

The Two Rochester

Next month, a church will be dedicated in England. Special circumstances make this particular dedication of some importance to American Catholics. These circumstances add up to a pleasing story that is really a remarkable footnote to history.

The church to be blessed is in Rochester. It will be named for St. John Fisher, the martyred last Catholic bishop of Rochester. The dedicatory rite will be carried out by Bishop James E. Kearney of Rochester, N. Y., at the invitation of Bishop Cyril Corderoy of Southwark. The latter's diocese comprises all of the great sees of Canterbury, Winchester, and Rochester of pre-Reformation England.

Some time ago, St. John Fisher College was established in Rochester, N. Y. A stone in the new college building is from an ancient church in old English Rochester. Before it was brought to America, the pastor in the Old World city showed visiting Americans the site where he hoped to build a church in honor of the martyr-bishop of Rochester. Then was born the happy thought of the American Rochester aiding the English Rochester in the project. Half the funds for the new church were raised in the American Rochester.

This will be the first Catholic church in Rochester since Henry VIII wrested the Church in England from Catholic unity. The old Catholic cathedral was taken over by the Anglicans and has remained in their hands ever since.

The Reformers did a thorough job. The Mass at the Rochester dedication will be the first public Mass offered there since St. John Fisher was martyred.

Bishop St. John refused to follow the tyrant Henry in his disobedience to the Pope. He was thrown into the Tower where he endured the sufferings that the British Henry devised. When the Pope announced his intention of sending the red hat of the cardinalate to Rochester's imprisoned bishop, Henry replied with the ribald wit for which this degenerate monarch was noted, that the prelate would have to stand on which to wear it. He hurried him to the block at Tyburn where he was beheaded in 1535.

America is proud to have part in honoring this heroic martyr-bishop in the ancient see where he served his Master even to the shedding of his blood.

Monsignor Maselli

The parishioners of St. Lucy's Church have suffered an irreparable loss in the untimely death of their beloved pastor, Monsignor Benedict J. Maselli.

The kindly Italian-born priest came to Rochester 31 years ago to care for his fellow countrymen who had emigrated here. The Italian-speaking Catholics of our Diocese found a good shepherd in Father Maselli.

Kindness and generosity were the trademarks of this priest who served St. Lucy's for 27 years. His readiness was ready for the little children who came to his door or a dollar for the hungry man who approached him reveal the gentle nature that was his.

But the full record of his unpublicized charity to the poor and needy — not only of his parish but of his wider activities — is known only to God.

As a good priest and a true gentleman, Monsignor Maselli gave his friends and parishioners many lessons in peace and charity during his 41 years in Christ's service.

Not the least of these was the lesson of his own death. In a sudden death as well as life, Monsignor Maselli proved himself a true Christian gentleman, ever brave in his faith and true to God.

A little more than a month ago he was stricken with a fatal illness. When informed that he was going to die, his Monsignor reacted bravely. "God knows best," he said. "I am prepared. I am ready."

As a priest, Monsignor Maselli preached a readiness to meet God. He lived and died the faith he preached. He was ready when Christ called him home.

May his soul enjoy the peace that only God can give.

Immoral Films Legal

The Supreme Court of the United States ruled recently that the French moving picture "La Ronde" could not be banned legally by reason of its immoral character. This decision countermands the stand of the legal departments in various States; upholds the power of the States to censor and to prohibit the showing of films considered as unfit for public consumption.

In the wake of the stunning and unheard-of reversal against censored State censorship rules, we read that the Moving Picture Commission in the State of Virginia will no longer ban films that are immoral, even though they will withhold approval of them. They have come to this hard decision after their State Attorney General had advised that he cannot hope to defend his ban when the Supreme Court established a precedent for the showing of immoral films. They feel that the highest court in the land has laid the groundwork for all future La Rondes. Perhaps their attitude is wrong and smack of defeatism; but it is certainly understandable in the light of problems posed not by film producers, but by the law courts of our country, bending over backward to protect freedom of speech and expression.

How different the reaction of the Church to such new conditions. When the law itself becomes helpless and the courts are confused, the Church does not attack the law or the courts; instead she finds a concrete means of discouraging the makers and distributors of indecent films or salacious literature. Her people are urged to abstain from the moving picture house that shows the immoral picture and from the corner store that carries the obscene book or magazine.

In order to give form and substance to this standing threat, the Church expresses a soundly organized and effective campaign to weaken and ultimately remove a patent threat to the morals of our Catholic people and their growing children. Witness the Holy Name Society of Philadelphia Archdiocese which last week launched a Vigilance Committee of 1500 men banded together for the sole purpose of protecting the Faithful against the infiltration of evil moving pictures and literature into the sanctuaries of their homes. Witness the City of Syracuse where 70 youths worked in teams to induce the store proprietors to remove from their places of business indecent comic books, pocket editions, immoral or suggestive novels and magazines.

Why wait until the Court decides the issue? The answer lies with us here and now. No moving picture industry can survive the block of dwindling box-office receipts. No magazine business will long fight the public when it stays away from the corner drug or candy store loaded down with bad reading matter. We don't have to frequent the wrong movies or read the wrong magazines.

Let the People's Court hand down the verdict that will be more final than the latest decision of the Supreme Court. The more liberal-minded Supreme Justice will be glad to know that where the letter of the law sometimes killeth, the spirit of true necessity quickeneth.

Novel Industry Leopard-Trapping

Coleman, Oklahoma, Ind. (NC) — The Fishers of the Oklahoma Nation of Coleman are busy at a new job, according to catch reports and reports. Their method is a virtual end of the traditional methods which

hunts the surrounding villages and at times ventures into the mislead compound. Last January a huge leopard killed a cow a stone's throw from the mission house.

Father Felix Bollin, S.D.S., launched the new industry some time ago and the villagers are very thankful to him. The iron-cages he has made have already trapped several

JOSEPH BREIG

Can We Make Peace?



I doubt that any one will dispute my statement if I say that mankind's most pressing earthly need today is the need for peace.

The hydrogen bomb stands as a pillar of fire and a bright cloud, warning all nations that internation a.l. disorder must be ended.

Somehow, the armaments race must be stopped. A world community of co-operating nations must be formed. The Village of the World must be brought under law and order.

POPE PIUS XII will go down in history for many reasons. A chief reason, I believe, will be this: he showed the human race the way to peace.

In his first address after his election, he spoke on peace and world order. With increasing frequency in years following, he returned to that vital topic.

Taken together, the Pope's talks form a magnificent and perfectly practicable Peace Program. It is a program that will work. Unfortunately, it has not received enough attention.

Writers, today, I think, can perform a greater service for his readers than that of acquainting them with the salient features of the Pope's plan for a better world.

Let us get at it. PEACE, OF course, is paramount. We must have God's help. But we must do our share, too. And our central task, in the Pope's eyes, is to bring the nations under a reign of just law.

Last December, the Holy Father spoke, before delegates, at a national convention of Italian Catholic Jurists.

He said the nations are being drawn together by two forces: technological progress, and an "intrinsic law of development."

This drawing together, he emphasized, "is not to be repressed, but fostered and promoted."

IN FACT, God's Providence is at work, he said, "to bring a community of men (to) will by the Creator, and rooted in the unity of the common origin, nature and final destiny" (of human beings).

The movement toward a "community of peoples" has its deepest strength not in "the will of the states," but rather "in nature, in the Creator."

Now this movement, said the Pope, is entirely unlike the "world empires of the past or present." Those empires pushed peoples together against their will.

BUT THE NEW communities of nations are joining voluntarily. It would "give a false idea" if any one were to compare them with ancient Rome or anything of that sort, the Pope said.

The Holy Father also disagreed pointedly with those who argue that a community of nations cannot be formed until there is general agreement about God and religion, and similarity of culture, and so on. The Pope said:

"Peoples and member states of the international community will be divided into those that are Christian, non-Christian, or indifferent to religion, or consciously without it, or even professedly atheist."

Despite such religious differences—and cultural differences, too—it is vital, said the Pope, that the nations form a world community in which, while maintaining sovereign in the right sense, they will be "immediately subject to international law."

In fact, international law is necessary to guarantee national sovereignties. Without it, aggressors will always be violating the sovereignty of other states.

WORLD developments, the Holy Father insisted, make it "daily more urgent" that there be a "right ordering of international relations, both private and public."

Already, communities of sovereign states are forming. A start has been made toward a world community; it is "already partially realized," said the Pope.

On what basis can differing peoples form a successful community under international law? Why, on the basis of Natural Law, which the Pope described as both "the foundation and crown" of a system of international law.

Natural Law is written in every conscience. It is the law of human nature, we being creatures of God. The Natural Law teaches every one of us that each of us has rights and duties.

Under the Natural Law, expressed in international law, we can, Pope Pius insisted, establish peace, and live in peace.

(Other articles on the Pope's peace program will follow. May I suggest that you clip the articles and save them for future reference?)



Bishop Casey's Appointments

MAY

- 1 Saturday—St. Mary—Low Mass, K of C Marian Observance—7:00 P. M.
2 Sunday—St. Joseph, Woodport—Solemn Pontifical Mass, Anniversary of Parish—11:00 A. M.
3 St. John, Fort Byron—Confirmation—8:00 P. M.
4 St. Alphonsus, Auburn—Confirmation, Blessing of New School Addition—2:45 P. M.
5 Monday—St. Michael—Confirmation—7:45 P. M.
6 Tuesday—St. Michael—Solemn Pontifical Mass, St. Michael's Society—8:00 A. M.
7 St. Patrick—Confirmation—7:45 P. M.
8 Wednesday—St. Patrick's Cathedral, New York City—Consecration of Bishop-elect Ferrigno—10:00 A. M.
9 Thursday—Chamber of Commerce—Invention, Rochester Safety Council Luncheon—12:15 P. M.
10 Chamber of Commerce—Community Chest Opening Dinner—8:30 P. M.
11 Friday—Nazareth Academy—Solemn Reception—8:00 P. M.
12 Saturday—St. Joseph—Low Mass, Rochester Circle, I.F.C.A.—8:00 A. M.
13 Monday—Sacred Heart School—Society Guild Annual Dinner—8:00 P. M.
14 Tuesday—Annunciation—Confirmation—7:45 P. M.
15 Wednesday—St. Lucy—Confirmation—7:45 P. M.
16 Columbus Civic Center—Camp Stella Maria Benefit Party—8:30 P. M.
17 Thursday—Sacred Heart School—Men's Club Annual Dinner—8:30 P. M.
18 Sunday—Sacred Heart Cathedral—First Communion for Boys of the Parish—8:00 A. M.
19 Aquinas Institute—Sermon, Aquinas Mother's Club—8:00 A. M.
20 Inexplicable Conception, Ithaca—Confirmation—4:30 P. M.
21 Monday—Precious Blood—Confirmation—7:45 P. M.
22 Tuesday—St. Lucy, Belfast—Confirmation—7:45 P. M.
23 Wednesday—Eastman Theater—Catholic Schools Music Festival—8:15 P. M.
24 Thursday—St. John Fisher College—Low Mass, Patronal Feast of St. John—8:00 A. M.
25 St. Theresa, Stanley—Confirmation—7:45 P. M.
26 Sunday—Sacred Heart Cathedral—First Communion for Girls of the Parish—8:00 A. M.
27 St. Peter, Cohasset—Confirmation—10:00 A. M.
28 St. Heart of Mary, Fairport—Post-Confirmation—8:00 P. M.
29 St. Patrick, Corning—Blessing of New Cornucopia—8:00 P. M.
30 St. Vincent, Corning—Confirmation—4:30 P. M.
31 St. Mary, Ball's Bluff—Confirmation—7:45 P. M.
32 Monday—Nazareth Academy—Solemn Pontifical Mass, May Day Exercises—8:00 A. M.
33 Tuesday—St. Michael—Confirmation—7:45 P. M.
34 St. Anthony, Tonawanda—Confirmation—7:45 P. M.
35 Wednesday—St. Michael—Confirmation—7:45 P. M.
36 St. Anthony, Tonawanda—Confirmation—7:45 P. M.
37 Thursday—St. Michael—Confirmation—7:45 P. M.
38 St. Anthony, Tonawanda—Confirmation—7:45 P. M.
39 Sunday—St. Michael—Confirmation—7:45 P. M.
40 Sunday—Nazareth College—Solemn Pontifical Mass, Baccalaureate Exercises—11:00 A. M.

Poets And Mystics

By SISTER MARGARET TERESA

ALL IN GOOD TIME, by Gladys Stern. Sheed & Ward, 1954. 150pp. \$2.50.
POETS AND MYSTICS, by E. I. Watkins. Sheed & Ward, 1954. 150pp. \$2.50.

Everybody wants to know, and every convert wants to tell—because, of course, it is the one important choice for every one of us born and begun on our immortality. Forever and ever, this alone matters. You found it. How wonderful. How did you find the one indispensable romance. And the forthrightness, the affection, the impetuous femininity of Gladys Stern, make her story unique. She found her will fixed toward Catholicism the day she realized a tragic commonplace, that she was first in nobody's heart and God wasn't first in hers.

There is Gladys Stern — she knows who she is from the beginning in the mode of low and not of pride, she is a loyal creature of God. There is an Emily Kimbrough gaily about her adventures big and little, too, that detracts not the least little bit from the splendid insights and contagious humilities of this lovable modern.

A VOLUME like POETS AND MYSTICS is rare. Not that Catholic literature does not abound at the moment with collections of lives or critiques in illustration of great themes — the field is so fair and flourishing (Bosch To Damascus, Walls Are Crumbling, Unlikely Saints and a dozen more top-notch titles) that it alone proves "Catholic revival" or "renaissance" a misnomer. Mr. Watkins' own Men and Teachers, papers published in 1937 on Wells, Galsworthy, Ellis, Marx, has not been eclipsed by the newer growth.

Mr. Watkins' quality of thought is rare — that is his secret. He studies a man, an idea, his own idea about that idea, as Louis Agassiz would study a plant. He doesn't push it anywhere, he looks at it, looks into it, asks it questions, makes it talk, gets his answers from the object, until he has seen it all.

You Can Win Converts

Dr. Rose Wins a 100 By



Rev. John A. O'Brien, Ph.D. Dr. J. W. Rose, founder of St. Roch's Clinic in Memphis, has helped to lead more than a hundred people into the Church and doubtless deserves the title of Champion Convert-Maker of Tennessee.

The thousands of colored people to whom he is both physician and spiritual counselor, often refer affectionately to him as "Blessed Martin" because he embodies so many of the virtues of Blessed Martin de Porres.

Entering St. Roch's Clinic, the visitor immediately sees evidence of Dr. Rose's religious fervor. Statues of the Blessed Virgin, St. Anthony and Blessed Martin occupy prominent positions, while above his desk hangs a painting of the Crucifixion. The doctor is especially devoted to the poor and lowly and it was this devotion that helped to lead him into the Catholic Church.

As a trustee in a non-Catholic church, Dr. Rose sought to break down the barriers of position and wealth which often divide members of the same congregation. He invited the poor as well as the "better-fixed" to a dinner, only to incur the violent disapproval of the minister. Disillusioned and disgusted, Dr. Rose quit the church.

IN 1927 HE met Mr. and Mrs. Will Taylor, school teachers and zealous Catholics, who invited him to attend Mass with them, briefing him beforehand on the meaning of the sublime drama at the altar. This profound reverence of the worshippers, the beautiful hymns, and the impressive liturgy of the Mass made a deep and lasting impression on him.

"Never," said Dr. Rose, "had I been so deeply stirred. I determined to study the Catholic religion and the deeper I went into it, the greater became my respect and admiration. When I examined its credentials I saw that it was not the work of men but of God. Along with my wife and two children I embraced the Faith. All my work since then has been an effort to show my gratitude to God for the precious gift which, in his goodness and mercy, He had bestowed upon me."

"At that time there was but one Catholic church, St. Anthony's, ministering to the colored population of the city. I knew what an invaluable contribution the Church would make to my people, spiritually, culturally and in every way. So I urged the establishment of another parish church."

"YES," BROKE in Mary Phillips, a Journalism student from Siena College, "he virtually established it himself. In recognition of his outstanding work, Bishop Adrian permitted Dr. Rose to choose the name for the new church—St. Augustine—and granted his earnest request to place it in charge of the Franciscan Fathers."

"When the Sisters of Charity of the Blessed Virgin came to open the school, she found themselves without food or money. Dr. Rose went around to the different grocers and merchants and soon an abundance of food and merchandise was pouring in to the convent. Indeed the doctor personally saw to it that the Sisters have a chicken dinner every Sunday."

"He treats about 3,000 patients a month in his clinic. Frequently he hands them a card or a pamphlet instead of a bill, and suggests that they say some prayer to God and take seriously their obligation to serve, obey and love Him."

"AMONG THE MANY converts Dr. Rose has led into the fold is Professor Hobson of Manassas High School in Memphis. The doctor had interested the educator in the Faith and was telling of the help, strength and joy which one derives from its practice."

"There's one facet of your faith," said Professor Hobson, "which prejudices me against it. That is the idea that you Catholics can get souls out of Purgatory by paying money to your priests. That's like a form of bribery to me."

"I explained to him," said Dr. Rose, "that he was wanting not against the Church's teaching but against its caricature, as spread by the enemies of the Church. After I set him right on this, all was clear sailing. The professor is a devout Catholic now—thanks not to me but to God's grace."

"The colored people," continued Dr. Rose, "are ripe for the Catholic Faith. They are a deeply spiritual people and if we had enough priests, nuns and apostolic lay people to bring the saving truths of Christ to them, we would win millions of them."

THE LIFE OF CHRIST

By BISHOP FULTON J. SHEEN

Marriage Seen As of The Soul As Well As Body

THE BEATITUDES

(Continued from Page 1) world better than you find it? But you do hear Him say: "What doth it profit a man if he gains the whole world and lose his soul?"

Model for All Ages Those who would escape the impact of the Beatitudes say that Our Divine Saviour was a creature of His time, or of any time, but we are; Mohammed belonged to his time; hence he said a man could have concubines in addition to four wives at one time. Mohammed belongs even to our time, because moderns say that a man can have many wives if he drives them in tandem style, one after another.

But Our Lord did not belong to His time, any more than He belonged to ours. To marry one age is to be a widow in the next. Because He sinned no age, He was the model for all ages. He never used a phrase that depended on the social order in which He lived; His Gospel was no easier than it is now. As He put it: "Heaven and earth must disappear sooner than one jot, one flourish should disappear from its text—it must all be accomplished."

"You Have Heard" The key to the Sermon on the Mount is the way Christ used two expressions: One was: "You have heard," the other was the short emphatic word, "But." When He said, "You have heard," He reached back to what human ears heard in the Scriptures and still hear from ethical reformers—all those rules and codes and precepts which were half measures between instinct and reason, between local customs and the highest ideals. When He said, "You have heard," He included the Mosaic Law, Buddha with his eightfold way, Confucius with his rules for being a gentleman, Aristotle with his natural happiness, the broadness of the Hindu, John Dewey, H. G. Wells, Bertrand Russell and all the humanitarian groups of our day, who have translated some of the old codes into English and call them a new way of life. Of all these compromises, He said: "You have heard."

"You have heard" that it was said, "an eye for an eye" and a tooth for a tooth." Then comes the awful BUT: "But I tell you, if you should not offer resistance to injury. If a man strikes thee on thy right cheek, turn the other cheek also towards him. If he is ready to go to the law with thee over thy coat, let him have it and thy cloak with it. If he compels thee to attend him on a mile's journey, go two miles with him of thy own accord."

"Why turn the other cheek? Because hate multiplies like a seed. If a Communist commissar preaches hate and violence to ten men in a row, and tells the first man to strike the third, soon the hatred will eventually envelop all ten. The only way to stop this hate, would be for one man, say the fifth in line, to turn his other cheek. Then the hatred ends. It is never passed on. Absorb violence for the sake of your Saviour, Who absorbs your sins and dies for them. The Christian law is that the innocent shall suffer for the guilty."

Our Lord was saying: "Away with you hygiene which tries to keep hands clean after they have stolen, and bodies free from disease after they have ravished another." He goes into the depths of the heart and brands even the intention of a sin. He does not wait for the evil tree to bear evil fruits. He would prevent the very sowing of the evil seed. Wait until your hidden sins come out as psychoses and neuroses and compulsions. Get rid of them at their sources. Repent! Purge! Evil that can be put into statistics or that can be locked in jails, is too late to remedy."

Looking forward to our nation, with one divorce for every four marriages, Christ affirms that when a man marries a woman, he marries both her body and her soul; he marries the whole person. If he gets tired of the body, he may not thrust her body away for another, since he is still responsible for her soul. So He thunders: "You have heard that it is said: 'Whoever marries a divorced woman commits adultery.' I say to you: 'Whoever divorces a wife, except for the cause of fornication, commits adultery against her. Who divorces his wife and marries another, commits adultery against her.'"

"I don't expect gratitude, dear," replied her spouse in wounded tones, "but I must insist on respect!"

Sin vs. Environment Next Christ laid hold of all those social theories which say that sin is due to environment, to Grade B milk, to insufficient dancing halls, to not enough spending money. Of them all, He says: "You have heard." Then comes the BUT: "But I tell you." He affirms that sins, selfishness, greed, adultery, crime, theft, bribery, political corruption, come from man himself. The offenses result from his own will, and not from his glands; he cannot excuse his lust because his grandfather had an Oedipus complex, or because he inherited an Electric Complex from his grand mother. Sin, Christ says, is conveyed to the soul sometimes through the body, and our body is moved by the will. In war against all false self-expressions, He thunders out His recommendations of self-protection: "Cut it out!" "Cut it out!" "And if thy right eye is the occasion of falling, cut it out and cast it away from thee; better to lose one of thy limbs than to have the whole body cast into hell. Men will cut off their legs and arms, and cast them away from them; better to lose one part of thy body than to have the whole cast into hell. . . . And if thy right hand is the occasion of falling, cut it off and cast it away from thee; better to lose one of thy limbs than to have the whole body cast into hell. . . . Men will cut off their legs and arms, and cast them away from them; better to lose one part of thy body than to have the whole cast into hell. . . . And if thy right hand is the occasion of falling, cut it off and cast it away from thee; better to lose one of thy limbs than to have the whole body cast into hell. . . . Men will cut off their legs and arms, and cast them away from them; better to lose one part of thy body than to have the whole cast into hell. . . . And if thy right hand is the occasion of falling, cut it off and cast it away from thee; better to lose one of thy limbs than to have the whole body cast into hell. . . . 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