

### Mission Sunday Appeal — Oct. 23

My dear Friends,  
Our Church is so deeply concerned about the propagation of the faith of Christ that she sets aside one Sunday of each year for special dedication to the work of the Missions abroad and at home.

This day is a day of special prayer for those who have dedicated their lives to this apostleship, and for the world wide program of missions of which they are a part. By the prayers in the Mass on this Sunday, Holy Mother Church ensures them a universal supplication to Christ for His blessing and assistance in their arduous labors.

For the material help to make these labors effective, they appeal to our generosity on Mission Sunday. You have never failed in your generous support of the Missions, and certainly this year when their work is presented to Rochester in such unique impressive manner, your generosity will I am sure, maintain its traditional sacrifice. Obviously, the visual display of the effective use of our money for the spread of the kingdom of Christ on earth may be counted upon to stimulate all of us to an even greater donation than usual on Mission Sunday.

Praying that the Lord may bless you abundantly for your generosity, and assuring you of my grateful appreciation of your consistent generosity, I am

Your devoted Shepherd in Christ,  
+ James E. Kearney  
Bishop of Rochester

P.S. Mission Sunday Collection will be taken up on Sunday, October 23.

### Community Spirit Builds Memorial

Drills, power saws, hammers, and the tools of scores of workmen were a day and night symphony in the nip and tuck race to open the new Rochester War Memorial for the Scenerama Miss last Sunday.

When the professional cross gleamed in the entrance way of the vast auditorium, over six thousand Rochesterians and visitors from surrounding areas witnessed a dream come true.

In the last several weeks, the race to complete the multi-million dollar edifice seemed more of a nightmare than a dream. As the deadline approached, the public address system was still to be installed, seating decks were still being worked on in Syracuse, steps at the entrance had to be laid, and a dozen office and cloak rooms were still being used to store cement, tools, equipment.

Months and years ago when the War Memorial was first conceived as a lasting monument of serving the living in tribute to the dead, citizens of varying creeds, races, and ranks contributed to start the project. Again in the hectic climax, it was the teamwork of officials, laborers, and technicians which prepared the final touches to open the Mission Scenerama on schedule.

Catholics are aware of the fact that it is a unique occasion when Holy Mass is the first event in a public building. If nothing else, that fact proves that Rochester is a city of community spirit. It is also something Catholics must remember in years to come when fellow citizens may need our help to accomplish their goals.

We are citizens too and must mutually share responsibilities as well as reap a rightful portion of benefits.

### Mission Work Doesn't Stop

While thousands toured the booths staffed by more than 300 missionaries at the Scenerama exhibit, quietly, replacements were being made as missionaries either arrived from foreign posts or left to begin active assignments abroad.

By Sunday night, the Scenerama will be but a memory for those who attended it. For the missionaries, it was a mere interlude in their apostolate.

Tiny Franciscan Sister Kevin was glad to be at the exhibit, but the frail little Irish-born nun wants to return to Africa where she served 52 years because, as she said in an obvious brogue, "that's where my heart is."

That bit of philosophy characterized the spirit of all the missionaries at the Scenerama. If you talked with any one of them but a moment, you caught their yearning to be back on the front line at some outpost of the Church's struggle for souls.

When the booths are packed away and the colorful variety of different religious garbs is no longer evident on the city streets, these 300 missionaries will be doing the work they demonstrated—so graphically at the War Memorial.

Those of us who stay at home in comfort ought at least to have the courtesy to follow up their visit with our generous sacrifice and continuing prayers on Mission Sunday and in our daily prayers.

### SUNDAY SERMON

**Forgive As forgiven**

When once the Apostles asked upon one who owes him a paltry our Lord to teach them to pray, sum and forces this poor man to Christ replied with words that pay. The original master is right, undoubtedly He Himself had said report and then exacts payment from the man who refused to forget a lesser debt after being excused from a greater one.

Our Lord warns us that so also our heavenly Father will do the same to each of us unless we truly forgive our fellowman from our hearts.

During these days of our stay on earth, we naturally tend to form strong friendships with a few, and allow arbitrary barriers worthily enough. Even the social class, profession, business life introduce us to new friends, but have a tendency also to respect us to this or that particular group.

It is so easy when offended by someone outside our group to hold a grudge against not only the person but against the whole group as well.

During the Mass of this Sunday, we can look into our relationships with our fellowmen, either says it in the silence of deep reverence or has the "Pater Noster" sung from the altar on which Christ is present after consecration.

One of the striking phrases of the Lord's Prayer is the bargain we make with God: "forgive us as we forgive."

A GRAPHIC and glaring example of precisely the opposite, a man in debt is absolved by a generous and kind creditor. But then the man absolved turns, pray,

### JOSEPH BREIG The Law of Real Survival

"Today, in a literal sense never before so apparent, the moral law has become the law of survival."

The words are those of Mr. David Sarnoff, chairman of the Radio Corporation of America.

Mr. Sarnoff was the principal speaker at the dedication of WNDUTV, the University of Notre Dame's new television station.

Reading the reports of his address, I think back almost 30 years to the time I was a student at Notre Dame.

There was a man there then who hammered home to my mind—and the minds of other Notre Dame men—that the moral law is the law of survival.

In every classroom and dormitory building, of course, there were men hammering home that fact to us. But I refer in particular to Father John F. O'Hara.

At present, he is archbishop of Philadelphia. At the time, he was prefect of religion at Notre Dame.

Believe me, he made it apparent that the moral law is the law of survival. Apparent? He made it obvious.

He made it overpoweringly present in our thinking.

FATHER O'HARA had a genius for making spiritual truths real and vital to young men.

Almost all of us avidly read his daily religious bulletin, posted here and there on the campus.

You can bet your last penny that we knew that the moral law was the law of survival.

But Father O'Hara was talking about permanent survival: survival forever in heaven with God.

He gave us a clear vision of the overriding importance of that kind of survival, and the comparative unimportance of physical survival.

I REMEMBER how he wrote about the death of one student, a close friend of mine, killed in a railroad accident. Father O'Hara rejoiced much more in Bill's good Christian entrance into eternal life than he sorrowed over his death.

Father O'Hara had his values straight, and although in later years some students strayed from them for a while almost invariably they came back to them.

"The moral law is the law of survival."

What Mr. Sarnoff means, of course, is that today the moral law is the law not only of spiritual survival, but of physical survival as well.

People are beginning to realize, he said, that "a single blundering act may prove fatal to our civilization, if not to the continuance of the race of man."

TODAY'S CRISIS, he said, "is not political or economic but moral" and "the only real protection remaining is the spirit of man. Consequently, we cannot afford to compromise with moral principles."

The overriding issue, Mr. Sarnoff said, "is always moral—the value of human rights, the sacredness of the individual soul—and therefore, not subject to compromise in formulas of co-existence" (with communism).

Well, that's our dilemma today. We cannot compromise moral principles: "the moral law is the law of survival." Yet a nuclear war is not the answer to mankind's problem.

WHAT IS the answer? Simply this: we must profoundly realize that the moral law is the law of survival both now and forever, and act accordingly.

Communism will not last long if the free world begins really to live up to its moral principles. God and Christian men will see to that.

But as long as we don't measure up to our dignity and responsibility as God's images, God will let the communists remain, as a rod of reproach and punishment for our eventual correction and conversion.

### Exiled By Reds Nuns Supervise Domestic Work At Seminary, Plan Mission Apostolate

By REV. HENRY ATWELL  
Ten nuns, ousted from their Rumanian convent in 1949 by the Communist regime there, have established their new home at St. Bernard Seminary, Rochester. The Sisters supervise domestic work at the seminary and are preparing to expand their missionary program.

The Institute of the Blessed Virgin Mary, official title of the community to which the sisters belong, has two other American establishments, at Little Rock, Arkansas, and in Sun Valley, California.

The community was originally founded in England in 1906 by Mary Ward at a time when Catholicism was outlawed there. Mary Ward was imprisoned but later released and died in 1945. The Institute she founded has a present worldwide enrollment of over 6,000 sisters.

Rev. Mother M. Regina from Rome is visiting the three American houses of the Institute to discuss possible expansion of the community's program in this country and in mission areas.

MISSIONARY outposts of the Institute are operated in Africa, India, Brazil and Argentina. Candidates for these missionary stations are needed. Mother Regina stated it is hoped that American girls will join the Institute to serve as missionary nuns.

The Rochester community is headed by Rev. Mother M. Humilla, Munich-born victim of Nazi oppression. Mother Regina said that young women between the ages of 16 and 35 interested in missionary work are invited to contact Mother Humilla.

TEN OF THE 13 nuns at St. Bernard's came to Rochester following their expulsion from Rumania. Over 200 nuns of the Institute staffed schools and asylums in Rumania when the Red government there ordered their exile in 1949. They escaped to Rome where they met the Rev. Msgr. Richard K. Burns, now pastor of St. Thomas Church, Rochester, at that time Vice Rector of the North American College in Rome.

Monsignor Burns arranged with seminary authorities here for ten of the nuns to come to Rochester.

The sisters now live in the convent formerly occupied by the Canadian Sisters of St. Joan of Arc who did the domestic work at the seminary until 1950.

Previously, Sisters of St. Joseph of the Rochester Diocese served the seminary needs for forty years prior to the coming of the St. Joan of Arc Sisters.

The convent is located behind the seminary buildings, familiar landmark of northern



NUNS AT SEMINARY around Rev. Mother Humilla, Munich nun who heads community which includes ten sisters exiled by Rumanian Communist government. Nuns staff domestic department at St. Bernard's Seminary, Rochester; belong to religious group founded in England and now doing missionary work in Europe, India, South America.

Rochester for the past sixty years.

Sisters of the Institute abroad staff educational and charity institutions, and are engaged in mission work in Africa, India, and South America.

At the time of its founding, the community was a pioneer in active apostolic work by women.

Non-cloistered nuns were an innovation for the church in the 17th century. Mary Ward, founder of the group, was the object of suspicion and hostility, despite approval from high church authorities.

MARY WARD began her convent life as a Poor Clare in 1606 but three years later launched her own new program. Until that time, nuns were strictly cloistered, chanted the divine office daily, and wore a characteristic garb. Mary Ward dispensed with these customs to allow greater freedom of action.

Initial steps have been taken to canonize Mary Ward as a saint. The Congregation of Rites has authorized that she be titled "Venerable."

### Daily Mass Calendar

- Sunday, October 23 — Twenty-first Sunday after Pentecost (green), Gloria, 2nd prayer "A. Cunctis—Defend us." 3rd at choice, 4th for Propagation of the Faith, Creed, Trinity Preface.
  - Monday, October 24 — St. Raphael, archangel (white), Gloria, Creed.
  - Tuesday, October 25 — St. Chrysanthus, martyr (red), Gloria, 2nd prayer "A. Cunctis—Defend us." 3rd at choice.
  - Wednesday, October 26 — St. Evaristus, martyr (red), Gloria, 2nd and 3rd prayers as yesterday, Preface of Apostles.
  - Thursday, October 27 — Vigil (purple), No Gloria, 2nd prayer of Blessed Virgin, 3rd for the church or pope.
  - Friday, October 28 — St. Simon and Jude, apostles (red), Gloria, Creed, Preface of Apostles.
  - Saturday, October 29 — Mass of our Lady (white), Gloria, 2nd prayer of Holy Spirit, 3rd for church or pope.
- \*Indicates Requiem or votive permitted.

### Military Conduct Code

By J. J. Gilbert

The U. S. Department of Defense, seeking to keep to a minimum in any possible future war the number of American military personnel who cooperate with the enemy when they are taken prisoners, has found that American youngsters need better education and a Code of Conduct.

"This was not a bit of news at all. The Defense Department's Committee on Prisoners of War began with the realization that there once were certain prescribed limitations as to what captors could do to influence prisoners of war, but that these rules have been thrown out of the window by a new brutality that has come to warfare.

When it came to a question of what American servicemen might tell their captors under pressure, some advocated a "Spartan" rule and others advocated "let them sign any documents the communists want." The Committee chose a middle ground, and wrote into the Code the following which is now in military practice: "I will evade answering further questions to the utmost of my ability. I will make no oral or written statements disloyal to my country and its allies or harmful to their cause."

There is no question that a Code of this sort, however fair, requires moral fibre on the part of the individual to make it work. We have the Code. Let us hope we get the fibre.

### BOOK SHELF The Cashier And Others

By Sister Margaret Teresa  
Nanuet College

THE CASHIER, by Gabrielle Roy, Harcourt, Brace, 55, 231 pp., \$1.50.

THE WOLF, by Mary Harris, Sheed, 55, 148 pp., \$2.25. Available at Traders.

Alexandre Chenevert, the little man of the western world, worries himself to death. Alexandre Chenevert—can you hear the sound of lamentation and the pity, and the recognition of man's irresponsibility, that was what wore you down the most. Yet, maybe it sets an older name to ring a little, that of Akaky Akakyevich Basmashkin, the little bourgeois clerk of Gogol's "Cloak"—but Alexandre Chenevert is a greater man than the poor-shivering Akaky, born under greater star-crossings, perhaps destined to greater fame.

The Canadian author (1947), Prix Femina for *The Tin Flute*, 1951, whose *Waste Water* (1951) plunges into the little man's career at that time of life when man at last must commit himself to peace, having taken his own measure; peace with failure, if need be. Alexandre is no success, either as bank teller or as husband and father—or even as apostle of world-worry. Yet Alexandre will not make peace. There lies his glory, suffering, joy, and final curious apostolate of sincerity, carried on from a sickbed.

SEE HIM through his doctor's eyes.

"Dr. Hudon enfolded M. Chenevert in a glance, vexed beyond endurance. Of a sudden he realized how this man could so greatly plague him: it was because his name, indeed, was legion.

"Every morning at a set hour he walked down a thousand steps, cases at once, running from every corner of the city toward bulging streetcars. He crowded into them by the hundreds and thousands. From tram to tram from street to street, you could see him standing... his hands slipped through leather straps, his arms stretched in a curious likeness to a prisoner at the whipping post.

"An hour's perhaps over an hour's travel morning and evening... A bite grabbed at the edge of a lunch counter. And the little man covered the sidewalks with his hurried overburdened, sometimes sudden multitudes. He disappeared behind the street beneath piles and piles of paper work... far, and ever further and further, from his pristine unconcern. Dr. Hudon saw perfectly the meaningless, the inevitability, the loneliness of the human misery of his times... Then he smiled at himself. For of course he himself lived a crazy life; meals gobbled in haste at irregular hours, his sleep often interrupted, his responsibility for decisions.

THE DOCTOR at last gains a point. "Go away... At least once in your life do what you always wanted to do," Alexandre, released, finds terrifying solitude; then sweet solitude, then God; then a perfect day—and he is made well. If you have been looking for real writing, here it is, in these pages; (then) plunges into the little man's career at that time of life when man at last must commit himself to peace, having taken his own measure; peace with failure, if need be. Alexandre is no success, either as bank teller or as husband and father—or even as apostle of world-worry. Yet Alexandre will not make peace. There lies his glory, suffering, joy, and final curious apostolate of sincerity, carried on from a sickbed.

THE CASHIER need not sell to live. It has the quality that survives.

THE WOLF is one of those double-value children's books, a Tell-me-a-story-please-Grandmother that adults cannot help loving. It is, further, a tale of Don Bosco's intervention from heaven in the peril of a little client. In fine large print and beautiful, idiomatic, not-written-down-to-grade-level English, with the lively detail children require, by the author of *FEAR AT MY HEART*.

There is a little S.V.D. pamphlet, *The Canon Saint (St. Peregrine)* obtainable at Mission Press, S.V.D., Techny, Illinois.

From Best Sellers, Published by Univ. of Scranton — Catholic Source:

Bond and the Free, Ila. Adults only because of advanced content and style.

A novel about the beginning of our era—

This novel is not a complete apology for Christianity, nor, probably, was it meant to be. It is not apt to please those who like stories filled with action. But it is a distinguished, commendable, and in every way, new treatment of the greatest of themes.

### DOINGS AT THE DALY'S

By Mary Tinley-Daly

Specifically, today's column deals with the churching of women after childbirth and the increasing popularity of this ancient custom. In a past issue, though, comes the thought of the heartening upsurge of interest in the religious revival—but more probably it's their realistic, as opposed to materialistic, approach to the whole matter of living.

For a good many years, the Church seemed to have little personal contact with individuals outside the confessional. Numbers were too great, duties too pressing for pastors to do much of the old-time personal home visiting. Baptism, marriage, last rites—those were about the only times John or Mary Smith was singled out for individual attention. It was facetiously described as the "hatch-match-dispatch" method.

So, in the last ten years, the lady particularly the younger lady—began to delve deeper into the richness of the Catholic faith and learn more about the Church. Through religious discussion clubs, encyclopaedias and liturgical groups, they found their own special places in the Mystical Body.

With that study came the resurgence of the old-time custom of churching of women after childbirth. Dispelled were the thoughts that churching was a "purification" ceremony, as of the old law, and a realization that it is a special blessing for the mother, to obtain the graces necessary to bring up her child in a Christian manner.

RE-ESTABLISHING the practice is not always easy. "When I asked our pastor to church me," one young mother said, "he looked at me as though I had rocks in my head. I could see him wondering which book he'd have to dust off!"

Evidently the pastor dusted off the right book, for the churching was an impressive little ceremony. The custom be-

### Churching Of Women

came re-established in that parish. It has, hit by hit, throughout the country simply by one or two young women asking for it.

"The churching of women is not a strictly parochial function," says the Catholic Encyclopedia, "yet the Congregation of Sacred Rites (21 Nov. 1898) decided that a parish priest, if asked to give it, must do so in any church or public oratory, provided the superior of said church or oratory be notified. It must be imparted in a church or in a place in which Mass is celebrated, as the very name 'churching' is intended to suggest a pilgrimage of thanksgiving to the church."

SO MUCH FOR the authenticity. Now for the method. It can be performed on any day, usually on the first trip out-of-the-house after the birth. Just notify the pastor or curate of your desire to be churching.

The mother kneels and holds a lighted candle. The priest, vested in surplice and white stole, sprinkles her with holy water in the form of a cross. He recites the twenty-third Psalm: "The earth is the Lord's and the fullness thereof." He then hands her the left side of his stole and leads her, saying, "Enter thou into the temple of God, after the Son of the Blessed Virgin Mary who has given thee fruitfulness of offspring." She advances to one of the altars and kneels before it while the priest recites:

"Almighty Eternal God, who through the bringing forth of the Blessed Virgin Mary has turned the sorrows of those who bring forth into joy, look kindly upon Thy handmaid, who has come to Thy temple to give joyful thanks to Thee; and grant that after this life, through the merits and intercession of the same Blessed Virgin, she and her child may deserve to attain the joys of eternal blessedness. Through Christ our Lord."

He finishes by sprinkling her with holy water, again in the form of a cross, and says: "The peace and blessing of God Almighty, the Father, the Son, and the Holy Ghost, descend upon thee, and remain forever. Amen."

Though there is no church law requiring it, who of those qualified to receive it would be without this blessing?

THE CATHOLIC  
**Courier Journal**  
OFFICIAL PUBLICATION OF THE ROCHESTER DIOCESE

Vol. 67 No. 4 October 21, 1955

MOST REVEREND JAMES EDWARD KEARNEY, D.D., President

Published every Friday by the Rochester Catholic Press Association.

MAIN OFFICE 11 S. 1st St., Baker 6110—Rochester 1, N. Y.

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ELMIRA OFFICE 312 Beatty Bldg.—Phone 1-6683 or 2-3423

Entered as second class matter in the Post Office at Rochester, N. Y. AS required under Act of Congress of March 3, 1879. Single copy 10c; 1 year subscription in U. S. \$4.00. Canada 54c; Foreign 60c, 65c.