



Father Edwin Wedow and Father James Marvlin mix balsam and olive oil in urns to be used in Holy Thursday ceremony at Sacred Heart Cathedral.

Lent In A Cathedral

(Last in a Series)

Lent in a Cathedral is like Lent in every parish church... only more.
Since the Cathedral is the Bishop's Church, the Mother Church of the Diocese, the age-old ceremonies are carried out in all their full splendor here.
One Holy Week rite in particular shows how the Cathedral is the Mother Church.
On Holy Thursday, Bishop Kearney will bless the holy oils, at what is called the Chrism Mass. Christ is considered the most sacred of the three holy oils used by the Church, the other two being the Oil of Catechumens and the Oil of the Sick.
These oils, blessed by the Bishop, are used during the rest of the year by parish priests at baptismal and extreme unction rites. The Bishop himself will use the Chrism for Confirmation and ordination.
In this dramatic way, every Catholic from the cradle to the grave is sealed and strengthened by sacraments administered with rites using the holy oils blessed by the Bishop in his Cathedral during Holy Week.



Joseph Breig's Column Era of Exodus

I wonder whether we will ever realize that God made our planet to be the home of the family of man, and that every last one of us is entitled to the help of the others in making a successful life.
You can call this a simplification if you please, and no doubt it is, but all statements of basic principle are simplifications that go to the root of a question, and leave the flowering and leading for future development.
The Founding Fathers simplified when they wrote in the Declaration of Independence that all men are created equal and are endowed by their Creator with certain inalienable rights.
Such packing together of great theological and political truth was sheer genius; and out of it has grown not only the American nation, but movements for independence and human rights which go on sweeping the world like huge winds.
Now we are living in the Century of the Exodus; or perhaps we should say the Decade of the Exodus. In the years since the end of World War II, 40 million human beings have left everything to flee from despotism.
To this day, despite mine fields, guards with automatic rifles, floodlighted frontiers, masses of barbed wire, and constant police surveillance, the iron curtain leaks thousands into the free world every month.
We are faced, therefore, with the question of the right of human beings to migrate. Thus we are confronted with the challenge to measure up to the familiarity of all mankind.
No one is more keenly conscious of this giant reality, with which the minds and consciences of all of us must

The Bell Tower

A missionary told his congregation that the following week he would preach on "Lent." He asked them in the mountains to read the 17th chapter of the Gospel of St. Mark.
The next Sunday he asked from the pulpit how many had done the reading. He had assigned a number of friends to go to see if he had the missionaries. "You are the very people I wish to teach. There is no 17th chapter in St. Mark's Gospel."
A little girl, aged six, who attended St. Peter's school, was having dinner with neighbors one night. "How are things at school?" her hostess asked.
"Fine," replied the youngster.
"And who's the smartest girl in your class?"
"Why, Sister, of course!" was her matter-of-fact answer.

A four-year-old Milwaukee youngster walked into his home one day carrying a worm. "What," demanded his horrified mother, "are you doing with that worm?"
"We were playing outside," the boy said, "and I thought I'd show him my room."

A pastor who had spent a great many years in a certain parish was called in by the archbishop and told that he was transferred to another parish where a new church was to be built.
"But Your Excellency," expostulated the pastor, "don't you think a younger man would be better able to undertake a big assignment like that?"
"You are not so old as our Holy Father," the archbishop pointed out with a smile.
"That is so," replied the old priest respectfully. "But John XXIII didn't have to build St. Peter's before he moved in."

A teacher who had been in an auto accident came to the dentist to see what could be done about her severely damaged front teeth. After a series of dental examinations and X-rays, he told her that it would be best to have them removed.
"Unfortunately, it will be at least six weeks before you can fit you with replacement," he added. "However, I can refer you to another dentist who is equipped to do the job much faster than I can."
"Oh, that's all right," the teacher replied. "I don't mind waiting a bit. You see, I teach second grade and most of the children in my class have front teeth missing, too."

Hinerant Chalice

New Rochelle (N.Y.)—A chalice that was donated by a college, stolen in a mission, stolen in Japan, found in a junk shop, and returned to America— is on its way back to Japan.
The chalice originally was donated by the College of New Rochelle. His wife's alma mater, Father Joseph E. Brigg, he willed it to the Maryknoll Fathers.
In June, 1956, the chalice was given to newly-ordained Maryknoll Father Donald C. Walsh of New York who was assigned to the missions of Japan. A year later, it was stolen from Father Walsh on a train out of Tokyo.
In the fall of 1958 an American businessman, John E. Cassidy, traveled to a Tokyo junk shop. He was caught by a shining gold goblet displayed in the window. He picked up the goblet and on his base read the inscription, "College of New Rochelle." His wife's alma mater. Realizing the goblet was a chalice, he purchased it for \$28 and upon his return to New York presented it to the college.
The Ursuline Sisters at the college identified it as the chalice given to Father Brigg by the College of 1922-23 and subsequently willed to Maryknoll. The Sisters returned it to Maryknoll headquarters, a few miles away.
Now Mr. Cassidy is going back to Japan. He personally will return the chalice to Father Walsh.



Hawaii—50th State Once Lepers' Exile

Honolulu (RNS)— Often regarded by tourists simply as a tropical paradise where the natives pass the time strolling on the beach, Hawaii is a comparatively short religious history in which the Catholic Church has played an outstanding role.
The name of Hawaii generally conjures up memories of the great Belgian Missionary, Father Damien de Veuster, celebrated Apostle of the Lepers of Molokai, who died in 1889 and whose beautiful feast has been instituted in Rome.
But the earliest heroes of the Church in the "Alpha State" were the three priests and a small group of lay brothers belonging to the Congregation of the Fathers of the Sacred Hearts of Jesus and Mary who set foot on the islands July 9, 1827.
Two of the priests—Father Alexis Bachelot and Abraham Amann—were French. The third, Father Patrick Short, was Irish. They had been sent by Pope Leo XII seven years after a group of Protestant missionaries from the United States had come to the island.
For 100 years members of the Society of the Sacred Heart familiarly is the Pious Fathers, still that was the name of the Paris street in which their motherhouse was located, worked alone in Hawaii.
The success of their pioneer efforts, however, is reflected in the fact that Catholics on the islands today number about 155,000 or more than 25 per cent of the estimated population of 640,000. There are between 50 and 60 thousand Protestants.
Buddhism is predominant among the Chinese and Japanese.
A year before arrival of the first Catholic missionaries, a Prefecture Apostolic had been established for the Hawaiian island by Pope Leo. In 1844, the islands were erected as a vicariate, and finally, in 1913, the Diocese of Honolulu was created embracing the entire area.
In the meantime, however, the Church had to pass through many vicissitudes. The missionaries had hardly begun their work when they were subjected to severe persecution. Converts to the Catholic faith were meanwhile abused and imprisoned, even tortured. They were forced to attend Protestant churches. The climax came when Father Bachelot and Short were banished to a remote spot in Lower California.
The priests were permitted to return in 1837, thanks to the efforts of another Pious Father, Father Robert Walsh, who had arrived in Honolulu during their absence and intervened with the British consul in their behalf. However, persecution continued until 1840, when the French government finally brought an end to it.
In the following year, ground was broken for the present cathedral of Our Lady of Peace in Honolulu and 280 converts were baptized and confirmed. Three years later, when the cathedral was solemnly dedicated,

Why Do Catholics Turn Protestant?

(The author of the following article is recognized as eminent sociologist, and has headed the department sociology at the Catholic University of America since 1927.)
By MSGR. PAUL HANLY FURFEY
(N.C.W.C. News Service)

An article in the March 1959 issue of the *Catholic Herald* presents some startling results on Catholic losses to Protestantism.
The editor, the Rev. Mr. Daniel A. Poling, questionnaires to 10,000 Protestant pastors in 25 cities and asked how many Catholics they had received into their churches during the last three years and also how many members of their congregations had joined the Catholic Church during the period.

Replies from 917 pastors yielded a total of 10,000 Protestant shifts and 1,277 shifts in opposite direction. Taken at their face value, results would seem to indicate that Catholics flocking to Protestantism in large numbers.
There can be no doubt that the Rev. Mr. Poling made a sincere and honest effort to get at the facts. However, the method he used shows very grave defects.
A response of only 917 to 10,000 questionnaires—just over nine per cent—is extraordinarily low. Anyone familiar with survey technique will realize that it is extremely precarious to base any conclusions on such a tiny response.
Some Protestant pastors also very insistent on the sincerity of their reports. One was reported as mandating eight hours, or other as demanding 120 hours of instruction for Catholics who wished to join their churches. A few of these figures are far above the Catholic minimum, nevertheless show a trend.

THE QUESTIONNAIRE for the *Catholic Herald* did not have to be signed. However, in such surveys there is always a tendency for answers to come from those who have the most favorable results to report. The minister or pastor with embarrassing statistics is inclined to toss the questionnaire into the wastebasket.
A Protestant pastor is almost certain to know about every former Catholic who joins his church. He is not nearly so likely to know about members of his own congregation who become Catholics. People drift away, lose touch with their pastor, and join the Catholic Church without informing him.
The result is that Protestant pastors, no matter how sincerely they try to tell the whole truth, are nevertheless poor witnesses on the number of Protestant-to-Catholic conversions. The number of such conversions reported in the Poling survey is doubtless a gross underestimate for this reason.
It occurred to Father John E. Kelly, director of the National Catholic Welfare Conference Bureau of Information, that it would be interesting to try the Poling technique in a survey of Catholic pastors.
Accordingly a questionnaire was sent to Catholic pastors in Buffalo and Detroit and they were asked the number of converts from Protestantism and the number of converts from Protestantism and the number of converts from Protestantism to Catholicism in their respective parishes.
In one respect at least this survey was superior to that appearing in the *Catholic Herald*. Whereas the latter had only a nine per cent response, the response was over 67 per cent in Detroit and almost 99.4 per cent in Buffalo.

Detroit reported a gain of 4,517 converts as against a loss of 120 to Protestantism, and Buffalo reported a gain of 1,586 and a loss of 139.
It is instructive to compare these figures with the Christian *Herald* results from the same cities.
For Detroit, the *Herald* reported that Protestant gains outnumbered Catholic losses by about 84 to 1. Father Kelly's figures showed that Catholic gains outnumbered Catholic losses by over 37½ to 1.
For Buffalo, the *Herald* claimed a Protestant advantage by a ratio of about 4½ to 1. Father Kelly's figures gave a Catholic advantage by a ratio of almost 11½ to 1.
Of course, Father Kelly does not claim that his figures are to be taken at face value. They do, however, prove that the Rev. Mr. Poling's figures cannot be taken at face value either.
There is another point to bear in mind. The word "conversion" has a rather different meaning, depending on whether the shift is in the Protestant-Catholic or the Catholic-Protestant direction.
Every Catholic priest is conscious of the grave moral obligation not to receive a convert into the Church until he has proved his sincerity beyond reasonable doubt. A prospective convert must have a long course of instruction. According to Father Kelly's survey, the average amount of instruction varies from 24 to 32 hours in different dioceses.
Moreover, it is customary to insist that the prospective convert attend Sunday Mass, observe the laws of Fast and Abstinence and accept the other usual Catholic obligations to prove his sincerity.

Making Marriage Click Marry Young?

By MSGR. IRVING A. DEBLANC
(Director, Family Life Bureau, N.C.W.C.)

As flowers and springtime approach, romance and young marriages also have a habit of being quite conspicuous.
Half of the girls today are marrying by the age of 21 and half of the boys are marrying by 24. The United States Census Bureau suggests from a national study, that teenagers are three times more likely to end their marriages in divorce than those who marry in their early twenties.
Why are youngsters marrying younger now than at any time in American history? Dozens of reasons can be given; we will only mention a few.
Young people are learning to drive cars early, to see movies and to watch TV, early, to visit beauty parlors early, to wear nylon early, to start social dating early. Many parents of sixth graders have already planned that their daughters must have social parties to "as not to be old maids."
This parental prodding can indirectly lead to early, immoral experimentation and cheating on the Commandments. This early experimentation is surely a major factor in teenage marriages, but other reasons are as compelling.
Young people today often decide only to get married; they are not deciding to support a wife or have children, at least for the time being. Young people also often desire to escape from difficult, frustrating, unhappy home situations, or from the discipline of school.
What they do not see is that their very immaturity adds to the more difficult problems of married life. Many are quickly jarred into the harsh reality that they have not really escaped unpleasant problems, or avoided responsibility, or found security.
Dead-end jobs and living in drab dwellings can become maddening. Following a husband from one job to another until he is sent overseas is not adventure; going back home to have a baby is meager comfort. Fighting an angry conscience is not peace.
About one-half of the boys who marry at 20 or younger live with their families—those very families from which they were hoping to escape by marriage.
These young, careless marriages are not necessarily hopeless. Many are being helped daily by understanding priests, by loving relatives and friends eager to offer Christian counsel and assistance.

Not just mixed marriages, but Ingalid marriages, are great source of leakage. There are such marriages barred from the altar and gradually give up contact with the Church. Their children are not Catholics. Some of invalidly married people into Protestant churches.
If the chief category Catholic-to-Protestant conversion consists of those who have left the Church for their failure to live up to her exacting standards, it would seem that the Poling survey is a gross self-congratulation.
The 1958 Official Catholic Directory reported 14 conversions to the Church the previous year.
On February 2, 1958 U.S. Bureau of the Census released the results of a survey which indicated that approximately 20 per cent of the population of the country is Catholic. This was far more than any other religious body dared to claim. The Catholic Church in this country by a very margin.
The leakage of a few Catholics to Protestantism is a tragic fact, but it should blind us to the essence of vigorous health of the Church in this country.

Courier Journal
OFFICIAL NEWS PAPER OF
ROCHESTER DIOCESE
Vol. 70
Friday, March 20, 1959
MOST REV. JAMES B. KEARNEY, D. D., President.
Member of the Bureau of Circulation of the National Catholic Welfare Conference, Inc.
Published every Friday by the Catholic Press Association
MAIN OFFICE—215 South 2nd St., Rochester 4, N.Y.
AUBURN OFFICE—40 State St., Auburn, N.Y.
ELMIRA OFFICE—112 South Main St., Elmira, N.Y.
Schenectady Office—100 State St., Schenectady, N.Y.
Saratoga Springs Office—100 State St., Saratoga Springs, N.Y.
Singles copy 10¢; 1 year subscription \$1.00; 6 months \$0.50; 3 months \$0.25.