

# ST. ANDREW'S PARISH

## SNOWBALL DANCE SET

Once again the young people of the parish are reminded of the Snowball Dance which is to be held on Friday evening, Jan. 8, in St. Andrew's School Hall. The committee in charge promises a most interesting evening for all who attend. Music will be furnished by Freddie Grossman and his orchestra, and admission will be forty cents.

## FAMILY COMMUNION

The feast of the Holy Family will be celebrated on Sunday, Jan. 10. This should be the Sunday for the Holy Name Society to receive Holy Communion in a holy liturgy at this house, the entire parish is invited to attend Mass and receive Holy Communion in individual family groups. In order that everyone may get to Confession, there will be another priest on hand, in addition to the regular parish priest.

## FIRST AID CLASSES

The first-aiders of St. Andrew's parish are once again attending their regular weekly meetings, which take place every Thursday evening in the school hall.

## President of Board Of Trade Leads Members in Retreat

CHICAGO. Members and officials of the Chicago Board of Trade, led by P. Raymond O'Brien, President, are making a spiritual retreat this week at the St. Francis Laymen's Retreat House, Maystate.

Since the founding of the retreat center in 1925 by the Franciscan Fathers, 2,115 men, many of them non-Catholics, have made retreats there.

# Rev. Dr. Owen B. McGuire

## A New Catholic Association For Minor Martyrs

*Note: At Christmas we had to go to press a day early, and as Dr. McGuire's article for that week arrived too late for publication, it appeared in last week's issue. Here is the following article as also a week later.*

Today, Saturday, is the Feast of St. Stephen, the first Martyr. And that reminds me. About the turn of the century, before and after it, there was a militant priest editing a Catholic weekly out there in St. Louis. He was founder and editor of the Western Watchman. His name was Pheban, which would indicate that he belonged to the fighting Irish. He interested us in this section of the vineyard for another reason. He took a malicious delight in criticizing the then Bishop of Rochester, who also belonged to the Church militant.

To do him justice, however, apart from that obsession, he was really well fitted for the post he occupied in the American Catholic scene. Like our great Father Gills of the present time, in his treatment of current events he invariably struck the nail right on the head. And in such manner that you would not easily forget how he did it. He and another fighting editor, Father Torke of the San Francisco Monitor, did more, I believe, to kill and bury the A. P. A. major anti-Catholic group of that period, than any other two men in the United States of America.

## MINOR MARTYRDOM

The late Archbishop of Philadelphia said once that he had begun to suffer from an incurable infirmity that got worse every day. I suffer from the same malady. If you have not caught it, you will not understand its symptoms. They call it Old Age. One of these symptoms is that when memory recalls old times it is liable to send one off on centrifugal tangents. So let me return to the center-point

## where I began—martyrdom

Father Pheban once revealed his belief that in Heaven editors of Catholic weeklies would have a special section reserved from them among the martyrs. Editorship of a Catholic Weekly, he said, was a minor martyrdom, minor but more prolonged than St. Stephen's martyrdom. I have never been an editor of any kind, though I was once offered the editorship of The Tidings by the late beloved Bishop Conroy of Los Angeles. So although the Catholic Who's Who brackets me as a "writer," I did not know just what was my status in that rather comprehensive and ambiguous field until the Editor-in-Chief of the CATHOLIC COUNCILER, on the occasion of my jubilee, said I was "one of the staff."

Since that official declaration I have been assuming that I am a Catholic journalist and hoping that in Heaven—if I get there—I may find myself among the editors with the shining crowns of minor martyrdom, though mine may be only a coronet. Anyway, while left here below, I am going to act as if that is to be. I am going to do something for my suffering confreres.

In these days of alphabetical organizations, I propose that we Catholic journalists call a convention and found an organization. If there are still left enough left-overs in the alphabet to make it distinct and not liable to be confused with something else. We could call it The Catholic Association of Minor Martyrs. We would, of course, take St. Stephen as our Patron Saint. St. Francis de Sales' patronage extends also to secularists. These latter could not qualify for membership in our Association for many of them enjoy good fat salaries, which is something inconsistent with martyrdom, major or minor, and still be verboten in our group.

## A Correction

By Rev. Dr. Owen B. McGuire

In my article for the issue of Dec. 10 there are two errors, one a misprint, which I would wish to correct.

Both articles on Thanksgiving in the Abbey have, to judge from my mail, received more attention than I expected. Otherwise I would not refer back to them.

For instance I have received a very courteous and too laudatory letter from Bishop Oldham of Albany thanking me for my "insight and understanding" of the Anglican position and the courteous way I treated it. He adds that he does not base his theory of continuity on the foundation of St. Augustine and the Benedictine Monks, but is "wholeheartedly in agreement with Bishop Doane this predecessor in the See of Albany) in basing it on the continuity of the British Church that existed in the Island during the Roman occupation, before the coming of St. Augustine. I will return to this subject when treating of the Welch Church, past and present.

1. In speaking of that Church in the issue of Dec. 10, I said it "had become a flourishing Church after the conversion of Constantine"—the first Christian Emperor. The printer made me say "after the conversion of Constantinople"—which makes no sense.

2. In the same issue, in the first paragraph of the second column there is some confusion for which I fear I was myself guilty. As it reads it would seem that I made Bishop Doane accept obedience to Rome. Here is what I intended to say: "That (Bishop Oldham's letter quoted) express the theory of the actual Church of England is the continuation, without break in the Reformation, of the Church founded in England by St. Augustine and his fellow monks from Rome and which continued to be the Church of the English people for nearly a thousand years. That Church was in no way different from the other national churches on the Continent. It was the same in its obedience to Rome, in its doctrines, in its sacrament, in its doctrine especially of the Holy Eucharist and of the Holy Sacrifice of the Mass.

My point was to show that a Church which repudiated these doctrines in the Reformation period could not claim to be a continuation of that same Church of Pre-Reformation times.

## TEACHING INCLUDED

How comes that we are content with our lot? I wrote just yesterday a letter of greeting to a teacher in one of our High Schools. Her patron is St. Stephen. I told her teaching, like Catholic journalism, is a minor martyrdom, and that for this reason, St. Stephen would surely send her many blessings today for you have, I said, the merit of loving a martyr's job and I quoted for her an unforgettable passage which I found in St. Augustine over half a century ago. It is worth quoting for all my fellow martyrs, be they teachers or Catholic journalists. Here it is:

"Ubi amator non laboratur; et si laboratur, ipse labor amator" which being interpreted means, "Where there is love there is no labor; and if there is labor, the labor itself is loved." To get the full meaning of that, you must remember that in Latin the word labor means more things than it usually does in English. In Latin it can mean—as I believe it does in that passage of St. Augustine—toll, travail, "bubble, bubble, toll and trouble."

At that first convention of the Association of Minor Martyrs I will propose that we have a Ladies' Auxiliary. The writer of My Day will not be eligible. We will welcome representatives of all the Orders of our teaching Sisterhoods. I will propose also that we accept as eligible the Sisterhoods that work in hospitals, and the nurses also, if they belong to the Sodality and subscribe for the Queen's Work.

Teaching may be a martyrdom, but it has its elements of relief. The young are usually grateful and pliable and not yet fixed in cantankerous ways. But the patients in a hospital are not such. Old age, suffering, self-concentration, fixed ideas, cantankerous ways hardened by long years without discipline, make them a trying care for the attendants, Sisters or nurses. Roberte Credo Experts. Gratitude you need not expect. But the Catholic attendant has the consolation that she is serving a suffering member of the mystical body—"so long as you did it to the least of my brethren you did it unto me."

## CITES INCIDENT

And that reminds me—another tangent, but pertinent to the central point of a story told me at Innsbruck by a fellow student and friend. He came from a town in the Rhineland. In that town he had known an eccentric man who was also a misanthrope and atheist. This man was stricken down with an incurable malady and taken to a hospital of Catholic Sisters, the only hospital in the town. My friend went to visit and console him. He advised him to have patience. See, he said, you have good service, you have the loving care of these good Sisters. They could not do more for their own brothers. "Serve me! Love me!" said the misanthrope. "Those Sisters do not do that for me. They have no love for me. They do all that for the love of God."

You see the point? And that also reminds me. In the Gospels for the last Sunday after Pentecost and for the first Sunday of Advent you have seen or heard a description of the Last Judgment, or rather of the events that will precede and accompany it. The former of these two Gospels is taken from Chapter 24 of the Gospel according to St. Matthew. It is terrifying; but, as I have said, it is not exactly a description of the Judgment itself. But a description of the Judgment you will find in the very next chapter—Matthew XXV, 31 to 46. Outside of classrooms and commentaries I have never seen nor heard it explained. Not being the Mass Gospel of any Sunday or Holyday, it is seldom or never referred to, except indirectly or incidentally. Yet it is one of the most arresting passages in all Scripture.

## JUDGMENT BEGINS

Our Divine Lord describes Himself as "sitting on the seat of His Majesty" and then the judgment begins. He puts "the sheep," the elect, on His right, and "the goats," the reprobate, on His left. Turning to the elect, He tells them why they have merited "the kingdom," eternal beatitude: "Come ye blessed of my Father, possess ye the Kingdom prepared for you from the foundation of the world. For (note the for, the cause, the reason) I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger and you took me in; naked and you clothed me; sick and you visited me; I was in prison and you came to me." And turning to the reprobate he says: Depart from me, you cursed. . . for (note it again) and he goes on to enumerate the very same things for which

(Continued on Page 16)

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