

Catholic Courier

VOLUME 27 AUGUST 10, 1943 NUMBER 27

Official Newspaper of the Rochester Diocese

With the Approval of the

MOST REVEREND JAMES EDWARD GEARNEY, D.D. Bishop of Rochester

QUERIES and REPLIES

Why Does Your Church Forbid The Beautiful And Romantic "Here Comes The Bride" At Wedding Ceremonies?

The Church has the right and the duty to prescribe what is fitting and proper for the administration of the Sacraments and for the dignity of the House of God.

"Here Comes the Bride" is not a wedding march but a bedroom ballad. It is taken from the opera "Lohengrin" and occurs in the bridal chamber of Elsa and Lohengrin in Act Three.

This is the setting of the romantic wedding march so much desired by brides who do not know its meaning.

STRANGE BUT TRUE Little-Known Facts for Catholics

By M. J. MURRAY

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Although the FIRE THAT DESTROYED ST PAUL'S - OUTSIDE THE WALLS - IN 1873 WAS SO SEVERE THAT MARBLE COLUMNS WERE COMPLETELY CALCIED, THE MAIN ALTAR AND SOME OF THE WALLS WERE PRESERVED.



FIFTY YEARS AFTER

Tomorrow marks the Fiftieth Anniversary of the foundation of St. Bernard's Seminary. Formal celebration of this event will be connected with the Diamond Jubilee observance of the Diocese of Rochester later this year.

But the very importance of the day demands that some attention be given to it now. It was the culmination of many years of active and intelligent planning on the part of Bishop McQuaid and his priests and people.

The interest of the clergy and the generosity of the people enabled the Bishop to further his plans, and to build up from modest amounts a seminary construction fund that made an approaching reality of what had been to many just another dream of a zealous Bishop.

Fifty years of service by St. Bernard's have seen results in dioceses far and near. In our own country and in neighboring countries, and in the far places of the earth, some 2700 of her graduate priests have labored and are laboring in church and school and chancery and military chaplaincy and in the episcopate.

Fifty years of life have won many friends for St. Bernard's eager to have part with her in blessing the world with an ever-growing army of splendidly trained priests. Her Golden Jubilee will prompt many friends of this new generation to claim their privilege of donating those who have been her benefactors in the last fifty years of her history.

FINANCIAL ECHOES OF FIFTY YEARS

Older dioceses will recall the Seminary Report of old that came into a neat little book form to acknowledge every gift to the Seminary. The Report had an honored place on the parlor table, was closely scrutinized throughout the year, eagerly searched to see that one's parish was doing as well as last year and keeping its place if not bettering it among all the parishes of the diocese.

We have read the list year by year, now contained in the shortened Seminary Report, of those whose benefactions have sponsored Professorships and Burses and Debt Reducing Funds. We have noted Bishop McQuaid's style of appeal for such donations: \$20,000.00 would then support a Professorship, furnishing an income that would pay the annual salary of one Professor. \$5,000.00 would set up a burse, its income paying the yearly tuition and board of one student.

Three marble tablets at the entrance of the Main Building of St. Bernard's Seminary contain the unique Roll of Honor of all who have become Benefactors of the Seminary in its fifty years of history. The present and subsequent years will find new additions to this list. The Roll of Honor is a fitting tribute to the contributors.

100 YEARS AT ST. JOSEPH'S

In the Catholic countries of Europe, 100 years does not mean much in the life of a parish church. Back over the ages goes the record of many an edifice that has ministered to many a generation. 1000 years of history of God's Church has left its monuments in every part of the European country. But here in America 100 years in the history of a parish church does mark it as a pioneer institution, one of the earliest among its younger neighbors.

The COURIER expresses today the greetings of the diocese and of all its parishes to the great pioneer among parish churches, St. Joseph's, which now completes its first century of life. Centrally located in the midst of our mercantile and industrial buildings, the safely stone edifice raises its tower into the skies proudly reminiscent of the days when it looked down from its heights onto green lawns and sturdy homes which have gradually given way to the demands of modern life and business.

Surream Corda What's Right With The World

Right Disposition By Nation

By REV. JAMES M. GILLIS, C.S.P.

That is a very eloquent and poignant passage toward the end of the Holy Father's letter to Cardinal Marchetti-Selvagiani on the occasion of the bombing of Rome.

"To all our sons whose eyes are turned to Rome and to the Vicar of Christ who as its Bishop is its own loving father, to all our sons wherever they be, and in a special way to all those throughout the world whose experience of personal suffering in others makes them more sympathetic toward every form of misery, we address with fatherly insistence our invitation asking them to raise such good prayers to our Lord that He may hasten the hour of light when men will lay down their arms, their souls will be calm and the lights and joys of a true peace will come back to brighten this convulsed world."

The Holy Father has been saying beautiful and touching things like that for several years. Doubtless the prayers he suggests have been said; novenas made, Masses offered and Communions received with the purpose that God would design to put an end to this war.

In apostolic times the people asked St. James that question and in his "Catholic Epistle" he gave them the answer. Not to go so far back and not to appeal to the authority of an Apostle, I think I have stumbled upon a good answer in a book very recently published in America. "If England" says the author (whose name I shall not give now because I expect to quote him later, and I think he would prefer to be introduced with a more characteristic passage). "If England is in this war not with a feeling of racial superiority, like her opponents, or for the self-appointed glory of an international policeman, but guided by a sentiment of contrition, determined to serve the Occident, and Christianity humbly and dutifully, then this war will be won by her morally and spiritually, unlike the last one which was a total loss."

Now please don't concentrate on that word "England." And please don't be distracted from the main thought by cynical reflections on the impossibility of England's being humble and dutiful, contrite and concerned to serve religion. In place of "England" substitute "The Allies" and ask if the Allies are humble and dutiful, contrite and truly concerned to serve religion. Or, to be perfectly fair,

say "America" instead of England or the Allies, and ask if we as a nation are in this war in a spirit of contrition, with no racial or other animosity, if we are carrying on from a sense of humility and duty; if we have no intention of policing the rest of the world, or of doing so from a sense of superiority to those whom we police.

When those private individuals in early Christian times asked St. James why their prayers were not heard, he told them in effect that unless they got themselves into the right attitude of mind and heart, their prayers could not be heard. Prayers don't work automatically. We cannot tell God what we want and expect Him to do it whether or not we are in the right disposition. Prayer is a matter of give and take, a two-sided contract.

If that is so in the relationship between an individual person and God, why isn't it so in the relationship between a nation—or an alliance of nations—and God?

It would be sacrilegious to presume to read the mind of God with dogmatic certainty. But in all reverence we may imagine God saying: "The prayer of the nations will be answered when the nations are ready to receive the answer in the right spirit." The right spirit is not pride, but humility, not vindictiveness, but contrition, not a sense of being better than the rest of men and therefore entitled to "police" them, judge them, condemn them and punish them. "Vengeance is mine," "I will repay." And again "The anger of man worketh not the justice of God."

I think it was Jacques Maritain who not long ago suggested that we people of the Allied Nations should not only pray, but make processions, confessing and bewailing our own sins, wearing (at least in our hearts) sackcloth and with ashes on our heads. I suppose there are some persons, even Christians, who thought the suggestion ridiculous. Nations don't do public penance, least of all when close to victory. No, truly, nations don't do that. And perhaps that is what holds up the answer to the prayer of the nations.

It is significant that my unnamed author (you shall hear from him again) says in substance the same thing as Maritain. He suggests that we—the nations—be humble and that, whatever "policing" we may do, shall be done not for our own glory or with a feeling of superiority, but with contrition and a purpose of amendment of our own lives.

It is an old truth, spoken and written by all theologians, that God sometimes withholds what we ask because if He were to grant our prayer, it would work to our detriment. Even victory, even peace can work to our detriment if we are not ready to accept it in the right frame of mind.

Diocesan Recordings

BEADS FOR SERVICEMEN—A short time ago, this newspaper was asked to make an appeal for ornamental beads for servicemen in the South Pacific to be used in their dealings with natives. This week, the Army and Navy Union, which made the appeal, thanked us for the response. More important than sending this type of beads to the men on the fighting fronts is to send the "beads" as we know them, the Rosary. The first kind are for temporal dealings, the latter for spiritual and eternal.

WARTIME DEPORTMENT—Stories that come to us of what the speed-up times resultant for war are doing vary. In some instances it is reported that women in their new environment in the shops are becoming lax in their speech—are learning to use the language that no member of the Holy Name Society would utter nor

would want to hear. On the other hand it is reported that in shops there are men and women who will not tolerate any obscene language and stop the users at once. Whatever the condition, it is a time for well-informed, staunch Catholic laymen and women to make their presence felt in groups. Not objectionably or boisterously but quietly and by good example. People are being thrown together now who would not have otherwise met in peace times. The influence of sound Catholic knowledge, thought and deportment can do a great amount, not only for the Church but for those outside the Church who may not know of her teaching and practices.

ADD INCONSISTENCIES—Worrying about predictions about the end of the war while wasting time in the effort to bring about war's end.

St. Joseph's has been a center of spiritual life for all Rochester during its one hundred years of life: it has a history of service that antedates location on the present site; may it continue to be a medium of grace to countless thousands of the faithful in the years ahead? We congratulate Father Aulbach and his fellow Redemptorists on this happy anniversary!