

Bishop Gives Greetings to Cardinal

New York — A greeting to His Eminence Cardinal Spellman in the name of all Bishops and clergy of the New York Province and chaplains who served under him as Military Vicar was expressed at his first Solemn Pontifical Mass as Cardinal in St. Patrick's Cathedral, Sunday.

An estimated 4,000 persons were in the congregation.

The greeting was given by His Excellency, Bishop Kearney of Rochester in the sermon for the Mass. Bishop Kearney's sermon was prefaced by an expression to Cardinal Spellman on "the sudden death of his very dear friend, John Cardinal Glennon of St. Louis, who was so close to him during the momentous scenes which have just transpired in the Eternal City."

"There is something deeply affecting in bringing this greeting on the occasion of the first 'Missa pro populo' of Your Eminence," Bishop Kearney said. The Bishop explained that on all Sundays and on certain feast days all Bishops and pastors must offer this "Mass for their people."

"We are privileged to share in the first 'Missa pro populo' of His Eminence as he comes to us directly from the side of the Vicar of Christ, as he descends, as it were, from the mountain of Transfiguration in the Vatican; and we cannot help but feel the same sentiments as those who were privileged to witness of the Transfiguration of Christ. Lord, it is good for us to be here."

"What a sense of confidence this Mass of the Cardinal gives to the faithful of his archdiocese," Bishop Kearney continued. "The knowledge that our vicars for good during the week have the support of their Archbishop's Mass each Sunday. How the effects and fruits of these Masses must be felt in every activity of the Diocese and most of all in the works of charity."

The Bishop cited the Masses celebrated by Cardinal Spellman from his ordination in 1916 at the tomb of St. Peter, to shrines of Europe and war camps of the world, praying for his people.

"Would that all Christendom should return to the Altar of God, to the Mass, the center of Christian life and unity, the only principle of unity because so instituted by Christ Himself," the Bishop stated.

TEXT OF BISHOP'S SERMON AT ST. PATRICK'S

(Text of sermon delivered by Bishop Kearney at the first Pontifical Mass of His Eminence Cardinal Spellman, Sunday, March 10. Bishop Kearney speaks on behalf of the Province of New York.)

"God hath given His Angels charge over thee, to keep thee in all thy ways. In their hands they shall bear thee up, lest thou dash thy foot against a stone." Ps. 91.

Words taken from the Gradual of the Mass for today.

May it please Your Eminence: How appropriate, dearly beloved in Christ, these words of the psalmist in the Mass for this Sunday, when we have the high and holy privilege of attending His Eminence' first pontifical Mass for his people. The sentiments of thanksgiving for his safe return to his Cathedral, which have filled the air of your great city for the past week have not spent themselves on the borders of your diocese. They have swept along the Palisades, they have echoed from hill to hill in the lordly Adirondacks; the gentle breezes of the Mohawk Valley have carried them across the Empire State, and, wafted along the shores of the Genesee by the joy and devotion of my own beloved flock, they have been challenged in sincerity and power only by the mighty roar of Niagara. Yes, your chants of thanksgiving and joy are part of a majestic chorus heard throughout this entire province, a province for which it is indeed a privilege to speak and to carry to you the good wishes, prayers and benedictions of bishops, priests and religious and over two million of a devoted laity outside your own archdiocese.

There is something deeply affecting in bringing this greeting on the occasion of the first "Missa pro populo" of Your Eminence. It is one of the prescriptions of the law of the church, dearly beloved brethren, that on the Sundays of the year and on certain feasts, the bishop must offer his Mass "pro populo," for his people. The pastor in his parish has the same obligation. On these days, the celebrant of the Mass puts aside his personal intentions or those of any who would seek his special prayers and offers the Mass with all its wealth of graces for the people committed to his care. We are privileged to share in the first "Missa pro populo" of His Eminence as he comes to us directly from the side of the Vicar of Christ, as he descends, as it were, from the mountain of Transfiguration in the Vatican; and we cannot help but feel the same sentiments as those who were privileged to witness the Trans-

figuration of Christ. "Lord, it is good for us to be here." Devotion Explained.

For, with the utmost respect for the new robes of office with which Christ's Vicar has recently clothed His Eminence, he never seems so near to us, or so near to God as when we see him vested for his Mass. Here we have the explanation of the devotion of our people to their shepherd. Here we can understand the thousands that crowd this historic edifice hour after hour on Sunday, no matter who the preacher may be, or even if there be no preacher. Suffice it for them that they see their mediator on the altar step, that they see enacted again the Last Supper, that their souls thrill to the words of the Divine Savior: "Hoc est E. Corpus Meum." What a sense of confidence this gives to faithful of his archdiocese, knowledge that their efforts, good during the week have support of their Archbishop's Mass each Sunday. How the efforts and fruits of those Masses must be felt in every activity of the Diocese and most of all in the work of charity.

In the Mass the whole drama of the Redemption is re-enacted. Christ came to earth at Bethlehem, that thirty-three years later He might offer Himself on Calvary for the Redemption of the world. Day by day, the same Christ comes to this altar. He and we may offer together to God for the salvation of men. During the Offertory, we call upon the Holy Trinity to accept this offering, which we make to Thee in memory of the Passion, Resurrection and Ascension of Our Lord Jesus Christ.

The birth of Christ is enacted again in the words of the priest which call Christ down upon our altar: the death of Christ in the separate consecration of the bread and wine, symbolizing the separation of soul and body on Calvary, the Resurrection in the moment when the priest breaks off a part of the Sacred Host and drops it into the Chalice of His Blood, to symbolize the re-union of soul and body in His glorious Resurrection. Small wonder then that the Catholic realizes that it's greatest privilege is that

of sharing in the Holy Sacrifice of the Mass, of sharing in the Redemption it effects, and of offering Christ to God and receiving Christ from the hands of God. Small wonder then that the multitudes throng our churches on Sunday for their "Missa pro populo" or that you have gathered in such tremendous number to share in this first "Missa pro populo" which His Eminence today offers for his people.

What an inspiring story could be written on that one theme alone, the story of the Masses offered by His Eminence for his people since that feast of St. Peter's in 1916, when the chalice was placed in his hands with the paten and host upon it, and he was given the beautiful yet awful authority of offering the Holy Sacrifice of the Mass both for the living and for the dead. Mass at the central altar of Christendom, the tomb of St. Peter; Mass at the great shrines of Europe; Mass at the little parishes of New England; Mass at this beautiful altar which he has erected in your own Cathedral; Mass in the little convent chapels of his own archdiocese; Mass at the altar of his hopes and dreams in the University Chapel on Rose Hill and recently in the dreary wastes of Pacific islands, the torrid sands of African deserts and battle-scarred lands of Europe where above the din of battle and the hurrying of bombs and shells, could be heard the gentle accents of the Shepherd praying for his people. "Agnus Dei, qui tollis peccata mundi, dona nobis pacem."

Yes, my dear people, the beautiful "Missa pro populo" — the greatest privilege of the priest to talk to God on behalf of his people and at the same time the greatest challenge to the priest's fidelity of life, that he may keep himself worthy of talking to God on behalf of his people; that his life may be lived so closely to God that God may never question his fidelity in doing to present himself without those virtues and credentials which would justify him to be an advocate. Would that all Christendom would return to the Altar of God, to the Mass, the center of Christian life

and unity, the only principle of unity because so instituted by Christ Himself. It was at the first Mass that Christ prayed: "I pray for them who through their word shall believe in Me that they all may be one, as Thou Father in Me and I in Thee that they also may be one in us." It was around the altar that Christ planned to keep mankind united to Him and bound by His common fatherhood in the bonds of Christian love. It is only in a return to the Mass and all it implies that such reunion can be consummated. In a recent address the President of the United States, a gentleman who consistently emphasizes with admirable sincerity the spiritual in his thoughts and upon whose lips the name of God is often pronounced in supplication, called for a spiritual awakening in these words: "Oft for an Isaiah, or a Saint Paul to reawaken the sick world to its moral responsibilities." May we say all due deference that the world needs no Isaiah or Paul. The world has Peter; Peter selected by Christ Himself; Peter in the person of the Chief Shepherd of Christendom, Peter who in the person of his successors has for the past quarter of a century begged mankind to accept the Kingship of Christ and to mould a civilization on the teachings of His Gospel. A world that has no sympathy for the voice of Peter will have less for the voice of Isaiah or Paul. Would to God that the President's words might direct more of our people to the great apostle with whom Paul is so intimately associated, whose successor reigns in glory in the Eternal City and from whose side His Eminence comes today to offer his first "Missa pro populo" Greetings from Province

And so, Your Eminence, we feel ourselves especially blessed this morning that our greeting on behalf of your province should be placed in the very heart of your first Mass offered for your people, your flock, for all the souls of this great province over which God has placed you.

We greet you in the name of all of them, bishops, priests and religious, in the name of the chaplains whom we sent from our parishes to your paternal care and whom you directed with such fatherly devotion, in the name of our men-at-arms whom your visits encouraged in the times that tried their souls, in the name of those near and dear to them whose tears were washed away by your thoughtful messages, and finally in the name of that little lady who is so close to us this morning, whose calmed body lies beneath the gentle sod of a Massachusetts churchyard, and who we know would say today, with the approving blessing of God before Whose throne she sings, the words which the Almighty spoke at the Transfiguration of His Son: "This is my beloved son, in whom I am well pleased; hear ye him."

Catholic Life Reborn In War-Scarred Japan

(Continued from page 5)

...ourage to see the difficulties under which Catholic schools here in Japan keep going. Even now Christian pupils travel two or three hours across the city, morning and afternoon, on overcrowded, broken-windowed cars to receive Catholic education in some damaged, heatless building. A Buddhist invitation

Still, wherever there are priests, Brothers or Sisters in Japan today, the report is: "We have more converts under instruction than ever before." Japanese who do not seek Baptism are revealing a new eagerness — or maybe an old desire — to learn about the Church. From Kyoto, Father Patrick J. Byrne, M.M., reports he received an invitation to speak on Catholicism in a Buddhist University. In Tokyo the Jesuits have been asked to address the entire metropolitan police force on the Catholic religion. There are not nearly enough Catholics to meet the demand of non-Christian as well as Christians. Happily the Catholic press is coming to life again.

The Japan of Catholic charity are active. Priests and Sisters are striving to aid the human casualties hounded by night in the railroad stations of the cities. They are working among Japanese, tubercular infants and the sick poor. But they are crippled by shortages of everything from food to transportation. The ranks of both Japanese and foreign priests are depleted. Japan's only major missionary was damaged in an air raid, still

still hamper by the present food shortage. It has had to dismiss most of its students. Only the remains, the others are trying to continue their studies elsewhere. Apart from Army chaplains, no priest has reached Japan from the United States or Europe since the war ended, except for a correspondent. No supplies for church, school or charitable institutions have arrived yet from abroad. Until facilities can be given for shipping civilian passengers and goods to Japan, religious work will be retarded.

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