Bishop Kearney's Appointments

OCTOBER

1 Friday—St. Joseph's Church, St. Monica Sodality Mass—9:00 A.M.
St. Bernard's Seminary, Conference—5:30 P.M.
3 Saturday—Nazareth College, Alumnae Mass and Breakfast 8:30 A.M.
8 Sunday—St. Stephen's, Geneva, Golden Jubilee Celebration—11:00 A.M.
4-8 Monday-Saturday—Sacred Heart Retreat House, Auriesville, N. Y.—Priests' Retreat.
10 Sunday—Sacred Heart Annual Communion Breakfast—St. Mary's, Hornell.
St. Francis of Assisi—Silver Jubilee Celebration—11:00 A.M.
Our Lady of Mercy High School—I.F.C.A. Catholic College Fair—1:30 P.M.
St. Louis, Pittsford—Break ground for new school—3:00 P.M.
11 Monday—Nazareth College—Marian Year Day.
St. Augustine's—Confirmation—7:45 P.M.
12 Tuesday—St. Joseph's—Knights of Columbus Marian Year Observance—8:00 P.M.
Knights of Columbus Banquet—7:00 P.M.
13 Wednesday—St. Mary's, Oswego, Rochester Diocesan Council of Catholic Women Convention—Opening Mass—9:00 A.M.
Diocesan Council of Catholic Women—Rochester Diocesan Council of Catholic Women Executive Luncheon—12:30 P.M.
Confirmation—7:45 P.M.
14 Thursday—St. Louis, Pittsford, School Campaign Opening Dinner—Oak Hill Country Club—7:00 P.M.
15 Friday—Holy Cross School Auditorium, Campaign Dinner for School and Convent Expansion—6:30 P.M.
17 Sunday—St. Joseph's, Clarkson—Solemn Pontifical Mass, Centennial Celebration of School Sisters of Notre Dame—10:30 A.M.
St. Agnes High School—Dedication Ceremony—3:00 P.M.
St. Joseph's, Canandaigua—7:45 P.M.
18 Monday—St. Louis of Mt. Carmel—Confirmation—7:45 P.M.
19 Tuesday—St. Francis of Assisi—Confirmation—7:45 P.M.
20 Wednesday—Columbus Civic Center Auditorium—Clergy Conference—4:00 P.M.
Hotel Rochester—St. Mary's Guild, Assumption, Fairport—Banquet—7:30 P.M.
22 Thursday—St. Anthony of Padua—Confirmation—7:45 P.M.
Convent of Our Ladies—Centennial Banquet—8:00 P.M.
23 Friday—Genesee Convent—St. Boniface Guild Mass—7:30 A.M.
25 Sunday—New York City—General Pontifical Requiem Commemoration Benefactors.
31 Monday—Marian Year Day—St. Catherine's Academy Alumnae Mass and Communion Breakfast.

Monsignor Burns

A cherished churchman has entered into a well-deserved rest and we know God will be most merciful to his soul. Monsignor George V. Burns spent himself for God and immortal souls during a life-span of eighty-one years. He seemed destined by God to be a Cathedral clergyman and he wed his dignity only as a stepping stone to being a better priest.

As Assistant at old St. Patrick's Cathedral, he did not only his parish work but taught as a professor in the Cathedral High School. There are scores of Catholic men and women in Rochester today who remember perhaps not so much the Latin or Algebra he taught them but can never forget his patience and kindness in the way he taught them. People in Pultney and Owego recall the little priest whose zeal was greater than they thought possible. Forty-five years ago, Father Burns came as a pioneer to establish Sacred Heart parish in the rapidly expanding Kodak Park area.

Nazareth College, Veterans' organizations, Legion of Mary, Knights of Columbus — all revere him as one of their first friends and sympathetic promoters.

Scripture somewhere says "Gigantes erant in diebus istis . . . there used to be giants on the earth." As long as God makes men like Monsignor Burns, we know He still makes giants of faith for us poor weak ones to imitate.

Addison Anniversary

One of the outposts of the diocese, little Addison, near the boundary of New York and Pennsylvania, calls for our tribute and congratulations this Sunday. St. Catherine's parish will observe its 100th birthday. Like Christ Himself, this parish had its origin in humble poverty for its first Mass was offered in a shanty by the Erie railroad tracks.

As the number of Catholics in that area increased, a small church was built despite the high costs, and the strong anti-Catholic bias stirred up by the Know-nothing movement of that era. For the most part, Addison's citizens, however, were above such bias and both Catholics and non-Catholics were happy to see the church completed.

The century has had its chronicle of successes and disappointments, its achievements and its hopes yet to be fulfilled. It is the story of Christ's Church all over again—every struggle serves as a challenge to even greater accomplishments.

Our diocese sends its sincere greetings to Father Turner and the people of St. Catherine's on their happy anniversary.

50 Years At St. Stephen's

The "Gem of the Fingerlakes" will be the scene this Sunday of a Solemn Mass of thanksgiving. St. Stephen's will observe its golden jubilee in a setting of exquisite Gothic beauty. Father Raymond Nolan and parishioners of Geneva's south-side church will review the half-century story of God's grace in their midst. Established by the Rev. Stephen McPadden, the parish was later sheperded by his brother the Rt. Rev. William McPadden. The traditions they set have been ably carried on by the present pastor, Father Nolan.

All Catholics of the diocese join with St. Stephen's priests and people to ask God in His mercy to continue His graces as generously as He has given them these past fifty years.

Open Up

One of the things we need to learn early in life is to have confidence in others. It is not a sign of weakness to ask advice, or seek solutions to problems which are a bit too tough for us. The person who is truly wise isn't the person who always has the answer, but he is willing to try to find it.

Parents and teachers can provide that guidance while we are young, and Christ has wisely given us the priest in the confessional to assist us in the trials of later life. Too many people wait until it is too late to ask for help in their difficulties. Sometimes, just to ask the question makes the answer obvious.

It is a lucky person who has the courage and confidence to "open up" a heavy heart to another whose wisdom, training and experience are available for the asking.

Little Flower

"Offer Up Trifles Of Daily Life", St. Therese's Little Way To Heaven

By REV. HENRY ATWELL

"It is impossible for me to become great", Therese Martin said, but all the world knows her and reverences her today as St. Therese, the Little Flower of Jesus. Her feast this Sunday is God's answer to us ordinary people who wonder if there is any chance for us to get to heaven.

ST. THERESE realized she was quite like the rest of us. "I . . . so I must bear with myself and my many imperfections, but I will seek out a means of reaching heaven by a little way—very short, very straight, and very new." In her autobiography, Therese continues to describe her plan. "We live in an age of inventions: we have elevators which save us the trouble of climbing stairs. I will try to find an elevator which will raise me even up to God, for I am too small to climb the steep staircase of perfection."

Even while her childhood playmates were dreaming of what they hoped someday to be, little Therese in her pig-tails already had her mind made up to be a Saint—but she had ideas of the famous and dramatic saints, Joan of Arc, Francis Xavier—with miracles and adventures and heroic sacrifice. It seemed so contradictory then for her to enter a Carmelite monastery, to be shut up to do very little things, sweeping and washing, clearing the table, mending thread-bare blankets, weeding and window-cleaning.

Her companions in the convent seemed very drab, necessarily silent most of the time and with very little to say worth while during recreation periods.

And then one day, she blurted out, "Dear Lord make my mother-superior think the only true glory is the glory which lasts forever. There is no necessity too do brilliant deeds." Whom does she mean? Above all, "little way" to heaven, she replies, "It is the way of spiritual childhood, the way of trust and absolute self-surrender. There has only one thing to do here below—to offer to Our Lord these flowers of little sacrifices and win him by our love."

All the trifles of daily life which weary and irk and exhaust us, and the simple joys and smiles, our tasks or trials sickness, age, the friends who make us happy—all these are the little flowers in life's garden. Everybody can gladly offer these to God's gifts back to our heavenly Father. You and I can go to Heaven that way, even if we can't be martyrs or missionaries.

ONE EXAMPLE from her life shows how St. Therese used these insignificant and unnoticed opportunities of life to prove her love for God. Therese loved to be warm; the one thing that she could never like was cold weather. Her convent cell, however, grew bitter chill on occasion but she never asked for more—blankets her doubled up or just herself shiver. She wouldn't pain her wide sleeves close to her or rub her hands—even though she was nearly numb with cold.

No one ever suspected her discomfort until one day she happened casually to mention it. She did it as one of the ways we can offer up the everyday rubs and inconveniences all of us experience.

IT IS quite obvious that Therese's "new little way" is really as old as the Gospel itself, but is is a fresh application, a practical, "up-to-date" method of being a Christian. It seems that God wanted to prepare all of us by her example for a situation which engulfs our whole modern life.

It used to be that a man and his family could more or less live where and as they would choose. In our day, people are more and more forced to accomodate themselves to a mass-produced system of life. Everything is all cut to a pattern—our assembly line job is the same thing every day, our homes all look alike, clothes and cars and courses of study are mass-produced and we have to fit into the system or suffer the consequences.

EVEN our amusements, movies, TV, night-shows, everything is the standardized repetition that bored us last time we saw it. So we spend our leisure time changing from one way of being bored to another way of being bored.

We weren't made by God to be mass-produced and standardized, however. Too many people just give in even though it hurts; others try to revolt, and that's why we have so many unexplainable escapades by youngsters. Both of these solutions wind up in frustration. Is there no hope out of this mess?

You can't solve a problem by running away from it or forgetting it or ignoring it. Sooner or later, you must face it and accept it. This will require the courage of a martyr, the planning of a missionary, and the grace of God Himself.

Therese's Little Way is the clue to the really adequate answer because it teaches people to put significance into their boredom. Just as Jesus seized the seemingly most meaningless thing in human experience—suffering, so Therese in her turn, and we in ours must learn this truth.

St. Therese assures us, "We can never have too much confidence in the good God." He has given us this "Little Flower" in a Carmelite monastery cell to point out for us that our own insignificant, humble lives are the very stepping stones to heaven.

St. Therese, Little Flower of Jesus, spends her heaven in doing good upon earth. Her "little way" of "offering up" trials and joys of everyday life is close for us in efforts to achieve union with God.

SUNDAY SERMON

God's Law in one word

A TOTAL CHRISTIAN

The Mass texts for this Sunday are among the finest of the After-Pentecost season. They tell how all the moral laws can be summarized in one sentence: "love God and your neighbor." We are told that we are all one body, one spirit; we have one Lord, one God.

During the past several weeks, the Church has given us the picture of two kingdoms, the kingdom of God and the kingdom of the world, the good tree and the evil tree, the Pharisee and the publican, pride and humility.

WHY did the Church repeat this so often? Do we have a choice yet to make about one or the other? No. Our choice was made long ago. At Baptism.

The Church, however, knows that flesh and spirit, light and darkness, grace and sin are always struggling for mastery over us.

Just as an army needs a leader to unite and coordinate its efforts, so our soul needs one clear command or else it may become confused by dozens of difficult laws. So Christ in this Sunday's Gospel tells us "Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to it: thou shalt love thy neighbor as thyself."

MOST OF US admit that we must love and serve God if we hope to enter heaven, but that our heaven depends on how we treat our neighbor — we don't much act as if we really believed it. There are Christians who would never think of eating meat on Friday, but yet they can be unfriendly, cruel, disobedient, unfair and without batting an eye. Christ said, "By this shall all men know that you are my disciples if you have love for one another." Is it any wonder that we are not taken as His disciples? Our actions too often betray our words.

There is a tendency these days to over emphasize some one particular virtue—as purity or temperance; or to exaggerate this or that devotion—some novena or saint; or to exhaust all one's efforts to promote a favorite project—an organization or society, for example.

These things are needed and require zealous apostles in each case, but the ultimate test of our faith is how it affects our entire life, our thinking and wanting and our association and conduct with others.

Apostleship of Prayer

By Father Moore, S. J.

REGRET AND WRONG

The General Intention recommended to the prayers of all Associates of the Apostleship of Prayer for the month of October is "Reformation of a Correct Conscience in Youth."

Conscience is the faculty of distinguishing between right and wrong. It is a faculty which human beings are always using. There is no more escape from it than from the sensation of light and darkness, cold and heat. Amid just as we know that there is a difference between light and darkness, so also are we absolutely sure that there is a difference between right and wrong. Between order and disorder, justice and injustice, virtue and sin.

WE KNOW that God's mind is perfectly clear on every moral problem that can possibly arise. He who, in all the personal moral questions that are constantly arising in everyone's daily life, knows what God's will is has a correctly formed conscience. That is a grace which God wants everybody to have.

Church Symbols

INRI

These Latin letters are an abbreviation for the words which Pilate wrote for the cross on which Christ died. They stand for Iesus Nazarenus Rex Iudeorum—Jesus of Nazareth King of the Jews. Ancient Latin did not have the letter J and used I instead.

It was customary to publish the reason why a criminal was being executed. When our Lord was crucified, Pilate wrote the inscription despite the objections of the Pharisees who already had denied Christ as their King.

The inscription of Pilate was written in Hebrew, Greek, and Latin, and nailed at the top of the cross.

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JOSEPH BREIG

Event In The Dark

John Jameson, who made his living publishing wrong publications, stirred in his sleep, opened his eyes and wondered what had awakened him.

Breig

In a moment, he knew.

The figure standing beside the bed was tall and hooded, still in its way menacing. But the menace was different from that of the depraved creatures in Jameson's magazines and cartoon books.

The menace in Jameson's publications was that of wickedness perverting goodness. The menace of this mysterious Figure was more awe-inspiring. It was the overwhelming menace of goodness calling evil to account.

"Come, John Jameson," said the Figure. "We have a journey to make."

The publisher would have liked to shout for help. Instead, as if impelled by some force at once irresistible, benign and terrifying, he found himself rising from bed and beginning to dress.

"QUICKLY," said the Figure "I cannot do my work when the world is awake. When the world is awake, there is too much doing, and too little thinking."

"I am ready," said John Jameson and wondered why he had said it. Ready for what? He did not know what lay before him, and he did not want to find out.

The Figure touched Jameson, and at once the scene changed. Jameson surmised that he had been transported from his bedroom to another place. But the transformation was so abrupt that it was as if he had stood motionless while everything was altered about him.

He was astonished to find himself in a boy's bedroom. He was astonished a moment later to discover, upon approaching the bed, that the boy sleeping there was his nephew, Robert.

JOHN JAMESON was not a man conspicuous for virtue. But he did have one redeeming quality. He did love this nephew of his with a consuming and unselfish love. Robert for him was the son he might have fathered had he not lost the woman he loved to that adversary, Death.

For a moment, Jameson stood looking down at Robert's head on the pillow. Then he became aware that the Figure was speaking, and saying something unthinkable, intolerable, abominable.

"By the power that is given to me," said the Figure, "I will confine sound within this room. Nobody will hear the boy's outcries."

John Jameson was cold with fear. "What do you mean?" he demanded.

The Figure drew a small bottle from the folds of its garment. "This is powerful acid," said the Figure. "You are to pour it over the boy's face, so that he may be disfigured so that he may be repulsive."

"ARE YOU MAD?" whispered John Jameson. "Do you think that I am a monster?"

The Figure's shoulders lifted in a shrug. "My dear sir, you have done far worse to tens of thousands of young people."

"I?" John Jameson put his hand on his breast. "Not I! I have never laid a finger on a child!"

"True," said the Figure. "True, John Jameson. You have harmed no one physically. But if I were to lend you my spiritual vision, so that you could see the souls you have deformed by giving them vicious things to read and vile pictures to look at—"

THE FIGURE was silent for a long moment. Then, "Do you want to see them?" it asked.

John Jameson's heart seemed to freeze with fear. "No," he said. "No, No!"

The Figure sighed. "You are safe from that ordeal as long as you live," it said. "I cannot show those souls to you, because if I did, your sanity would break at sight of what you have done to them."

He replaced the bottle under his garment, and touched John Jameson again. In a moment, they were back in Jameson's bedroom. Rather, Jameson was. The Figure was gone.

Jameson did not go back to bed. He sat up through the night, seeing himself pouring acid on the beautiful faces of innocent children—and especially into their eyes.

Bishop Casey's Appointments

OCTOBER

3 Sunday — St. Catherine's Addison—Pontifical Low Mass, Parish Centenary—11:00 A. M.
St. Patrick's, Corning—Confirmation—1:30 P. M.
St. Mary's Corning—Confirmation—3:00 P. M.
St. Mary of the Lake, Watkins Glen—Confirmation—5:00 P. M.
5 Tuesday — St. Felix, Clifton Springs—Confirmation—7:45 P. M.
7 Thursday—St. Patrick's, Macedon—Confirmation—7:45 P. M.
9 Saturday—Holy Cross—Address, Building Fund Campaign—4:30 P. M.
10 Sunday—Catholic Chapel, Van Etten—Sermon—10:00 A. M.
St. John's, Newark Valley—Confirmation—11:00 A. M.
St. James, Waverly—Confirmation and New School Dedication—1:30 P. M.
St. Patrick's, Elmira—Confirmation—3:45 P. M.
St. Patrick's, Elmira—Adult Confirmation—5:15 P. M.
11 Monday—Sacred Heart Cathedral—Rosary Guild—7:45 P.M.
12 Tuesday—St. Januarius, Naples—Confirmation—7:45 P. M.
13 Wednesday—Immaculate Conception, Ithaca—Confirmation—7:45 P. M.
14 Thursday—St. Rita's, West Webster—Confirmation—7:45 P. M.
16 Saturday—Holy Cross—Address, Building Fund Campaign—4:30 P. M.
17 Sunday—St. Patrick's, Aurora—Confirmation—1:45 P. M.
St. Aloysius, Auburn—Confirmation—3:30 P. M.
St. Francis Assisi, Auburn—Confirmation—5:00 P. M.
18 Monday—Sacred Heart Cathedral—Rosary Guild Family Life Committee—8:00 P. M.
19 Tuesday, St. Mary's, Scottsville—Confirmation—7:45 P. M.
20 Wednesday—Columbus Civic Centre—Deanery Conference—4:00 P. M.
21 Thursday — St. Mary's, Canandaigua—Confirmation—7:45 P. M.
24 Sunday — St. Patrick's Seneca Falls — Confirmation—1:45 P.M.
St. Mary's, Waterloo—Confirmation—3:30 P. M.
St. Francis de Sales, Geneva—Confirmation—5:00 P. M.
St. Michael's, Lyons—Confirmation—7:30 P. M.
26 Tuesday—Blessed Sacrament Cathedral, Detroit, Michigan—Consecration of Bishops-elect Henry E. Donnelly and John A. Donovan—10:30 A. M.
27 Wednesday — St. John's, Spencerport—Confirmation—7:45 P. M.
31 Sunday—St. Margaret Mary's—Sermon, Silver Jubilee of Parish—11:00 A. M.
Holy Cross—Confirmation—4:00 P. M.
St. Francis Xavier—Confirmation—7:30 P. M.

TEEN TOPICS

John Reidy, Elmira

John E. Reidy, a Senior at Elmira Catholic High, lives at 907 Farnham St., in Elmira, N. Y. He is an honor-roll student and a member of Our Lady's Sodality. John attends St. Patrick's parish. His class last year elected him as its treasurer.

In reply to questions sent him by the Courier, John had these comments:

How often do you think a good Catholic High Schooler will receive the Sacraments? — At least every week. What book made the greatest impression on you? — Men of Iron. What do you like best about school? — Producing Assembly Programs.

John considers Purity as the virtue most important for High Schoolers to develop. He picked The Glenn Miller Story as his favorite movie. He lists Ce Jour as his favorite hymn, and likes Benediction as best-loved devotion.

John Reidy plans to attend Canisius College in Buffalo and become a Certified Public Accountant.

Next interview — Mercy High of Rochester.

CATHOLIC QUIZ

Stations at home

I know that the Church canonizes certain holy men or women so we can know they are in heaven, but how do we know for sure that saints like Michael, Gabriel, the Apostles, etc., are in heaven? Were they ever canonized?

Holy Scripture assures us that the angels mentioned are certainly in heaven, serving as the chosen messengers of God.

Concerning the Apostles and other early saints, they were "canonized" by common consent of the people and the Church approved of it by including their feasts in the liturgy.

The strict procedure now observed for canonization is of rather recent origin. In all these cases, the basic reason why we know a person is in heaven is simply because the Church assures us of that fact; the precise way the Church publishes it doesn't really matter.

If a person is confined to his home because of sickness or old age but would like to keep up the practice of making the Stations of the Cross, is there any way that this devotion can be done at home?—A. G., Rochester.

YES. Those who cannot get to church may gain all the usual Indulgences provided they hold in their hand a crucifix blessed for this purpose and recite one Our Father, Hail Mary, and Glory be, for each Station, plus five each in honor of the Five Wounds, and then one each for the intentions of the Pope. This permission would also include those who are blind even though they are otherwise healthy and able to be about in their home.

What is meant by a Papal Bull?—D. H., Rochester.

It is not an animal! It is an official document issued by the Pope concerning important affairs of the church. The name comes from the disk-like lead seal attached to the parchment.

Have any of our American Presidents been married to a Catholic?—J. H., Elmira.

To our knowledge, Mrs. Julia Gardiner Tyler, wife of President John Tyler, was the only Catholic First Lady. She was a convert; had been an Episcopalian.

What items should be prepared for a sick call?—C. S., Rochester.

A small table covered with a white cloth; crucifix and two candles; holy water and a glass of ordinary water and a spoon; a white napkin; and if the person is to be anointed, then also have some cotton and a slice of lemon.

The priest should be met at the door by someone carrying a lighted candle and escorted to the sick person. All kneel. Leave the room when the priest is to hear the Confession and then return for Communion and Anointing.