

The Covered Images A Serious Obligation Contrary To Experience

By MONSIGNOR HART

Jesus Hid Himself

The Church constantly speaks to us not only in words but also in ceremonial display but Passion Sunday comes to us to blot out the images which usually add so much to our devotion. The crucifix and the images are covered with purple cloth. Their features are hidden from us and if we look back into the history of the Church for the reason that prompts the covering of the images, we find that just before His Passion Christ hid Himself from His followers. That act in the life of Christ is definitely impressed upon each of us by the changed appearance brought to our Churches through the veiling of the images.

The presence of the crucifixes, of the images of Our Lord and His Saints, are an ordinary reminder of the message that they came to bring, but now, a critical time in the life of Our Lord is approaching. He is not merely instructing us, but He is preparing to offer Himself up as the supreme sacrifice for the sins of mankind. The hiding of the features of our statues warns us to look now not for a new message. Christ has already brought His revelation to our minds in all its fullness. Now we must prepare to look upon Christ not merely as our Teacher, but as the eternal offering made to the Father for our sins.

As you come into the Church on Passion Sunday, let the message of the covered images sink deeply into your heart. For two weeks, through Passion Sunday and the following weekdays and through Palm Sunday, till the time of the Holy Saturday services, the images will remain hidden. The crucifix with solemn ceremony will be unveiled at the services on Friday morning and the sorrows of Holy Week will dawn into the joys of the early Easter Services on Saturday morning.

Our Easter Duty

Our faith carries with it definite obligations. Practically all of our prayers and devotions may well be spoken of as part of our Christian duty. We are expected to pray always. We have a definite duty of assisting at Holy Mass. We are invited and urged to the frequent reception of Holy Communion, but the fulfillment of the law of Easter Communion is known to all Catholics as our Easter Duty. This is a very serious obligation that rests upon every Catholic and while its aspect carries with it no excommunication, still omission of our Easter Communion over many a year may be accepted by the Church as an indication that our faith means little or nothing to us. More serious than the denial of Christian burial is the effect on the soul of letting one or more years go by without claiming for ourselves the grace and help that come to us from Holy Communion.

Friends and families of careless Catholics should take a definite and active interest in the welfare of those who are playing fast and loose with their salvation. Missionaries spend all their lives in carrying the knowledge of the faith and teaching the practice of the faith to their converts. Their work is a necessary one and we are glad to cooperate. But how much bigger is the obligation to claim back to active interest in religion those who were born in the faith, baptized in the Church, trained in the duties of the Catholic religion; and now they have allowed themselves to lapse into non-observance of those activities that belong to a good Catholic.

Surely the annual reception of Holy Communion is the least that can be expected even of a careless Catholic. Relatives and friends are urged at this holy time of the year to win back to the practice of religion their careless brethren. Now is the time to bring back to the annual reception of Easter Communion any Catholics who have become backsliders.

Our Easter Duty! To receive Holy Communion as Easter Time and to be active agents in seeing that all those that are near to us mark the Easter Time by confession and Holy Communion.

Good Catholics And Bad Catholics

There can be no conversion from the Church of Christ to any other religion. There can be perversion—a turning away from the known truth. Usually it is much more the abandonment of those things that are signs of the Catholic faith—the daily prayer, assistance at Holy Mass, receiving of the Sacraments.

How any Catholic could find anything in the teachings of any heretical church that could wean him away from the teachings and practices of God's own Church is hard to understand. As we look about us we can find here and there some weak-kneed Catholic who has been willing to sell his conscience and barter his faith for some worldly advantage. But thank God they are few. That there should be millions of them is contrary to the very day experience of the ordinary Catholic.

Many are tempted to fall away, but the grace of faith and membership in God's own Church is for practically all a sure guarantee that they will remain as faithful members of the Church of God.

Let us all pray that the fruits of the faith may continue to bloom in those chosen souls whom Christ has called to his Church and has baptized as members of the Church, children of God and heirs of Heaven.

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JOSEPH BREIG

Silly Season in Mexico

Can there possibly be anything sillier than a silly person in a position of authority?

Yes. A silly law is sillier than a silly official. A silly law when enforced by a silly official and the law together with the official are sillier than either alone. There was an exceedingly silly spectacle the other day at the busiest intersection in Mexico City. Two policemen (yes, two) arrested a Sister of Charity, and led her off to the station house.

Policemen are among the most sensible people on earth. Why were two of them guilty of such an imbecility?

WELL, YOU SEE, Sister Guadalupe was "wearing" religious garb in public.

And what's wrong with that? Why in Mexico, ever since the 1826 regime of the religious-hating Plutarco Elias Calles, it has been against the law for anybody to wear religious garb in public.

Subsequent administrations have had the good sense to leave the law, for the most part, unenforced. But they haven't had the courage to repeal it.

So there it stands, in all its nonsensicality—a constant invitation to every citizen to regard with contempt a government capable of such idiocy.

IDIOTY IT IS—Idiocy of the purest ray serene! You would expect anybody who could pass such a law to start babbling and drooling at any moment.

Fully to express the utter foolishness of the thing is impossible. But I will do the best I can. Here is a woman—a young woman. Like every other human being, she has the inalienable right to select for herself any respectable walk of life.

She can be a nurse or a typist. She can be a wife and mother. She can be a musician, an interior decorator, a designer an artist. Nobody has the remotest right to say her nay.

SEE CAN ALSO, if she wants to, be a nag, a shrew, a nuisance—or a temptress who goes about smashing families and ruining lives. She has no real right to be that sort of thing, but there is no law on the books that says she can't. She can also dress as sensibly—or as foolishly—as she pleases.

Well, this particular woman decides to dedicate her life to serving God and her fellowmen. In order to do that singlemindedly and completely, she gives up everything that might interfere.

She gives up beauty. She gives up marriage, children, home life. She gives up comforts; she embraces poverty.

SEE ALSO GIVES UP one of the things that is dearest to the heart of a woman—the right to adorn herself, to wear jewelry and pretty clothing, to make herself as beautiful as she can.

"This woman sacrifices all that, along with the other desirable things, and attires herself modestly and humbly.

Now that is the sort of thing that every reasonable person respects and respects deeply. We admire unselfishness, gentleness, humility, patience, long-suffering, no matter where we see them.

But the ridiculous men who hate religion and goodness hate everything that reminds them of religion and goodness.

THE CALLES REGIME in Mexico, like the Communist regime in many countries today, hated God and the things of God. Calles tried to wipe out the very memory of God in Mexico.

He failed, as these fools always fail. He is gone, and God and religion remain. But some of the imbecile Calles laws survive.

And so, Gen. Miguel Flores Villar of the Mexican Army called the police and had Sister Guadalupe arrested.

The thing ended amusingly. Sister Guadalupe explained at the police station that the "religious garb" was a uniform. Uniforms are legal in Mexico. The police joyfully set her free. Isn't it high time the Mexican government repealed its insane anti-religious laws?

Government cannot afford to make itself ridiculous. And the Mexican government is made preposterous by incidents like the arrest of Sister Guadalupe.



Bishop Kearney's Appointments

APRIL

- 4 Sunday—Communion Breakfast of the Rochester Nocturnal Adoration Society—8:30 A. M.
- 5 Monday—Confirmation—8:00 P. M. and 4:00 P. M.
- 6 Tuesday—Sacred Heart Cathedral, Diocesan Synod—10:30 A. M.
- 8 Thursday—Columbus Civic Center, Annual Meeting of the Knights of Columbus Speakers' Bureau—9:30 P. M.
- 9 Friday—St. Joseph's, St. Monica Sociality Mass—9:00 A. M.
- 10 Palm Sunday—New Carmelite Monastery, Jefferson Road—Breaking of Ground Ceremony—9:00 P. M.
- 11 St. Philip Neri, Confirmation—4:00 P. M.
- 12 Monday—Powers Hotel, Casa Conference—4:15 P. M.
- 13 Tuesday—St. Agnes High School, Retreat Mass—9:30 A. M.
- 14 Wednesday—St. Andrew's Seminary—Retreat Mass—9:30 A. M.
- 15 Nansett Ambulance—Closing Retreat Exercises—9:30 P. M.
- 15 Holy Thursday—Sacred Heart Cathedral—Solemn Pontifical Mass and Blessing of the Holy Oils—10:30 A. M.
- 16 Sacred Heart Cathedral—Tenebrae—7:30 P. M.
- 16 Good Friday—Sacred Heart Cathedral—Solemn Pontifical Mass of the Presanctified—12:00 Noon.
- 18 Easter Sunday—Sacred Heart Cathedral—Solemn Pontifical Easter Mass—11:00 A. M.
- 21 Wednesday—Columbus Civic Center, Consecration of Bread—8:30 P. M.
- 23 Low Sunday—St. Joseph's, Annual Mass of the Diocesan Retreat League—7:30 A. M.
- 24 Mercy High School, Annual Communion Breakfast of Mercy Alumnae—10:00 A. M.
- 25 St. Columba's, Confirmation—3:30 P. M.
- 26 Monday—Seneca Hotel, St. Elizabeth Guild Luncheon—12:30 P. M.
- 27 Tuesday—St. Andrew's Lay Fraternity Banquet—7:00 P. M.
- 28 Wednesday—Mercy Guild Luncheon—12:30 P. M.

A Doctor At Calvary

Jesus Thirsts

By Pierre Barbet, M.D.

Selected from the book "A DOCTOR AT CALVARY—The Passion of Our Lord Jesus Christ as Narrated by a Surgeon, P. J. Barbet, a Physician, March edition of the Catholic Book Club. All rights reserved.

Now, they must get Him on His feet. The executioner and his assistant take hold of the ends of the beam and then hold up the condemned man who is first sitting, then

amount now flowing from His wounds, all this has taken good part of His sum-total of blood. He thirsts.

His features are drawn. His pale face is streaked with blood which is congealing everywhere. His mouth is half open and His lower lip has already begun to droop. A little saliva has flowed down to His beard, mingled with the blood from His injured nose. His throat is dry and on fire but He can no longer swallow. He thirsts.

How can one recognize the fairest of the children of men in this swollen face, all bleeding and deformed? It would be horrible if one did not see shining through the agony the mystery of God. Who wishes to save His brothers. He thirsts.

And He will soon say it, so as to fulfill the Scriptures. A great amputation of a soldier, wishing to hide his compassion, beneath a mocking jest, soaks a sponge in His acid sweat—vinegar as the Gospel calls it—and holds it up to Him at the end of a reed. Will He drink only a drop of it?

It is said that the fact of drinking from a mortal thirsting in these poor, condemned creatures. How then, after the sponge had been held up to Him, was He able to speak two or three times? No, He will die at this hour.

THE LEFT FOOT is flat against the cross. With one blow of the hammer the nail is driven into the middle of it (between the second and third metatarsal bones). The assistant then bends the other knee, and the left foot is driven into the middle of it. The assistant is holding flat, pierces this foot with a second blow in the same place.

This is easy enough, and with a few vigorous blows with the hammer the nail is well embedded in the wood. By the time, thank God, it is a more ordinary pain, but the agony has scarcely begun. The whole work has not taken two men much more than two minutes and the wounds have not bled much.

Jesus has at first been in a state, bordering on collapse. After so many tortures, for a worn-out body this, immobility is almost a rest, coinciding as it does with a general lowering of His vitality. But He thirsts. He has not said so as yet.

Before lying down on the beam, He has refused the analgesic drink, of wine mingled with myrrh and gall, which is prefigured by the charitable women of Jerusalem. He wishes to know His suffering in its completeness; He knows that He will conquer it.

ME, THIRSTS. He has neither eaten nor drunk anything since the evening before, and it is now midday. His sweat in Gethsemani, all His fatigues, His loss of blood in the pretorium and at other times, and even the small

You Can Win Converts

Nine First Fridays

By

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

Miss Miriam White, sitting in her home on East 60th Street in New York, can watch the setting sun light up the western sky with crimson, gold, and blue, and see in it the bright rainbow heralding the reward promised by the Master to his faithful servants. Now part the altar

ted span of three score years and ten. Miss White will answer the final summons, but not with empty hands.

Working for nearly 60 years as a domestic in homes and hospitals, Miss White has not only kept the faith herself but has shared it with many others. She has been instrumental in bringing back about a dozen fallen-aways and in winning four converts.

"Back in 1917," said Miss White, "I was working in Atlantic City. Leaving the church after a mission, I discussed with Nora, with whom I worked in a private family, how wonderful it must be to help save a soul. Soon I got my first opportunity to do so."

I was visiting Mrs. Cronin, who kept a rooming house, when two men arrived from New York to work at the shipyards here. I met them, Joe Perez and Fred Smith, and soon discovered that they had been baptized but hadn't attended church for many years.

"JOE WAS ABOUT twenty-eight, the younger of the two. I told him about the men's Mission which was being conducted that week at our parish church and suggested that he attend. 'Nothing doing,' said Joe. 'I'm not interested.'"

"I went to one of the priests and had him say a Mass for my intention—that the two men would return to the practice of their faith. Then I bought a little religious book, a crucifix and medal, all of which I had blessed. I offered them to Joe, thinking they might rekindle some embers of his smoldering faith. But he got angry, told me to mind my own business, and refused to accept them."

"I did not give up hope. The next morning, after Mass, I knelt before the altar of God and promised to receive Holy Communion on the Nine First Fridays for Joe's return to the sacraments. I was making hundreds of Sacred Heart badges and giving them to soldiers to wear. I offered Joe one and after some hesitation he accepted them."

"AFTER ABOUT six months Joe was taken down with a lung affliction which the doctors diagnosed as galloping consumption. He went up to the mountains but came back some months later just as weak. His older companion left for the South, leaving Joe more dejected than ever. Mrs. Cronin and her husband were called to Cincinnati on prolonged business, so I arranged to take care of Joe."

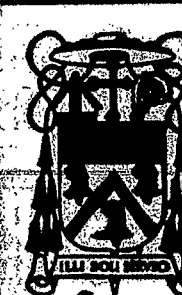
"I asked him when his mother lived, but he just said she was in the South and would not say where. He grew weaker, so I got Father Mulligan to come. Joe was surprised but after Father talked to him a little, he broke down and cried. Father heard his confession and then brought him Holy Communion. Joe was a changed man. For the first time in years he had peace of mind and happiness."

"FATHER GOT the address of Joe's mother in New Orleans and wired her to come. Joe had written her for years, but she never came. The mother arrived and was shocked to see how her son had wasted away. It was a sad and touching scene as she took him in her arms and wept tears of joy."

"She arranged to take Joe home, hoping that she could nurse him back to health. I suggested that Father Mulligan bring Holy Communion to Joe before they left, and that Mrs. Perez and I join him in Holy Communion. Then I discovered that she too had been away from the sacraments for years and still hesitated."

"Joe then made an earnest appeal to his mother to return to the practice of her faith. On the following day—the Ninth First Friday—Mrs. Perez, Joe and I received Our Blessed Lord. It was none too soon, for a week later Joe was dead."

"THAT'S A touching story," Miss White remarked, "and it's typical of the zeal with which you have reclaimed a dozen fallen-aways and won four converts. No wonder you face the setting sun with a serene mind and a joyous heart, knowing that on the other side are the Everlasting Arms and the Light that shall never fail."



Bishop Casey's Appointments

APRIL

- 2 Friday—Holy Ghost Seminary—Address, First Friday Luncheon Club—12:15 P. M.
- 3 Saturday—St. Bernard's Seminary—Orations—9:30 A. M.
- St. Michael's, Penn Yan—Opening New School Campaign—6:30 P. M.
- 4 Sunday—Branch 6 Lunch Dining Room—Nocturnal Adoration Society Communion Breakfast—6:30 A. M.
- Sacred Heart Cathedral—Solemn Closing, Men's Minutes—4:00 P. M.
- 5 Monday—St. Robert's—Confirmation—7:45 P. M.
- 6 Tuesday—Sacred Heart Cathedral—Diocesan Synod—10:30 A. M.
- St. John's, Greece—Confirmation—7:45 P. M.
- 8 Thursday—Mother of Sorrows, Mt. Road—Confirmation—7:45 P. M.
- 13 Monday—St. Ignace—Confirmation—7:15 P. M.
- 17 Saturday—Sacred Heart Cathedral—Solemn Pontifical Mass—8:00 A. M.
- 19 Monday—St. Bernard's Seminary—Orations—9:30 A. M.
- 20 Sunday—St. Mary's, Moravia—Confirmation—3:30 P. M.
- St. Mary's, Elmira—Confirmation—3:30 P. M.
- Mark Twain Hotel—Address, Fourth Degree Knights of Columbus—6:30 P. M.
- 23 Wednesday—St. Vincent's, Churchville—Confirmation—7:45 P. M.
- 29 Thursday—St. Joseph's, Randolph—Confirmation—7:45 P. M.

CHURCH MUSIC

21. Recruiting Church Organists

By REV. BENEDICT SHIMMANN

It is hardly to the credit of us Catholics that Protestants, at least here in America, take greater pains than we do about providing music for worship. They refer to it as the "ministry of music" and I think it is a beautiful and pregnant phrase.

There may be excuses for our slower pace, and I think I know what they are—such, for instance, as the fact that Catholics have the great burden of building up and maintaining a separate school system. But no excuse, no matter how temporary pressing, can justify the prolonged tolerance of the shoddy and tawdry in the music of our holy liturgy.

There has been too much "hit and miss" in our ministry of sacred music. We have fine seminaries for the training of our priests, fine motherhouses for the formation of our religious teachers, but only a few, and scattered, places of training for our organists and choirmasters. "But what," you may ask, "does a church organist need which demands special schools?"

First of all, remember that there are not many trained organists. Any place you choose, they are rare. There is then the initial need to train musically talented people, as to make organists and directors out of them. This should be done on the parish level, and with the help of the parish.

IT WOULD BE well worth it, and well within most parishes' means, to undertake the church music training of a young and sufficiently talented musician of the parish with the stipulation that he (or she) will agree to give at least five years of dedicated service as organist and director in the sponsoring parish.

Some of the most glorious accomplishments of sacred art would never have been created without the sponsorship of the Church, liberally and readily given. We must see to it that our talented would-be musicians of today are, as many as possible, enlisted for the cause of Church music, and provided with the help they oftentimes lack to develop their skill.

Besides musical coaching, this will also mean that we provide them with the opportunity for organ practice opening the organ loft to them and giving them permission to practice there, if they are serious enough, they will not abuse the privilege. A time should be set, would normally be the fewest people in church for prayer.

YET, WITH ALL this, we still would not have a church organist, unless at the same time he has a good working knowledge of the Gregorian chant of sacred polyphony, of choir training (voice culture included), and of the music requirements of the Church. And even more than this, he must have the spirit of the Church's worship, being filled with understanding and love for the holy liturgy of which he is such an important minister.

And from where is all this formation to be looked for? Not out of the airy, surely, or by wishful thinking, and keeping the fingers crossed. We have to be as definite and efficient about this as we are about the training of our priests.

After all, seminarians could learn all the necessary philosophy and theology outside the seminary. But where, other than in the seminary, could they learn

how to put on that mind "which is in Christ Jesus"? In like manner, our budding church musicians can learn most of their music at a college or university music school, and still be quite hopeless as church musicians. They must also be formed in the mind of the Church and in the meaning of the liturgy.

THEY MUST GROW into the conviction that working for Church music is not merely a profession, but a vocation to produce the beauty of the Lord's house. Otherwise they will only be imitations and imitations in the holy place, meriting the whip of the Lord's anger for polluting the purity of divine worship.

One of the most efficient instruments as yet devised in our country for the training of genuine Church musicians is the CATHOLIC CHORMASTERS' CORRESPONDENCE COURSE (2132 Jefferson Ave., Toledo 2, Ohio). This is a graded and thorough course which is done by mail; the lessons and tests are all corrected and rated by excellent church musicians; summer schools are held at many different places throughout the country so as to give personal contact and instruction to the candidates; and all of it leads to a diploma and an accredited degree.

The CCCC (as it is known) has done incalculably great good in making a competent church music training accessible to thousands of candidates. It is alert and progressive, being in touch with the greatest sacred music centers and personalities around the world, and gradually making available a series of recordings which bring authoritative interpretations of church music into the reach of everyone.

ANOTHER ALMA MATER of a multitude of church musicians is the Pius X School of Liturgical Music, associated with Manhattanville College of the Sacred Heart, formerly located in New York City, but now in the Westchester suburb of Purchase, N. Y.

Here the willing student may obtain a complete education in Church music, either in full-time or summer-school courses, leading to the B.A. degree. It is the standard of musicdom in its relation of authority in Gregorian chant, its wholehearted love of the sanctuary, offers a good guarantee of a sterling education in church musicianship.

Of recent origin, but of good promise for the future is the Music School begun at Grailville, in Zionsville, Ohio, under the management of the Grail School of the Apostolate. This is restricted to young women who desire to live at least a part of their lives in direct apostolic service for the Church, while continuing as laywomen.

It is a garden spot and nursery of a vibrantly Catholic spirit, full of joy and of the utmost zeal and love for Mother Church. For years it has been sending out to their home parishes and to the remotest parts of the earth apostolic young women, who, while competent for the musical requirements of the average parish, are also imbued with the true Christian spirit and stand ready to serve in any apostolic way the pastors who employ them.