

To All Parts Of World Spiritual Nurishment Bishop O'Hern Remembered

By MONSIGNOR HART

St. Patrick Forever

It is a far cry from the Twentieth Century back to the Fifth. Few indeed are the institutions whose time in this world covers such a period. But St. Patrick has continued in the hearts and minds of the people of Ireland ever since the Fifth Century. The children of his converts have travelled to all parts of the world and have brought the influence of St. Patrick to America, to Australia and to many another country. So we say "St. Patrick forever." His zeal has had a lasting effect in making and preserving communities that are truly Catholic.

Deep into the hearts of the early Irishmen went the memory of the truths that Patrick so eloquently preached to them. Ireland was a pagan country when Patrick first visited it. Ireland was a Catholic country when its Apostle Patrick was called to his eternal reward. So deep a hold had Patrick and the faith that he preached on the hearts of the Irish that it has persevered to the present day not only in Ireland but also in the many countries to which the Irish people have emigrated. When we mention an Irishman we almost take it for granted that he is a Catholic, and usually a good Catholic. Patrick brought his people close to God. Patrick has kept them faithful to the faith of Christ.

So within the week we join our brethren of the Catholic faith in every part of the world in honoring Ireland's Patron Saint. In every large city the Sons of St. Patrick will gather on next Wednesday to do honor to the memory of the great Apostle of Ireland. May the influence of St. Patrick continue to inflame every Irish heart with love for Christ and devotion to His Church.

Pray The Rosary

All during this Marian Year Catholics of all ages and of all nationalities will be honoring Mary. The mind of every Catholic will go back over the hundred years since 1854 when the Holy Father solemnly defined the Dogma of the Immaculate Conception. All the life of Mary is constantly kept before us in the recitation of the Rosary with its fifteen mysteries. Other prayers, and especially the prayer of the Holy Father for this Marian Year, will call for our attention, but most of our devotion in this Jubilee Year will center around the Rosary.

Providentially composed of vocal and mental prayer belonging to the mind the principal mysteries in the life of Our Lord and His Blessed Mother, the Rosary is eminently fitted for Catholics of every nation and of every degree of culture. It has spiritual food for the cultured and also for those more humbly situated in the Church. It can bring the foundation of true piety to every and every. It can furnish spiritual nourishment every day for the most learned and also for those in the humblest walks of Catholic life. Mark every day with the regular and fervent recitation of the Rosary.

Twenty-Five Years After

On the coming 15th day of March will mark the twenty-fifth Anniversary of the consecration of Bishop O'Hern. His reign as Bishop of Rochester covered only four years but it has made an impression on both Catholics and Protestants that reflects the influence of all his years as a Priest, particularly as Pastor of St. Patrick's Cathedral.

Many a Bishop counts twenty-five years as only the early part of his Episcopal career. The twenty-five years that have gone by since Bishop O'Hern was consecrated have seen three Bishops, Cardinal Mooney for four years and Bishop Kearney for seventeen years.

The recurring anniversary awakens glad memories in the hearts of the great multitude of men and women whom Bishop O'Hern numbered among his close friends and acquaintances. His priestly spirit and his zeal for the salvation of all marked out a daily program for him that brought him constantly into association with the people he loved. We feel sure that the influence of his Bishopric has remained as a permanent blessing upon Priests and people in the Diocese of Rochester. Of him can be truly said the praise spoken by Holy Scripture of a truly holy man: "Being made perfect in a short time he fulfilled many years." God bless Bishop O'Hern. May his memory be ever green in the hearts of those he loved!

Good Friday

An excellent movement has been growing steadily in various parts of our country — it is the Good Friday Observance by all the people of America.

Inspired by the laudable ambition to have the Passion and Death of the Blessed Saviour better understood and accepted by the man and woman on the street, ecclesiastical and civil authorities have joined hands for the past several years in a sincere effort to have Good Friday kept with all possible reverence, even to the point of allowing workers in offices and plants free time for the Three Hours' Agony from twelve noon to three o'clock. The Mayors of large cities have issued proclamations for the more complete observance of Good Friday and their good example bids fair to enlist the cooperation of state and federal government.

Catholics should naturally take a leading part in the advancement of Good Friday Observance. Catholic in public office should be foremost in a continuing program to make the Day sacred in all places under their jurisdiction. At this particular time it may appear early to remind our civil leaders of the part they can play to make Good Friday universal in its religious celebration. We can't think of a better time to begin than just now when we have entered upon the holy Season of Lent.

THE CATHOLIC
Courier Journal
OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE

Vol. 65 - No. 24

March 12, 1954

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

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

Published every Friday by the Rochester Catholic Press Association.
MAIN OFFICE: 25 State St., Room 611—Rochester 4, N. Y.
AUBURN OFFICE: 45 Grant Ave., Auburn 1-5118
ELMIRA OFFICE: 313 Realty Bldg.—Phone 2-4558 or 2-4123

Entered as second class matter in the Post Office at Rochester, N. Y.
As required under the Act of Congress of March 3, 1879.
Mails paid there 1 year subscription in U. S., \$4.00
Canada, \$6.00 Foreign Countries, \$8.00

JOSEPH BREIG

Murder In Calvin's Town

This dispatch from Religious News Service closed with four words: "Geneva is overwhelmed by Protestantism."



Yes, it is. Geneva, Switzerland, is overwhelmed by Protestantism. It is the Protestantism of Calvin's town.

Geneva was the headquarters of John Calvin (Jean Calvin) who thought up the brilliant theology of predestination. Calvin made a theological system out of one of the most terrible blasphemies ever uttered by mortal man.

He said that God, before He creates a human being, decides whether the person He is about to create is going to heaven or to hell.

Thereafter, there is nothing that the person can do about it. IF THE PERSON comes into the world predestined to heaven, he can sin like a devil all his life, and still he'll go to heaven when he dies.

If the person arrives on earth predestined to hell, he can live like a saint until he draws his last breath—and still God will send him to hell.

What a theology! What a God! What a blasphemy!

BREIG WAS TALKING about a Religious News Service dispatch, "Geneva is overwhelmed by Protestantism."

The dispatch was about a survey made that took place in the Geneva cantonal parliament.

(A nation in Switzerland is one of the states that make up the Swiss Federation.)

I cannot find words in which to express fully to you how distasteful it is to me to tell you what the debate in the Geneva parliament was all about.

Now I can tell you, and it is equally distasteful. But there are facts in the world that must be faced and reckoned with.

THE DEBATE was a debate about the issue before parliament concerned mothers who procure the murder of their own infants.

No, it was not about mothers whose infants had been torn from their arms and murdered by the agents of a Hitler or a Herod.

It was about mothers who hired killers to kill their own babies. The killers being medical men in Geneva.

LAST YEAR, said the Religious News Service dispatch, there were 3,200 official abortions in Geneva. In the same period, only 2,400 babies were born, in a population of 200,000.

Of the 3,200 official abortions, 1,700 involved women who had come from France, Italy, Germany, the United States and the Arab countries for "treatment" in Geneva.

That was the situation. Now it so happened that a man named Pugin, a Catholic, had become health minister of Geneva. The multitudinous infanticide struck horror to his heart.

Abortion is sanctioned by Geneva law, but Pugin recognizes a higher law, which no man-made law can set aside.

PUGIN FRED the city official who was in charge of the "regulation" of abortion. He appointed 17 specialists, and ordered them to review every case and to disclose in each case where the woman came from and where she was presently living.

That brought on the storm in parliament.

Pugin was denounced by the elected representatives of the people of Geneva. At last a vote was called for—a vote on whether to support Pugin, or not, in his efforts to curb, if he could, not wipe out, the practice of the murder of the innocents.

Pugin lost. There were 34 votes against him—the votes of Liberals, Communists, Right Wing Democrats, and Socialists.

SIXTEEN VOTES supported Pugin. They were the votes of the Social Christians. Every last one of the 16 is a Catholic.

"Geneva is overwhelmingly Protestant," I do not want to be unfair to my Protestant brethren in America, or anywhere else. I know that there must be any number of them who hate with a horrified hatred the sin of the murder of infants by their own mothers.

But terrible evils and errors of one kind or another do eventually arise when people leave the Church established by Christ, to follow false prophets who invent their own theologies—theologies like the blasphemies of Calvin.

"Geneva is overwhelmingly Protestant." It is something to think about.

To The Gael...
Peace!



DARK ROSALEEN, DEAR IRELAND,
your holy hills still pray,
Uplifting men, enchanting them,
each blest Saint Patrick's Day.

Your emerald-tinted valleys
and lakes of matchless hue
Are thronged with angels
beckoning your own across the blue.

And all Old Erin's grandeur
through ruined mossy towers
Is rising now with grace anew
to fit your stately powers.

BEHIND YOU LIES THE NIGHTSHADE;
before you breaks the morn,
Ah! Who dare slay in embryo
your might that is reborn?

Saint Patrick's Day and Ireland one?
To Deum would we raise
Should North with Eire one in faith
proclaim true freedom's praise!

Ah, sheathe all swords save Patrick's own;
with Prayers re-arm the land!
In Unity of Trinity your destiny command!

—SISTER MARY CLAIRE, O.S.F.

BOOK REVIEW

Saint Joseph's Notebook

By SISTER MARGARET TERESA

Saint Joseph in his month of March sheds over all his children a sense of well being, an increase of humble, glad assurance. God's in His Heaven, on high and in churches and in souls—Heaven is where He is. Mary is in her Marian Year, and finds herself joyfully blessed by millions upon millions of petitioners, needy and triumphant. And Saint Joseph, Protector of the Church, is in a rather special year, too, the beginning of a special era.

Maybe you have heard the prediction that just as the nineteenth century in a way rediscovered Our Blessed Lady, so the twentieth century will discover Saint Joseph. Josephology has surely always been an important branch of Mariology. Yet "discovery" is a truer word for what we are now to learn of him than "rediscovery," for alas! we have never known him as we could know him; as he deserves, as theologians know him.

We have been content with those few sublime facts which sketch the history of the Holy Family, and have taken him for granted—as children do. All of us feel a little lonely and uneasy. It is true, that he disappears—soon from the Gospel story, and a little baffled by that phrase "a just man."

BUT NOW EASY it has been, dreaming over the marvelous wording of such a gospel as John's about the feast at Cana, where Jesus' "My time has not yet come" and Mary's "Do what he says" tell us so imply so many and such delicate inter-twining of past conversations, to invent for ourselves a quite satisfying household life for Saint Joseph.

We know how it was with him. We know, for instance, how right Father Lord was the time he said in his Child's Story of the Holy Family that of course Jesus and Mary always laughed at Saint Joseph's little jokes at dinner. We haven't had to do too much inventing for ourselves, either, since the thoughts of Father John Lynch flowered out into "A Woman Wrapped in Silence and This Little While."

Now a day of greater knowledge has come, so that greater love will follow. You remember Brother Andre, C.S.C., of St. Joseph's Oratory in Montreal, who died in 1937—you remember the St. Joseph medals he blessed and gave, and the blessed oil that had been burning before the shrine, the divine shrewdness of his gaze into souls, the myriad cures, which still continue? He is still busy fostering devotion to Saint Joseph; the following events strongly suggest it.

IN JUNE OF 1949, the Fathers of the Society, the Holy Cross, established at the Oratory a Center of Documentation, a special library on Saint Joseph. Books and manuscripts in great numbers have been assembled from all over the world, and a bibliography compiled from those of 86 libraries in America and 41 in Europe now gives a comprehensive though still incomplete idea of the world's whole treasury of

theology pertaining to Saint Joseph.

In 1952, at a meeting of some fifty priests and Sisters, the Canon, the Rev. Fr. Joseph de Beas, S.J., gave the first of his *Cadenas de Josephology*, written by Fr. Joseph de Beas, S.J., a bishop of Le Puy in 1951. There will be a text of this sort in each issue.

RECENT SPONSORING the Cadenas, the Center plans to encourage (by subsidy) domestic works, works in sculpture, painting, church history, sacred and mystical theology, works in liturgy, music, sculpture, painting, and poetry and drama—the whole range of Josephology.

The movement is spreading rapidly. Spain already has a lively Center and a magazine of high merit, the *Revista de Josephology*, edited by the Rev. Fr. Carmelo de Villalobos, and Italy too, through the Fathers of St. Joseph of Turin, has a Center at Viterbo and a magazine, the *Vita Giuseppeana*.

It is thrilling to glimpse the new things that begin to emerge, new-old things. As the study of Christ is increasingly the study of Mary His Mother, so the study of Mary His Mother is the study of Saint Joseph, the head of her virgin spouse, the head of the Holy Family, the familiar of angels and shaver in the order of the Hypostatic Union, proves to be inseparably rich and profound.

The thoughts of the great and the lowly of East and West, the Augustines and the Jeromes, the keepers of mariology, like those of Fr. de Villalobos, the works of Bernard, "Volla la grand nome!" past pronouncements—all begin to yield their fruits.

MOST INTERESTING, perhaps, to Americans is the account in the first Cadenas of the course given the past three summers at Loyola University in Chicago by Rev. Francis X. S.J., a founding member of the Center, and its Vice-President, and author of *The Man, the Christ, and the Saint*, a theological study. Father X gives a 6-week course, 30 sessions of 80 minutes each, on the History and Theology of Devotion to Saint Joseph.

Anyone who is interested can become a member of the Center, and any scholar may use the library facilities.

You Can Win Converts

A Good Neighbor

By

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

"About two years ago," said Mrs. Carrie Harlan of Redford, N. Y., "a mission was held in our parish Church of the Assumption by two Franciscan Friars of the Atonement from Gray, Mo. One morning one of the missionaries announced that he wanted all the children of the parish at a special ceremony in the afternoon when he would bless them."

At once thought of a neighborhood family, the Clarks, who have seven children. The father was a fallen-away Catholic, having been married outside the Church. I told the mother about the ceremony and asked her if she wouldn't like to bring her children to the church to be blessed.

"Yes," replied Mrs. Clark. "I've felt the need of some religion in our family. We haven't been going to any church and I'm beginning to feel like a heathen. Then, I'm concerned about the children because if they don't get any religious training while they're young, they're likely to attend any church when they're grown up. And it isn't easy to rear good children if God is left out of the picture."

"This will be a good chance to get started," Mrs. Clark agreed, and I helped her to get the children ready. I took three and the carried her baby and the older ones followed.

"It was a beautiful ceremony—one that I hadn't seen before. I had heard the missionary in the morning along with her children and he was happy to do so. Mrs. Clark was very pleased."

"Did you explain the case to the missionary?" I asked.

"Yes. Immediately after I had helped to bring the children home, I went back to the church and explained the situation to him. Mr. Clark was at that time on his bed with a very bad cold—a very sick man. He had previously refused to see either of our two priests—Father Elie or Father Sheridan. So I told the Franciscan Father that he might not get a very full reception."

"I'll take a chance," he replied. "Mr. Clark can't do any more than order me to go. I am a priest of a special grace. Every hard that God will give him the grace of repentance and revive his faith. With a Catholic the faith is never completely lost."

"HOW," I ASKED, "did the missionary make out?"

"Apparently our prayers were not in vain, for to the surprise of his wife, Mr. Clark allowed the Father to come into his bedroom and say some prayers over him. Then the missionary had a friendly little talk with him and explained how good and merciful God is to all sinners who repent and ask forgiveness."

"A few days later on the First Friday in September, I had just gotten home from Mass when Mrs. Clark came running to the door."

"Mrs. Harlan," she said, "all excited, 'will you come over and be a witness for us!'"

"Get back into the Church," he wants to receive the sacraments."

"So I hurried over with a blessed candle, some holy water and a clean linen cloth with which I covered the little table in the sick room. The missionary then heard his confession, gave him Holy Communion, blessed the marriage and then anointed him. Mr. Clark later asked to see our parish priest and apologized to him. About six weeks later he died a beautiful death, fortified by all the sacraments."

MRS. CLARK took instructions and was received into the Church. She received her First Holy Communion and her Confirmation on the same day and I was her sponsor. All her children were also baptized and the older ones are attending the parochial school.

"That means," I broke in, "that the father was reclaimed and the mother and their seven children were received into the Church through your kindly interest and thoughtfulness. It shows that we don't have to go to far-off India or China to win souls for Christ. The opportunities are all around us and we need but to be on the alert to seize them. Indeed, there is scarcely a city block in which a soul cannot be won for Christ if we will but try."

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CHURCH MUSIC

18: 'Plebs Sancta'

By REV. BENEDICT EHLMANN

Besides the celebrant and the sanctuary ministers and the choir, the people in the pews are also sharers in the Mass. They are the largest part of that "plebs sancta," the

"holy people" of God, who are spoken of in the Canon of the Mass. All together, priests and people form one priestly body in Christ, appointed for worship and for Catholic Action.

The part of the people is not to be a passive one. In Christian worship and action, they are to be not only receivers but doers. And in their doing, they exercise a priestly role which belongs to them from the mark of character which sealed them in Baptism and in Confirmation.

In the great liturgical year of the Church inaugurated by the Blessed Plus X, reckoning must surely be made of what the lay people in encouraging numbers have contributed to the cause. Besides the countless organists and choirmasters, many laymen have been zealous auxiliaries in the promotion of Plus X's reforms. Their understanding, their tact, their generosity, their sense of responsibility, enlisted them in the cause and bore witness to the role of the layman in the holy work of God.

THERE IS HARDLY a diocese, probably, which cannot point with pride to at least a few of these noble witnesses among the laity. Why it should be some people and not all—and why it should be these people and not others, must repose in the mystery of God's disposition of grace and talent. But there they are in every diocese, a chosen and dedicated band of laity, ready at the call to put themselves out at considerable sacrifice to cooperate with their bishop and their pastor.

Rochester has been generously blessed by God with these angels among the laity, in all fields of the Church's work. Confining ourselves here to the work of Christian worship, we shall recall some names of special note. This cannot be comprehensive, though I would like it to be. It is bound to be limited to the field of my own observation.

There is one gentleman in particular, Mr. Frederick G. Barry, who goes far back in my memories. In the old Cathedral days of St. Patrick's we used to see him as regular as the holy feasts themselves, always occupying the same pew front center, with his misal or his Holy Week book an eager and zealous sharer in all the great observances of the Church. His attention and his fidelity were a model for the seminarians; they could not help but see in him an ardent witness to the beauty and holiness of the Lord's worship.

AS WE GOT to know him better, we discovered how unselfish and dedicated his devotion to the cause of divine worship really was. As far back as 1916, he was one of three Rochesterians who served on the Auxiliary Committee of the Pontifical Institute of Sacred Music which had been begun just five years before in Rome by Pope Pius X. In 1920, when the International Congress of Gregorian Chant was held in New York City, he was very active in giving of time and means to make possible the sending of the St. Bernard's Seminary Choir to that meeting.

Besides Mr. Barry, the other laymen on the patrons committee were Mrs. Winthrop Chanler, Jeremiah G. Hickey, Augustine Cunningham, Mrs. Alexander R. Hone, Augustine B. Hone, R. Beckman, C. Little, James P. B. Duffy, Frank X. Kelly, Mrs.

Charles H. Stearns, James G. Comerford, and J. Adam Krag. In May of 1922, when the Fourth Convention of the Society of St. Gregory assembled in Rochester, Mr. Barry and his friends extended themselves to give hospitality, defray expenses and advance their own interest in Church music.

WHEN ABBOT Feretti, head of the Pontifical Institute of Sacred Music came to Rochester in September of 1925, Mr. Barry tendered him a luncheon to which he also invited Bishop Hickey, Fr. J. Francis O'Hern, the Vice General, Mrs. Justine Ward and Mrs. Winthrop Chanler. Still later, in 1934, when the choir of the Plus X School gave a concert in Kilbourn Hall of the Eastman School of Music, it was Mr. Barry and his like-minded friends who cleared away the financial obstacles.

Another Rochester diocesan who has given distinguished service to the work of Church music is Mrs. Winthrop Chanler. Lady of the manor at her Sweet Briar Farm in the Genesee Valley, and convert to the Church, she volunteered her services to direct the choir of her parish church in Genesee, and also to serve on the Auxiliary Committee of the Pontifical Institute of Sacred Music in Rome.

One of her treasured keepsakes is a letter from Bishop Hickey, dated November 10, 1916, expressing his pleasure and appreciation of what he calls her "splendid work . . . in promoting the spirit of the Church in regard to Church music."

MRS. CHANDLER has also made an excellent translation into English of Gertrude von le Fort's "Hymns to the Church," which is perhaps the noblest sequence of poems written in our century, permeated through and through with the idea of the Church as the worshiping, suffering and conquering Body of Christ.

If I may paraphrase Terence's word that "nothing human is alien to my theme" and say "nothing eucharistic is alien to my theme," then I may include another Rochesterian who, although his work has not been for Church music, has still given remarkable service to the cause of the Mass and a greater sharing in its unlimited treasures.

Mr. Harold Coleman is the managing editor of the Daily Mass League. Working quietly and persistently, he is striving in his editorial work to increase the number of laymen who, through the daily Mass, are sharing in the special blessing from the saintly Plus X.

It would not take much, given aid from the respective pastors, to form these hundreds of daily Mass participants into practical, work-day choirs which could sing one of the simpler Gregorian Masses and could constitute a core around which there might develop an increasing degree of congregational participation.

PEOPLE LIKE these are shining lights and should be sufficient proof to harassed pastors that any efforts toward making the Mass of each day a thing of noble beauty and a foretaste of heaven in this "vale of tears" will find eager acceptance and ready cooperation among the laymen, the "plebs sancta," which have been stamped by Baptism unto a priestly sharing with their ordained pastors. May everyone, in our congregations, become like them, vital sharers and ardent worshippers.

(To Be Continued)

Sunday Sermon