Long In Service
Now In 3 Pastorates
Spiritually Provided
Prayers For America

By MONSIGNOR HART

A Task Completed

Three of our senior priests have resigned from their pastorates and entered upon their new life of retirement. Each one of them has given long years of service in the Diocese of Rochester. Their Bishop and their friends among the clergy and laity unite in asking God's blessing upon them as they give up the active work of managing their parishes.

Reverend Michael C. Wall becomes Pastor-emeritus of St. Mary's Church at Canandaigua. He was ordained in 1897 and after serving as pastor at Stanley, Horseheads, Dansville and Avon, he was appointed to St. Mary's Church in Canandaigua. He is the Senior Priest of the Diocese of Rochester. His is a proud record of service covering fifty-six years as a Priest of God. May he have many years in which to enjoy a well earned respite from his labors.

Right Reverend Monsignor Louis W. Edelman becomes Pastor-emeritus of St. Louis Church at Pittsford where he has been Pastor for forty-two years. His earlier years in the priesthood were spent as assistant at St. Bridget's, St. Mary's and Blessed Sacrament Church. Many of the Priests of Rochester look back with gratitude to him for the work he did for them as a Professor at St. Andrew's Seminary.

He has also been a member of the Faculty of Nazareth College and has helped his Bishop on the Diocesan Matrimonial Court, on the Junior Clergy Board and as a Trustee of Holy Sepulchre Cemetery.

He leaves his parish in excellent condition just beginning to enjoy the establishment of its first parochial school. His many friends anticipate sharing with him the greater freedom that will come from laying down the burden of parochial work.

Rev. John J. Baier becomes Pastor-emeritus of St. John the Evangelist Church of Greece where he has served since 1935. A graduate of St. Andrew's and St. Bernard's Seminaries he was ordained in 1912 and served as assistant of Holy Family Church, Rochester until 1924, when he was appointed first Pastor of St. Theodore's Church of Greece. The last few years have brought large numbers of new parishioners into his parish, St. John's of Greece, and extensive enlargement in the parish school has been called for by the increase in registration.

The program of building in church and school has greatly increased the burden resting upon Father Baier and he will have opportunity through his resignation to withdraw from obligations made heavier by the great growth of his parish. May the years ahead be easier on Father Baier by reason of his resignation from the pastorate of a fast growing parish.

New Pastors

The Courier-Journal extends its congratulations to the Reverend Alphonsus F. Crimmens, newly appointed Pastor at St. Mary's, Canandaigua. St. Mary's parish of Canandaigua may look forward to years of valued service from this capable young priest.

Father John A. Reddington becomes Pastor of Pittsford. He is well equipped to undertake the program of building that must come soon because of the growth of this parish.

Father Donald Lux becomes pastor of St. John the Evangelist Church in Greece. This is his first appointment as Pastor and will enable him to use his talents in meeting the demands that come from the recent growth of the parish.

To all Pastors who during the past week have reported at their new charges and to the Assistants who have gone into parochial work the Courier-Journal extends its congratulations and best wishes, and to the people of each parish that is receiving a new pastor or assistant we offer our congratulations on the spiritual provision Bishop Kearney has made for them.

July 4, 1953

What a glad day dawns for all of us on the Fourth of July of this year 1953. The heritage of liberty that was given to us by the Founding Fathers saw its beginning in the Declaration of Independence. It has been protected, developed and furthered down through the years, and along with this heritage has gone a prosperity and a spirit of peace that is unique in today's world. May our prayers go up to God for the blessings He has given to America.

Our Founding Fathers called upon Almighty God to guide them in the founding of the United States of America. Every American today should continue the same spirit of prayer that God will continue to bless our institutions.

As we look for peace in the near future, may we have confidence that America and her free institutions will by example and friendliness help the other Nations of the world to come to a condition in which the rights of man will be respected by all peaceful nations.

Sunday Sermon

By Monsignor Hart

[illegible] such sat. Everyone was served; everyone had enough.

Then the Lord dismissed them. [illegible]

BREIG JOSEPH

Priests Can Talk Too Much

A priest cannot make a study club. Not alone. He needs the help of the members. But a priest can, single-handed, break a study club. All unintentionally, a priest has been known to do that.

Breig

Probably such priests wonder ever afterward what happened. Maybe it does not occur to them that they were to blame. After all, had they realized they were ruining a club, they would have changed their methods.

I don't believe they'll mind if I give a few hints. I think I am the ideal person to do so. I myself, when I first got into the work, had about every fault that a leader can have.

I HAVE NOT got rid of all those faults. One reason that study club after study club has been able to survive me is that the members were very determined people.

But the most important reason is that I am a layman, and the people feel perfectly free to put me in my place. They do not feel free to do that with a priest.

A priest, therefore, runs a special danger of being a menace rather than a help to a discussion club.

SUCH A CLUB is a wonderful test of, or school of, humility for a priest. I cannot admire sufficiently the vast majority of priests for proving, in club after club, that they possess such humility, along with an enormous fund of tact and good humor.

The first thing that a priest needs to do to make a study club a success is to keep still as much as possible. He must occupy not the foreground, but the background.

The big thing about study clubs is that they enlist the interest and enthusiasm of members. You want the members to talk a lot—even if a lot of the talk is fairly foolish at first. You want the leader to talk very little. He should talk as much as is necessary to move the meeting along, keep it going where it is headed, and correct errors.

He should not talk more than that.

THE PRIEST should strive to get the members to express themselves on the points of religion that come up during meetings. That way, he will discover what they misunderstand, or do not understand adequately.

Where his intervention is needed, it should be as brief as possible. Then he should again make himself as invisible and as silent as possible.

No member's questions or statements, however preposterous, should ever be greeted with derision, or scorn, or a casting of the eye heavenward. That is fatal. If you want to drive members away, you can do it that way.

ANOTHER WAY in which a leader can wreck a study club is to give long dissertations. Nobody knows better than I do how much fun it is to shoot off your mouth. But shooting off your mouth bores people stiff—unless you're a Frank Sheed or a Fulton Sheen, with an endless fund of fascinating and enlightening talk.

Most of us — including most priests — are neither Sheens nor Sheeds. And I happen to know that both Sheed and Sheen, although they can hold you spellbound for hours, are very accomplished in the art of listening. If they weren't, they wouldn't know as much as they do.

A PRIEST OR any other study club leader should go to meetings to learn, as well as to lead and teach. Also, he should go with love in his heart for the members. He should go with their welfare in mind.

Another thing—he should try not to talk above the heads of the members. What good does he do if they don't know what he's driving at? He'd be more good to the club if he'd stay at home and let the members dig up the answers for themselves.

It all boils down to this — a study club is primarily for the good of the members. The leader will get the most good out of it by doing the most good for them. If that isn't his purpose, he [illegible]

BOOK REVIEWS

Make Him A Reader

By SISTER MARGARET TERESA

(Professor of Literature, Nazareth College, Rochester, N. Y.)

HOW TO HAVE A HAPPY SCHOOL CAREER

While we are at it, this business of children's reading: How can we make a child succeed in his studies?

By making him a reader. A homely and quite adequate gauge of his chances in school is that vocabulary of his, right from the start. Some parents have been generous of their time and attention in saying over and explaining words, and seeing to it that they are well echoed.

Some have consecrated time or a readiness for reading aloud. Some have plenty of books in the house, grown-up books which their children see them reading, books which stand visible and bright and strong on their shelves all day, announcing a great second world which still awaits the child.

SOME PARENTS are cleverer still. They give their eight-year-old a bookcase at Christmas, and they fill two-thirds of one shelf with books, a reckless plenty, books which the child has not seen.

They don't fuss about comics nor about television, which are here to stay, and are in some ways superior to jackstones and slingshots, but are at any rate fashionable.

Children are complete slaves to their fashions. But the bookcase becomes a pride, and Kipling's **Jungle Book** and **Wee Willie Winkie** and Roche's **Animals Under the Rainbow** are competent rivals of the comics — and the vocabulary grows.

Poor little vocabulary! It will run up against parents who nag about the bad reading-light (and this they must do), about getting up out of there and getting outdoors (and this is injurious — the child needs time with words as much as he needs air), about being lazy (and this accusation is black crime).

THERE WILL even be teachers who keep all reading "within the vocabulary of the grade" so that the aspiring word-wielder is cribb'd, cabined and confined with a vengeance.

Because of these perils, the world of books must be in the house, in the child's room; it must be added to. He must be allowed to leaf through the grown-ups' library.

In a few years, when he's eleven or twelve, he'll read Plutarch's "Lives" without knowing they are "great books" — he'll just like them and learn from them.

Reading is the only sure way to a big vocabulary. Words don't come single, they come in contexts.

And how much does a big vocabulary mean? Who wants one? Well, the facts are known: the big people, the doers of big things, the biggest executives in the country, have the biggest vocabularies (teachers come in second or third).

THEY DON'T TALK in jawbreakers; but they don't miss a point, they understand ideas and people, they can get the most from all they see and meet and hear, because like Adam in Paradise, they can name it, they have met it before.

A word is a very active, magnectic nucleus for gathering in ideas. The big successful men who turn round and help their country and speed production and work for a dollar themselves, and serve in a dozen ways, were story-hungry, word-flying youngsters once, and their parents didn't inhibit them, didn't talk baby-talk, or everlastingly shoo them out of doors so as not to hear the questions.

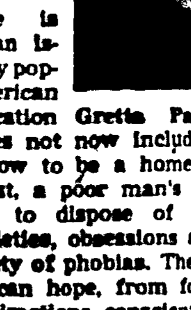
No doubt their parents had to take books from under the mattress — and gave them better ones; or had to turn out the light — and didn't interrupt a deep mid-afternoon silence next day.

A good book for parents is Johnson, Scott, and Sickels' **Anthology of Children's Literature**, Houghton Mifflin Company.

GRETTA PALMER

Who's Normal Now?

Are you and the other members of your family "neurotic"? No? Then you might perform a useful public service by writing to the editors of your favorite magazines and newspapers to tell them so.



Gretta Palmer

There is scarcely an issue of any popular American publication which does not now include advice on how to be a homemade psychiatrist, a poor man's alienist, fitted to dispose of fears, guilt, anxieties, obsessions and a wide variety of phobias. The best that you can hope, from following these directions conscientiously, is to become "normal."

If you and yours are already normal (and this modest achievement is not, perhaps, too much to expect of the average Catholic) you can either skip the psychological-advice articles or—more daringly—advise the editors who publish them that there are lordlier aims at which to shoot. Beyond mere normalcy, there is a thing called contentment. Towering above contentment is happiness. Is happiness so remote a possibility for modern man that it would be quixotic for any writer to prescribe for it?

THEY DO NOT think so in Europe today—although it is no secret that the material standard of living in most areas of that continent is considerably lower than our own. Not only do the Europeans think of happiness as a reasonable goal, but one of them has recently offered to a large lecture audience a choice of two different kinds of happiness from which to choose.

The Spanish Minister to Switzerland (a grandee with the splendid title of the Duke of San Lucar la Mayor) lately contrasted the Swiss and Spanish ideas of happiness. He did not suggest that either kind was beyond human hopefulness. He presented the two ways of life with the casual "Which will you have?" attitude of a man selling pennants for both sides at a football game.

THE HAPPINESS of the Swiss, the Minister pointed out, comes from "satisfaction produced by efficiency." According to a London account of the lecture, he itemized this efficiency as involving "order, wealth, peace, discipline, security, punctuality, honesty and confidence — personal and collective responsibility — social equality and tolerance."

"The Swiss, he said, are "polite but reserved in relation with each other. They are always accompanied by one best friend — their attache case." The Spaniards, on the other hand, talk to strangers naturally and spontaneously and thoughtlessly about politics, their families, whatever comes into their minds. "Theirs is an unbounded individualism, with a complete disregard of all material possessions and indifference to any wise foresight. There is an almost mystical trust in miraculous and unexpected solutions of everyday problems. The Spaniard's happiness is neither of this age nor of this world."

Swiss "tidiness" contrasts with Spanish "impulsiveness" —but either quality can make a man happy, according to the Spanish Minister to Switzerland who is surely in a position to judge. One type of man will providently save; the other will spend everything (including himself) for Providence. But either of them can well attain to happiness of the sort he happens to prefer. Which will you have?

Observe that this lecture — a rather rollicksome discussion for a diplomat accredited to a foreign power—begins with the refreshing assumption that the average Swiss and Spaniard is already normal. The Minister does not speak, as so many of our local lecturers would, of the hoarding-compulsion of the one, or the spendthrift-obsession of the other.

One man likes to plan; another prefers to leave the future to God. That is a difference — and spiritually it may be an enormous difference — but it is not treated by the Duke as a difference in diseases. Both men can be quite sane.

Both men sanely exist among Americans of the second, third and fourth generations, for our common blood stream has been fed from streams of northern and of southern races. Americans can differ among themselves, in temperament and preferences, more widely than most peoples of the world without departing from the "normal"—for there are at least a dozen kinds of normal here. And when popular psychologists ask us to adjust to a particular pattern of behavior, they are being peculiarly obtuse.

The Swiss can be both sane and happy in his own way—provided he is not asked to become a Spaniard in temperament. The Spaniard can live a rich and joyous life—if he is not forced to accept the sedate pattern of the Swiss.

But there is no single personality ideal on which all Americans can be expected to agree. For Americans are Swiss and Spanish and German and Italian and Polish and Irish and English and half a dozen other things as well.

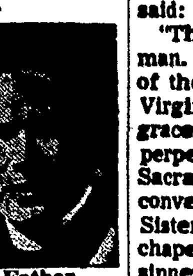
You Can Win Converts

Mrs. Kavanaugh' Secret

By

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

The priests and people of St. Augustine's parish in Kalamazoo, Mich., were jubilant on Sunday, December 7, last year, when for the first time they reached the one hundred mark in converts won in one year.



Father O'Brien

On that day a packed congregation at the 10 o'clock Mass was thrilled as they witnessed a class of 27 converts approach the rail to receive their First Holy Communion.

Just after the first Gospel I had the entire group repeat a summary of the profession of Faith, which they had made in its entirety on the preceding afternoon, as most of our laity have never witnessed such a profession. That spectacle will kindle the latent missionary zeal in every Catholic and fill him with a flaming enthusiasm to share the precious treasure of his holy Faith with churchless friends and neighbors. Hence it is worthwhile to let the faithful at Sunday Mass witness the summary profession of Faith of converts and their First Holy Communion.

WHENEVER a parish receives a hundred converts a year you can be sure of two things: the Inquiry Class method is used and the laity is active in recruiting non-Catholics to attend.

Outstanding among all the zealous recruiters at St. Augustine's is Mrs. Frank P. Kavanaugh—a one-woman army. To each lecture she brought not one non-Catholic but three—Mr. and Mrs. Shafer and Mrs. Mitchell. She called for them in the car, saw that baby-siters were available for them, listened with them to the lecture, saw that each had a copy of the textbook, then drove them back to their homes.

"How do you manage," I asked, "to interest so many people in the Catholic religion?"

"Well, really, I haven't found it difficult," she replied. "I love my religion and when I hear our pastor, Monsignor Hackett, or Father Taffee or Father O'Meara announce that another Inquiry Class will be started in a few weeks, I drop in on some of my non-church-going frineds and tell them about it."

"I'D BE INTERESTED," I continued, "in hearing what you say to them."

"I say in substance: The Catholic religion is seldom properly understood by non-Catholics. Many misrepresentations of it have been systematically spread by enemies regarding it. Here is an excellent opportunity to learn the truth about it, to discover why more than 400,000,000 people in all countries believe in it and love it. Then I tell them what great comfort and joy I get from the practice of my Faith, especially from daily Mass and daily Holy Communion. I point out that they have nothing to lose from looking into it and much to gain."

"Fine," I remarked, "but I think you haven't mentioned what really tips the scales—the real secret of your amazing success."

"What is that?" she asked in surprise.

"Your offer to call for them, arrange for a baby-sitter where necessary, to sit at their side during the lecture and then drive them home in your car. How could any one resist such kindness?"

"I hadn't intended to mention that," she said blushing a bit, "but I guess it helps. Indeed, I really find a lot of fun in doing it and I learn something new at every lecture. Priests and nuns give their whole lives to God and I think it won't hurt us to give a few hours of our time each week to share with others the precious treasure of our holy Faith."

After Mr. and Mrs. Shafer entered the fold, they brought in their two children and Mrs. Mitchell brought her husband and son. Seven new members were enjoying the peace and happiness of the Faith of Christ as a result of Mrs. Kavanaugh's Christlike zeal for souls.

"WHEN I WAS conducting the Inquiry Class," said Father Berkemier, a former curate at St. Augustine's, "I could always count on Mrs. Kavanaugh to bring a half dozen or more people there each year. She never failed. She is the mother of seven boys: one a priest, one in the seminary, one a doctor, one in the insurance business with his father, two at Marquette University and one in St. Augustine's High School. Topping it all she's the greatest lay winner of converts that I know."

What a glowing tribute! Yes, but how small it will be in comparison with the reward promised by God Himself: "They who instruct others unto justice shall shine as the stars for all eternity."

The Apostles' Creed

'I Believe...!'

By Rev. Albert J. Shamon

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

IN THE COMMUNION OF SAINTS—"Late one night in New York City, a priest was summoned by telephone to bring the last rites to a dying man. The address was in a disreputable district, and the priest asked for a companion. But the woman's voice only said: 'Go to this address; a man is dying.'"

Fr. Shamon

"The priest went alone and prepared the dying man. The penitent could not explain the source of the message, but he insisted that the Blessed Virgin had appeared to him and told him his grace of conversion was due to the prayers of a perpetual adorer then kneeling before the Blessed Sacrament in a certain convent. Inquiry at the convent named brought forth the fact that the Sister-cook had at that time been kneeling in the chapel, imploring grace for the most abandoned sinner about to die."

This true incident illustrates not only the power of prayer, but also the doctrine of the Communion of Saints—it was the prayers of the saintly nun that saved the dying man.

THIS SHARING OF SPIRITUAL GOODS among the members of the Church is what is called the Communion of Saints.

"Communion" literally denotes "union with"—union with Christ. For Christ is the Saint of saints. This union is effected by Baptism. Christ is the Vine, souls are the branches, and Baptism is the means wherby the branches are grafted on the Vine.

But "Communion" can and does have a wider meaning. It can signify the effect of union with Christ— namely, "a sharing in" His life or "a sharing with" others. In this sense we speak of "community" spirit. As the lifegiving sap flows from the vine to its branches, so Christ's life flows from himself to all those united to Him. "Of His fulness we have all received."

This sharing in Christ's life makes possible a communion, a sharing of life with others. As food taken into the stomach benefits all the members of the body, so all the members of Christ benefit from the good done by the other members. "If one member suffers anything, all members suffer with it; or if one member glories, all the members rejoice with it." (1 Cor. 12,26).

THE TERM "SAINTS" IS USED in the broad sense of embracing all those baptized into Christ. If Christ is holy, then those receiving His life share in His sanctity—can be called "saints." These "saints" may be in one of three states. They may still be living here on earth fighting, not with the thunder of artillery nor against flesh and blood, but silently and quietly against sin and the spirits of wickedness. They constitute the Church Militant.

Or these "saints" may have died. In which case, they can no longer fight. For death is the night that ends all work. For these there remains only the crown. If, while on earth, God's grace had permeated not only their souls but also the faculties of their souls—every corner and cranny of their minds and wills so that the "whole" self had been aligned to God—then these saints, like victorious soldiers, receive their crown of death immediately and without further ado. They make up the Church Triumphant. If, however, the "saints" on earth had not served God wholeheartedly, but at times only half-heartedly or faint-heartedly, then their crown is deferred. Further purification is needed. Like wounded soldiers, they are shunted off to purgatory; and there, suffering "as by fire," they are healed. These compose the Church Suffering.

What, then, is the Communion of Saints?

IT IS THE UNION IN CHRIST OF ALL THE REDEEMED (in heaven, purgatory, and on earth) BY REASON OF WHICH UNION THERE IS COMMUNION—A SHARING—OF SPIRITUAL GOODS. Like three great concentric circles, the "saints" on earth are ever sharing the goods of God with the saints in heaven, with the saints in Purgatory, and with each other here on earth.

THE ANGELS ASCENDING AND DESCENDING on Jacob's ladder symbolize well the heavy traffic going on between the Church Triumphant and the Church Militant. By means of indulgences, we of earth share in the merits of the saints in heaven. But more, their prayers like incense rise unendingly to God for us. Did not the Little Flower promise to "spend her heaven in doing good on earth? Has not her powerful intercession with God caused a shower of roses to fall upon the mission fields of earth? In return, we offer them the need of our veneration and beg their prayers.

Besides this gigantic ring of vital intercourse, another stream flows between the Church Suffering and the Church Militant. "Have pity on me at least you my friends," cry the poor souls. And true Christians answer, not with wreaths, but with Masses, prayers, and alms—aware that it is a holy and wholesome thought to pray for the dead.

The third circle of communion is the richest of all. It constitutes the inner life of the Church on earth. It consists of the tremendous interchange of graces that takes place here on earth between "saint" and "saint". Being members of Christ, all the "saints" on earth are bound together. Their souls do not stand before God as isolated units. No matter how individual their sanctity, theirs is the life of a member of Christ and as such it belongs to all. Every good thing done has its repercussions in the Church at large. Like "the shot heard round the world," this is no hyperbole. Christian prayer, faith and love, reach 'round the world.

Scan the "Our Father" or analyze the prayers of the Mass: it is not "I" or "you" that pray, but the mystical Christ.

Take the faith. It is not one's to bury; it must be shared. The hierarchy preach it. The laity live it. By living it the truth springs into life; and life sheds the light of faith.

THIS FELLOWSHIP OF PRAYER AND FAITH is perfected in the fellowship of love. This love is a love towards one another and for one another. Without love, prayer becomes a tinkling cymbal. Without love, faith becomes a shell of piety. Love is the life-blood of the Body of Christ on earth. Love comes from the heart of Christ. Without it, the Body of Christ would be a rigid corpse. The most dangerous crisis of all will come to the Church when "the charity of many will grow cold"—when it can no longer be said; "See how these Christians love one another."

Thus, in a perpetual ebb and flow, the tide of grace sweeps round the earth and from earth to heaven and from heaven to earth. The activities of the structural organs of the Church—the Pope and Bishops—might be more visible, but the activities of the members could be more important. The soul of the apostolate is still this inner life of the Church—the Communion of Saints, "saints" sharing their merits with others united in Christ, making fruitful the work of the Apostles.

THE CATHOLIC
Courier Journal
OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE

Vol. 64 - No. 40 Friday, July 3, 1953

Member of the Audit Bureau of Circulations and the Catholic Press Association. Subscriber to National Catholic Welfare Conference News Service, Religious News Service.

MOST REVEREND JAMES EDWARD KEARNEY, D.D., President

Published every Friday by the Rochester Catholic Press Association.
MAIN OFFICE .... 35 Scio St.—BAker 3010—Rochester 4, N. Y.
AUBURN OFFICE .... 43 Grant Ave., Auburn 2-3516
ELMIRA OFFICE .... 311 Realty Bldg.—Phone 2-1688 or 2-3431

Entered as second class matter in the Post Office at Rochester, N. Y.
As required under the Act of Congress of March 3, 1879.
Single copy 10c; 1 year subscription in U. S., $4.00
Canada $4.50; Foreign Countries, $5.50