

## Diocesan-wide May Day Observance Set For Youths

A diocesan-wide May Day observance will be held for all the young people of the area with centers at Rochester, Auburn and Elmira in which there will be Solemn Mass and Sermon in honor of The Blessed Mother on Monday, May 17 at 7:45 p.m.

All the youth of the diocese, socialists and non-socialists alike, are invited to attend Mass and receive Holy Communion as their special tribute to Mary during Her month of May during this Her year.

This project is being sponsored by the Diocesan Parish and School Sodality Unions. The Rev. Edward E. Steinkirchner, Diocesan Parish Director, is in charge of arrangements.

**IN ROCHESTER,** His Excellency Bishop Kearney will preside and preach at the Solemn Mass in St. Joseph's Church. The Mass will be celebrated by the Rev. Roy Morphy, Pastor of St. Jerome's Church, East Rochester, and former Diocesan Director of Sodality. The Rev. Robert Flood, C.S.B. Professor and Sodality Director at St. John Fisher College will be Deacon, and the Rev. Michael Hogan, Assistant Pastor and Sodality Di-

rector at Sacred Heart Cathedral will be Subdeacon.

A choir of priests will sing the proper of the Mass and the congregation will sing Mass IX under the direction of the Rev. Charles J. McCarthy, Professor of Sacred Music at St. Bernard's Seminary. Mr. Philip Kreckel will play the organ. Aquinas Institute will supply the servers for the Mass and the ushers.

**IN ELMIRA** the Solemn Mass will be celebrated at Our Lady of Lourdes Church by the Rev. L. Emmett Davis assisted by the Rev. Nicholas Alletto and the Reverend Frederick Bush as Subdeacon. The Rev. Joseph Merkel will be the preacher. The Mass will be sung by the Choir of Elmira Catholic High School. In Auburn there will be a similar observance at St. Francis of Assisi Church.

This May Day Observance is one of a series of special events by which the young people of the diocese are given an opportunity to show their love and devotion to Our Lady during this Marian Year.

## THE LIFE OF CHRIST

By BISHOP FULTON J. SHEEN

### Peter Tries to Turn Christ From Dying on the Cross

(Continued from Page 1)

is last in execution." A young man decides to become a doctor. But the intention is perhaps twelve years or more before he receives his M.D. In like manner, the Cross was first in intention in the earthly life of Christ, but the last in execution. Our lives are lived forward; His life was lived backward. The Cross was the reason for the crib and



The cross hoisted over his crib from birth.

His teaching, not His crib and His teachings the reason for His Cross.

Nothing is more beautiful in His character, than the way He prepared His Apostles for that unpalatable lesson of seeming defeat as the condition of victory. How slow they were to understand the story of why He must suffer, but with what infinite patience He instructed them. He took two steps in unfolding the mystery of His death and why it was necessary:

1—An occasional reference to the need of sacrifice, until they were convinced by the prophecies and miracles that He was the Son of God. Though He knew from the be-

ginning that His Father so loved the world that He sent Him into it to redeem men from their sins, nevertheless, He could not tell this to His Apostles without arousing their prejudice or destroying their feeble faith. Instead of saying that He would sacrifice Himself, He began by telling them that they should sacrifice themselves. For example, when He was seen in the company of publicans, some of the "nice people" lifted their eyebrows, but He explained to His disciples: "I came not to save the just, but the sinners."

To heal men of sin is a greater manifestation of Power than to exterminate sinners by punishment. He did not tell them at that moment, how this was to be accomplished, but only that such was His purpose.

#### Warnings of Suffering

Next, He warned them that as a result of their companionship with Him, they too would have to suffer. "The servant is not above the Master." He even tells them they are to consider themselves "blessed" when "men shall hate you . . . and cast out your name as evil." This was a strange forecast to give disciples, namely because they followed Him they would have mis- siles thrown at them. Before Him and since many have preached that if you are good, you will be prosperous; Jesus tells them that if they are good, they will be persecuted: "You shall be hated by all men for My Name's sake." Being reasonable men, He hoped they would draw inferences from such warnings as: "Fear ye not them that kill the body, and are not able to kill the soul: Why should He Who had the power to raise the dead and lift up limbs long palsied with disease and death, now tell them not to fear those who would torture their bodies? Would His body be tortured? Was He bidding them to do something from which He would exempt Himself by His power? They knew the soul was worth more than the body, but why speak of their bodies being killed? Would they die as martyrs?"

The conclusion was inevitable; He was bidding them to a life of sacrifice because He would be sacrificed. He did not yet say that He would offer Himself for the sinners of the world; rather, He said because His sacrifice was a Divine "must" laid upon Him by love, they must be prepared for the same maltreatment, because they were His servants. Despite His patience in educating His followers, they did not grasp the lesson. The disproportion between His mind and theirs was infinitely greater than Shakespeare teaching the alphabet to a three-year-old child. Added to this was the "scandal" of the Cross, for what myster-

ous faith was this He was giving them which would provoke so much of the world to hate?

#### CHARGES—XX

2—A bold announcement of the Cross after Peter confessed: "Thou art the Christ, the Son of the Living God," and public announcement of His death and Resurrection."

About the middle of His public life, the Apostles who followed him saw the opposition against Him grow. Groups that despised one another united in one great plan of conspiracy, determined if possible to alienate the affections of the common people who traveled at His works.

Leaving Bethsaida, He enters the half pagan city of Caesarea-Philippi, where there was a statue to the god Pan. While there, the culminating point of His earthly ministry occurred. When He had finished His prayer, He beckoned His Apostles to Him and asked them the most important question He ever asked: "Whom do men say that I am?" Perhaps the reason He asked the popular judgment of men concerning Him was to reveal to them how much in the eyes of the public He had failed. "Men," they said thought Him to be Elias, Jeremias, John the Baptist, or one of the Prophets. Then He asked: "Whom do you say that I am?" The popular answer has been full of contradictions. Now the elect, the spiritual aristocracy was asked, but they did not answer. One man then steps forward, Peter, who answers: "Thou art the Christ, the Son of the Living God." Our Blessed Lord answers:

"Blessed art thou, Simon son of Jona; It is not flesh and blood, that has revealed this to thee."

He was telling Peter that He did not know this of and by himself, but because of a revelation of His Father. It was faith that made him stand alone and apart from the world, and above all of its judgments. Our Lord then makes Peter "the rock upon which I will build My Church."

But this is only half the story. Now that Our Lord was known to be what He is, the Messiah, being diabolical. Then He told Peter that what he said savored not of the things of God, but of the things of men.

Alludes to Resurrection  
Jesus then tells them that His law should be their law: A Good Friday is the prelude to an Easter Sunday. But there is this difference. He is under a Divine Mandate of the Father to which His Will is identified perfectly. But, they are free to choose. Hence, He said He "must" suffer, but as for them: "If any will follow Me, let him take up his cross and follow Me". This was one of the conditions of discipleship. They knew what a cross was, for they had often seen the Romans execute criminals on the hills outside the city. Now He says: "Whosoever does not take his cross and come after Me, cannot be My disciple". But He also consoles them by saying that the same suffering servant who mounts a Cross, will one day come attended by the hosts of heaven to judge every man according to his works. The cross is only a means, not an end; it is the prelude to the crown. From now on, He spoke openly of His Death, never mentioning His Cross without His Resurrection, but they could not understand either clearly until Pentecost and the coming of the Spirit.

Continued Next Week

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Listed in Diocese

A Catholic population of 327,516 is listed for the Rochester Diocese in the new Official Catholic Directory for 1954, just published by P. J. Kennedy & Sons, publishers. This figure is taken from a total 1,044, 124 population for the area.

The Directory shows 88 converts reported in the Rochester Diocese during 1953 and 11,043 Baptisms. Total youth under Catholic instruction is listed at 79,000. This includes Catholic school students and those under religious instruction. There are 400 priests in the Rochester Diocese and 1,411 Sisters.

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