

**Dangerous for Children
10 Years in Priesthood**

**Devotions In June
Summer Practices**

By MONSIGNOR HART

Planning For Safety

With the approach of the summer vacations parents should be alerted to do all possible to protect their children from the dangers that may confront them. All the care in the world will not stop calamity and fatality, but a definite attention to the possibilities ahead and the action of parents in warning their children against possible dangers may prevent many a tragedy in the course of the summer.

Would it not be the part of wisdom for every father and mother to take aside their boys and girls at the beginning of the vacation season and to have an earnest conversation on the necessity of avoiding dangers?

Take no chances—this is the advice that should be given to parents and through them to their children. Let others be carelessly if they want to, but let members of our own household make up their minds to guard carefully every moment.

Safety First! Repeat frequently to the children the warnings that may be the means of keeping them away from injury and possibly death.

Three Golden Jubilees

In times gone by it was not a usual thing to find many priests attaining their fiftieth year of Priesthood. The improvement in the treatment of disease and the application of new methods and new remedies to our ailments seems to have brought about a lengthening of the span of life. Three score and ten was for many years the ultimate measure of human life. Now we can estimate this close to four score.

We rejoice with the three priests of the Diocese who are this week observing their Golden Jubilee of Priesthood, Monsignor Conway, Father Stafford and Father Zwielerlein. The congratulations of all our people go out to them with the wish that God will bless them with many years for added service to the Church of God in the Diocese of Rochester.

Love The Sacred Heart

May this month of June prompt you to a greater love and devotion to the Sacred Heart of Jesus. Remember that this devotion came from Our Lord Himself and was intended to awaken the affection of His children in the world for Him and their appreciation for the love that He has shown to each one of them.

Your reception of Holy Communion on the First Friday, your daily prayers to the Sacred Heart and an occasional meditation of the Litany of the Sacred Heart should form a program that will improve your attitude toward the Sacred Heart of Our Redeemer.

Do not let this month pass without registering your own personal desire to improve in the love of the Sacred Heart by the devotion that you will practice in His honor day after day.

No Vacation From Religion

A welcome relief from studies and school work in general will soon come with the opening of summer vacation. We would urge that parents and teachers see that children do not introduce a vacation from religion during this time. Rather urge the children to regular attendance at Sunday Mass, to weekly confession and communion, impress upon them that there can never be a real vacation from religious practices. They belong to God always and should continue to serve Him faithfully even during the days when school is closed.

Perhaps many Catholics will be moved by the opportunity given to them during vacation days to make a practice of visiting a Church from time to time and saying some special prayers proper to the season.

Why not pick out some Church for every week during the vacation season and find opportunity for one or more visits to it during this time?

Much of the beauty of church architecture and devotional shrines is lost upon us because we confine our church associations very much to the home parish. Strive to add to this the advantage of searching farther afield that we may come to know the particular beauties of all the churches within our community.

Sunday Sermon

By Mons. Hart

THE MOUNTAIN MESSAGE

On to a mountain in Galilee Jesus had directed His Disciples to go, and when they went there He appeared to them and they worshipped Him. Jesus gave to them His final message:

"All power in heaven and on earth has been given to me. Go therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all that I have commanded you, and, behold, I am with you all days, even unto the consummation of the world."

THE MESSAGE of Our Lord to His Apostles was an universal one, universal in the extent of the power, universal in the number of people to whom they were to address the message of the Lord. They were to teach all nations; they were to baptize all that came to them; they were to make them members of the Church of God, and only through

membership in that Church could they attain salvation. Christ is in His Church today even as He was in the beginning. He is not in the Church passively, but actively. His teaching power is asserted in the souls of every Apostle; His teaching power is brought into active influence on the people through the preaching of His Church.

Bishops and Priests spend their lives in bringing to the people the saving knowledge of the teachings of Our Saviour, the Church of Christ will remain until the end of time, just as He founded it, because He remains with it. His last words to His Apostles promised them that He would be with them all days, even unto the consummation of the world.

We should thank God for the membership He has given us in His Church, for the revelation in which He has made known to us all truth, for the graces of salvation ministered to us in every generation by those who have been named as His lawful representatives.

JOSEPH BREIG

Mary's Era Of Peace

This is the final article in my series on the Pope's Peace Program. I have adhered closely to the Holy Father's exact words, so that you might know his mind in this matter.

Now I am going to try to answer, in the spirit of the guidance he has given, some questions which you may be asking.

What about the United Nations?

The United Nations is a beginning. It is a "partial realization" of the full-fledged Community of Nations which the Holy Father hopes for. It is a foundation on which to build. Snipping at it doesn't help much.

What about "internationalism," on, as the foes of internationalism call it, "one worldism?"

Dag Hammarskjöld, secretary general of the U.N., recently remarked that much anti-UN sentiment rises out of the "false issue" of placing nationalism and internationalism in opposition to one another.

THE HOLY FATHER made the same point in a different way. He said that in order to protect national sovereignty, we must have enforceable international law. Otherwise, he said, aggressor nations will always be violating the sovereignty of other nations.

Italian Defense Minister Paolo Emilio Taviani said just recently that the Communists are promoting the "false issue" of national sovereignty.

Taviani said that Europe's Communists have adopted local nationalism as their tactic to prevent the union of Europe.

Taviani added that it is "an artificial argument" to place nationalism and European unity in opposition to each other. He explained:

"Europeans unity does not mean elimination of nations or national sentiment. The history of yesterday made the idea of elimination their own. It was and is a delusion."

"Marxism today," Europe's Marxists have suddenly—donned the cloak of nationalism... following their established axiom that the end justifies the means."

The Communists have gone nationalist, Taviani remarked, because they know that a united Europe means the salvation and strengthening of the individual nations.

Thus we see that there is no conflict between the right kind of internationalism, and the right kind of nationalism. Both are necessary.

Neither the Pope nor any sensible person proposes that all the world become one state, with one government. No; what is proposed is a community or family of co-operating free nations, acting together under international law to establish and preserve peace and the common good.

WHY DO I THINK it is possible to accomplish this?

I think so because I trust in God's Providence. We have His special promise that He will help us in this matter of peace.

He sent His Mother to give us that promise when she appeared to the shepherd children at Fatima. She pledged that "in the end, my Immaculate Heart will triumph; Russia will be converted, and an era of peace will be granted to mankind."

Why, then, should we not be confident? Why should we not proceed to follow the Pope's program, and work for international law and order?

YOU POINT TO Soviet obstructionism, perhaps. But Russia is going to be converted—perhaps in this Marian Year. When that moment comes, then will be our great opportunity.

We must be ready for that moment. We must resist the temptation to retreat into a surly exaggerated nationalism to become, in the end, obstructionists like the Soviets.

We must be prepared, upon Russia's conversion, to transform the UN into the complete Family of Nations for which the Pope is calling.

Theme Of Month-- June The Sacred Heart



The Church dedicates the month of June to the Sacred Heart. This is a reproduction of a painting by Leslie Benson, artist for the Messenger of the Sacred Heart. It portrays the apparition during which Our Lord asked St. Margaret Mary (1647-1690) to make known to the world his desire for the return of love to the hearts of men. He asked her to receive him in the Blessed Sacrament on the first Friday of every month and to make a holy hour of reparation every Thursday night "to appease the divine anger by asking mercy for sinners."

BOOK REVIEWS

St. Elizabeth of Hungary

By SISTER MARGARET TERESA

(Professor of Literature, Nazareth College, Rochester, N. Y.)

ST. ELIZABETH OF HUNGARY: A Story of Twenty-Four Years, by Maria de Robeck Bruce. 1954. 211 pages. \$3.00. At all Catholic bookstores.

Important Reprints: ST. THOMAS AQUINAS, by M. C. D'Arcy, S.J. Newman Press, 1953. (The 1939 volume with new Preface and additions to the bibliography.)

RELIGION WITHOUT GOD, by Bishop Fulton Sheen, Garden City Books, 1954. (By arrangement with Longmans Green; copyright, 1928.) At Trant's and Tucker's.

I never knew Elizabeth before. I knew the outline of the story, the reverential trust people had in her patronage, the glory and tragedy of her wedded love, the drama of it as presented in Violet Clifton's *Sanctity*. There is hardly a Catholic home, there is no convent, unfamiliar with the tradition of those loves for Christ's poor, that turned into roses within her cloak, when her husband challenged her charity.

But Nests de Robeck's biography, marked as it is by a sometimes delicate and sometimes indelicate sketchiness (a hatred for communism is not a continental fault; and I do not believe Miss de Robeck to blame for her omission), does catch the story, fearlessly, utterly generous personality of Elizabeth—catches it in the net of her times, in the meshes of other personalities that had a true relation to hers; her ladies-in-waiting and serving women, who left true "flowers of St. Elizabeth," brief indeed, on which the author has wisely depended; St. Francis of Assisi and St. Clair, with whom Miss de Robeck has long dwelt in spirit; her princely and holy young husband Ludwig and his colleague the "Stupid Mundt"; Emperor Frederick II, who sought Elizabeth's hand after Ludwig's death.

THERE ARE a few opening pages that do perhaps induce the weariness proper to a half-hour's craning one's neck identifying medieval banners in an old cathedral—but once with Elizabeth, there is no weariness.

Nature and supernatural, the power to love and the grace to love, in perfect accord: that was Elizabeth. How she loved! "What did she care when someone remonstrated with her for dressing as a beggar's horrible sordid, or when she was found tenderly nursing a terribly infected leper from which she had just cut away the hair? Did the objectors really expect her to regard their ideas as more important than someone else's pain?" She was laughing, she was happy, she accomplished all her works of charity with great joy of soul, and her face never changed.

When Ludwig gave her Conrad of Marburg for confessor, he could not have known what rough heights of sanctity he turned her toward. Conrad's scruples resulted in her starving, her being beaten for slight deviations from his orders, severely beaten for nursing a leper. Then the beloved of all her days died, three weeks before her third child was born.

It was hard to tell her, "Dead," she repeated. "Henceforth all earthly joys are dead. I will rise, and an inner and higher joy will be mine. No one, nothing could calm her; on she went, anything to fly from the scourge of truth. At last she fell."

BUT THERE WAS still much living to do in her brief life, and she could still grow in love of Christ, and laugh at poverty and insult, and weep with her beautiful face serene and undistorted, in compassion or in the joys of prayer. "Thou wilt be with me," said Our Lord to her, "I will be with thee." Her life was made of holy love.

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You Can Win Converts

The All-Important Contact, By

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

Mrs. Helen Burlingham of St. Anselm's parish in Los Angeles modestly disclaims the title of a convert maker, but she has been instrumental in leading a family of six into the fold.

The story of the simple method of spiritual interest as it shows how every Catholic, with a little alertness and good will, can win souls for Christ.

"The Levack family," said Helen, "lived directly across the street from us for six years. I got to know them pretty well, especially the mother, Eleanor. She is a deeply spiritual woman and was groping from one denomination to another, never quite finding the fullness of divine truth for which she was hungering. I listened to her experiences with sympathy, told her to pray to God for guidance and explained a few things about the Catholic religion."

"What did you explain?" I ventured.

"I told her how our religion was founded by Christ who gave to His Church the authority to teach His saving truths to all nations unto the end of time. I explained that our bishops and priests are the successors of the Apostles and disciples and act as Christ's ambassadors to men. In short, I tried to show her that our Church is a divine institution—divine in her origin and in her teachings and human only in her membership."

"YOU PUT YOUR finger," I broke in, "upon the essential difference between the Catholic Church and all other religious institutions: she is divine and they are human. All the non-Catholic denominations claiming to be Christian were founded by men, and practically all of them saw the light of day only after Martin Luther had started the practice in the sixteenth century of founding a church to reflect his own private views and opinions."

"Yes," said Helen. "I think I gave Mrs. Levack at least a glimpse of that great truth."

"How did you follow it up?"

"I took the 'easy way,' she smiled. 'I told her how glad and willing our priests are to explain the Catholic religion free of charge and without placing any obligation upon the inquirer to accept the religion. I also assured her how pleasant and kind they are and that she could feel free to ask any question or to present any difficulty. But knowing how hesitant non-Catholics are in going alone to a rectory to ask a strange priest questions about religion, I offered to go with Eleanor.'

"FIRST PHONED the rectory for an appointment, and then I called on Eleanor and introduced her to our pastor, Monsignor John K. Clarke. He was very gracious and assigned one of the curates, Father John F. Killen, to instruct her. Eleanor brought her two daughters with her and Father Killen explained everything to their complete satisfaction."

"What about Mr. Levack?" I asked.

"At first he had not been particularly interested in the matter of religion. But when he saw how much the Catholic religion had come to mean to the daughter of his family, his interest perked up. As I didn't want to burden Father Killen, I arranged for his instruction at St. Raphael's. Mrs. Clarence Hauber had told me what a swell job Father George Ingaliano, one of the Carmelites, Father Killen had done. So I brought Mr. Levack and his two sons to Father George for instruction."

"Mrs. Levack and the two girls were received into the Church at St. Anselm's and a few months later Mr. Levack and the two sons were received at St. Raphael's. They are a happy family and their common faith has deepened their family unity. They realize now how wonderful it is that their prayers together and especially to kneel together at the Communion rail."

MRS. LEVACK HAS written to tell me how much they owe to you—and to the Haubers as well—for the kindly interest you all took in seeing that they learned the Catholic religion from A to Z. You did them the greatest favor that one person can extend to another. And you did it by the simple technique of setting a good example, answering questions and bringing them to a priest."

"But," protested Helen, "it was so little."

"Yes," I broke in, "but if every Catholic did just that much—made that all-important contact—we would win millions of churchless families each year for Christ."

Five New Saints Provide Inspiration For Rich, Poor; Clergy, Laity

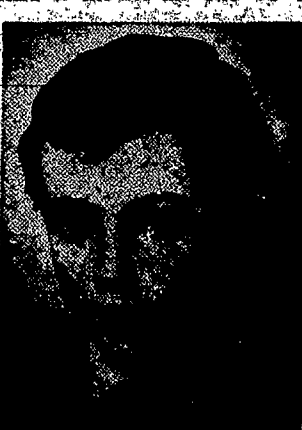
(N.C.W.C. News Service)

The rich and the poor, factory owners and workers, juveniles and prelates, political exiles, nurses, priests, religious and lay people—all can find a model in one or the other of the five saints being canonized in Rome this weekend.

The story of their lives is one of trials, temptations and joys as varied as those in the lives of any five persons of our time. Representing a variety of temperament and talent, guided by Divine grace, the five new Saints offer an inspiration to people of all walks of life.

The canonization June 12 of a woman, three men and a boy, all of whom died during the 19th century, brings to 33 the number of saints canonized during the reign of Pope Pius XII.

THE NEW saints are Dominick Savio, Italian follower of St. John Bosco who died at 15; Maria Crocifissa di Rosa, wealthy young woman who left the factory she managed to found the Congrega-



DOMINICK SAVIO

before Dominick entered the celebrated Oratory of St. Francis of Sales in Turin, the boys under Don Bosco had made their boys' town famous by volunteering to nurse the sick in a devastating epidemic that threatened to wipe out half of Europe.

MARIA CROCIFFISSA di Rosa (1813-55) was born at Brescia of wealthy and pious parents. Educated by the Sisters of Visitation, she left the convent school at 17 to take over the direction of her father's silk factory. Capable and prudent in her business duties, she worked for the spiritual as well as the material welfare of her workers. In the cholera epidemic of 1836, when many victims were abandoned by those who feared contagion, she came to the aid of the sick. Out of this heroic work came the beginning of the Congregation of the Handmaids of Charity, which she founded in 1839.

PETER CHANEL (1803-41) was born in France. He was a contemporary and fellow diocesan priest of St. John Vianney, the Cure of Ars, before becoming one of the first Marxist priests to be professed and one of the first to be sent to the Pacific Islands of Oceania. After only three years on the island of Fortuna, the 36-year-old missionary was axed to death in his hut.

Never a brilliant student, Peter Chanel was always dependable, industrious and agreeable. Before his death, results of his work had seemed pitifully meager. Afterward, within three years, his entire island became fervently Catholic and has remained so for more than a century.

SHORTLY AFTER Gaspar del Bufalo (1796-1837) was ordained a priest, Napoleon took Rome and exiled the young priest along with many other clergy who refused to swear their allegiance to the Holy See.

After five years almost without clergy during the Napoleonic occupation, the people of Rome needed some intensive spiritual care. To this end the young priest began to conduct missions and to found a congregation that would carry on the work. The order had enemies and some of them found a way to have Pope Leo XII who repeated the charge to Father del Bufalo and asked to see the rule of the congregation. As the priest handed the Pope the rule he said: "If Your Holiness commands me to close all the houses of the Institute, I am ready to obey."

"And the missionaries," asked the Pope, "will they obey?"

"Holy Father," came the reply, "at a word from you all are willing to fall at your feet."

The upshot of the audience was that Pope Leo arse and embraced the priest saying: "I understand why you have many enemies; but do not be alarmed, Leo XII is for you."

GIUSEPPE MARIA Pignatelli (1737-1811) was a leading Jesuit in the most tempestuous era of the Society of Jesus. Born a nobleman in Spain, he spent his early life in ease and luxury. After completing his early studies at the Jesuit College of Zaragoza, he entered the Jesuits over serious family objections.

Once a mob, enraged by famine, plotted to set fire to the governor's palace at Zaragoza. Only the persuasive power of the young Jesuit prevented this violence, but it didn't prevent the Jesuits of being falsely accused of instigating the riots. He and the other Jesuits were expelled from Zaragoza in 1767.

The stormy years that followed took him to Corsica, Genoa, Bologna and White Russia. All over Europe the Jesuits were being suppressed and forced into retirement. Finally appointed provincial of Italy, he achieved the restoration of his order in Naples. Later Father Pignatelli was able to found Jesuit colleges in Rome, Tivoli and Orvieto.

Even during the exile of Pope Pius VII and the French occupation of the papal states, the Society of Jesus continued un-molested chiefly because of the prudent measures taken by Father Pignatelli. He even managed to avoid the stigma of allegiance to Napoleon and, in 1807, obtained the restoration of the Jesuits in Sardinia.



MARIA CROCIFFISSA DI ROSA

tion of Handmaids of Charity during the cholera epidemic of the 1830's; Peter Chanel, French priest martyred at 38 on the tiny Pacific Island of Fortuna, after three seemingly fruitless years among the natives; Gaspar del Bufalo, Italian founder of the Congregation of the Precious Blood and famous for his missionary activities in Italy after Napoleon's capture of the Papal States; and Giuseppe Maria Pignatelli, who gave up a life of luxury to become one of the most important Jesuits in a story period of that Order's history.

If there is any one thing common to the five who are being canonized, at the halfway mark of the Marian Year besides their heroic virtue it is their strong devotion to the Blessed Mother.

PETER CHANEL's mother dedicated him to the Mother of God before his birth. When he learned of his prelate's dedication, Peter himself added Mary to his name. Before leaving for

the Pacific Island the young priest had pictures of the Blessed Mother pinned and distributed. On the back of each was an inscription which he composed: "Through thee, O Mary, may the name of the Saviour of men be known and adored throughout the whole world." Pope Pius X, whose canonization as a saint preceded Peter's by two weeks, indulgenced the invocation.

In a vision he had of his former student, St. Don Bosco asked Dominick Savio what gave him the most satisfaction at the hour of his death. Answered the boy saint: "It was the help of the lovable Mother of God. Tell your boys that."

The story of the lives of the other three contains similar accounts showing their devotion to Mary and the rosary.

DOMINICK SAVIO (1842-57) who at the age of five told his pastor he was old enough to serve Mass and big enough to carry the missal if he'd "just push it a little closer to the edge of the altar" later became one of the first pupils of St. John Bosco, founder of the Salesian congregation. Dominick, born at Riva in northern Italy on April 2, 1842, died of pneumonia after "living a full life in 15 years" to become a model for boys.

The son of a blacksmith, young Dominick worked at the forge during his early boyhood. On the day of his First Communion he told his pastor he had taken a motto "like the knights you told me about." The motto the seven-year-old Dominick made up for himself: "Death Rather Than Sin."

At the age of 12, Dominick met Don Bosco who was to outlive him and to lead him to towering heights of sanctity within three brief years. Just a few months

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MOST REVEREND JAMES EDWARD KEARNEY