

Death Of A Pastor

The Angel of Death has visited the Farian of Beered Heart of Perkinsville and sammoned from life its beloved Pastor, Rev-Charles Riefer Father Riefer's entire seven has been spent as a Professor at St. Andrew & Seminary and as Pastor at Perk-

A gifted mind, intensive training and a stural bent for feaching enabled Father Refer to bring the blessings of preparatory residue to bring the blessings of preparatory residue to bring the blessings of preparatory the Presthood. He priestly manner his de-yout appreciation of all that the Priesthood means, influenced the daily life of these young Lavitse Many a generation of Priests will respective gratefully the blessed work of Freeman Riefer in the halls of St. Andrew 8. it means of the contained for despite thilled

ner i melte the closele startiger. The bat-years of Father Rister's life were dedicated to the service of the people in Persineville. He was all that a good shep- in peace !

hard of souls should be. He had the confldence and love of his people. His real for souls showed itself in his ministration of the Sacraments, his instructions to the school children and his sermons to the people.

Dally he stood at the altar offering the Holy Sacrifice. Each day he added prayers for his devoted people and remembrance of all their needs in Holy Mass. He was an able counselor in the sick room and at the bedside of the dying. He brought to all the comfort that Jeeus Christ would minister to the faithful through the Holy Priesthood. His memory shall remain with the devoted people of the parish of the Sacred Heart and his priestly soul shall have a share in their daily prayers.

A great loss has conis to the Bishop, Prises and people in the death of this gifted Prises. To his parishioners and to the bereaved members of his family, the Courier extends it's hearty sympathy. Clergy and laity will join in honoring his memory through their High Priest. May his soul rest Gretta

Palmer

Here were have been to be sould be from the been to be influenced by the maligned to be been to be

faithful followers. It has also its minority of wicked men who would destroy it, even as the rear, where world and to all men in the world. The living world and to all men in the world. The living world and to all men in the world. The living thriat is with her. The Holy Ghost dwells within her and she will remain as Christ founded her until the end of time. Palm Sun-the pulpit the "sordid" matter day prompts us to join with the children of at donations?

Summation

Palm Sunday

The closing days of any trial bring be-by their evident falsity; some are too ridicu-asked to fish in their pockets for a contribution interrupts their prayers. Mammon has pushed had in mind. The dislike of alms-giving is a No matter how desperate the need for money might be in evidence presented. The facts in the case are presented with the proofs that have estab-sched them. Unfounded charges have been brown out. Jying assertions have been been in all their fabrity, and there remain new only that evidence that has been borne out. by proper testimeny. The summation gives to all a brief resume of such facts. On

And new the Son of David, the Redeemer of His visitation. And new the Son of David, the Redeemer of the world, esters into the ancient capital of the Jowish people to receive the plaudits of the second to new branches of the Palm Tree streves in the way before Him; to hear the voices of happy shildren saying "Hos-man Bland in He who comes in the hame

Jerusalem nineteen hundred years ago in It is a revelation of our mod- news weeklies would put it, "No

Christ could say with all confidence, deliberately acting against them: way of serving God - for we things. But if either of these Who shall convict me of sin?" The Church giving money is the approved have been told that our giving neglects its other task of grow-

generously of money as to give generously of attention to the words of the Missal. The Offertory has a very long and honorable tradition in the Mass: it takes no great scholar to discover that its words were placed there as an accompaniment to an set of offering, of offering everything. And "everything" includes the loose change in your purse.

ly squalld thing is not Catholic.

emphasis on the material: as the box would still be passed. Ap-The great majority of the people of Pales-singing praise to the Redeemer: "Hosanna for files of files of the Son of David." to find so many intelligent lay-men insisting, in print, that any Francis did not beg. The great they will be made so long as the reference to aims is an "intrus- scandal of his early life, indeed, ion." They have come to Church involved the use of his father's ing - for growth is the task of to pray, they tell us - and being funds for what he judged to be

> The dislike of alms-giving is a Now, it is a fact which any most curious modern thing. There the parish where you live, you charges made by men more noted for their prayer book will verify that the are modern Americans who feel would still have an obligation bigotry and hatred of God than for any claim giving of aims is a quite ortho- ashamed of handing a quarter to assist the foreign missions.

> > In the other world." The wor-

thiness or worthlessness of

those who beg is not the heart

of the matter, "Give to them

that ask," were the words of

Our Lord. If we are suckers,

Sheen There are different ways of The wise man said: "Cast and ness far from thee, because it

Monsignor

has killed many, and is good for nothing." There is hardly a nythin das apt to bring our hearts to a state of its some diagusi as sadmess. Those who have made a psychologica i study of sad-

ness tell us Magr. Sheen that one of its principal effects that one of its principal class, higher part of the part and re. IT IS ONE thing to discover is to disturb our judgments, make down on the lower part and re. IT IS ONE thing to discover to get than the facts justify.

also true; all pessimists are disgust. necessarily sad: disaster, for

them, is just around the corner. and ready to put the worst in-, terpretation on the actions of

everyone around us.

With Love As Motive relaxation and no joy.

why, then, it is the crooked mendicant who is answerable for the fact that our money was not needed. We are still richer for the money we have given away, no matter what becomes of it.

. . COLLECTION boxes are not passed in Church because the

been accused of placing an undue weekly funds were needed, the have fallen.

peals for the missions are also Mystical Body of Christ is growevery organ of a human body, different from the way we are

verse!

Unless mit i puts God between himself and his previous life, he trying to overcome the sense Some people take cannot stand himself. But God recourse is alcohol to make them forget. Others fling them selves into carnal pi hoping that the intensity of a momentary thrill will compenante them for a want of a goal Divine riches. and a purpose in life.

But all sad people are alike in this: at some time they say--perhaps scarcely conscious that they are saying it-"I do not love. myseif." This is not an "inferi- weak man, ority complex." It is rather the higher part of the self looking

dition. Animals cannot reflect on rest there-that is saddess. It Thus, sadness leads to pession themselves as man does, hence is quite another thing to discover ism, and the reverse effect is they cannot feel the same kind of that one is nothing, and from there to make use of the Divine Energies-that is joy.

them, is just around the corner. A second effect of sadness is to ness-the one suggested by the ensul some hearts feel is nothing make us rule to others and Scriptures. To some minds it may ensul some hearts leel is nothing make us rule to others and the instinctive reaction of severe towards them, suspicious seem far fetched, when it says: but the instinctive reaction of severe towards them, suspicious seem far fetched, when it says: but their great and undeveloped pos-"If you are sad, pray!" Actually, their great and undeveloped pos-these words touch on a profound sibilities in the face of the trivi. ality and mediocrity of their psychological truth, for they im- ality ply that we must be reconciled to

ourseives in order to be happy. All around us, birds are fly-So long as we are merely the' ing, musical in song, eager to A Willing Offering battleground of a war between enter into our souls. But until we are reconciled with the goal the lower self and the higher; self within us, there can be no of life, they have to be content to pearch on the top of our roof for a moment, and then

But to resolve the conflict, fly away. to bring the battle to an end, we must see ourselves as we really are. It does no good to To PASS from sadness to joy biame the golf club if our game requires a birth, a moment of is at fault, or the pitcher betravail and labor, for no one ever cause we spill the milk; the mounts to a higher level of life fault must be seen as our own without death to the lower, Bein little mishaps of this kind, fore such an ascent, conscie, ce, and for our states of mind as for a moment, has a hard, stern

well work to do. Pearls come from the The discovery that we are to bottom of the water, gold from priest is a blood sucker or be blame for being the way we are the depths of the earth, and the cause the sodality ladies wish is greater than the discovery great joys of life are to be found to waste the funds in riotous dis made by any explorer-such a in the recesses of a contrite, broken heart. THE MODERN attitude which play. The box is passed because discovery of our own fault is im-

St. Francis of Assissi has never were richly endowed, so that no whose love we know that we piness. Pleasure comes from within, and it is, therefore, within the reach of everyone in the

WHEN OUR own responsibility world.

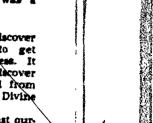
for our sadness has once been For if there is sadness in our faced, prayer next leads us on to hearts, it is because there is hope, because it shows us the real basis for our discontent: the not enough love. But to be knowledge that we could be quite loved, we must be loveable: to be lovenble, we must be good: As one writer put it: "I was told to be more we must know that I was the offspring of a Goodness; and to know Goodfather and a mother. I had ness, is to love God, and neighthought that I was more." And one is more. The Saviour said bor, and everybody in the that each one of us is of more

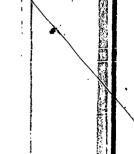
We begin to act differently when we recognize the immensity of our possibilities. Our whole life changes then, like that of a farmer when he discovers oil on what he had previously believed to be just a poor farm. Prayer overcomes sadness by putting us in relation with the Eternal, and then Can it be that God admired you the change occurs. Before, we | In His garden up above,

we are loved by God.

does not give Himself to a man until the man has begun to feel his own nothingness. By assert. the to the poverty of our personanty we open the food gates of It has been said that no man is a bero to his valet. It would be truer to say that no man is a hero to himself. Plutarch may

tell us that Cato was a great man, but to Cato, Cato was a





Better Dres Will Wear CAVANA

Red Ace On Mary

Hong Kan

special a guild

ing upon an mission excisi Newsdom.

weeksy, a not

zine, printed b

user, publishe

port in a rece

"Chinese co

ing special at

Kong religious

Catholic Forei

(Maryknoll).

views coming

communist cha

ists believe th

engaged in sp

have already

agnts with the

*Dy on and w

HATS This Spring



24 MAIN S

Charge Acc John O



EN

world. worth than the whole visible uni.

To A Shamrock

Oh. Ireland's three-leaf heritage

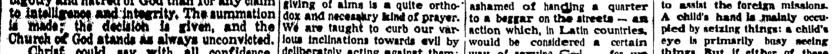
COURIER-FOURNAL, PRIDAY, MARCH 16, 1951

LOOK, HON, JOE, WHEN

U.N. ARMY GUNG COLLANSE LIKE YOU SAID?

Hen, 64-Yen Question

and again. Credence naturally is denied to



the Judge applies his sentence. The "day in court" is welcomed by all tomest men. It is a day of wrath for the dis-

Hefore the great court of public opinion the charges made by har enemies spainst the Ghurch are brought into the light. Some fall end of time.

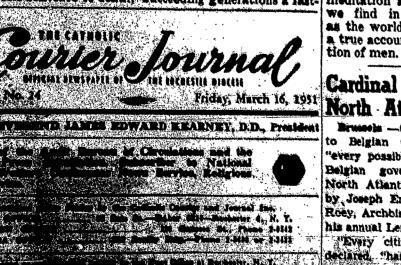
History of the Death of Christ

For the events that led up His trip to Calvary. We can ing historical account of the to the Crucifizion of Jesus follow Him as He was thrown greatest series of happenings Christ, culminating in His on the cross, nailed to it, that this world ever has seen. Death, we have four great hanging on it for three hours, We have the Church of all tour and finally dying for the sins God; we have the continual meturally agree in the princi- of men. We can complete the remembrance of the Death of pal items making up this story of the Passion in a Christ in countless Masses of-record. In minor details each in Gethsemani, in the closing fered every day on altars record in minor details each in Gethsemani, in the closing fered every day on altars record differs from the other. God's blessing and protective and sealing of the tomb, and have the Sign of the Cross as influence were present in the the setting of Roman soldiers the accepted mark of a Christian frecords; God's protective in-frecords; God's protective in-frecord makes certain that Christ auf-tor over nineteen hundred fered, that Christ died; that the section of the set of the detain the frecord preserve them that Christ was buried. The record over and above these definite over and above these definite all generations may know makes certain that the memorials of the death of clearly how Christ went to Roman guards fulfilled faith- Christ we have what is most His death.

As a matter of historical As a matter of historical interest no records can be more appealing to us than these four accounts of the death of Christ. Their devo-tional value depends on their historical accuracy, No fact in all the world's history is more accurately committed to the mating records, most import. Tully their office of protecting the tomb against any clandes-tine visit of Christ's friends, The record shows that the guards ceased to protect the tomb only when Divine Power had stricken them down in the moment of the Resurrec-tion. Matthew, Mark, Luke, John mating records, most import. Tully their office of protecting the tomb against any clandes-tine visit of Christ's friends, The record shows that the guards ceased to protect the tomb only when Divine Power had stricken them down in the moment of the Resurrec-tion. Matthew, Mark, Luke, John matter records, most import-

mating records, most import- -- four good men, four honest h undred years ago. Holy ant amony all the historical men, four intelligent men, Week presents all four of documents of the world.

We can follow Christ in poraries of Christ, compan- for this Holy Season. Palm We can follow Christ in poraries of Christ, compan-His sufferings, His agony in ions of His journey, witnesses the garden His arrest, His of His sufferings. They wrote bring us the Gospel accounts scourging. His crowning with the record. They gave to all of the Death of Christ. May torne. His sentence to death, succeeding generations a last- meditation and thought even



fully their office of protecting important-the unquestioned

four men who were contem- them as part of the liturgy we find in them food for as the world has found them a true account of the redemp-

> **Cardinal** Supports North Atlantic Pact Brunels -(RNS)- An appeal to Belgian Catholics to give "every possible support" to the Belgian government and the North Atlantic pact was made by Joseph Ernest Cardinal Van Roey, Archoishop of Malines, in his annual Lenten pastoral letter. "Every citizen," the Cardinal

declared. "has to support those responsible for realizing our national security."

"Who shall convict me of sin?" The Church method of arresting avarice. The of Christ can say to the people with equal confidence and candor: "Who shall convict me of sin?" Only the enemies of God and the collection box is not wasting should be stream-Lined and scientificized by social service experts. of truth continue to rise up against God's time he might otherwise devote Church. Their efforts are being made in vain. to saving his immortal soul.

He is saving his soul, purifying his intentions, reducing his selfshness. It is as appropriate an act of worship to give

Lenten Regulations

1. All the days of Lent, except Sundays, are fast days. The Lenten fast ends at noon on Holy Saturday.

2. All between the ages of 21 and 59 inclusively are obliged to fast, except the sick and



convalescent; women in delicate health and condition ; those to whom fasting would cause grave injury to health, or produce such illness or exhaustion as would interfere with their daily duties; and those whose occupations are of a very laborious and exhausting nature. Those who doubt whether they are excused or not should consult their confessor.

3. Those obliged to fast may take only one full meal a day. This meal may be taken either at noon or in the evening. The law also permits a light breakfast as well as a lunch at midday or in the evening. No other food is allowed.

4. During Lent every Wednesday (except the Wednesday in Holy Week), every Friday, the second Saturday and Holy Saturday until noon are days of abstinence. However, by special privilege of the Holy See, working people and their families are obliged to abstain from meat only on Ash Wednesday, Fridays and Holy Saturday until noon. On all other days of abstinence those of the family who are obliged to fast may eat meat at their principal meal; those not obliged to fast may eat meat at any of their meals.

5. Those who are excused from fasting or abstinence during Lent should practice self-denial in some other way.

6. In all Churches having a resident pastor there will be a sermon and Benediction of the Most Blessed Sacrament on Wednesday evenings, and the Stations of the Cross on Friday evenings. Pastors in charge of two churches will give a sermon in each church during the week.

7. Parish parties or similar activities on the church premises are to cease during Lent.

8. The time for complying with the precept of Paschal Communion extends from the first Sunday of Lent to Trinity Sunday inclusive.

+ JAMES E. KEARNEY,

Bishop of Rochester

On Washington's Birthday, Feb. 22, and on St. Patrick's Day, Mar. 17, the Most Reverend Bishop grants to the faithful of the Diocese a dispensation from the Lenten law of fast and abstinence.

ing with the child, a monstros ity results.

But sims, M .the poet tells Money has become a subject about which many men today us, are "money put to interest are peculiarly ill at ease. So many sins are committed for the sake of getting rich that a curious. crazy belief is in the air that riches themselves are proofs of wickedness, and that the priestly aborer who says that he is worthy of his hire cannot really be

employed by God. But this is to confuse mendicancy with simony, the legitimate with the illegitimate use of wealth.

It is conceivable that we of the laity might, under some circumstances, go on a donors strike: if the clergy forced us to fill out an annual questionnaire, sworn to before a notary, of all the moneys carned throughout the year-if they then forced us to pay them a set amount and had the power to seize the bank-accunta of anyone who cheated themif iail sentences hung over the heads of all who failed to tell the parish priest the exact amount of their earnings, from all sources-why, then, indeed, we might say, "Wait! This is not right,"

But that, exactly, is the procedure of the state- particulariy of the "welfare state." The Church is more modest: she never claims that our money is hers. She never uses fear of temporal punishment to get her due. She merely asks us, of our superfluity, to give her needs a willing offering. She wants our money. but she wants it only if the motive of our offering is love.

> Thoughts On Vocation

Every one has the Vocation to become a Saint. Becoming a Saint is not a giving up but an exchanging with God. We must exchange: Ignorance for knowledge of God: Indifference for zeal; -Sorrow for pardon; Sin for Sanctity: Tears for holy joy: Love of self for love of God. "If thou wilt be perfect"-Love of wealth for Holy Poverty: Legitimate pleasures Holy Chastity;

Self-will for Holy Obedience; Human loves for Love Divine: Time for His Eternity. Sister Mary Demetria, S.S.J.

Do you deck the golden tresses Of Heaven's gentle Queen? Are you a Heaven-sent message Growing in that lovely land, To represent the Trinity To help us understand? had thought ourselves unloved And so planted you in Ireland by anyone; now, we know that As a symbol of His love? Jane S. Kruger



By virtue of the authority given in the Apostolic Bull, Per Annum Sacrum," His Excellency Bissop Kearney has established the following conditions for gaining the Jubilee Indulgence in the Diocese of Rochester.

CHURCHES TO BE VISITED - (a) Those who live in Monroe County or attend church therein are to visit each of the following churches ONCE: Sacred Heart Pro-Cathedral; St. Mary's Church, South Street; Our Lady of Victory Church, Pleasant Street: St. Joseph's Church, Franklin-Street.

(b) Those who live in the City of Auburn or attend church therein are to visit each of the following churches ONCE: St. Mary's Church; Holy Family Church; St. Alphonsus Church; St. Hyscinth's Church; (c) Those who live in the City of Elmira or attend church therein are to visit each of the following churches ONCE: St. Patrick's Church; SS. Peter & Paul Church; St. John the Baptist Church; St. Anthony's Church; (d) Those who live in the City of Corning or attend church therein are to visit each of the following churches TWICE: St. Mary's Church; St. Patrick's Church; (e) Those who live in or attend churches in Dansville, Geneva, Hornell or Mt. Morris are to visit each church in their respective towns TWICE.

(f) All persons not included in the above listing are to make FOUR visits to their parish church; (g) Notwithstanding the above regulations any person may gain the indulgence by making the visits to the prescribed churches in the See City (Rochester).

PRAYERS TO BE RECITED -- On EACH visit to each church the following prayers are to be recited: (a) FIVE Our Fathers, Hail Marys and Glorias; (b) ONE additional Our Father, Hail Mary and Gloria for the Intention of Our Holy Father; (c) The Creed; (d) THREE Hall Marys to which is added each time the invocation. "Queen of Peace, Pray for Us," (c) The Hail Holy Queen; (f) The Holy Father also suggests the recitation of His Holy Year Prayer although it is not prescribed as a necessary condition. In addition, the Faithful must receive worthily the SACRAMENTS OF PENANCE AND HOLY EUCHARIST each time they would gain the indulgence. The annual Confession and Paschal Communion do not suffice.

OTHER THINGS TO BE NOTED - (a) The Jubilee Indulgence may be gained for the living and for the dead; (b) The Jubilee Indulgence may be gained as often as the above conditions are fulfilled. It is to be noted, however, that all works for gaining the Indulgence once must be completed before those for a second or subsequent induigence are begun. Special regulations will be issued subsequently to coverthe cases of those who because of age or illness or occupation find themselves unable to fulfill the above conditions.

1