

Imposition of Hands  
Cleric Congratulates  
Shrine Honor Mary  
A Joy To Share

By MONSIGNOR HART

The Grace That Is In Thee

Through the imposition of the hands of the Bishop, Holy Orders brings God's Grace into the soul of the newly consecrated Bishop. There is an increase of Sanctifying Grace to make the soul more holy and more-pleasing to God; there is a sacramental grace that guarantees to the new Bishop the special Actual Graces he will need to bear the burden and fulfill the obligation of his office.

Consecration brings to the Bishop not merely the grace of Holy Orders but also the Episcopal Power which in him is the fullness of the Priesthood of Jesus Christ. He has power to confer all the Sacraments including Confirmation and Holy Orders. He is set to rule in the Church of God and is assigned by the Holy Father to rule over a Diocese. He is the Bishop-Ordinary of that Diocese and has sacramental power and also the power of jurisdiction which enables him to rule over his Priests and people in the name of and by the authority of the Great High Priest, Jesus Christ.

Saint Paul had a deep understanding and an abiding respect for the dignity and power of a Bishop. Therefore did he urge Timothy, one of the Bishops whom he had consecrated, to stir up the grace that was in him through the imposition of hands. The imposition of hands refers of course to the conferring of Episcopal Grace and Power upon the Bishop-designate.

Paul knew well that the essential grace and power of the Episcopate was something that would remain always with the newly consecrated prelate. Paul knew also that the increase of the Sacrament of Holy Orders would continue to be manifested in the soul of the newly consecrated Bishop in all the days, in all the activities, in all the responsibilities of his Episcopal Office. The cooperation of the Bishop would be needed to make effective in all things, the grace of the Sacrament; therefore Paul urged the Bishop to stir up within his soul the graces conferred on him through the imposition of hands in the Sacrament of Holy Orders.

The Grace that is in thee! Members of Christ's Church have a solid and lasting respect for the dignity and power of their Bishops. Here is the dignity of a Great High Priest chosen by God to rule over his people. Here is the power of the Priesthood of Jesus Christ in all its fullness. Here is the hand of the Holy Father resting upon the brow of the Bishop-designate, constituting him the Bishop-Ordinary of the Diocese assigned to him.

Bishop Casey Is Consecrated

On the morning of Friday, May 1, 1938, Bishop Lawrence J. Casey will be solemnly consecrated as a Bishop of the Church of God. To him shall be given a dignity and a power that no other priest has. The Grace of the Episcopate will be bestowed on him by the hands of the Holy Father in the Church of God, and he will become part and parcel of his personality. He will share in the fundamental respect and regard that every true child of God has for a Bishop. In him his people shall see a power that sets him aside from the rest of men, a power that is given only to Bishops in the Church of God, a power that is essential for the work of the Church and the salvation of souls.

The Courier today extends its congratulations to Bishop-designate Casey and is wishing his consecration with a special edition that will be treasured in the homes of our people as a lasting memorial. Cardinal Spellman, Bishop Furey and Bishop Sheil will confer the Sacrament of Holy Orders and consecrate this sacrament will bring to Bishop Casey the power and grace of a Bishop in the Church of God. May his year be as fruitful as his years for God be most fruitful in results.

Prayer Devotions

Prayer devotions are an essential part of the life of every Christian. They are the means by which we draw closer to God and receive His grace. The following are some of the most popular and effective devotions practiced by the faithful.

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JOSEPH BREIG  
Easy To Be  
A Saint

I promised to write more, from time to time, about "study clubs"—those little home organizations which transform people from dull, half-hearted Catholics into joyous, Christ-like Catholics. Too many Catholic writers and speakers have given the queer idea that to be a saint is extremely difficult and painful, and cannot be accomplished except with a long face. That's the bunk.

Let's say your name is Bill Jones. Only one person like you has ever been created, or will ever be created. The only kind of saint you can get to be is St. Bill Jones. And the only way you can get to be St. Bill Jones is to be Bill Jones to perfection. You are never really the complete Bill Jones until you become St. Bill Jones.

If you are cut out to be a Trappist—if being a Trappist is the only way you can be fully happy—then you ought to be Trappist St. Bill Jones.

BUT IF you're just Bill Jones, husband, father, mechanic, citizen, then the saint you ought to become is St. Bill (Average Guy) Jones.

What I am saying is this: If you make it your business to be a saint, then God will make of you the kind of saint he created you to be. Painful? No. God made you for one purpose—to be St. Bill Jones. There is a certain lack of sanctity which no one will sit except the key of yourself. And you're never going to be happy as you ought to be until you are fitted into that lock, and open that door, and step inside. You will never be fully yourself until that happens.

Trouble is, it's usually only the extraordinary saints who get books written about them. But the extraordinary saints are made for extraordinary men. They wouldn't be happy or successful being anything but extraordinary.

TAKE ST. FRANCIS. To be a saint, have you got to be a Francis? Living in the forests, eating bread, being persecuted by the Devil, suffering the stigma, and so on? Naturally not. Francis was made for that sort of thing, and he was the happiest man on earth to be doing it. He wasn't happy until he did it. He was the key which fitted that lock.

But look at St. Joseph. We don't know much about him, but from what we know, he led a quiet home life with Jesus and Mary, worked in his home carpenter shop, and died a quiet death when his work was done. And he was even a greater saint than Francis.

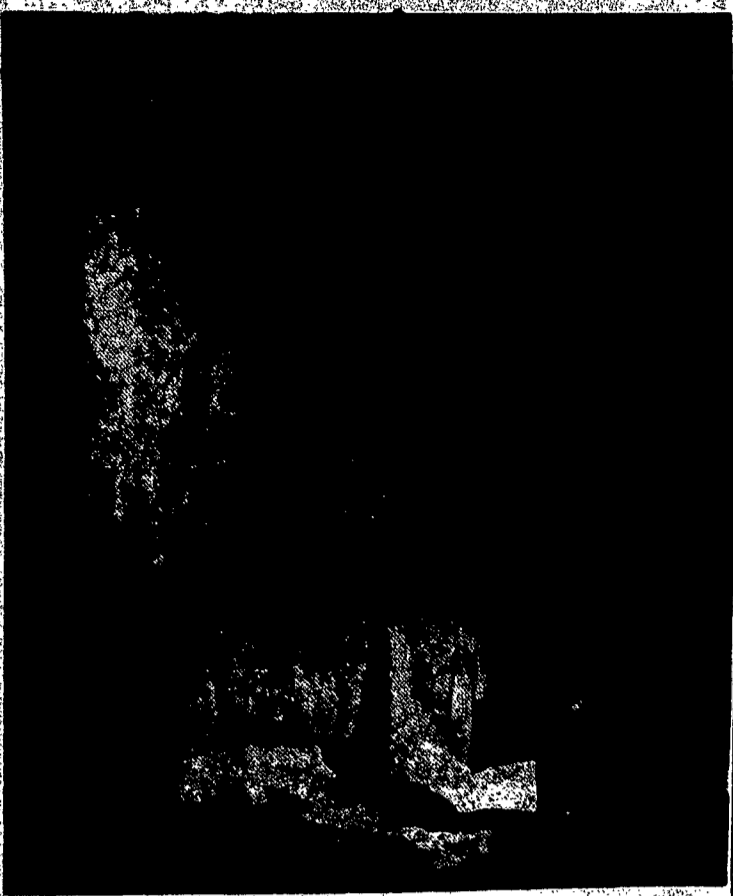
Or take St. Martha. People forget that she was a saint. She was. And apparently she just did the housework, and complained a lot about it, as any woman is likely to do. She was busy about many things, but the point is that she was a saint. She was busy about many things, but the point is that she was a saint.

THEY SAID that Martha's sister Mary had chosen the better part. He didn't say that Martha's part wasn't good. It was equally good. It made Martha busy, and it made her a saint. Now the main business of every human being—the only business that really counts in the long run—is being a saint. How do you become a saint? By living for God according to your talents and abilities.

It is easy to be a saint? Well, it's a little easier than not being a saint, because being a saint means being happy, and being happy means being successful. Being successful means being happy. Being happy means being a saint.

THE PURPOSE of the present study club is to help you to be a saint. It is to help you to be a saint. It is to help you to be a saint. It is to help you to be a saint.

Theme Of The Month—May



The Month of May is dedicated by the Church to Our Blessed Mother. This is a reproduction of a painting by Leola Bonson, an artist for the Apostleship of Prayer. It portrays a mother at the altar, placing herself and her family under the protection of Our Lady. (Religious News Service Photo).

DIocese OF ROCHESTER  
Episcopal Appointments

- 1 Friday—Nazareth Academy, Sodality Reception—1:00 p.m. St. John Fisher College, May Day Celebration, Mass—5:30 p.m.
- 2 Saturday—Hotel Osborne, Auburn—First Saturday Luncheon—1:00 p.m. St. Francis of Assisi, Family Rosary for Peace—7:00 p.m.
- 3 Sunday—St. Joseph's, Police Holy Name Society Annual Mass—6:30 a.m. St. Ambrose, Confirmations—2:00 p.m. and 4:00 p.m.
- 4 Monday—St. Monica's, St. Monica Sodality Mass—9:00 a.m. Tuesday—Sacred Heart Cathedral, Consecration of Bishop-elect, Most Reverend Lawrence B. Casey, D.D., Titular Bishop of Coa, Auxiliary Bishop of Rochester—10:00 a.m.
- 5 Wednesday—Nazareth College, May Day Celebration—9:00 a.m. Aquinas Institute, Bishop's Public Speaking Contest, Rochester Plaza—8:15 p.m.
- 6 Thursday—Auburn—Nazareth College Alumnae Banquet, Auburn Chapter—6:30 p.m.
- 7 Friday—Aquinas Institute, Senior Retreat Mass—9 a.m.
- 8 Saturday—St. Joseph's, Annual Mary's Day Mass, International Federation of Catholic Alumnae—12:00 noon.
- 9 Sunday—St. Joseph's, Firemen's Holy Name Society Annual Mass—7:30 a.m. St. Joseph's, Annual Mass for the Rochester Community Chest—11:30 a.m. Nazareth College, Student Nurses' Capping Ceremony—2:00 p.m. Holy Redeemer, Confirmation—4:30 p.m. Church of the Assumption, Mt. Morris—Confirmation—7:30 p.m. Our Lady of Mercy High School, Annual Concert—8:00 p.m.
- 10 Monday—St. Patrick's Cathedral, New York—Golden Jubilee Mass of Cathedral College—10:30 a.m.
- 11 Tuesday—St. Peter and Paul's Cathedral, Philadelphia—Ceremony of the Conferring of the Pallium on the Most Reverend John F. O'Hara, D.D., C.S.C., Archbishop of Philadelphia.
- 12 Wednesday—University of Rochester, Collier Union—Address Annual Banquet of Scout Leaders of Highland District, Orléans Council—6:45 p.m. Columbus Civic Centre, Camp Stella Maris Bonetti Party—8:30 p.m.
- 13 Thursday—Sacred Heart Cathedral School Hall, Rosary Guild Banquet—7:00 p.m.
- 14 Friday—St. Peter and Paul's, Confirmation—7:45 p.m.
- 15 Sunday—Sacred Heart Cathedral, First Solemn Pontifical Mass celebrated by the Most Reverend Lawrence B. Casey, D.D., Bishop, Keaney President—10:00 a.m. St. Joseph's Hospital, Elmira—Graduation of the School of Nursing—2:00 p.m. St. Charles Berneuse, Elmira Heights—Confirmation—4:30 p.m. St. Mary's, Elmira—Confirmation—7:45 p.m.
- 16 Monday—St. Joseph's Hospital Chapel, Elmira—Mass for Goodwill Nurses—7:30 a.m. Chamber of Commerce, Invention at Rochester Community Chest Capping Banquet—8:30 p.m. Nazareth Academy, Annual Alumnae Banquet—1:00 p.m. Confirmation—9:00 a.m.
- 17 Tuesday—Our Lady of Mercy High School, May Day Celebration—9:00 a.m. Columbus Civic Centre, Clergy Conference—3:30 p.m. Rochester Theatre, Catholic Schools Week Festival—8:30 p.m.
- 18 Wednesday—St. John Fisher College, Fraternal Feast Day Mass—9 a.m. Rochester Theatre, Catholic Schools Week Festival—8:30 p.m.
- 19 Thursday—St. Joseph's Hospital Chapel, Elmira—Mass for Goodwill Nurses—7:30 a.m. Chamber of Commerce, Invention at Rochester Community Chest Capping Banquet—8:30 p.m. Nazareth Academy, Annual Alumnae Banquet—1:00 p.m. Confirmation—9:00 a.m.
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You Can Win  
Converts

A Doctor Testifies

By Rev. John A. O'Brien, Ph.D.

"For some years, Doctor Schilling, there's been a void in my life which nothing seems to fill. I'm like a rudderless ship, going aimlessly around and around. Life seems to have little purpose or meaning and I think it's because I don't feel right with God."

"Do you have any definite religious faith, Mrs. Van Winkle?" asked the doctor. "My parents were deeply religious and I went to church and Sunday school. But apparently it didn't sink very deeply because I've drifted away from church and haven't even had my daughter baptized. I allowed her to grow up with the idea when she's mature she could choose her own religion."

"Have you ever looked into the Catholic Faith? It's creed is clear-cut and its sacraments bring God's grace to people to help them in every emergency. It shows how precious every soul is to God and thus it gives meaning and purpose to every life, no matter how humble and apparently insignificant."

"YES," REPLIED Mrs. Van Winkle. "I've dipped into it a little and was impressed with authority with which it speaks. But, like many non-Catholics, I'm a bit shy about calling on a priest to get the full story, especially when I'm not sure I'll embrace it."

"There's no need," remarked the doctor. "To sign in advance on the dotted line. Any priest will be delighted to explain the Catholic Faith to you without putting you under the slightest obligation. They're specialists in religion just as I am in medicine. I'll be glad to phone Father Cunningham and make an appointment for you, if you wish."

"Fine, Doctor. Otherwise I'll probably continue to drift and the emptiness in my life will increase instead of diminishing." The conversation took place between Mrs. Earl L. Van Winkle and Dr. R. S. Schilling in his office in the Pueblo Clinic, Pueblo, Colorado. It marked the turning point in Mrs. Van Winkle's life and started a series of conversions which is still continuing.

On December 10, 1936, Mrs. Van Winkle went to keep the appointment with Father L. F. Cunningham, S.J., pastor of Our Lady of the Assumption Church, so graciously made for her by Dr. Schilling. She brought along her married daughter who was then the mother of four children. It was time, the mother felt, for her daughter to make a definite commitment instead of drifting along much as she had done. Always postponing the most important thing in life—the effort to find God and the Church which He established.

"I've wanted like to learn more about the teachings of the Catholic Faith," explained Mrs. Van Winkle, "but we aren't sure we want to join."

"There is no greater pleasure for a priest," Father Cunningham reassured them, "than to explain our holy religion to non-Catholic inquirers. Be assured that you are under no obligation to embrace it. Indeed, you will not be pressured in the slightest way. All we ask is that you bring to this investigation an open mind and a willingness to pray to God for light to see the truth of the grace to follow it with confidence. It may lead you."

AS THE EVIDENCE of the divine origin of the Catholic Church was unfolded before their eyes, all doubts vanished from their minds. In the light of Christ's teachings all the pieces in the jigsaw puzzle of life fell into place.

On February 28, 1938, at the age of 34, Mrs. Van Winkle was received into the Church. A little later, her daughter and her four children were received. The following year Mrs. Van Winkle's son-in-law followed in the footsteps of his wife and children. At the Christmas Midnight Mass in 1939 Mrs. Van Winkle's husband (who had been a Mason) and his stepson, 24 years of age, made their First Holy Communion.

Two grandchildren, have since been received into the fold. When Dr. Schilling phoned Father Cunningham he little thought he was starting a spiritual chain reaction which thus far has brought 11 souls into the fold and which is still continuing. The doctor started it, and with Father Cunningham's help Mrs. Van Winkle's "diffused" anxiety at the moment, "with two members of my family and myself."

The Apostles' Creed

'I Believe...!'

By Rev. Albert J. Shannon

(This is a series of articles on "The Apostles' Creed" written by Father Albert Shannon, professor at St. Andrew's Seminary and author of "Behind the Mass.")

FROM THENCE HE SHALL come to judge the living and the dead—Like the Master in the parable of the talents, Christ at His Ascension went away leaving heavenly riches to a poor world. (Mt. 25, 20). Some day He will return "from thence"—from heaven, from the right hand of God, the Father Almighty; He will return to judge the world on the use or the abuse of His heavenly gifts.

For men, there will be two judgments: one, at the moment of death, called the Particular Judgment; and one, at the end of the world, called the General Judgment.

The reason for the Particular Judgment is because we are persons; and, therefore, responsible—"our works follow us."

THE REASONS FOR THE General Judgment are many. In the first place, we are persons; and, therefore, influence others. We do not go to heaven or hell alone. We have repercussions for good or evil on the others. "The evil men do lives after them"; and so does the good. As a painting, a play or any work of art cannot be properly judged until it has been finished, so only at the end of the world can the whole story of man's life be told and properly evaluated.

In the second place, how often God's side of the story is never told. So few in the world ever do see how exceeding fine the mills of God do grind. In the General Judgment they will see! What Milton strove to do in the mighty lines of his "Paradise Lost" shall be done at that time—"the ways of God to men shall be justified."

Then, too, how many go down to the vile dust whence they spring "unwept, unhonoured, and unsung!"

BUT WHY CHRIST? Why does not God the Father do the judging. Well, in the first place, Christ is preeminently qualified to act as Judge. He possesses the knowledge a Judge needs. He didn't go to law school, but He didn't have to. He knows the eternal law of God by heart. He is, in fact, eternal Truth.

As a teacher can correct a pupil's papers, so Christ—the Truth can judge those who have wandered from the truth. Because He loves justice, He will be fair and square. Since He has legions of angels for policemen, His sentence will be carried out. No Judge was ever better qualified than Christ.

To get this office, however, Christ didn't have recourse to His qualifications; nor did He bank on a political "pull." He went out and earned His judgeship. Did a man ever fight for God's rights as did Christ? Was a man ever so unjustly tried and condemned by a Judge as was Christ? Unjustly to die for justice, He has earned the right to sit as Judge!

WHEN CHRIST COMES TO JUDGE, He shall come to the bench robed in the guise of man. As it is, the judgment promises to be a terrifying thing. What would it be if the Judge were the undisciplined God in the awful majesty of His naked divinity?

There is still another reason. Those who are judged ought to see their Judge. Even behind the Iron Curtain, victims are permitted to see their judges—burlesque as a trial might be! Unless Christ came as Man, how could He be seen?

But since those to be judged will include both "the living and the dead"—that is, the good and the bad—Christ's divinity should remain concealed during the judgment. If the wicked saw God as He is, they would be prostrate something they did not deserve: happiness. To be visible to both the good and the bad, therefore, Christ will come in His humanity; but in His happiness for the good alone, He will conceal His divinity.

Now a Judge should be more conspicuous than those he judges. I suppose that is why the judge's bench is always elevated. Many of the good will have glorified bodies. Much more than should Christ. The first time Christ came to earth, He came to be judged—to play a role of weakness. Hence He came as a weak Babe in Bethlehem. The second time Christ will come to earth, He shall come to judge—a role of power and glory. Hence He shall come in great power and majesty, with His glorified Body.

His appearance in this manner will make it clear to the wicked that this Man is truly God; but that won't make the wicked happy. Far from it! Instead, it will cause them acute agony. Sir Kay, the senechal of King Arthur, had maltreated the lad, Gareth, because he mistakingly thought Gareth was a good-for-nothing. Later he learned that Gareth was a prince in disguise. When Sir Kay obtained this information, "he groaned like a wounded bull." Upon seeing Christ in beauty surpassing the sun, the wicked shall weep in awful agony and gnash their teeth in hellish despair.

NO TIME WILL BE WASTED. Once the Judge has entered the courtroom of the world at the spot whence He left it on an Ascension Thursday, the biographies of the entire world will be read by all. To the eye of the mind, everything will come to light with wondrous rapidity—even sins long ago destroyed by penance. Such a revelation will not embarrass the saints.

That Glenn Cunningham is the world's fastest miler is something to be proud of. But that he achieved this distinction after having received a leg injury that would have left an ordinary boy handicapped or crippled for life adds lustre to his crown. Similarly, to become saints despite sins will not only enhance the glory of the saints, but at the same time, it will also extol the mercy of God whose grace made penance possible.

As soon as the evidence has been presented, the sentence will be pronounced. In a voice calmer than silence, in words shed more softly than leaves from trees, Christ will say to the good: "Come blessed . . ." To the wicked, however, His voice like a burning anvil will roll out the thunderous words: "Depart from me ye cursed . . ." There will be no extenuation or commutation of sentence, no chance of pardon. With that sentence, all hope will be gone.

Now, is the time of mercy; then, shall be the time of justice. Now, is our time; then, shall be God's time. Now we spend time now, will determine how we shall spend eternity then.

Sunday Sermon

By Monsignor Hart

THE SPIRIT OF TRUTH  
Christ promised His Apostles as He ascended into Heaven that He would send them the Spirit of Truth, the Advocate, to teach them all truth. His promise was made directly to the Apostles but it concerns all of us because we are members of His Church and we have need of knowledge of the truth, such as only the Holy Spirit can give us.

His first work will be to expose the wickedness of this world, to show its attitude towards sin, to reveal the lack of justice in the souls of wicked men, to condemn the unbelief of the world whose principal sin was a lack of faith in Jesus Christ. The Advocate was also to expose the real identity of the devil who was to be made subject to the all-wise judgment of Jesus Christ.

When Dr. Schilling phoned Father Cunningham he little thought he was starting a spiritual chain reaction which thus far has brought 11 souls into the fold and which is still continuing. The doctor started it, and with Father Cunningham's help Mrs. Van Winkle's "diffused" anxiety at the moment, "with two members of my family and myself."

THE SPIRIT OF TRUTH His work is not merely to teach the Apostles and their followers as the Advocate brought about by the Holy Ghost, the Third Person of the Blessed Trinity.

Let us suggest that we have seen made "partners of all the blessings that have come to the world through the descent of the Holy Ghost and His abiding presence within the Church of God.