

### 'Peter's Pence' Aids Pope's Charities

My dear People:

On next Sunday, June 29, we shall take up the annual Peter's Pence collection, your personal gift to our Holy Father, Pope Pius XII. This annual offering from all the churches in Christendom is both an expression of devotion and loyalty to the Holy Father and also a powerful source of assistance for the many appeals which come to him.

Pope Pius XII has been singularly generous in his modification of church practices for the benefit of his people and for the sanctification of all of us. He has been "the good shepherd" in a very real and active sense. We should all feel very close and devoted to this saintly Pontiff.

May I ask, therefore, that the Peter's Pence collection of next Sunday be very generous. I am sure that our Divine Lord, whose vicar on earth is the object of our help, will reward generously your help to our Holy Father.

Thanking you sincerely for generous help you have always given to the Holy Father on this occasion, I am

Your devoted Shepherd in Christ,

† JAMES E. KEARNEY

P.S.—The collection is to be taken up at all Masses on Sunday, June 29, 1958.

## A Pound From Washington

George Washington's ghost will probably be haunted by the POAU (Protestants and Other Americans United for Separation of Church and State) for a little known event brought to light this week.

OUR NATION'S FIRST PRESIDENT is reported as once contributing to the erection of a new Catholic church near the capital city.

In view of recent headlines about prominent political people getting gifts, this event is somewhat of "news in reverse."

Along with the revelation of Washington's contribution to the Catholic parish came another fact bound to embarrass staunch POAU members. The property for the new church was donated by a U.S. Army officer, Colonel Robert T. Hoe, a Protestant.

Historic St. Mary's Church at Alexandria, Virginia, oldest Catholic church in the state, unveiled a bronze tablet this week to honor Colonel John Fitzgerald, aide-de-camp to George Washington, and founder of the church.

Fitzgerald, a loyal Catholic and a native of Ireland, had invited friends, including Washington and Hoe, to his home for a St. Patrick's Day Party in 1795. Conversation got around to the fact that Catholics on the Virginia side of the Potomac had no church for religious services. The Fitzgerald home was then being used for Sunday Mass.

Colonel Hoe offered half an acre of land and other guests volunteered to contribute funds. George Washington is reported as giving a pound note toward the proposed church.

The original church was built that same year but replaced by the present edifice in 1826. The tablet dedicated this week recalls the generosity of Protestants and politicians in 1795 who helped Catholics build a church in the capital area.

### Strange But True . . .

**POPE STEPHEN II** died 3 days after his election in 752.

**PARADISE** is a word of PERSIAN ORIGIN—means ROYAL PARK or PLEASURE GROUNDS.

A PRIEST COULD CELEBRATE MASS MANY TIMES A DAY BEFORE THE 11TH CENTURY. POPE LEO III SOMETIMES SAID MASS 6 TIMES IN A DAY.

The custom of carrying the POPE on the SEDIA GESTATORIA originated in the enthusiasm which attended the election of STEPHEN III (752-757) who was carried on St. JOHN LATERAN on the shoulders of the populace.

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MOST REV. JAMES E. KEARNEY, D.D., President

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### JOSEPH BREIG

#### Conspiracy Against God

On the editorial page of a big-city newspaper not long ago there appeared the following paragraph:

"Russia uses foreign aid to promote the communist line. Why shouldn't we use it to promote the capitalist line?"

Breig In what sort of never-never land do the minds of some of our editorialists dwell?

There is loose on earth an all-embracing conspiracy against God and man.

It is total blasphemy—a total attack on everything human and everything divine.

It denies every religion, every aspiration of man toward his Maker.

It considers man merely a highly developed animal—and treats him accordingly.

It regards the universe as a meaningless, mindless mechanism gradually grinding human-kind into nothingness.

THE CONSPIRACY is engaged in a ruthless, conscienceless drive to conquer the world.

It announced its purposes publicly, in plain words, a century back. It has repeatedly proclaimed its aims—in the Communist Manifesto, in countless official statements, in the writings of Marx, Lenin, Stalin.

Forty years ago, the conspiracy captured Russia and declared war on every other nation. Not for a moment has it ceased to wage that war by infiltration, spying, subversion, sabotage, and economic or military aggressions.

CONCURRENTLY, the conspiracy has lied, lied, lied about itself. With smug face, with consummate hypocrisy, it has assured good but glib people that it doesn't mean what it does.

But the conspirators do mean what they say and do. Nobody has ever meant anything more fanatically. And they act accordingly.

They have murdered countless millions, by violence, by starvation, by slave labor unto death.

They have filled the world with blasphemies, cruelties, horrors. It is as if the doors of Hell had opened and loosed all the demons upon us.

Against this conspiracy stands everybody who cares about God or man. Under great banners march the defenders.

They carry the flags of religion, truth, freedom, justice, mercy, human rights.

They are inspired by the noblest realities ever uttered in words:

"I am the Lord thy God . . ."  
"Do unto others as you would have others do unto you."

"Thou shalt love the Lord thy God . . . and thy neighbor as thyself."

"We hold these truths to be self-evident, that all men are created equal, and are endowed by their Creator with certain inalienable rights."

"You shall know the truth, and the truth shall make you free."

Such are the titanic values for which men and women labor, suffer, sacrifice and die in a world beset by communism.

Such is the struggle that shakes the earth. And amid the tempest and the tumult, amid the colossal wrestling with the spirits of wickedness, amid the thunder of the war between good and abominable evil, a newspaper squeaks about "the capitalist line."

In Korea and Vietnam, in China, Germany, Hungary, millions leave all they possess to flee from communism, asking only for the right to be human and to adore God; and what do we hear? "The capitalist line." What babble!

Maryknoll seminary high above the Hudson River near New York City is training ground for American young men destined for Catholic foreign missions.

## Maryknoll Nears Golden Jubilee

Maryknoll — (NC) — Maryknoll, or more formally the "Catholic Foreign Mission Society of America," will observe its 47th anniversary on June 29.

Latest statistics disclose that since the end of World War II it has doubled its membership, and now numbers 1,624 priests, brothers and seminarians.

Pope Pius XII has entrusted to Maryknoll the care of millions of people living in the remote areas of Formosa, Korea, Japan, Hong Kong, the Philippines, Hawaii, Chile, Peru, Bolivia, Mexico, Guatemala, and Tanganyika in East Africa.

The first Maryknoll departure group of four priests left for the missions of China 40 years ago. Each succeeding year, more and more Maryknollers carried the Gospel to China until villages and cities became a promising missionary harvest.

But the Chinese communists ended this brilliant era in Church history nine years ago by rattling down the Bamboo Curtain. The 590 American missionaries working in China — 200 Maryknollers among them — were either imprisoned or expelled.

With the release from a Red prison earlier this month of the last two American priests, only one American missionary remains in China, Maryknoll's Bishop James E. Walsh.

Restricted from all mission activities, Bishop Walsh says he will remain in Shanghai as long as possible, to bolster the morale of the Chinese Catholics, who are suffering a persecution described as "one of the most effective faced by the Church in the past 2,000 years." Although expelled from China, Maryknollers formerly stationed there are busy in other mission areas.

During the past few years, 58 China-exiled missionaries were re-assigned to the fringes

of the Bamboo Curtain, on the island of Formosa. As a result of their experience on the mainland, the priests and Brothers have joined with other mission societies in making the island one of the fastest growing missionary regions of modern times.

IN HONG KONG, Maryknollers are working in the most dense displaced-person area in the world today. With the influx of Chinese refugees fleeing from the Red mainland, the population of Hong Kong has tripled. The four well-developed Maryknoll parishes average 3,000 adult baptisms a year.

Japan continues to be a difficult mission area. Veteran missionaries have said that there is probably no mission country in the world where conversions are so difficult.

To reach the social-minded Japanese, Maryknoll is placing a strong emphasis on the social apostolate — particularly with the recently organized Good Shepherd Movement. Founded by Maryknoll, the movement concentrates on mass communication media to bring the message of the Church to the Japanese people. Its most ardent disciples are newly converted Japanese.

On this side of the world, in Central and South America, more than 200 Maryknollers are working in Yucatan, Guatemala, Chile, Peru and Bolivia. In these Catholic countries, as in most of Latin America, the Church is stricken with an appalling shortage of priests.

A highlight of the past year was the appointment of Msgr. Edward L. Fedders, M.M., of Covington, Ky., as Prelate Nuncio of the new Maryknoll territory along the shores of Lake Titicaca, in Peru.

At the major seminary here, 48 American men were ordained to the Priesthood in June by Cardinal Spellman, Archbishop of New York, in the new Maryknoll chapel. The following day, 51 Maryknoll priests and Brothers received their formal mission assignments at the 41st annual departure ceremony. In the presence of 5,000 relatives and friends.

At the request of the American hierarchy, St. Pius X authorized in 1911 the establishment of a seminary to train American men for mission work in foreign lands.

## SERMONETTE

By REV. JAMES D. MORIARTY

"It Is In Dying That We Are Born To Eternal Life"

If you are interested in winning friends and influencing people you know that death is not a popular subject. In the effort to take away the natural sadness of the bereaved the modern mind uses every available means to follow the normal decline of man back to the ashes from which he came.

Gold plated, plush lined coffins . . . sweet smelling flowers . . . beautifully decorated, pastel parlors with soft, deep carpeting . . . low slung, smooth-purring Cadillac and believe it or not cemeteries with soft music playing, all the day long are all intended to take man's mind off the fact that one day the body beautiful will finally come to rest six feet under the ground.

Though each single effort may have its sympathetic purpose, when carried to the extreme it often turns out to be the great deceit. It seems only to make modern man fear death the more.

Nature teaches us that a seed must be planted in the dark earth and rot before the beautiful flower comes forth. No matter how beautiful or protected the seed it must undergo the change. And as the immortal poet tells us: "Our harvest must be dunged with rotten death."

Death, then, is not to be feared.

Pain there must be, it is true. But pain must come from the dentist who extracts the tooth and makes life once more livable without the agony of the toothache. Pain comes from the surgeon's scalpel but it is temporary. It may make life once again possible. The sick man looks not at the pain that he must endure though it may be almost unbearable. He looks rather to the health of the life beyond.

And the realistic Christian looks rather at the necessity of death. These portals must be entered before he can possibly enjoy the abundant life that God has prepared for him from the foundation of the world.

Yes, it is only by dying that we can possibly be born to eternal life.

## Amsterdam Miracle Annual 'Silent March' Honors Eucharist

By FLOYD ANDERSON

Amsterdam — (NC) — The site of a medieval miracle which gave rise to today's annual "Silent March" of Dutch Catholics, lies almost in the midst of the city's busiest business district.

Called the Begynhofkerk, it is a picturesque crowd of small narrow streets filled with many shops so packed with pedestrians that they even walk in the streets.

Its story is an old one, going back to the 14th century when Amsterdam was a fisherman's village.

On March 15, 1345, Isbrand Dommer lay dying in his home on the Kalverstraat (literally, the street of the cows, which was a kind of market place). His wife sent for the priest to give her husband the last sacraments.

After the priest had left the home, the man became very sick, and could not retain the Host which he had just received. His wife immediately threw the Host on the fire in the room.

The next morning when she came to refuel the fire, she found the Host had not been destroyed but was suspended in the flames and, without burning, heaped on the Host, which she found perfectly cold to her touch.

She placed the Host on the clean linen in her linen press and sent for the priest, who quickly came and quietly carried the Blessed Sacrament back to the church.

Two days later the woman went to the linen press for clean linen and was astounded to find the Host there again, exactly where it had been before. She sent for the priest again.

He felt this was an indication that Our Lord wished to be taken back to the church, not in private, but in a public procession of the Blessed Sacrament — and this was immediately done.

From this has come the tremendous "Silent March" of the Dutch, in commemoration of this "Miracle of Amsterdam."

The church where the march terminates is in the Begynhof — a circle of houses with only two narrow doorways, opening into a little square or court, facing which are the church and a number of homes.

The Begynhof dates from about the same time as the miracle. In those houses lived women who did not want to join religious orders, and yet who wanted to give their lives to God. They might perhaps be compared to the lay apostolate today. Each of the houses in the Begynhof was built by a different woman, and there she lived, voluntarily bound by the regulations of the Begynhof. For instance, they were bound by a vow of poverty and had certain rules to follow. They even had their own church, built in the center of the Begynhof.

This church was taken over by the Protestants during the Reformation era, as were all the other Catholic churches in Amsterdam, where it was illegal to remain a Catholic.

The women in the Begynhof fought for their church — but they lost. It is still there, in the

Begynhof — but now it is a Protestant church.

After a century or so, when Amsterdam became a bit more tolerant toward Catholics, the women in the Begynhof combined two of their houses and made it into a church. The officials of Amsterdam knew what was happening, but did not interfere so long as the Catholics did not build new churches.

The procession in honor of the miracle had grown tremendously during the Middle Ages, but it was stopped during the Reformation. There were always some who kept up the practice quietly, walking along the route of the procession.

Then, in the 19th century some Catholics wanted to promote the procession and organized the first "Stille Omgang" — literally, the silent "round going" or procession.

Technically, processions are still not allowed in the streets — but the people do march.

Each year thousands of men come by the neighboring area by bicycles and buses and by extra trains. It is not an organized effort, except that one parish may say, "We will go at four o'clock." And they come, as one friend said, "like a rolling sea."

### Daily Mass Calendar

Sunday, June 29 — St. Peter and St. Paul, Apostles, (red), Gloria, 2nd prayer of 5th Sunday after Pentecost, Creed, Preface of Apostles.

Monday, June 30 — Commemoration of St. Paul (red), Gloria, 2nd prayer of St. Peter, no Creed, Preface of Apostles.

Tuesday, July 1 — Most Precious Blood of Jesus Christ (red), Gloria, Creed, Preface of the Holy Cross.

Wednesday, July 2 — Visitation of the Blessed Virgin (white), Gloria, 2nd prayer of the martyrs, Preface of Our Lady.

Thursday, July 3 — St. Leo, pope (white), Gloria.

First Friday, July 4 — Mass of 5th Sunday after Pentecost (green) except no Gloria no Creed, common preface; VR.

First Saturday, July 5 — St. Anthony Mary Zaccaria, confessor (white); or Mass in honor of the Immaculate Heart of Mary (white).

—omitted at High Mass. VR: Volve or Reguem permitted.

## How Church Selects A Bishop

Washington — (NC) — Vacancies in two American sees — Chicago and Richmond — due to the recent deaths of Samuel Cardinal Stritch and Bishop Peter L. Ireton, call attention to the Church's painstaking method of choosing bishops.

The process is complex and cautious, experts on canon law pointed out here.

CANON LAW is specific in stating that the power to appoint bishops belongs solely to the Pope. However, the Pope may delegate to others the right to propose candidates for the office.

Thus, for example, many dioceses in Germany and Switzerland have the right of electing candidates through a diocesan assembly. In some places the right of nomination or "presentation" has been given to civil authorities or the hierarchy.

Since the publication of a decree of the Sacred Consistorial Congregation, dated July 25, 1916, the members of the American hierarchy have had the right to recommend possible candidates for the office of bishop.

Every two years at the beginning of Lent each bishop in

black for rejection, and a different color to indicate that the bishop is "neutral."

The approved names are then placed in alphabetical order, along with appropriate information concerning each. One copy of this list is sent to the Apostolic Delegate of the United States, while another is placed in the archbishop's archives.

The Apostolic Delegate in turn forwards the list of candidates to the Sacred Consistorial Congregation in Rome, together with his own survey of the men named.

The Sacred Consistorial Congregation, founded by Pope Sixtus V in 1588, is headed by the Pope himself as Prefect.

Two American cardinals — Cardinal Spellman, Archbishop of New York, and Cardinal McIntyre, Archbishop of Los Angeles — are members of the congregation.

The Sacred Consistorial Congregation reviews the list of names forwarded to it by the Apostolic Delegate and conducts its own investigation, after which it presents its findings to the Pontiff.