

Catholic Courier

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Official Newspaper of The Rochester Diocese With the Approbation of the MOST REVEREND JAMES EDWARD KEARNEY, D.D. Bishop of Rochester

The CATHOLIC COURIER has my most enthusiastic approval. 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 in this diocese. I find it hard to understand how any Catholic can be so indifferent as to what is transpiring in his church throughout the world as to rely upon unreliable sources of information or even to seek no information whatever. Let us have a large edition of THE CATHOLIC COURIER in every Catholic home.

JAMES E. KEARNEY, Bishop of Rochester.

DIOCESAN HOLY NAME UNION—1932-1942

The Diocesan Convention of the Holy Name Union will be held at the evening Sunday in Rochester. The Diocesan Union was founded ten years ago by Bishop O'Hern. Its influence has extended into every parish in the diocese. New life and vigor has been given to the parish Holy Name Societies by the Diocesan Union. Catholic men have had opportunity to meet each other, to compare experiences in Holy Name work, to contrast conditions in their own parish with conditions as they exist in other parishes of the diocese, far and near.

Much has been done in ten years for the benefit of the Holy Name Societies. Much has been learned, much experience has been obtained. The experience of the years enables the Union to labor with more effective results for our parishes and our parish Holy Name Societies. The Tenth Jubilee Year is to commemorate what has been done, and to plan for what shall be done in the years that lie ahead.

The Holy Name Union welcomes the visit of the Very Rev. Harry G. Graham, O.P., National Director of the Holy Name Society in the United States, and looks for an inspiring convention address from him. The COURIER joins with the Union in welcoming the learned Editor of the Syracuse Catholic Sun, the Reverend John W. Lynch. Father Lynch is the author of the celebrated book—just a few months off the press—on the Life of the Blessed Virgin—"The Woman Wrapped in Silence."

Diocesan priests and laymen will conduct panel discussions on subjects that will interest the delegates to the convention, and give them inspiration to carry back into their parish Holy Name Societies for translation into Catholic Action.

The Tenth anniversary of the Diocesan Union and the Convention should awaken renewed interest in this most necessary of all parish societies, the Holy Name Society. Every man should feel it his duty to join the parish work, to attend its meetings, to profit by its help and to add his encouragement and support to its program.

Father Stauder has been Spiritual Director of the Diocesan Union from the beginning. Sunday will be a happy day for him as he greets delegates from all the parishes in the diocese as they come to his parish Church of the Holy Redeemer on Sunday for the Pontifical Mass celebrated by Bishop Kearney which will open the Convention. He has a corps of able assistants in the various Deaneries: Father Florack, for Rochester; Father John J. Healy, for the Auburn Deanery; Rev. William J. O'Brien, for the Geneva Deanery; Father John J. Smith for the Corning Deanery; Monsignor John J. Lee, V.F., for the Elmira Deanery.

Leading laymen act for their brethren throughout the Diocese as officers of the Diocesan Union. Frank E. Wolfe is President; Vice Presidents for the various areas include: George C. Cuddy, John H. Gould, Leo R. Harvey, Clarence H. Kennedy, Louis McGuigan, John W. Mastie, William L. Powers. Other Officers are: Lewis A. Schur, General Secretary; Domenic Bazzilli, Financial Secretary; James G. D'Amico, Treasurer; John W. Durringer, Marshall; R. Edward Schlesinger, Member Executive Committee. These men are leaders in their parishes, intensely interested in the welfare of the Church, and a splendid example of the Catholics that marks the men of the Diocese. Rochester is proud to be their host on this important occasion of the Tenth Anniversary of the Diocesan Union, and the Tenth Annual Convention of the organization.

THE MONTH OF MAY—THE MONTH OF MARY

Mary and May go together. The promise of renewed life this month brings to earth, reminds us of the renewal of spiritual life that Mary brought to the world. The beauty of blossoms and buds and branches; the splendor of green mantles for wood and forest, for hill and dale; the springing into life of the sown field and of the wild acres; tell us that Spring is here, and that Summer is not far away. Our very bodies respond to the renewed energy of earth; our souls partake of the inspiration.

Mother Nature is God's instrument to bring renewed life to earth; Mother Mary is God's instrument to bring renewal of the life of faith in our souls. How natural to bring the two together; to make the Month of May the Month of Mary also? To see in all the beauties of Springtime a reflection of the unfading beauty that dwells in the soul of Mary.

Private devotion should mark every Catholic's reaction to May; public devotions will be on the program in our parish churches, and should call to Mary's Altar or Shrine an army of faithful servants of the Blessed Mother. She is the Queen of Peace! She can place before her Divine Son our prayers for peace, with a force and power of intercession that must obtain a favorable response. May starts tomorrow; our May Devotions start tomorrow, and continue all through the days of this beautiful month. The Regina Coeli with the Ave Maria and the Litany of Loretto will mingle daily with the Memorare and the other prayers with which we are accustomed to address our Queen of the Angels and Queen of the May!

WAR SACRIFICES

War sacrifices for soldiers, sailors, men under arms, it is the duty of all the interests of ordinary life in home and abroad.

QUERIES and REPLIES

What is The Salve Regina?

The Salve Regina is a beautiful prayer said by the Church in honor of the Blessed Virgin Mary. It is called the Salve Regina from the opening Latin words which mean: Hail Queen.

It was composed by Blessed Herman in 1000. The last line was added to the prayer by Saint Bernard in 1146. This hymn of praise in honor of our Lady is said or sung after the canonical hours in all Benedictine houses. Pope Leo XIII prescribed its recitation after every Low Mass. The prayer itself runs as follows:

Hail, holy Queen, Mother of mercy, Our life, our sweetness, and our hope. To thee do we cry, Poor banished children of Eve, To thee do we send up our sighs, Mourning and weeping in this vale of tears.

Turn then, most gracious Advocate, Thine eyes of mercy toward us, And after this our exile, show unto us

The blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

—From the pen of Father Richard Felix, O.S.B., Defenders of the Faith, Conception, Missouri.)

Diocesan Recordings

UNIFIED HOLY NAME MEN

A commendable record has been made by the Rochester Diocesan Holy Name Union during its first ten years of existence. This diocesan-wide organization of Catholic men banded together to undertake the advancement of Holy Name Society ideals has likewise been an instrument for diocesan-wide activity desired by the Bishop.

Fittingly will the Union celebrate on Sunday when the annual convention, is opened at Holy Redeemer Church by His Excellency, Bishop Kearney pontificating. The sessions at the Powers Hotel will be in keeping with the lusty growth of the Union over the ten-year period.

Holy Name men through their unified efforts have not only maintained high the ideals of their society but they have fostered prayers for world peace, have sponsored Novenas, have carried on the Bishop's Campaign for Decent Literature, have distributed New Testaments and were pioneers in the advancement of subscriptions to the CATHOLIC COURIER.

The highspots of this diocesan-wide men's organization's record over the decade of years just passed are:

1932—In April, 1932, with the approval and sanction of His Excellency, Bishop O'Hern, the Union was formed at a Columbus Civic

Centre gathering called by the Rev. William F. Stauder named as diocesan director. B. Edward Shlesinger was named president and the plans for a mammoth rally were launched.

With 14,000 men in Red Wing stadium holding aloft lighted candles, the First Diocesan Holy Name Union Rally was held June 12, 1932. Archbishop Hickey was celebrant of Benediction. Addresses were given by Bishop O'Hern, the Rev. Leo M. Shea, O.P., New York, and Judge Joseph A. Moynihan of Detroit.

1933—First Diocesan Union convention in Columbus Civic Centre, Rochester, on Mar. 13, 1933, heard the Very Rev. Thomas F. Conlon, O.P., national director, as speaker. The convention pledged support to the President of the United States and Congress. More than 15,000 assembled at Red Wing Stadium on June 11, 1933, for another mammoth rally. Leading figures in the rally were Archbishop Hickey, Bishop Emmett Walsh of Charleston, Monsignor William M. Hart, administrator of the diocese; the Very Rev. Thomas F. Conlon, O.P., and Alexander I. Rorke, of New York.

1934—The definite work of increasing the circulation of the CATHOLIC COURIER was given the Holy Name men by Archbishop Mooney at the Geneva convention, April 9, 1934. That year another impressive rally was held on June 17, 1934, at Dunn Field in Elmira. At the rally Archbishop Mooney launched a campaign against indecent motion pictures. Other speakers were the Rev. Harold Purcell, C.P., and Supreme Court Justice Daniel F. Colahan.

1935—Universal religious liberty was urged by the convention held at Canandaigua on April 28, 1935, at which the Very Rev. Thomas F. Conlon, O.P., was one of the speakers.

1936—That the Holy Name Society was doing significant work in the field of Catholic Action was Archbishop Mooney's message to the Penn Yan convention held Apr. 19, 1936. Action was taken on the totalitarian state, child labor amendment and the divorce evil among others. Throngs attended the rally held at Red Wing Stadium on June 14, 1936, and heard Bishop John A. Duffy of Syracuse in a stirring address asking re-consecration to the ideals of the society.

1937—Norman A. O'Brien was elected president at a meeting held in Wayland, Apr. 18, 1937, when plans were outlined for a diocesan-wide Novena to St. Thomas More sponsored in November.

1938—A campaign against indecent literature was launched at the May 1, 1938, convention in Auburn. His Excellency, Bishop Kearney speaking in Holy Family Church said: "The Holy Name Society in the parish is the index of the power of Catholicism in the community."

1939—The Bishop's Campaign for Decent Literature was given to the Holy Name Union as a diocesan-wide project at the convention held at Hornell, Apr. 23, 1939. With His Excellency officiating at Benediction, 15,000 participated in a rally at Red Wing Stadium on June 18, 1939. Other speaker was the Rev. Harry C. Graham, O.P., national director, who speaks in Rochester this coming Sunday. On Nov. 9, 1939, the Holy Name Union reported to Bishop Kearney that 466 dealers had pledged to sell "only decent literature" and that 132 parishes had reported in the campaign.

1940—This year was opened with diocesan-wide rallies for world peace in designated churches throughout the diocese on Jan. 28, 1940. The rallies were sponsored by the Union. His Excellency, Bishop Kearney and the Most Rev. Robert E. Lucey of Amarilla, Tex., were heard at the Apr. 23, 1940, convention in Clyde. Study of the Baltimore Catechism by the societies was launched.

1941—Last year was highlighted by the wide distribution of the revised New Testament by Holy Name men. The Union was given this task by the Bishop as an "apostolic work" at the convention held in Canandaigua, May 11, 1941. Frank E. Wolfe was named president of the Union.

1942—This year was opened on Jan. 11, 1942, with an auspicious observance of the Feast of the Holy Name of Jesus featured by an impressive "Candlelight Ceremony" in designated Churches. Ten years of activity in a little over ten inches of space does not tell the complete story but it gives some idea of what the Diocesan Holy Name Union has meant in the diocese.

Along The Way

Daylight Saving Results

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

My Mass in the convent chapel was set for 5:45. And if you are a mathematician, you'll remember—however accustomed you are to daylight saving, that that is really a quarter before five. So I was up around four God's time, and the beautiful convent grounds were plunged deep, deep in darkness.

It was mid-April and the song birds were back. And as I dressed, I heard one of them, adventurous beyond the rest, burst out into a sharp trill and immediately subsided. Daylight saving hadn't fooled him. He'd rightly looked at his watch and gone back for another forty winks.

But I reached the chapel at five, thirty (four-thirty really) to find other song birds already at their matins. The sisters were singing the divine office. And it suddenly occurred to me how these always early risers were now getting up long, long before the dawn had even threatened to crack. These particular Ursulines of New Orleans, for example, had got up at quarter before five by the advanced clock; but did nature still remind them that the hour was quarter before four? And unless they have undergone a change of rule, the Daughters of Charity who normally rose at four-thirty always are now getting up at half-past three.

Daylight saving has wrought some rather startling changes in the fasting practice. Take Cincinnati or Detroit, for example. Though well set in the heart of the midwest, they had for a number of years followed Eastern Standard time. So one could eat until one o'clock in the morning without violating the Communion fast. Now that their day has been advanced another hour, a Detroit priest tells me that at least in Detroit they are allowed to eat until two in the morning and still be fasting for Holy Communion.

And No One Hissed?

An indignant letter is in my mail this morning. A has-been motion picture comedian by the name of Roscoe Ates is now, I learn, touring the night clubs. He used to stutter his way through the movies, but the Hays Office evidently washed his mouth out at regular intervals.

Writes my correspondent: "A party of us dropped into a night club last evening. That stuttering, so-called comedian, Roscoe Ates, put into his putrid act the first sacrilegious joke I have ever heard. Frankly, I was so sick I got up and left, and my husband went along. It was bad enough when he dragged our minds through a series of vulgar, W. C. jokes. But the dirty joke aimed at the Blessed Virgin was too much for me. How can we let things like that go on right under our noses in supposedly civilized America?" I don't know the answer to that last query. And I don't know why people think it funny to hear a comedian make jokes of the filthy

words dirty little boys write on back fences. But when Roscoe Ates or anyone else makes jokes about the Blessed Virgin, it's about time we decent people went to our night clubs armed with rotten eggs and overripe tomatoes. They are the only applause suited for that type of gutter comedian.

Nudist Pun

The small storm over the government official whose former chief claim to fame was his authorship of a book on Nudism, brought forth one good pun from a friend of mine.

Someone in his presence snorted disdainfully: "Imagine," he cried, "giving a responsible job to a Nudist."

My friend grinned. "Well," he punned, "whatever the charges, it's going to be hard to pin anything on a Nudist."

Concerning Weight

Perhaps the last word on the subject of superfluous weight was said by the stout man. "We could all get thin," he observed, shaking a reluctant head, "if it was as much fun taking off fat as it had been putting it on."

Sad Little Wall

At the table near me in the restaurant, sat a man and a little girl... a very little girl, with pigtailed and a droopy mouth. Suddenly, as happens in restaurants, an unexpected silence came over the place, and high above it, the insistent voice of the child; "But, daddy, I just wanted to know how many times can you get a divorce?"

Feast Days

- Sunday, May 3.—THE DISCOVERY OF THE HOLY CROSS. Monday, May 4.—ST. MONICA. Tuesday, May 5.—ST. PIUS V. Wednesday, May 6.—ST. JOHN BEFORE THE LATIN GATE. Thursday, May 7.—ST. STANISLAUS. Friday, May 8.—THE APPARITION OF ST. MICHAEL THE ARCHANGEL. Saturday, May 9.—ST. GREGORY NAZIANZEN.

FORTY HOURS

The devotion of the "Forty Hours" will be held in the following churches of the Diocese of Rochester: Sunday, May 3: St. Monica's, Rochester; St. Thomas, Summerville; St. Anthony, Auburn; St. Mary's, Canastota; Ave Maria, Lewisport; St. Lawrence, Seneca Falls. Meditation is the nibbling of the soul in a well-stocked larder. Spiritual reading is one way of keeping the larder well-stocked.—Rev. Paschal Boland, O.S.B.