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Bishop of Rochester

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THE CATHOLIC COURIER has my most enthusiastic support. A diocesan newspaper has become an essential part of the program of Catholic action in every diocese. The CATHOLIC COURIER should be found in every Catholic home. And it has been understood hence any Catholic home that is uninformed as to what is transpiring in the world, whether it be the world at large or the world immediately about us, is open to the charge of indifference or even to that of willful neglect. I want the CATHOLIC COURIER in every Catholic home."
—JAMES E. KEARNEY, Bishop of Rochester

More And Easier Divorces

Uniformity in marriage and divorce laws in the United States is to be desired. Just why this uniformity must always look to accepting the easier laws and abolishing the stricter ones, is hard to grasp. The National Association of Women Lawyers, meeting in Philadelphia last week, discussed methods of securing uniformity, but took no action. Indeed, it was well that they took no action, if the discussion was any indications of what that action might have been.

Judge Anna Kross of New York City said: "There is no more important issue facing the American people today; it affects every individual and every child. It is positively ridiculous for one State, like my State of New York, to grant divorces only on the ground of adultery, while Nevada is handing out divorces for all kinds of reasons, including mental cruelty." What shall the answer to the difficulty be? Shall New York teach Nevada? Or shall Nevada show New York how?

If the welfare of the nation is to be served, any uniformity in our divorce laws should tend to that strictness that will emphasize the permanence of the marriage bond, that will teach people to respect the solemn obligations they assume when they marry. Many of our divorce laws are, indeed, ridiculous! And equally ridiculous are the press reports of alleged marriages where the bride's divorce is ten hours old and the groom's less than twenty-four hours old.

Lawyers that are mindful of the official positions they hold in the community, will be anxious to help quarreling couples to reconciliation rather than to divorce. They may fail in the attempt, but it is worth trying. And even an occasional victory will give the good lawyer a lasting consciousness that he has done something for his clients, for their home and their children, and for the holy state of matrimony.

The Seminary Letter

Bishop Kearney's annual Seminary Letter will be read in the churches of the diocese on November 17. It will announce the annual Seminary Collection to be taken up September 29. Over the years we have been taught to look for the Bishop's message on the second Sunday during the month of September. Bishop McQuaid submitted his yearly letter to the people when he had St. Bernard's Seminary, asking for funds with which to support his students at Troy Seminary, at the North American College in Rome, at Louvain, and other European schools. He spoke with confidence of the ever-nearing day on which St. Bernard's Seminary would care for all his students.

For forty-seven years now, since 1893, St. Bernard's has been with us, training a little army of close to 250 each year of late, and 1940 graduates that run to over 1000. Bishop Kearney calls attention to the ready success of the work of St. Bernard's and the reputation of its standing, that people of the diocese possess. Along with that knowledge and appreciation has always gone a deep love for the seminary, and a readiness to sacrifice for its support. The present generation owes much to parents and grandparents that were faithful friends of St. Bernard's. On many occasions they gave most generously to the annual Seminary Collection. One dollar in 1900 meant much more than it does now. For many it meant more than one would mean now.

The expense of needed improvements will not be met adequately the ordinary collection. We look for the seminaries, Bishop Kearney is asking from ordinary donors a contribution of a dollar in the collection of this year. We feel that this appeal will meet with a generous response, especially from those whose parents were such staunch supporters of the seminary in the hard days. Many of the priests today St. Bernard's have come from the parishes of the past year. Many have come from the parishes of the present year. Many have come up to Church [illegible] young men [illegible] Holy Priesthood. [illegible] and Junior [illegible] speaks to [illegible] Bishop Kearney's [illegible] echo [illegible] Seminary [illegible] the [illegible] which [illegible] Bishop [illegible] Bernard's [illegible] whom [illegible] with all other high school graduates of the district.

The COURIER congratulates the faculties of St. Bernard's and St. Andrew's Seminaries for the valued contribution they have made in the training of the students for the priesthood in our seminaries during the past year. The response of a devoted people to Bishop Kearney's Seminary Letter will be an indication of their appreciation of the work of these gifted teachers and professors.

They Feared And Glorified God

A man need not be a learned scientist to recognize the power of God in works that are evidently beyond human power. Jesus wrought His miracles before the multitude because He knew they were fully capable of passing judgment on them. All His life was marked by miracles, and the crowning miracle of all was His resurrection from the dead. Hundreds of witnesses saw Him dead and again saw Him living. Even the doubting Thomas surrendered before the compelling evidence of the Risen Christ. Untold millions have since accepted Christ's Resurrection as a historical fact, relying on the trustworthy testimony of those who were eyewitnesses to it. The history of the Church of Christ, of its influence over men, of its growth and progress in the fact of every human obstacle, stands as a lasting miracle for all that will consider that history.

None more blind than he who will not see. The multitude in the Gospel of this Sunday were willing to see: they used their eyes, and did see: and they recognized the power of God in the cure of the paralytic. Therefore, they feared and glorified God. Here and there we find one who will not see, who will turn his eyes away from the facts of history, who will ignore all evidence, because he wants to be an Atheist.

Professor Einstein urges the world to give up faith in a personal God, before a meeting of clergymen, teachers, scientists, this week in New York City.

An impersonal God is a contradiction. God must have all that His creatures have that is a perfection, and must of His very nature possess personality. To give up faith in a personal God, is to give up all faith in God. Such an action can come not from a consideration of the testimony in the case, but from a complete ignoring of the evidence. For a scientist, who looks for the cause behind everything in nature, to pass over the marvel of the universe without seeking its First Cause, is most amazing. It is more surprising when he with added presumption erases all the testimony of religious history, and ignores the settled convictions of the majority of mankind.

"Lord, that I may see!" May this be our prayer always, that we may use well our powers of perception, that through the contemplation of God's works all about us, through our knowledge of what the Son of God has wrought among us, we may rejoice in the knowledge that God exists as our First Beginning and Last End. Then shall we, even as the people in the Gospel, fear and glorify God.

Selected

LIFE BEGINS AT—

(The Catholic Messenger, Davenport, Ia.)

Life begins at the altar, for life begins with marriage. Moving pictures and popular magazines which select the "gay young love" formula for their stories commonly ignore that rather obvious fact. Thus, they cause us to ignore it. Their romances put marriage in the last paragraph, or at the end of the last reel.

A young woman's gay young love is not quenched with matrimony. It becomes blindingly and intoxicatingly golden as it embraces the first child of the sacramental union. As the family grows, the same love grows in scope and in gaiety. There is a champagne quality in a Catholic mother's love, for there is something madly gay about all holiness.

During September, all over the world the associates of the Apostleship of prayer, at the bidding of Pope Pius XII, will be praying "for saintly mothers." If we do not have saintly mothers, we shall have no saints, and we shall have no gaiety. Modern tyrants seek to destroy the family, for only when they have conquered the family will they have become masters of society. Society has run to the hearth, and called "Sanctuary!" It has run to the lap of Christian mothers. No tyrant has ever conquered them. From them, Christians are born. They are the hope of the world.

Five Years Ago—

—in the files of the CATHOLIC COURIER

From September 12, 1935, Edition

The friend of many boys, beneficiaries of his kindly influence, the Rev. Lester M. Morgan, 38, died following a heart attack. He was the newly-appointed English instructor at St. Andrew's Seminary and former Aquinas Institute teacher. Archbishop Mooney officiated and Archbishop Hickey was present in the sanctuary at Holy Rosary Church for Solemn Pontifical Mass of Requiem which drew a sorrowing throng.

* * *

"In this diocese the generosity of a pioneer generation gave strong support to the bold and zealous leadership of Bishop McQuaid in establishing St. Andrew's and St. Bernard's Seminaries. Shall we let it be said that we have failed to maintain what they founded?"—Archbishop Mooney in his 1935 Seminary Letter.

* * *

"Your Bishops shall not desert you," the twenty-six members of the German Hierarchy said in circular highly commending Catholic associations in Germany. The circular protested directly to Chancellor Adolf Hitler against interference with religious freedom in the Reich.

* * *

Eight young women were received into the Sisters of St. Joseph and four pronounced their first vows at a Reception Ceremony in the Sisters' Motherhouse, Pittsford.

* * *

Two priests of Rochester were granted a year's leave of take up special studies, the Rev. Hubert A. Bisky to enter Catholic University of America for study in social science and the Rev. Benedict Ehmann to take a course in music at Pius X School of Liturgical Music at College of Sacred Heart, New York.

* * *

Program for Rochester's first evening School of Catholic Action was announced from St. Louis by Miss Dorothy Willman, national executive secretary of action sodalities coming to conduct the course.

* * *

From Mexico City came the astonishing news that the Mexican Government was to set up a "library" in San Antonio, Texas. The "library" also referred to under the communistic title of "cell," was to disseminate propaganda of the National Revolutionary Party in the United States.

Novel Location

By REV. DANIEL A. LORD, S.J.

During our talk about the calm way in which we accept the fact that the Church is founded on a rock, one of the company told an Irish story.

The pastor of the little Irish parish was standing on the steps of his church when he saw sneaking in the far door a parishioner whose face had grown far far too unfamiliar at the parish devotions.

"Pat, come here," called the priest. And the man came over sheepishly. "Have you made your Easter duty?" he demanded.

The man looked more sheepish than ever. So the priest waxed stern.

"Do you know where you are standing?" he demanded fiercely.

The man shook his head, still wordless. So the priest grew graphic.

"Well, my fine lad, you're standing on the brink of hell."

The delinquent cast his eyes back at the facade of the church behind them.

Along The Way

"Sure, your reverence," he said, with a conciliatory grin, "that's a queer place to be building a church."

* * *

We were talking of music and the vast ignorance that even intelligent people seem sometimes to show about it. Said I:

"A really clever professor, with no particular musical ear, went for the first time to hear a symphony. When it was over, he was in vast admiration. Said he to his friend and companion: 'It was wonderful; I couldn't help but marvel. Do you know, from the start, I never took my eyes off those violins; there they were, all going up and down together, just like one man, and all because that fellow with the stick kept waving it at them.'"

Said Al Anton: "I was talking to a chap the other evening about barber shop quartets. 'I used to belong to one,' he boasted. 'And boy, were we good. Close harmony? You should have heard it.' Said I, reaching over and playing a few chords on the piano, 'You mean close like this?' 'Shucks,' said he, 'the chords we sang, nobody could play on a piano!'"

Said Rita Kenter, the third in the group: "A man in our department came in the other morning, and said he: 'I heard the finest concert in the park last evening; beautiful thing. They played the music of Mendelssohn, you know, the music he wrote for Mid summer Night's Dream. And do you know what they did? Right in the middle of that beautiful thing, they spoiled the whole business by playing that wedding march that you hear at all the weddings. Gosh, I bet Mendelssohn would have been sore.'"

* * *

Father Urban Nagle gets a bow for this story, over which I must admit I got a hearty laugh. Said the young Dominican priest and dramatist, who had stooped down to get a drink of water out of one of these fountain coolers.

"I dodge when I put my mouth near one of these things nowadays. They're likely to spoot right up in your face and knock off your hat.

"In fact, that happened to me just the other day. I was in a convent, and using one of these foot-controlled fountains, I headed for it and put my foot on the control with emphasis. The water shot up in a geyser and knocked off my hat.

"A little nun was standing near, and she burst into honest laughter. I guess I looked pretty flustered when I rose again and retrieved my hat, for, with infinite tact, she said:

"'I saw that happen to a man the other day, and I had to laugh because it was, oh, so funny.'"

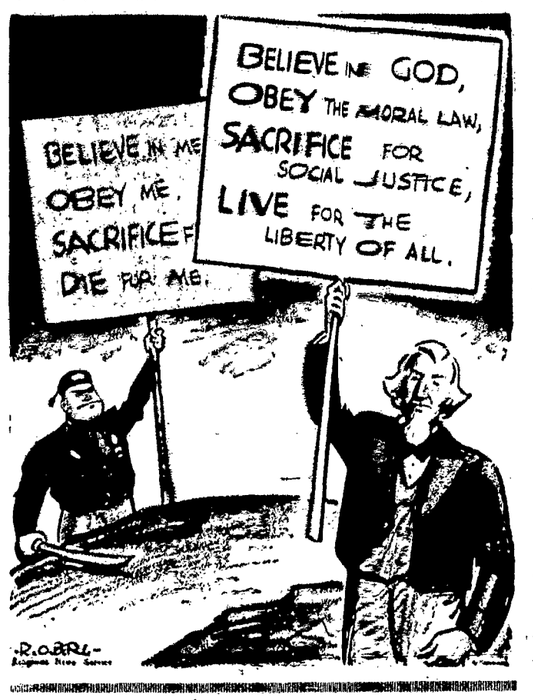
* * *

Years ago Bert Leston Taylor, first of all newspaper columnists, suggested that God and nature made the Grand Canyon of Colorado as the perfect place to throw old safety razor blades.

Since most of us can't go there every time we finish with a blade, his suggestion, though pat, is not entirely practical. So many men are glad of a Pullman journey, since all Pullman washrooms are now equipped with repositories for old blades. It's funny to see the number of men who, after a quick glance around the car, dump in half a dozen that they had evidently been saving up for this precious opportunity.

Now comes the suggestion from Savannah, that we be provided with government repositories so that the steel in the blades could be used for rearmament purposes. Noble idea! A boon to men who continue to litter up bathrooms with dangerous and useless blades, and possibly to the government which probably wouldn't need more than a million blades to make one ten-inch shell.

THE BETTER WAY



There has been an increase in the sale of calendars in Scotland this year—because there is an extra day in it.—Orlando "Sentinel."

It isn't true that there's always room at the top. Otherwise we'd all live in penthouses. — Raleigh News & Observer.

Diocesan Recordings

Suggested song for England right about now—"It ain't gonna rald no mo'."

* * *

Fighting for peace is the subversive way, praying for peace, the Christian way.

* * *

It will be a different sort of reunion that members of the Knights of Columbus of New York State and of the Order of the Alhambra will hold on Sunday, Sept. 29. With families and friends, the knights will converge on Auriesville, location of the Shrine of the North American Saints. This is a purely spiritual activity of the State Council. Started three years ago the pilgrimage has grown in attendance and interest. Personal sanctification is the first requisite of Catholic Action. Going, therefore, to the spot made holy by the deeds of early Jesuit missioners which with holy lives have raised these zealous priests to Holy Sainthood, the pilgrims will be inspirited to emulate the lives of those Saints. Elsewhere in this issue is Bishop Kearney's letter suggesting that this year's pilgrimage be dedicated to prayers for peace. His Excellency is state chaplain of the order. This pilgrimage should furnish an excellent basis for Catholic Action during the year not only for the knights but for all, men, women and children, who are fortunate enough to go to Auriesville on this occasion.

* * *

"How about getting back to the old-fashioned days when school was opened with prayer and the national anthem, with teacher supplying the inspiration?" asks H. I. Phillips in his syndicated column "The Once Over." The old-fashioned days never went out in the Catholic schools, Hi.

* * *

In the mail, this week, this department received a novel appeal for funds to aid The Committee for Catholic Refugees from Germany of which the Most Rev. Joseph F. Rummel, Archbishop of New Orleans, is chairman. With the appeal came a four and a half inch square gilded container containing 540 disc safety matches. Those receiving the matches are requested to send whatever amount they desire to The Committee for Catholic Refugees from Germany, 265 W. 14th Street, New York, N. Y. Requested also are names of others to whom a box of disc matches can be sent. Here is something practical in return for a charitable endeavor that will aid the Committee in taking care of fellow-Catholics who have fled Nazism.

* * *

For 25 years Fort Pitt General Assembly, Fourth Degree, Knights of Columbus, has donated a ciborium in memory of each deceased member. The number of Ciboria placed up to now is 164. This information brings to mind that Rochester Assembly has, for several years past upon the death of a Sir Knight, taken a suitably inscribed beautiful gold chalice to the bereaved family. The Pittsburgh Fourth Degree members send their ciboria to the home missions through co-operation with the Catholic Church Extension Society. The chalices given, by the Fourth Degree here are left to the discretion of the family as to what priest they will be given. Many have found their way to needy priests in the home missions.

Feast Days

Sunday, Sept. 15.—ST. CATHERINE OF GENOA.

Monday, Sept. 16.—ST. CYPRIAN, BISHOP AND MARTYR.

Tuesday, Sept. 17.—ST. LAMBERT, BISHOP AND MARTYR.

Wednesday, Sept. 18.—ST. THOMAS OF VILLANOVA.

Thursday, Sept. 19.—ST. JANUARIUS, MARTYR.

Friday, Sept. 20.—ST. EUSTACHIUS AND COMPANIONS, MARTYRS.

Saturday, Sept. 21.—ST. MATTHEW, APOSTLE.

Adventurers Of God

By REV. BENEDICT EHMANN

A Catholic may be a man of generous action for the Church; but if he is not a man of prayer, he is nothing.

This is only an application of St. Paul's warning. "If I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing" (I Cor. xiii, 3).

Many Catholics are energetic and active at the call of their leaders; but so often this action bumps into a dead end: it is not rooted in charity. It may have plenty of good will, the kind of sentiment which moves a person to kindness, but it lacks sufficient charity.

We too often forget that our charity should begin with God. The first and greatest commandment tells us that we are to love the Lord with all our heart and mind and strength. The kind of charity we are to give God is not alms or philanthropy, for God has no need of us. It is rather the tribute of love and obedience and worship. It is for our own sake, as well as for God's, for without it our life is nothing, as the flame is nothing without the air which feeds it.

Library Signpost

Catholics are running in circles if they have not the love of God.

This love is fulfilled by a loyal attention to God's Truth and to His Law. The good Catholic never rests satisfied with his perceptions of God. He must be going ever farther and deeper into the science and wisdom of God—farther, by reading and study; deeper, by meditation and experience. He finds out quite early in his search that God is like an undiscovered country full of amazing and breath-taking marvels. He becomes by attraction a voyager on the adventure of God. And all the while he may be going every day to the shop or office, like any ordinary John Doe.

Like any adventurer, however, he finds that he must separate himself from his fellows, not from their needs or from that charity which is the second great commandment, but from their vanities and idleness. The amount of time which men waste on trifles is appalling, but they have their punishment. They waste time but Time also wastes them. The adventurer of God withdraws himself from these wasters and pilferers of the precious minutes, and finds his pleasure in God.

He is not an isolationist. He keeps in touch with the burning news of the day; but he saves time, with a weekly digest. He reads current opinion, but always with an eye on the claims of God. He knows his fellowmen well enough not to be an optimist, but he knows God well enough not to be a pessimist. He is eminently in touch with Reality because his being is grounded on God.

Saving his spare time with care, the man of God has plenty of it for study and reflection. He allows ample time for spiritual reading—not pious trash, but the real milk and meat of Divine Truth. His first choice is the Bible, where he finds the Divine Truth at its written source. But he does not stop there, for the Bible is not a simple book like all masterpieces it needs a commentary. He finds that commentary in books of doctrine which, under the guidance of God's living Spokesman, the Church set forth and explain the meaning of the Divine Revelation. He reads a little at a time, he ponders over it, he prays with it, adoring God with the knowledge of the truth he has learned.

Almost everybody is reading a recent book called How To Read a Book. Somebody would do well to write a book on Why To Read a Book. The intelligent Catholic understands the Why of spiritual reading. He knows that it broadens and deepens the channel of his mind with the knowledge of God. He chooses the better part which no one can take away from him.

One of the compensations of serving a Catholic library is to meet these adventurers of God tracking the Divine among the books on its shelves. Their number is not legion, but they are God's elite. "As the eyes of a servant are upon his master's hands," so do they look to God and study every clue if so be they may learn even a little more about Him. In the noise and push of today's living they have an air of being creatures of another and quieter world. I am sure they are far happier than the run of men, and when the winds come they will not be blown off their feet.

The Catholic Evidence Library, 50 Chestnut St., Rochester, N. Y., operates to serve with books anyone interested in God and the things of God. About 40% of its collection of 1500 books comprises spiritual reading. It is a lending library, charging a penny a day for each borrowed book. It is open from 4.00 in the afternoon to 9.00 in the evening, every day except Saturdays and Sundays and legal holidays. It keeps a whole stock of current Catholic magazines on its reading table. Anyone is invited to come in and browse. It is about two minutes distance from central downtown, easily accessible on a shopping tour, or before or after one of the downtown novenas.

Bribing Morals

By REV. JAMES M. GILLIS, C.S.P., Editor, The Catholic World

Some weeks ago in this space I made a few remarks about race suicide as the cause—primary cause, cause par excellence, cause beyond all other causes—for the collapse of France.

At least one critic—and perhaps, for all I know, some others—seemed to interpret my observations as a denial that other causes were at work or as a confession that I didn't know any other causes. I had said simply and flatly that race suicide was the cause of the humiliation of France. But it does seem to me that my critics might have given me credit for not being altogether an imbecile.

Any one who reads a good deal and thinks a little would know that a thousand mistakes and a thousand crimes and blunders and stupidities and treacheries combined to ruin poor France. When a writer singles out one of those causes and names it as The Cause, I should imagine that the little rhetorical liberty he takes might be granted him.

Surum Corda

However, that is not so important. The big fact remains, the portentous fact that any people which indulges in the unnatural vice of limitation of offspring, cannot hope to survive and cannot expect to win against a people that doesn't practice that vice or practices it less. You can't eat your cake and have it. You can't kill yourself and live.

I recur to the subject, not only because it contains a warning to us Americans, but because just after I wrote, I saw a special article on the subject in the New York Sunday Herald Tribune. The writer of that article seemed to have a sneaking dislike for the "totalitarian" states, because they took measures years ago to perpetuate themselves. He said "France will henceforth 'ape' the regimes of Germany and Italy." "Ape" is a mean word. If he thought well of the measures taken by the Axis powers and if he wished to commend France for doing likewise, however belatedly, he could at least have said "imitate." But the word was "ape." Incidious, I should say.

The real point of his article, however, and the point that any Catholic cannot but know, is that no rules, regulations, compulsions, inducements, bribes can correct the evil in question. Unless men and women, husbands and wives, have a respect for God, they will not have a respect for Nature. Unless they have religion—I mean a genuinely supernatural and vital religion—nothing that a government can do will persuade them to eschew birth control.

We Catholics have known that elementary political fact for 1900 years. We remember that is to say our Church remembers and what she remembers we remember. Half a dozen epochs when kings and emperors tried to bribe their people to have children. This practice of governmental coaxing began as far back as the days of Augustus and Tiberius Caesar. Now we have it again. But it will not work. It didn't work then, and it will not work now.

The writer of the Herald Tribune article speaks of a "determined effort to raise the birth-rate" of "cash-payments to encourage marriage and motherhood," of "exalting maternity and paternity," of "reduction of taxes in proportion to the number of children in a family," of medals, bonuses, and (in Italy) visits to Il Duce, handshakes, smiles and words of praise. He uses the phrases "campaign for more babies" and even "amortization of babies." You would think that marriage and parenthood were to be put on a purely commercial basis. It sounds materialistic to the last degree.

But as I say, it doesn't work. For a while, as the author shows by an array of statistics, marriages increase in number. Births also increase (more slowly) but after three or four years of experimentation the attempt bogs down and the nation reverts to the plan of killing itself off.

All of which proves once again, for those who need such proof, that the supernatural is indispensable to natural virtue. Do away with faith and the Church, with religion and God, and you ruin a nation just as surely as if you take away its arms and plant traitors in its midst when an enemy threatens. To practice birth control is treason.

Shortsighted persons think that if you take away God, nothing falls to the ground except the Church. The fact is—and you may learn it from history as well as from revelation—that if you take away God, the state falls to pieces. The state indeed topples faster than the Church. When Catholic priests and publicists keep repeating ad nauseam that the Church and religion are essential to civilization, outsiders don't know what we mean, or if they know they don't believe. Pretty soon they will have to believe. They will see. Pretty soon? Very soon, if they don't wake up.

One word more: when I speak of France in this matter I am not concerned with that sad country except as a sympathetic spectator. What I really have in mind is a warning to my own country and my own people.

(Copyright, 1940, N. C. W. C.)

WHY?

From Defenders of the Faith, Conception, Mo.

What Do You Catholics Think Of The "Oxford Movement"?

After an exhaustive study on the subject, Father Conway, the noted Paulist missionary, answers this question as follows. "Catholics are by no means permitted to join the movement. Buchman, the founder of this movement, was a Lutheran pastor in Philadelphia for five years. He went to England in 1908 and was converted at the Keswick Convention by an imagined vision of Christ on the Cross. He wrote at once to his former confreres, avowed his faults, asked their forgiveness, and determined to share his peace of soul with them.

"He returned to the United States, became a Y. M. C. A. secretary, and gathered together his first disciples. He travelled the world over during the past twenty years: Europe, Asia, South Africa and Canada.

"Little stress is put upon dogma although Buchanan believes in the existence of a personal God revealed in Jesus Christ who seeks man's salvation and inspires him to a holy life by the action of the Holy Spirit. It teaches surrender to the Divine Will, public confession of sins, and divine guidance in every detail of life. They regard as unimportant such doctrines as the Holy Trinity, the Incarnation, the Redemption, the Holy Eucharist and the like.

It parodies our ascetical and mystical teachings with its public confession, its quiet hour, and its surrender to the Divine Will. But like every such form of Protestant private judgment it naturalizes and prevents the truths of the Gospel held by the Catholic Church from the beginning. While ostensibly preaching a mission to Christians of every sect it has evolved into the gospel of indifferentism, the great sin of the present time."

Why Does Your Church Put Peter In Such A Place Of Preeminence And Have So Little To Say About The Other Apostles?

The Church gives to all of the Apostles due honor and consideration and celebrates a special feast for each of them. St. Peter, however, is given the place of preeminence because our Lord Himself gave to Peter that honor and distinction.

In the first and second Chapters of the Acts of the Apostles, we see Saint Peter whom Saint Matthew calls the first Apostle (Matt. 10, 2) mentioned before all the rest in the roll call of the Apostolic College. There we see Peter presiding at the election of a new Apostle to fill the place of the fallen Judas, acting as spokesman preaching the first sermon about the Crucified Christ, prescribing prayer and penance and Baptism for those who would join their little band, officially receiving three thousand persons into the membership of that first Church on that first Pentecost day. This is the man to whom Christ had given the command: Feed My lambs, feed My Sheep, confirm thy brethren (cf. Jno. 21, 15). This is the man to whom Christ had promised: I will give to thee the keys of the Kingdom of Heaven: and whatsoever thou shalt bind upon earth, it shall be bound also in Heaven (cf. Matt. 16, 19).

This is the man to whom Christ had said Thou art Peter and upon this rock the word Peter means rock—Thou art Peter and upon this rock I will build My Church—not churches—My Church, and the gates of Hell shall not prevail against it (cf. Matt. 16, 18). Slight wonder then that Catholics should honor Saint Peter and all the successors of Saint Peter as they do, seeing that they are but following the example of our Lord Himself in this matter.

Judge them, O Lord, that wrong me: overthrow them that fight against me.

One Mass heard during life will do you more good than many heard for you after death.