

We Owe Nuns An Infirmary

The Sisters of St. Joseph, after 105 years of service in the Diocese of Rochester, are at long last asking something for themselves — an infirmary for older nuns and a novitiate to train new recruits to the order.

Building the proposed infirmary on the Motherhouse property in Pittsford will release an entire floor in the order's main building for use of young nuns in training to step into the ranks vacated by sick and aging sisters.

The people of the Rochester Diocese owe these nuns this infirmary.

If we were to buy the services in education and social work provided by the Sisters of St. Joseph, we would have to pay over \$5,000,000 every year. In addition to that we would have to pay another \$5,000,000 for new schools, college buildings and other institutions which the nuns have built in the past 20 years out of their own savings, and their courage to accept a \$3,000,000 debt.

And who can set a price on the value of the prayers and acts of mortification offered for our souls' sake in their convent chapels scattered in scores of parishes in every corner of the Diocese?

The least we can do is provide a home for these nuns in the years when they can no longer work in classrooms, orphanages or hospitals.

The Sisters of St. Joseph currently staff in the Rochester Diocese 54 elementary schools, 4 high schools, a college, 70 catechetical centers for public school children, two special schools, a home for the aged, a home for orphans, a hospital, and a mission outpost in Alabama.

There is hardly a Catholic in the twelve counties of our Diocese who hasn't benefited in some way from their dedicated lives.

These facts and the traditional generosity of the Catholics of this Diocese are the guarantee which assure success for the February appeal for funds to build an infirmary for the Sisters of St. Joseph.

Council May Solve Quest For Unity

First reaction to Pope John's quest for Christian unity has been favorable, Vatican spokesmen said this week.

The quick acting Pontiff announced Sunday his plans to convene a world-wide council to end the centuries-long divisions in Christianity.

The new Pope spent 19 years as papal envoy to Bulgaria, Greece and Turkey and traveled widely through the Balkans — all countries where the Orthodox Churches with 128 million members are strongest. He has a first-hand knowledge of the prelates and problems of these separated groups and remains a personal friend of their high-ranking clergy and laity.

Healing of the 200-year split between Rome and the Eastern Orthodox Churches appears more promising than any efforts to bridge the breach which divides Rome from the over 200 Protestant denominations which date no more than 400 years back.

Church of England and American Episcopalians officials, however, were prompt to acclaim the Pope's plan.

The Patriarch of Constantinople, titular head of all Orthodox Churches, recently sent a personal note to the Holy Father which, it is said, encouraged the Pope to hold the proposed council.

This council, which will probably open in 1961, might well turn out to be the longest and the most important in the 2000 year history of the Church if it irons out the obstacles which now stand in the way of reuniting Christians.

All hopes of achieving this goal would be shattered if the council flatly demanded an unconditional surrender to Vatican authority. Legitimate as this stand would be, the Church would gain no more converts by such action than are already made by the force of such clear-cut requirements.

Any "dialogue" with churchmen who have centuries of tradition of opposition to papal authority will necessarily be a long and a step-by-step process with inevitable interruptions. The Council of Trent lasted eighteen years, this next one could last twice as long, but if it attains the Pope's goal it will be worth every moment and every effort made to assure its success.

The Catholic Church, obviously, cannot relax nor reject its basic doctrines — including papal infallibility and supreme authority. The Church can, however, admit modifications in its own canon law, liturgy and discipline.

We in our own generation have seen more sweeping changes in the liturgy than have taken place in the past 1,000 years — modification of the fast laws for Communion, breaking the silence barrier of the laity at Mass, restoration and revision of Holy Week rites, sacrament ceremonies and, in several countries, parts of the Mass in the local language.

Pope Pius XII also waived the previously iron-clad law of celibacy of the clergy to permit convert ministers in Germany to become priests even though they were married.

Similar or as yet undreamed of changes could ease the way for Orthodox and many Protestant groups to return to union with the Roman Catholic Church.

Our task, meantime, is not to be mere curious spectators nor rash speculators. God gives His grace to those who ask and deserve it. We as clergy and laity can join in an intensive personal prayer crusade to win God's guidance for the council which is destined to shape the Church's history for centuries yet to come.

COURIER-JOURNAL
Friday, January 30, 1959

JOSEPH BREIG Mikoyan In America

My father was never sentenced to slave labor for worshipping God or for saying that human beings have rights.

My mother did not go through life dragging the m-i-d-n-i-t knock at the door that meant a visit from degenerate secret police.

No brother of mine ever was tortured in a cellar, or beaten within an inch of his life, or worked and starved to death in a concentration camp.

My sisters were never violated by invading hordes.

My children were not taken forcibly from my home and taught by atheist blasphemers to spy on, and lie about, their parents.

I have seen no friends of mine shot down, or crushed under tanks, or bayoneted, or broken with blows from gun butts.

The streets on which I walk have never been smeared with the blood of innocents.

No clergyman in any of the parishes to which I have belonged has been tortured or murdered by bestial men.

My country has not been over-run by gigantic aggressor armies from a foreign power.

Never have I been forced to leave behind everything dear to me—my nation, my friends, my home, my work—and flee to some friendly land for my life and the right to call my soul my own.

To put it shortly, I am not a Hungarian, not a Romanian, not a Pole, not a Lithuanian, not a Latvian, not a Slovak, not a Croatian. I am not a refugee from the cruellest despotism this earth has seen since Adolph Hitler shot himself in a bomb shelter under Berlin.

I am not a victim of the viciousness of communism; but I tell you this—I will cut out my tongue before I will criticize any of communism's victims for protesting in public, as they have the right to do, against this stinking tyranny.

At this point, you begin to see my point. You know that I am commenting on the action of Soviet deputy premier Anast Mikoyan to the U.S.

I am not angry with President Eisenhower for asking that the visitor be received with courtesy.

I am not angry about that, because I trust that President Eisenhower does not define courtesy as slobbering. Further, I realize that as President he had the obligation of seeing to the visitor's safety on our soil. He was entirely within his rights in making the statement he did—especially in view of the fact that at about the same time, he reminded us that communist promises and treaties are not to be trusted for one moment.

I am thoroughly disgusted, however, with the tall-wagging that went on among some Americans over Mikoyan.

I know of nobody who was forced to associate with the man, or to break bread with him. But I concede that some may have found themselves in a position in which it was difficult to avoid attending one or another of the functions arranged for him.

All right. Let's grant that. But the courtesy we owed to Mikoyan—not because he deserves it, but because we are decent human beings—was at most an icy courtesy. There was no call for anybody to behave as if Mikoyan were an acceptable person.

And certainly there was not the faintest excuse for smiling upon him, hobnobbing with him, and fawning upon him.

I have withheld my remarks until Mikoyan was out of the country; in such a situation there is always some danger of seeming to condone violence, or at least of embarrassing our government.

Now that he is gone, let me say that I feel dirty. I feel disgraced over the fact that some Americans took this man to their bosoms only two years after the Soviet butchery of Hungary.



Blessing Of Candles, Throats This Week

Candles play a prominent part in the Church's liturgy this week. The annual blessing of candles takes place in all parishes Monday through Mass, feast of the Purification of Our Lady; the feast is popularly called Candlemas Day. Throats will be blessed with holy candles honoring the feast of St. Blaise, Tuesday. In photo, Rae Ann and

Louis Caputo, first and fifth graders at Our Lady of Mt. Carmel school, Rochester, prayerfully light a candle for the Blessed Virgin's altar in their parish church. Candles traditionally represent God's Light of truth and grace for men and our devotion in reply. (Courier Journal photo by Paul Contestable).

What Have Ecumenical Councils Accomplished?

(N.C.W.C. NEWS SERVICE)

Vatican City — The longest and one of the most important ecumenical councils of the Church was the 19th of the 20 held in Christianity's history — the Council of Trent which lasted for 18 years under five Popes.

From 1545 to 1563, this council met, with several long adjournments, to meet the challenge of revolt against the authority of the Church and to reform discipline within the Church.

Its list of accomplishments is long because it dealt in detail with the doctrinal innovations of the Protestant Reformers and with those gross abuses within the Church which gave the Protestant revolt an opportunity to take firm root.

PRINCIPAL dogmatic decisions by the Trent council included: confirmation of the Nicene Creed, the authenticity of the Church's Latin version of the Bible; definition of the doctrine of original sin; precise definition of the doctrine of justification, condemning justification by faith alone and imputation of grace; affirmation of the doctrines of Purgatory and of the invocation of the saints and veneration of them, their relics and images and of indulgences.

The last ecumenical council met on December 8, 1869, at the Vatican and lasted until July 18, 1870. It is famed for its definition of the infallibility of the Pope which states that when he speaks on faith or morals "ex cathedra" from the chair, as shepherd and teacher of all Christians, the doctrine he proclaims is free from error and must be held by the entire Church.

The other ecumenical councils held in the Church's history and some of their accomplishments are:

1. Council of Nicaea in 325 which lasted two months and 12 days and issued the Nicene Creed defining the true divinity of the Son of God.

2. The First General Council of Constantinople in 381 which added to the Nicene Creed the clauses referring to the Holy Ghost and all that follows to the end.

3. The Council of Ephesus in 431 which defined the true personal divinity of Christ and declared Mary, the Mother of God.

4. The Council of Chalcedon in 451 which defined that Christ

has both a human and a divine nature.

5. The Second Council of Constantinople in 553 which condemned the errors of Origen who held among other things, there was an inequality among divine persons and that there is no eternal punishment.

6. The Third Council of Constantinople from 680 to 681 which defined two wills in Christ, the divine and the human, as two distinct principles of operation.

7. The Second Council of Nicea in 787 which regulated the veneration of holy images.

8. The Fourth Council of Constantinople in 869 which condemned an illegal ecumenical council brought together by Photius against Pope Nicholas.

9. The First Lateran Council, held in Rome, 1123, which abolished the right, claimed by lay princes, to investiture with ring and crozier and to ecclesiastical benefices.

10. The Second Lateran Council at Rome, 1138, which had as its object to put an end to the errors of Arnold of Brescia whose teachings included a belief that confessors should be made not to a priest but by Christians to one another.

11. The Third Lateran Council in 1179, which issued conciliar decrees for the reformation of morals.

12. The Fourth Lateran Council, 1215, which is deemed the most important council of the middle Ages because it marked the turning point of ecclesiastical life and papal power. It published 70 reformatory decrees.

13. The First General Council of Lyons in 1245 which excommunicated an excommunicated Emperor Frederick II and directed a new crusade against the Saracens and Mongols.

14. The Second General Council of Lyons in 1274 which effected a temporary reunion of the Greek Church with Rome and laid down rules for papal elections.

15. The Fifteenth Council at Vienna in France, 1311 to 1312, which dealt with projects of a new crusade, reformation of the clergy and teaching of Oriental languages in the universities.

16. The Council of Constance, 1414 to 1418, which was held during the great schism of the West with the object of ending the divisions in the Church.

17. The Seventeenth Council

met first at Basel in 1431, then was transferred to Ferrara in 1438 and ended up in Florence in 1439 where a short-lived reunion with the Greek Church was effected.

18. The Fifth Council of the Lateran met from 1512 to 1517 and its decrees were chiefly disciplinary.

19. The Council of Trent, 1545 to 1563.

20. The General Council of the Vatican, 1869 to 1870.

Forty-six Americans were present at the last ecumenical council held at the Vatican from December 8, 1869, to July 18, 1870, which defined the infallibility of the Pope when he speaks "ex cathedra."

The Americans among the 700 prelates from all over the world were six Archbishops, 39 bishops and one abbot who, on the great issue of infallibility, were as divided as the hierarchies of other nations.

The youngest bishop at the gathering was Bishop James Gibbons, 35, who was serving in North Carolina. He later became the Cardinal-Archbishop of Baltimore.

On January 15, 1871, 21 bishops from the United States joined with about 120 others in signing a petition against bringing up the infallibility definition in the council.

Two of the Americans were opposed to the proposed doctrine to the very end of the discussions.

One of the two "non placet" (it does not please me) votes against the doctrine, which was accepted by the other 535 prelates present for the final balloting, was cast by Bishop Edward Fitzgerald of Little Rock, Ark.

After the vote, he and an Italian bishop who also had voted against it at once made their submission and subscribed to the decree.

The other American opposed was Bishop Bernard J. McQuaid, first Bishop of Rochester, who absent himself from the final balloting on the doctrine.

However, shortly after his arrival home in Rochester, he delivered a sermon on August 28, 1870, in his cathedral in which he made a public proclamation of his acceptance of the doctrine.

The Bishops did not question the truth of the doctrine. They adhered to it in both belief and practice, but some of them felt Protestants would not be able to properly understand the teaching.

Bishop Kearney's Appointments

FEBRUARY

- 2 Monday—St. Michael's Church—Solemn Pontifical Mass for Our Lady's Sodality—7:45 p.m.
- 3 Tuesday—St. Mary's Hospital—Low Mass and Blessing of Patients' Throats—8:00 a.m.
- Nazareth College—Blessing of Alma Mater Chapel—7:30 p.m.
- 6 Friday—St. Joseph's Church—St. Monica Sodality Mass—8:00 a.m.
- 7 Saturday—St. Agnes' High School—L.F.C.A. Mass—8:30 a.m.
- 8 Sunday—Our Lady of Lourdes Church—Tridium in Honor of Our Lady of Lourdes—7:30 p.m.
- 9 Monday—Our Lady of Lourdes Church—Tridium in Honor of Our Lady of Lourdes—7:30 p.m.
- 10 Tuesday—Our Lady of Lourdes Church—Tridium in Honor of Our Lady of Lourdes—7:30 p.m.
- 12 Thursday—Our Lady of Lourdes Church, New York City—Pontifical Mass in Honor of Our Lady of Lourdes

Bishop Casey's Appointments

FEBRUARY

- 3 Wednesday—Nazareth Academy—Address, Opening Nazareth Infirmary Drive—8:00 p.m.
- 5 Friday—Sheraton Hotel—Address, First Friday Luncheon Club—12:15 p.m.
- 6 Monday—Sacred Heart Hall—Rosary Guild—8:15 p.m.
- 7 Tuesday—St. Ann's Church—Consecration of High Altar—9:00 a.m.
- 8 Wednesday—Sacred Heart Cathedral—Lenten Sermon—5:30 and 7:30 p.m.
- 17 Tuesday—Columbus Civic Center—Family-Parent Education Committee, D.C.G.W.—8:00 p.m.
- 21 Saturday—Danville—Opening Fund Drive—Guardian Angel School—8:30 p.m.
- 24 Tuesday—Sacred Heart Hall—Rosary Guild Family Life Committee—8:00 p.m.
- 28 Saturday—St. Helen's Hall—Opening Fund Drive for New Church—6:30 p.m.

SERMONETTE

"To Give And Not To Count The Cost"
(Prayer of St. Ignace)

By THE REVEREND RICHARD MADDEN, O.C.D.

Recently, it was this writer's privilege to address a group of great, little ladies in Milwaukee who had just, minutes before, received their Cradleman habits. These tired old ords of mine have seen many beautiful things in their day; but even the Grand Canyon could never hold the living, moving mystery of a convent reception day.

The newspapers give us our daily dosage of juvenile delinquency. We know that 42 per cent of all major crimes in our country last year were pulled off by kids under 18. Zip guns and switch blade knives fit into our everyday vocabulary. No doubt about it—the kids are rumbling. And yet, out of this maelstrom of youthful violence there comes forth like a shining light, 30 girls (and thousands like them around the country) to serve their country with the same passionate dedication with which their counterparts would destroy it.

We can explain, to a certain degree at least, juvenile delinquency and the deep dark forces that egg youths to crime; but how do you explain 30 young ladies in their fresh new novice habits? Where do you start?

In a society that becomes just a little more pagan and a little more sensual each day, they are trying to become a little holier. When everybody else is screaming for better working conditions and more money, they stand ready to work in the worst possible conditions, and they stand ready to do it for nothing. You don't explain something like this. You don't even try. You just stand there and look at them. And if you ever had a doubt of God's existence in your mind, it is gone now. There would have to be a God. No other explanation is possible.

Strange But True . . .

The insect COCCINELLIDAE is unique in its RELIGIOUS NAMES: ENGLAND: Ladybird GERMANY: Marybug SCANDINAVIA: Maryfly FRANCE: Beast of God ITALY: Goat of Our Lady SPAIN: Cow of Saint Anthony. SLOVAKIA: The Lord's Little Cow. PORTUGAL: Bull of God.

GAVE HEROIC SERVICE DURING TWO PLAGUE OUTBREAKS IN 17th CENTURY FRANCE AND RATHER THAN RISK INFECTING HIS BROTHERS IN THE CHURCH LIVED IN A BARREL IN A FIELD.

English Cardinal Pole was within one vote of being elected Pope in 1529.

While still a layman, he was ordained a priest when 57, the year BEFORE HIS DEATH.

THE DISCOVERY OF WINE MAY BE ATTRIBUTED TO NOAH. IN GEN. CHAPTER IX IT IS RECORDED HE PLANTED A VINEYARD AND WAS OVERCOME BY THE FRUITS.

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