

The Annunciation Feast



The Church celebrates March 25 to the feast of the Annunciation of the Blessed Virgin. The feast commemorates the announcement by the Angel Gabriel to Mary that she was to become the Mother of Christ. This photo is a reproduction from a painting by Giuseppe Cesari which hangs in the Vatican Museum. (RNS Photo)

Closest Associate  
Angel of Annunciation  
Man's Salvation Fulfilled  
By MONSIGNOR HART

To Joseph Celebrant

Every Catholic nation finds in St. Joseph a trusted Patron and a revered friend. Other Saints go back only a few years. Joseph goes back right to the beginning of the Church of Christ. Next to Mary, Joseph was the closest associate to Our Saviour. To him it was given to be the guardian of the Christ Child, and he watched Him grow from infancy, through childhood and adolescence, until He was ready to begin His public life.

Joseph lived with the Christ and Joseph died in the presence of Christ and His Holy Mother. His was indeed a happy death and he is known as the Patron of a Happy Death.

To all of us in the Diocese of Rochester, St. Joseph makes a special appeal as a long-time patron of the Sisters of St. Joseph. His home at Nazareth has given its name to the Motherhouse of the Sisters of St. Joseph and to the Nazareth Academy and Nazareth College.

Many professed Sisters, and young women who have studied under them, have imbibed through the years a great devotion to St. Joseph, and so this Friday dawns as a very happy day for many thousands of the children of St. Joseph in the Diocese of Rochester. He was the guardian of the Christ Child and we are privileged to make him also our guardian.

In life he guides and consoles us. In death he leads us to the eternal abode of the Holy Family. May he bring to all of us special blessings on this his Feast Day.

St. Gabriel

Every Catholic should be close to the Angels of God. The individual Catholic has an individual Angel to be his guardian, and he shares in the general protection and help that comes to us from the three Archangels, St. Michael, St. Gabriel and St. Raphael. Michael is the great heavenly hero who drives the bad angels out of Heaven.

Raphael visited this earth as the great minister of Divine Healing and St. Gabriel, representing the Power of God, brought to Mary the message that told her she was to be the Mother of God. He is the Angel of the Annunciation. How very fitting then that the Feast of the Annunciation and the Feast of St. Gabriel should both fall within the same week. St. Gabriel came to speak to Mary of the Power of God, the Power of the Most High that was to overshadow her so that the Holy One who was to be born of her should be called the Son of the Most High.

We should try always to be conscious of the closeness of the Angels to us in all the moments of our life. The Angels shall be our companions in Heaven sharing with us the happiness of the constant presence of God. They are with us on earth to guard, guide and sanctify all men.

The Angels are highest among the creatures of God. They are spirits, not needing the help of a material body in order to enjoy the blessings that God has given to them. Man is also a creature of God, but man needs a body to make up the perfection in which God has created him. Angels and men have God as a father, as a Redeemer and both share in the blessings that God constantly sends upon His creatures.

The Annunciation

The name, Gabriel, means the Power of God. Since one of the greatest acts of God's power was His Incarnation it was highly proper that the Angel who was named the Power of God should be the messenger to make known to Mary that she was to be the Mother of God. This great mystery is brought before us constantly in the recitation of the Hail Mary and in the first Joyful Mystery of the Most Holy Rosary.

So the 25th day of March brings to us the Feast of the Annunciation. The Angel of God declared unto Mary and she conceived of the Holy Ghost. In the very moment in which she gave her consent to the honor which God offered to her she became the Mother of God. She conceived of the Holy Ghost and through her the Word was made flesh and dwelt among men. Man's salvation was made ready for fulfillment in that moment. The eternal destiny of every Saint of God was accomplished in the Mystery of the Annunciation.

So for all of us the 25th day of March is a day of great happiness and rejoicing and this week with Gabriel and Mary we give glory to God for the great gift that His power brought to us. And every day at sunrise, at noon-day and at sunset we repeat the words that tell of Gabriel's coming: "The Angel of the Lord declared unto Mary."

Sunday Sermon

By Monsignor Hart

THE KINGDOM OF GOD HAS COME

From the time of the fall of Adam all men were awaiting the promised coming of the Kingdom of God. The world was sick. The world was suffering from an evil that could be removed only by Divine Power. The overcoming of the power of the devil was an indication that the Power of God had come into the world, and the Kingdom of God was in evidence bringing to man the grace and strength he needed to overcome the devil.

The enemies of Christ had accused Him of depending upon the power of Beelzebub to cast out devils. Christ pointed out to them that if the power of the devil was a divided power, His Kingdom surely could not stand. Christ pointed to His power over devils as a Divine Power to indicate that the Kingdom of God had indeed come upon his hearers.

Christ teaches the necessity of constant watchfulness. There is always danger that he unseen

spirit will return to the soul of a man from which he has been driven out, and he is likely to return with greater power and more intense influence for his second visit. The time of Lent should find us striving manfully to put away the devil and all his works, but it should find us also prepared to guard against the return of the evil one. An expelled spirit going back into a soul from which it has been driven out is ready to take seven other spirits more evil than himself. Here is only a partial conversion and it soon makes the spiritual state of the man possessed become worse than it was on the first visit of the evil one.

Among His hearers there was one woman thrilled spiritually by His message and she spoke in definite praise of the mother that bore Him, Christ, not questioning the blessing that she put upon his mother, pointed to a blessing prepared for all those who would hear his word "Blessed be they that hear the word of God and keep it."

For Teen-Agers

By MRS. MARGARET TERESA  
(Professor of Literature, Nazareth College, Rochester, N. Y.)  
GOD AND THE GENERAL'S DAUGHTER, by Anne Heagney. Bruce, 1953. Available at Trant's and Tucker's.  
THE KINGDOM IS YOURS, by Forester, S.M. Translated by A. Bouchard. Fides, 1954. Available at Trant's and Tucker's.

Fanny Allen, the GENERAL'S DAUGHTER and the first New England nun, was brought up an atheist, and just the sort of bright, happy-outspoken atheist that a teen-ager ought first to meet within the covers of a book. Like her father, the famous Ethan Allen who led the Green Mountain Boys in Revolutionary War days, Fanny is honest and fearless and dogmatic about her prejudices, which quite thoroughly mirror those of our own day. But it happens that Saint Joseph makes a conquest of her for Christ. At first it's this way:

"The singing at the grove had died away and the girls were playing aloud — 'Hail Mary — Holy Mary' — that was another thing which puzzled Fanny; the way the Catholics recited their prayers over and over again in the same monotonous singsong. To her it was a meaningless jargon."

"You see," Vivian was saying, "the statue brings out Blessed Mother alive, and when we say her rosary we are telling her how much we love her. It's like your Harry's avowal, a sweet refrain he never tires of repeating and you of hearing."

FANNY LOOKED more closely at her friend, for this was a surprising disclosure. "Ah, my dear little Vivian, you know more of love than I thought. And I see you are wearing a locket around your neck. Is he very handsome?"

"Very handsome, very noble," said Vivian with a faint smile. "Behold."

Fanny started back in amazement. The face she saw was more than handsome, it was magnificent and benign, but it was the face of an old man with long curling white hair and beard. "He is a saint," explained Vivian, "a very great saint. His name is Joseph, and he is the foster father of the Divine Child. I pray to him each morning and night and I love him very much."

"Some day I shall be a nun, I desire no earthly sweethearts." Fanny was more astonished than ever. She felt very sorry for Vivian. And finally it's this way:

"WHEN SHE CROSSED before the tabernacle, she bent her knee until it touched the floor in a complete genuflection... she felt a little foolish to be making believe she was a Catholic like this. Still she did not rise... Then suddenly came revelation. It happened without warning, pouring forth from the hidden Presence into the flower-scented dimness of the sanctuary... she

World Needs Talents Only Women Can Give

By Archbishop Cushing

Boston — (NC) — "There is no more disturbing proof of the perversion of our social and economic system than the manner in which it obliges young people to delay marriage indefinitely for military, economic and other kindred reasons," Archbishop Richard J. Cushing of Boston said in an address here. Speaking at a Communion Breakfast of the Chatter Box Club, composed of Italian Catholic women of the archdiocese, Archbishop Cushing devoted the main part of his address to women and to the field in which they can find their happiness and "contribute to the building of the social order and spread the Kingdom of God."

The Boston prelate told his audience that "we rely on women to help win the spiritual battle against the evil of secularism... and to bring back to the interior of this land the long-forgotten virtue of self-reliance."

"Women," he said, "with their feminine sense of right order, of thrift, of making a dollar and a minute go the limit, must be depended upon to make others more self-reliant—more dependent on self—more industrious and thereby more contented."

"WHETHER AS a consecrated nun, or as the founder of a home, or as a person seeking her career in the world, the social contribution of women is always

the same: she brings into society religious and secular, the creative, constructive and maternal instincts peculiar and natural to her sex," said the Archbishop.

"No other influence," he continued, "is as strong as that of the mother in forming and preparing human beings for life."

"A girl who plans to find her career in this world cannot possibly secure too much liberal education; we should have courses designed precisely to prepare our girls for the tremendous personal responsibilities and social influence which they will have as mothers of families and builders of homes," said the prelate.

JOSEPH BREIG

The Story Of Sam

This is the story of a farmer named— Well, let's call him Sam. It's a true story, but you'll hardly believe it. Sam has the biggest and most productive farm for miles around. Thousands of miles, in fact. Sam also has a lot of sons and daughters who are hard workers, raising food right and left. These daughters and sons, in fact, produce so much that Sam the farmer is suffering from an embarrassment of riches. Sam is so rich that he's beginning to wonder whether his riches won't eventually make him poor.

WHAT I MEAN IS, the sons and daughters are raising more food than they and Sam and Sam's wife can possibly eat. A lot more, in fact. Sam's barn is bursting with food. So is his house. So are the sheds and outbuildings.

Matter of fact, Sam has had to go around renting warehouses all over the place in which to store his farm's products. And still the food grows, and is harvested. Still it rolls in like a tidal wave, threatening to inundate Sam and his farm.

WOMEN THAN THAT, it's getting to the point where pretty soon, if something isn't done, Sam's sons and daughters won't have anything to do. They'll have to quit work and go on relief because there's too much food, and after all they need clothing and housing and things like that, and they can't wear food, or live in pumpkins.

Sam and his sons and daughters and his farm, are in a mess, just because the farm is too fertile. Sam, in fact, is nearly going broke, saying, "I wish I had a warehouse into which I had stuffed the food that overflowed all his own buildings. And the food keeps on flowing in, and there doesn't seem to be any way out."

WELL, THERE IS ONE way out, but Sam's in a quandary about whether he should take that way or not. The way out is Sam's neighbors. Some of Sam's neighbors are hungry. Some, in fact, are so hungry they're downright starving. Children are dying of malnutrition; adults are so undernourished that they have lost all ambition.

Sam could solve his problem — and could be giving them some of his extra food. Trouble is, that would upset the market. And it might lower the price of food, and get other farmers in trouble. And so on.

WHAT IN THE WORLD is Sam to do? Long before you got to this point in the story, you realized, of course, that Sam is Uncle Sam; and his farm is the United States of America, and his sons and daughters are the Americans who live and work on farms.

Our surplus food problem is one of the queerest problems in history. The government is even scrambling around for empty tankers in which to store food stuffs.

We are spending, we taxpayers, half a million dollars a day to rent the warehouses in which our government has stored the food which we can't eat but which we have had to buy to keep farm prices from falling to a point which would dislocate our whole economy and bring on a depression.

We've got an embarrassment of riches, no question about that. MEANWHILE, some few of our own people are hungry, and overseas there are millions who are gravely undernourished when they aren't downright starving.

Our problem is, how can we share our surplus food with those who need it, without upsetting the world's economy, without letting the food fall into the hands of greedy politicians, without overriding the sovereignty of other nations, without causing depressions among farm folk elsewhere, without spending too terribly much on transportation, and so on?

It's a problem, all right, but with good will and the help of God, it can be solved. We can find a way to feed the hungry if we put our minds to it.

I suggest that we do so. And I suggest further that we lean heavily on the various religious charitable agencies.

But for more than that, more amplifiers are necessary; otherwise the tones degenerate into a quite awful and nerve-racking noise. This must be kept in mind when installations are made; and if only one amplifier can be afforded, then the volume pedal should never be pressed beyond a certain point.

Careful reckoning must also be made about acoustics. No two buildings, no matter how similar, have the same acoustics. And just as for the pipe-organ, so for the electronic great care must be exercised over the acoustical layout of the amplifiers. There is another hurdle, too, which both the pipe and electronic organs have to pass — and that is, the player.

AN EXPERT CAN make an electronic organ sound beautiful and churchly (within the range of volume allowed by the amplifying system); and a tumbler can make a pipe-organ sound miserable. The man or woman at the console must have knowledge, intelligence, and good taste. That is especially true of the Hammond organ, which perhaps more than any of the others, depends upon the knowledge and aural development of the player at the console.

This has been a lot of red penning, especially in regard to article 12. But it's no more than fair to set the record right. And I have good precedent for it. St. Augustine wrote a whole book of Retractions near the end of his life, correcting some things he had previously written and modifying certain of his former views. When great ones do not represent the sum total of knowledge and wisdom, what can the lesser ones do but admit and rectify the mistakes they will inevitably make? And thus de I.

CHURCH MUSIC 19. The Red Pencil

By REV. BENEDICT EHMANN

This series of articles on Church music has been running since November, in commemoration of the fiftieth anniversary of Blessed Pius XI's famous Motu Proprio on the subject. They were not intended to be, nor could they be, the last word on the matter. They were rather the observations and reminiscences of one who can fairly lay claim to the title of "busy pastor."

There was never sufficient time to think them out carefully, verify references, check with sources. Such as they are, they must stand, but with an author's license to make the necessary corrections and additions. Time now for the red pencil.

In article No. 8, on New Church Musicians, the great organist and composer Flor Peeters was called a Hollander. He perhaps wouldn't mind that; but actually he is a Belgian. It isn't Holland alone, but Belgium too, which is taking a glorious part in the progress of modern Church music; and of all the names which stand out in this vanguard, Flor Peeters is the best-known, and perhaps the greatest.

It is a pleasure to bring up his name again, especially since one of his students is now the organist of Sacred-Heart Cathedral in Rochester. I hope it will not be too long before I can hear Mr. Louis Huybrechts playing there to the praise and glory of God.

Article no. 12 on Electronic Organs, was the only one to excite controversy. I found as a result that I needed to be brought up to date concerning some new facts and developments. I realize now that my distinction of electronic organs into two kinds — one, which uses tubes to magnify a genuine reed sound; and the other, which produces the sound vibrations by means of rotating discs — was quite inadequate and even to a degree, incorrect.

ACTUALLY, NOT only are there quite a few more than two different kinds of electronic organs, but also, just about as many more different ways of producing or generating the tones. The only one which employs the reed principle is the Wurflitzer; and even there the sound which reaches the air is not simply a magnification of the reed vibrations, but rather electrical impulses into which the sound vibrations are converted; and which are filtered, amplified and reproduced over loud-speakers. The actual reed tone in the Wurflitzer is not utilized but deadened by some sound-absorbing material, and only the electrical impulses from the vibrating reed are used. Actually, then, this type of organ would be at least in question as any of the other types in the debate on electronic organs; for use in church.

Most of the other types — the Allen, the Baldwin, the Consonata, and the Minshall — use electronic tubes, in one way or another, to generate the tone vibrations. The Hammond organ is different from these in that it generates its vibrations by means of rotating discs. These discs are about the size of a silver dollar, and are indented somewhat like a gear. They are placed next to a small magnetic coil. As the indentations of the disc pass the coil, say at the rate of 40 per second, the magnet catches the vibrations at the same rate, and this electrical current is then converted into sound by amplifiers.

NOTICE THAT all these organs, from A to W including H, produce their tones by electrical impulses. They differ all of them, in the way they generate the original vibrations, but in all cases those vibrations, however generated, are converted into tones by electronic means. I did not say, in my article, that the Church forbids electronic organs for use in church, and no serious pealing of what would be called anyone's mind at that point. I did say that the permission of the Church to use them was guarded one, and that none could be installed ever in any church without the Bishop's permission. The fact that permission is needed for one and not for the other, points to a certain disparity between them in the Church's view.

I say further — although I have no authoritative quotation to back me up — that it is not the Church's intention or thought that the pipe organ should ever be universally supplanted. God alone knows, and scientists can only dimly foresee, what electronics can eventually achieve. But at the present stage, and as far as one can foresee, electronics cannot reproduce, along the entire gamut and to the outermost ranges of total volume and acoustics, the exact timbre of the pipe organ. Which is perhaps a rather elaborate way of expressing the simple fact that electronic

organs are not pipe organs — period. THERE ARE CERTAIN drawbacks worth noting. The electronic organ is a fairly complex piece of amplifying unit. The greater the volume desired, the more amplifiers are necessary, if the tones are to continue bearing a resemblance to those of a pipe organ. Within the soft and medium ranges, one amplifier does a good job of projecting organ-like tones.

But for more than that, more amplifiers are necessary; otherwise the tones degenerate into a quite awful and nerve-racking noise. This must be kept in mind when installations are made; and if only one amplifier can be afforded, then the volume pedal should never be pressed beyond a certain point.

Careful reckoning must also be made about acoustics. No two buildings, no matter how similar, have the same acoustics. And just as for the pipe-organ, so for the electronic great care must be exercised over the acoustical layout of the amplifiers. There is another hurdle, too, which both the pipe and electronic organs have to pass — and that is, the player.

AN EXPERT CAN make an electronic organ sound beautiful and churchly (within the range of volume allowed by the amplifying system); and a tumbler can make a pipe-organ sound miserable. The man or woman at the console must have knowledge, intelligence, and good taste. That is especially true of the Hammond organ, which perhaps more than any of the others, depends upon the knowledge and aural development of the player at the console.

This has been a lot of red penning, especially in regard to article 12. But it's no more than fair to set the record right. And I have good precedent for it. St. Augustine wrote a whole book of Retractions near the end of his life, correcting some things he had previously written and modifying certain of his former views. When great ones do not represent the sum total of knowledge and wisdom, what can the lesser ones do but admit and rectify the mistakes they will inevitably make? And thus de I.

Catholicism Least Opposed Mixed Marriage in Poll

St. Paul, Minn. — (NC) — More Protestants than Catholics oppose "mixed" marriages — and Jews want them least, according to a Catholic Digest survey. The survey results showed that 80 per cent of Jews are for all-Jewish marriages and 19 per cent are willing to admit mixed marriages; 78 per cent of Protestants are against mixed marriages, 21 per cent feel it makes no difference, and 73 per cent of Catholics are for all-Catholic marriages, 25 per cent think its all right.

THE NATIONAL survey ran like this: 75 per cent opposed; 22 per cent indifferent; 3 per cent don't know. Reporting on the survey results in its April issue, the Digest concluded: "Too many, even among Catholics, have fallen into religious indifference."

If there is a watering down of religious difference in mixed marriages, Catholics apparently are willing to do more watering down than others. A breakdown of the figures showed that women were more opposed to mixed marriages than men; that older people hold it in disfavor more than the young; that the more education people have the more they become of the mixed marriage.

Catholic Nurses Washington, D.C. — (NC) — Dr. Edward J. McCormick, president of the American Nurses Association and Ruth Sleeper, president of the National League of Nursing, will speak at the National Council of Catholic Nurses Convention scheduled for June 3 to 6 at the Mayflower Hotel in Washington.

Courier Journal OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE Vol. 65, No. 25 March 19, 1954 MOST REV. JAMES R. KRANNERT, D.D., President. Member of the Audit Bureau of Circulations and the Catholic Press Association. Subscription rates: \$3.00 per year in advance. Single copies 10c. Published every Friday by the Rochester Catholic Press Association. MAIN OFFICE: 75 Sets — Baker 4212. AUBURN OFFICE — 45 Grant Ave. — 4-3411. ELmira OFFICE — 313 Reilly Bldg. — 7-4888 or 7-3411. Entered as second class matter in the Post Office at Rochester, N. Y., on March 5, 1919. Single copy 10c; 1 year subscription in U.S. \$4.00; Canada and Foreign Countries, \$4.50.