Daniel Carroll.

Board of Trustees, James Mulcahy, Simon Mohan, Frank Daley, Michael T. Ryan and Elmer Willis.

Named to committees were: Finance, Myron Murphy, Michael Mahoney and John P. Keating; Visiting, Edward O'Connell and Elmer Willis; Membership, Michael T. Ryan, Hess, Arthur Hays and Thomas Scahill; Laymen's Retreat, Myron Murphy and Myron Murphy.

JOHN CARDINAL FISHER
'The Bishop of Rochester'

By THE MOST REV. JAMES I. KEARNEY, D.D.

("It is no small thing that the Calendar of Saints presents to us 'The Bishop of Rochester' as our inspiration and our special advocate before the throne of God," His Excellency, Bishop Kearney declares in the following account of the life and career of Blessed John Fisher. This is the complete text of an address given by His Excellency before the Catholic Women's Club on Jan. 11).

SAINT JOHN FISHER

Let me, first of all, express my sincere appreciation of your kind reception this evening and assure you that you have made me very happy by honoring me with such an outstanding group of the Catholic Club membership. It hardly seems a year since we first met here on the occasion of your last reception, but the year was long enough for me to learn what an active and enthusiastic school of Catholic Action and Community Service your club is and with what regularity your members may be met in the various activities which bespeak the life and spirit of Christ in this city. Your desire to honor the Bishop of Rochester tonight came to me an an inspiration for the subject of my talk in the consciousness that I could join you in honoring the Bishop of Rochester, and that thought has led me to present to you for your information and inspiration one of the outstanding figures of our Calendar of saints, "The Bishop of Rochester," John Cardinal Fisher.

If you open the broad folios of history, you will not read that John Cardinal Fisher founded a state, nor that he established a religion; it is not there recorded that he sang any sublime chant that goes echoing through the ages, nor that he wrought a breathing statue or flung upon an immortal canvas the rarest fancies of imagination. He scrutinized no depths of nature, he laid bare by inclusive thought no innermost fold of the human mind. He touched no secret key of invention and he opened up to civilization no continent long hidden in obscurity.

His title to eternal fame and the imperishable gratitude of his Church rests on other foundations, not less solid nor less glorious than those on which repose the memories of statesmen and philosophers, poets and artists, inventors and pioneers. With every decade, his majestic figure stands out more luminous and fascinating against lurid blackness of his times, and as the passions and prejudices of his own day decline, the meaning of this man's life grows clearer and holier as he takes his place among those benefactors of mankind who have died that others might live, who have thrown themselves into the sacrificial abyss that man might live and move in the blessed sunlight of religious liberty.

John Fisher was a north-countryman, the finest type of those stalwart Catholics, and retained to the last moment of his life his native, downright, dogged hard-headedness. He was born in Yorkshire, at Beverley, that "olde famouse cytie" of which Lydgate sang in the year 1468 or 1469; during the Wars of the Roses.

It is very probable that young John Fisher received his early education at the grammar school of Beverley Minster, that noble church always thronged with pilgrims to the ancient shrine of St. John of Beverley, Bishop of York and tutor of the Venerable Bede.

When he was about fourteen, then the usual age for going up to the Universities, John Fisher set out on the long journey from Yorkshire to Cambridge, in 1483. It must have been an adventurous ride, for all England was rent with civil war. That was the year when the little Princes were murdered in the Tower, after their widowed mother, Queen Elizabeth Woodville had taken sanctuary at Westminster. The University itself had fallen on very evil days, for all progress in the arts of peace was at a standstill. In 1487 John Fisher took his B.A., with all the picturesque ceremonial customary on such occasions. Four years later he received his M.A., and was elected a Fellow of his college. According to the registers of the Cathedral of York, on December 17th, 1491, Mr. John Fisher, M.A., Fellow of Michaelhouse, was ordained priest. He now entered upon the ten years' strenuous course of study preparatory for the degree of D.D., and in 1494 he was elected Senior Proctor of the University.

Meets Best Friend

In Fisher's second year at Cambridge the Wars of the Roses ended with the victory of Bosworth Field in 1485, itself the outcome of the patriotic plotting of that true valiant woman, Lady Margaret Beaufort, mother of King Henry VII. She was hailed by a contemporary poet as "mother, author, plotter, and counsellor of union," and deservedly formed as the pride of English matrons, the holiest, most learned, and noblest lady in the land. Such was the all too rare character of one who was also a magnificently wealthy woman of royal lineage. This was the great lady, in every sense of the words, who was to become John Fisher's best friend.

Under his inspiration she began that series of wise and princely gifts which earned her the title of "the greatest benefactress Cambridge has ever known." The first of these was her endowment of a Chair of Divinity (both in Oxford and Cambridge) in 1503. Fisher himself was the first to hold the Cambridge Readership, though his other work as Vice-Chancellor soon obliged him to resign it.

In this same year, 1504, Dr. Fisher was elected Chancellor of his University (being re-elected for ten years and then for life), and then Bishop of Rochester, the second oldest see in England, founded by St. Augustine himself. Rochester, though so ancient, was the poorest and smallest diocese in England, consisting only of ninety-three West-Kent parishes; but John Fisher would never leave it for a richer one, not even Ely. In his own words, he "would not leave his poor old wife for the richest widow in England." For thirty years he dwelt faithfully in the ruinous old palace (something of which still remains) near the cathedral; he was the last bishop to reside in it.

Pilgrimage Center

The city lay on the Pilgrim's Way and was itself a center of pilgrimage, for the Cathedral of St. Andrew, mainly built by Bishop Gundulph of Bec, contained the shrine of St. William of Perth, the good Scottish baker who was murdered near here by his foster-son on his way to the Holy Land in 1201. Erasmus, who stayed with Fisher here in 1516, wrote some time after:

". . . I shrewdly suspect that the state of your health principally depends upon your situation. The near approach of the tide, as well as the mud which is exposed at every reflux of the water, renders the climate unwholesome. Your library, too, is surrounded with glass windows, which let the keen air through the crevices. I know how much time you spend in the library, which to you is a very paradise. As to me, I could not live in such a place three hours without being sick."

The Bishop divided his meagre revenues into three portions: one for the repair and maintenance of the cathedral, another for the poor and the maintenance of scholars, a third for household expenses and the purchase of books. He distributed alms and food daily at his own gate, presiding in person to ensure strict justice. In the words of his early biographer:

"To poor sick persons he was a physician, to the lame he was a staff, to poor widows an advocate, to orphans a tutor, and to poor travellers a host."

He was devoted to the virtue of hospitality and kept a good table for everyone but himself; he fasted so rigorously that at last his health gave way and he was obliged to permit himself "a little thin gruel" on fast days. His own private austerities were great, and he celebrated Mass with such devotion that the tears would run down his cheeks. His early biographer tells us that "he caused a great hole to be digged through the wall of his church at Rochester, whereby he might the more commodiously have prospect into the church at Mass and Evensong times." In his room adjoining he slept for four hours only, on a hard bed of straw and mats.

Happy in His Library

His greatest human happiness was found in his library, and it was said that he had the finest private collection of books in England. This he intended for his beloved poor college of St. John, and had made it over by a deed of gift, but reserving the use of it for his lifetime. Its subsequent fate will be seen later. No wonder Erasmus wrote of him: "There is not in that nation a more learned man nor a holier bishop." We have also the testimony of Cardinal Pole that the King "before the violence of his passion had hurried him out of the reach of reason and reflection" was "accustomed . . . to glory that no other prince or kingdom had so distinguished a prelate. Of this I was witness when, turning to me on my return from my travels, he said that he did not imagine I had met with anyone in foreign parts, who could be compared to him, either for virtue or learning."

It was about May, 1527, Bishop Fisher wrote a letter to Cardinal Wolsey giving his carefully formed opinion as requested on a matter which was about to convulse all England—the marriage of the King and Katharine of Aragon. He writes after consulting all the "mute teachers" he could get and having "diligently sorted their opinions" and "after weighing impartially over and over again the reasons on both sides":

"So that I am now thoroughly convinced that it can by no means be proved to be prohibited by any Divine law that is now in force. . . . If this is true, and I have no doubt that it is most certainly true, who can deny, considering the plenitude of power which Christ conferred on the sovereign Pontiff, that the Pope may dispense, for some very grave reason, for such a marriage? . . . Now, as it is most evident that by their very acts the sovereign Pontiffs have more than once declared that it is lawful in the case mentioned to dispense in favour of the second brother, this alone would powerfully move to give my assent, even if they alleged no reasons or proofs. From these premises no scruple or hesitation remains in my mind about the matter. I wish your eminence long life and happiness."

That letter sums up the principle which governed the whole course of John Fisher's last years, until he laid down his life for the papal prerogative and the sanctity of Holy Matrimony.

Delves For Truth

For the next fifteen months he continued to study the matter exhaustively and prayerfully, compiling seven or eight treatises on the subject. In his own subsequent words: "the matter was so serious both on account of the importance of the persons concerned, and on account of the injunction given me by the King, that I devoted more attention to examining the truth of it, lest I should deceive myself and others, than to anything else in my life." All this time he never spoke privately with the Queen except when the King commanded him to advise her.

In 1528 Cardinal Campeggio, the Pope's Legate, arrived in England to try the famous case. Henry made a fresh attempt to win over Fisher through the Legate; instead, he proved the Queen's staunchest champion, not only in the Legatine court but in the pulpit and by the written word. The formal hearing of the case began at Blackfriars in May, 1529, the King and Queen being cited to appear in June, when Katharine made her historic dignified appeal to her husband and then to the Pope, repudiating this court as being prejudiced against her cause. Bishop Fisher in his official capacity as advocate and proctor for the Queen (together with the Bishop of Bath) announced that, to prevent the King falling into mortal sin, they would defend the rights of the Queen, and they presented the writ of appeal. Reminding the court of the King's speech declaring publicly that his only intention was "to get justice done and to relieve himself of the scruple that he had on his conscience," Fisher said that "both in order not to be unfaithful to the King, or to fail in doing the duty which he owed to the truth in a matter of such great importance" he would declare, affirm, "and with forcible reasons . . . demonstrate to them that this marriage of the King and Queen can be dissolved by no power, human or Divine, and for this opinion he . . . would even lay down his life."

Challenge Irks King

Then the Queen's fearless champion flung down a challenge that fell like a thunderbolt into the intent assembly, infuriating the King.

"He added that the Baptist in olden times regarded it as impossible for him to die more gloriously than in the cause of marriage and that as marriage was not so holy at that time as it has now become by the shedding of Christ's Blood, he (the Bishop) could encourage himself more ardently, more effectually, and with greater confidence to dare any great or extreme peril whatever."

"This affair of Rochester was unexpected and unforeseen," the Legate reported, "and consequently has kept everybody in wonder. What he will do we shall see when the day comes. You already know "what sort of man he is, and may imagine what is likely to happen." Well, the day did come. The trial, familiar to us from Shakespeare's famous play, reached its climax in the famous speech which the bard puts on the lips of Catharine. Thus to Wolsey:

"My lord, I am a simple woman, much too weak to oppose your cunning. I must tell you. You tender more your person's honor than your high profession spiritual; that again I do refuse you for my judge, and here, before you all, appeal unto the Pope to bring my whole cause before His Holiness and so to be judged by him."

The King Speaks

The chronicle of the period continues. As soon as the Queen was gone the King, after paying tribute to her virtues, continued:

"Thus my conscience being tossed to and fro with the waves of continual unquietness and almost in despair to have any other issue than I had already by this lady, it behoved me further to consider the state of this realm and the danger it stood in for lack of a prince to succeed me. And, therefore, I thought it good, in release of this mighty burden of my conscience and for the quiet state of this noble realm, to attempt the law therein, whether I might lawfully take another wife, by whom God may send me issue, in case that my first marriage were not good. And this is the only cause I have sought thus far, and not for any displeasure or misliking of the Queen's person or age, with whom I could be as well content to continue (if our marriage may stand with the laws of God), as with any woman alive.

"And in this point consisteth all the doubt, that we go about to try by the learning, wisdom and judgments of you, my lords and prelates and pastors of this our realm, now here assembled for that purpose, to whose consciences and learning I have committed the charge thereof, and according to that will I be content (God willing) to submit myself with obedience. And that I mean not to wade in so weighty a matter of myself without the opinion and judgment of you, my lords spiritual, it may well appear in this, that shortly after the coming of this scruple into my head, I moved it unto you, my Lord of Lincoln, then my ghostly father; and for as much as yourself were then in some doubt, you advised me to ask the counsel of the rest of my lords the bishops. Whereupon I moved you, my lord of

(Continued on Page 12)

MASSES

SACRED HEART PRO-CATHEDRAL
Flower City Park. Rt. Rev. Mgr. C. V. Burns. Masses: Sunday, 6, 7, 8, 9, 10 and 11. Holidays, 5:30, 6:30, 7:30, 8:30 and 9:30. First Friday, 6, 7 and 8. Daily, 7 and 8.

HOLY ROSARY
Lexington Ave. Msgr. Charles F. Shay. Masses: Sunday, 6, 7, 8, 9, 10 and 11. Holidays, 5:30, 6, 7, 8 and 9. Daily, 7, 7:30 and 8.

CORPUS CHRISTI
Main St. East. Rt. Rev. Msgr. W. M. Hart. Masses: Sunday 6, 7, 8, 9, 10 and 11. Holidays, 5:30 6:15, 7, 7:45, 8:30 and 9:30. Daily, 5:30, 7 and 8.

OLD ST. MARY'S
South St. Rev. George V. Kettell, S. T. D. Masses: Sunday, 6, 7, 8, 9, 10:15 and 11. Holidays, 6, 7, 8, 9, 10 and 12:30.

BLESSED SACRAMENT
Oxford St. Rev. J. J. Connors. Masses: Sunday, 5:45, 7, 8, 9, 10 and 11. Holidays, 5:30, 6:30, 7:30, 8:30, 9:30 and 11. Daily, 7, 7:45.

ST. MARGARET MARY'S
Rogers Parkway. Rev. C. J. Marston. Masses: Sunday, 7, 8, 9, 10, 11 a. m. Holidays, 6, 7, 8, 9. Daily 8.

IMMACULATE CONCEPTION
Plymouth Ave., So. Rt. Rev. Msgr. J. S. Cameron. Masses: Sunday, 7, 8, 9, 10 and 11. Holidays, 5:30, 6:30, 7:30, 8:30, 9:30 and 11. Daily, 7:30.

ST. BONIFACE
Gregory St. Rt. Rev. Msgr. J. F. Rogers. Masses: Sunday, 6, 7:30, 9 and 10:30. Holidays, 5:30, 7, 8:30 and 10. Daily, 7 and 8.

OUR LADY OF PERPETUAL HELP
Joseph Ave. Rev. Frank J. Hoefer. Masses: Sunday, 6:30, 7:30, 8:30, 9:45 and 11. Holidays, 5:30, 6:30, 7:30, 8:30, 9:30 and 11. Holidays, 5:30, 6:30, 7:30, 8:30 and 9:30. Daily, 7, 7:45.

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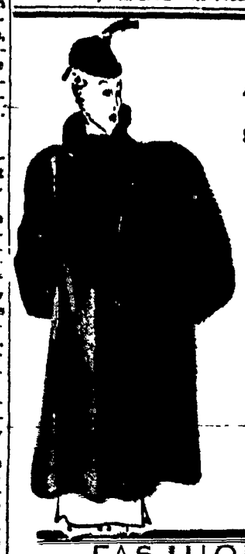

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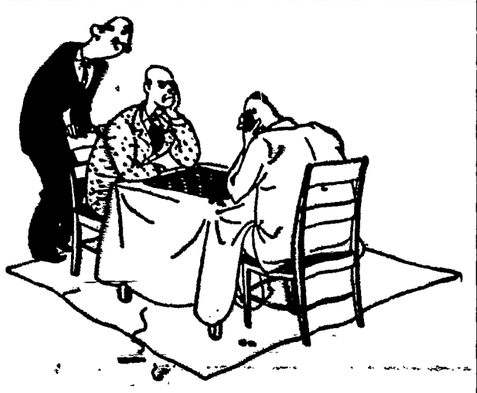

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