

Editorials

By
Reverend Magr. Wm. M. Nash, P. A., U. G.

Death Of A Pastor

The Angel of Death has visited the parish of Sacred Heart of Parkville and removed from life its beloved Pastor, Rev. Charles Riefer. Father Riefer's entire career has been spent as a Pastor at St. Andrew's Seminary and as Pastor at Parkville.

A gifted mind, intensive training and a natural bent for teaching enabled Father Riefer to bring the blessings of preparatory training to a host of young candidates for the Priesthood. His priestly manner, his devoted appreciation of all that the Priesthood means, influenced the daily life of these young Levites. Many a generation of Priests will remember gratefully the blessed work of Father Riefer in the halls of St. Andrew's. His memory will remain as one deeply skilled in the language and equipped with a knowledge of the better things in English Literature and in the classic languages.

The last years of Father Riefer's life were dedicated to the service of the people in Parkville. He was all that a good shep-

herd of souls should be. He had the confidence and love of his people. His zeal for souls showed itself in his ministrations of the Sacraments, his instructions to the school children and his sermons to the people.

Daily 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 Jesus 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 come to the Bishop, Priests and people in the death of this gifted Priest. To his parishioners and to the bereaved members of his family, the Courier extends its hearty sympathy. Clergy and laity will join in honoring his memory through their High Priest. May his soul rest in peace!

Palm Sunday

Holy Week begins with Palm Sunday. The day is definitely a joyful one. Christ enters in triumph into the City of Jerusalem. Great crowds are on hand to welcome Him at His coming. The spirit of rejoicing is in the air. His words have blessed the souls of many thousands. His beauty has brought food and nourishment to the distressed. His healing power has restored the lame, the halt and the blind. Every family has known the time of His visitation.

And now the Son of David, the Redeemer of the world, enters into the ancient capital of the Jewish people to receive the plaudits of the people; to see branches of the Palm Tree waved in the way before Him; to hear the voices of happy children saying "Hosanna—Blessed is He who comes in the name of the Lord."

The great majority of the people of Palestine were with Christ, loved Him for His

work, revered Him for His ministry among them. But there were many who had Him only a diabolical hate. Many more weak souls were ready to be influenced by the malignant leaders of His enemies. A relative minority was to join in the work of bringing Him to death on Good Friday.

Palm Sunday reminds us that Christ's church in the world today has its millions of faithful followers. It has also its minority of wicked men who would destroy it, even as they sought to destroy Christ. But the Church continues to bring blessings to the world and to all men in the world. The living Christ is with her. The Holy Ghost dwells within her and she will remain as Christ founded her until the end of time. Palm Sunday prompts us to join with the children of Jerusalem nineteen hundred years ago in singing praise to the Redeemer: "Hosanna to the Son of David."

Summation

The closing days of any trial bring before Judge and Jury a summation of the evidence presented. The facts in the case are presented with the proofs that have established them. Unfounded charges have been thrown out, lying assertions have been shown in all their falsity, and there remains now only that evidence that has been borne out by proper testimony. The summation gives to all a brief resume of such facts. On them the Jury pronounces its verdict and the Judge applies his sentence.

The "day in court" is welcomed by all honest men. It is a day of wrath for the dishonest.

Before the great court of public opinion the charges made by her enemies against the Church are brought into the light. Some fall

by their evident falsity; some are too ridiculous to command the attention of thinking men; some have been fully answered again and again. Credence naturally is denied to charges made by men more noted for their bigotry and hatred of God than for any claim to intelligence and integrity. The summation is made; the decision is given, and the Church of God stands as always unconquered.

Christ could say with all confidence, "Who shall convict me of sin?" The Church of Christ can say to the people with equal confidence and candor: "Who shall convict me of sin?" Only the enemies of God and of truth continue to rise up against God's Church. Their efforts are being made in vain, for Christ is with His Church even to the end of time.

History of the Death of Christ

For the events that led up to the Crucifixion of Jesus Christ, culminating in His Death, we have four great historical documents. All four generally agree in the principal items making up this record. In minor details each record differs from the other. God's blessing and protective influence were present in the preparation of these historical records; God's protective influence has been with them for over nineteen hundred years, to preserve them that all generations may know clearly how Christ went to His death.

As a matter of historical interest no records can be more appealing to us than these four accounts of the death of Christ. Their devotional value depends on their historical accuracy. No fact in all the world's history is more accurately committed to the lasting records, most important among all the historical documents of the world.

We can follow Christ in His sufferings, His agony in the garden, His arrest, His scourging, His crowning with thorns, His sentence to death,

His trip to Calvary. We can follow Him as He was thrown on the cross, nailed to it, hanging on it for three hours, and finally dying for the sins of men. We can complete the story of the Passion in a in Gethsemani, in the closing record of the burial of Jesus and sealing of the tomb, and the setting of Roman soldiers to guard against the stealing of His body. The record makes certain that Christ suffered, that Christ died; that Christ was buried. The record makes certain that the Roman guards fulfilled faithfully their office of protecting the tomb against any clandestine 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 Resurrection.

Matthew, Mark, Luke, John—four good men, four honest men, four intelligent men, four men who were contemporaries of Christ, companions of His journey, witnesses of His sufferings. They wrote the record. They gave to all succeeding generations a last-

ing historical account of the greatest series of happenings that this world ever has seen.

We have the Church of God; we have the continual remembrance of the Death of Christ in countless Masses offered every day on altars throughout the world. We have the Sign of the Cross as the accepted mark of a Christian. We have the crucifix honored in every Church and school and convent in every truly Christian home. But over and above these definite memorials of the death of Christ we have what is most important—the unquestioned testimony of the four historical records that tell us of His Death.

These four historical records are accepted as true documents, composed by contemporaries of Christ, as factual reports of what took place on Calvary nineteen hundred years ago. Holy Week presents all four of them as part of the liturgy for this Holy Season. Palm Sunday, Tuesday, Thursday and Friday of Holy Week bring us the Gospel accounts of the Death of Christ. May meditation and thought even we find in them food for as the world has found them a true account of the redemption of men.

Cardinal Supports North Atlantic Pact

BRUSSELS—(RNS)—An appeal to Belgian Catholics to give "every possible support" to the North Atlantic pact was made by Joseph Ernest Cardinal Van Roey, Archbishop of Malines, in his annual Lenten pastoral letter. "Every citizen," the Cardinal declared, "has to support those responsible for realizing our national security."



Gretta Palmer

An odd and enlightening little dispute has been raging in the columns of the London Tablet on the question of the collection in Church. Need the basket be so blatantly at Mass? Can't an unobtrusive box be left in the rear, where those who wish to give money may do so on the sly? Does the pastor have the right to mention the "sordid" matter of donations?

It is a revelation of our modern embarrassment about money to find so many intelligent laymen insisting, in print, that any reference to alms is an "intrusion." They have come to Church to pray, they tell us—and being asked to fish in their pockets for a contribution interrupts their prayers. Mammon has pushed his way into the Mass.

Now, it is a fact which any prayer book will verify that the giving of alms is a quite orthodox and necessary kind of prayer. We are taught to curb our various inclinations towards evil by deliberately acting against them: giving money is the approved method of arresting avarice. The parishioner at Mass who groopes about for a dollar or a crown for the collection box is not wasting time he might otherwise devote to saving his immortal soul.

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

generously of money as to give generously of attention to the words of the Missal. The offering 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 act of offering, of offering everything. And "everything" includes the loose change in your purse.

THE MODERN attitude which would make money an essentially squalid thing is not Catholic. St. Francis of Assisi has never been accused of placing an undue emphasis on the material: as the news weeklies would put it, "No miser, he!" But there were few days of his adult life in which St. Francis did not beg. The great scandal of his early life, indeed, involved the use of his father's funds for what he judged to be a holier purpose than any which the rightful owner of the money had in mind.

The dislike of almsgiving is a most curious modern thing. There are modern Americans who feel ashamed of handing a quarter to a beggar on the streets—an action which, in Latin countries, would be considered a certain way of serving God—for we have been told that our giving should be streamlined and scientized by social service experts.

But alms, as the poet tells us, are "money put to interest in the other world." The worthlessness or worthlessness of those who beg is in the heart of the matter. "Give to them that ask," were the words of Our Lord. If we are suckers,

Lenten Regulations

- All the days of Lent, except Sundays, are fast days. The Lenten fast ends at noon on Holy Saturday.
- 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.
- 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.
- 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.
- Those who are excused from fasting or abstinence during Lent should practice self-denial in some other way.
- 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.
- Parish parties or similar activities on the church premises are to cease during Lent.
- 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.

Monsignor Sheen

The wise man said: "Cast sadness far from thee, because it has killed many, and is good for no thing."

There are different ways of trying to overcome the sense of sadness. Some people take recourse to alcohol to make them forget. Others fling themselves into carnal pleasures, hoping that the intensity of a momentary thrill will compensate them for a want of a goal 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 myself." This is not an "inferiority complex." It is rather the higher part of the self looking down on the lower part and reprimanding it for its pitiful condition. Animals cannot reflect on themselves as man does, hence they cannot feel the same kind of disgust.

There is a remedy for sadness—the one suggested by the Scriptures. To some minds it may seem far-fetched, when it says: "If you are sad, pray!" Actually, these words touch on a profound psychological truth, for they imply that we must be reconciled to ourselves in order to be happy. So long as we are merely the battleground of a war between the lower self and the higher self within us, there can be no relaxation and no joy.

But to resolve the conflict, to bring the battle to an end, we must see ourselves as we really are. It does no good to blame the golf club if our game is at fault, or the pitcher because we upli the milk; the fault must be seen as our own in little mishaps of this kind, and for our states of mind as well.

The discovery that we are to blame for being the way we are is greater than the discovery made by any explorer—such a discovery of our own fault is impossible unless there be a higher standard outside ourselves, from whose love we know that we have fallen.

WHEN OUR own responsibility for our sadness has once been faced, prayer next leads us on to hope, because it shows us the real basis for our discontent: the knowledge that we could be quite different from the way we are. As one writer put it: "I was told that I was the offspring of a father and a mother. I had thought that I was more." And one is more. The Saviour said that each one of us is of more worth than the whole visible universe!

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 the change occurs. Before, we had thought ourselves unloved by anyone; now, we know that we are loved by God.

Money has become a subject about which many men today 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 laborer who says that he is worthy of his hire cannot really be employed by God. But this is to confuse mendacity with the illegitimate use of wealth.

It is conceivable that we of the latter might, under some circumstances, go on as donors' strike: if the clergy forced us to fill out an annual questionnaire, sworn to before a notary, of all the moneys earned throughout the year—if they then forced us to pay them a set amount and had the power to seize the bank-accounts of anyone who cheated them—if jail 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—particularly 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 joy; Love of self for love of God. "If thou wilt be perfect"—Love of wealth for Holy Poverty; Legitimate pleasures for Holy Chastity; Self-will for Holy Obedience; Human loves for Love Divine; Time for His Eternity. Sister Mary Demetra, S.S.I.

Joy and Sadness

Unless man puts God between himself and his previous life, he cannot stand himself. But God does not give Himself to a man until the man has begun to feel his own nothingness. By asserting to the poverty of our personality we open the food gates of Divine riches.

It has been said that no man is a hero to his valet. It would be truer to say that no man is a hero to himself. Patarch may tell us that Cato was a great man, but to Cato, Cato was a weak man.

IT IS ONE thing to discover one's nothingness and to get rest there—that is sadness. It is quite another thing to discover that one is nothing, and from there to make use of the Divine Energies—that is joy.

Mediocrity is a sin against ourselves, a kind of sacrifice. The usual course of life is nothing but the instinctive reaction of their great and undeveloped possibilities in the face of the triviality and mediocrity of their lives.

All around us, birds are flying, musical in song, eager to enter into our souls. But until we are reconciled with the goal of life, they have to be content to perch on the top of our roof for a moment, and then fly away.

TO PASS from sadness to joy requires a birth, a moment of travail and labor, for no one ever mounts to a higher level of life without death to the lower. Before such an ascent, conscience, for a moment, has a hard stern work to do. Pearls come from the bottom of the water, gold from the depths of the earth, and the great joys of life are to be found in the recesses of a contrite, broken heart.

Joy is the happiness of love—love aware of its own inner happiness. Pleasure comes from within, and it is, therefore, within the reach of everyone in the world.

For if there is sadness in our hearts, it is because there is not enough love. But to be loved, we must be lovable; to be lovable, we must be good; to be good, we must know Goodness; and to know Goodness, is to love God, and neighbor, and everybody in the world.

JUBILEE INDULGENCE REGULATIONS

By virtue of the authority given in the Apostolic Bull, "Per Annum Sacrum," His Excellency Bishop 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. Hyacinth'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; 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 Hail Marys to which is added each time the invocation, "Queen of Peace, Pray for us." (e) 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 Indulgence are begun. Special regulations will be issued subsequently to cover the cases of those who, because of age or illness or occupation find themselves unable to fulfill the above conditions.

COURIER-JOURNAL
PUBLISHED WEEKLY BY THE ROCHESTER DIocese
Vol. 42, No. 14 Friday, March 16, 1951
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The Diocese of Rochester is a member of the National Council of Catholic Bishops and the National Council of American Bishops.
Published by the Diocese of Rochester, 1111 Broadway, Rochester, N. Y.
Subscription Office: 1111 Broadway, Rochester, N. Y.
Telephone: 2-1111

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