

Fifteen Centuries Since St. Patrick

By LEILA CARROLL

Dublin — (NC) — The sentimental idea of St. Patrick as an old man draped in shawls and tiding at snakes and Druids just won't do.

With the opening of the Patrician year, marking the 1,500th anniversary of St. Patrick's death, the emphasis is on uncovering the real Patrick — a sensitive man who became so personally committed to God that he became — in the words of Boston's Richard Cardinal Cushing — "the ideal missionary."

The big celebration of the missionary extraordinary gets underway in St. Patrick's primate Archdiocese of Armagh, in Northern Ireland, on March 17, with leaders of Church and State from all over the Irish world participating. Pope John XXIII has named Cardinal James McIntyre of Los Angeles his Legate for the opening celebration. Cardinal Cushing will also be on hand.

The great qualities which made St. Patrick so remarkable and successful a missionary stand out in the life of the man of prayer and the man of action.

HE CAME to his mission through the direct call of the Master, first heard when as a slave-boy he cared for the flocks of his pagan owner Miluice on the bare slopes of Slemis mountain in county Antrim.

In his famous "Confession" St. Patrick writes: "Tending flocks was my daily occupation, and constantly I used to pray in the daytime. Love of God and the fear of Him increased more and more; faith grew and the spirit was moved so that in one day I would say as many as a hundred prayers and at night nearly as many even while I was out in the woods and on the mountain side.

"Before daybreak I used to be roused to prayer, in snow, in frost, in rain; and I felt no hurt, nor was there any sluggishness in me — because as I now see, the Spirit was burning within me."

It was during his short slumber one night that a Voice called to him to the ship which was waiting to take him to freedom and to his continental homeland. But during the years that followed when he pursued his vocation and eventually became a priest he always heard the "voices of the Irish" calling him back.

Back he came in 432 A.D., a bishop on a mission to convert the Irish, with the approval of the Holy See and subject to the authority of the missionary headquarters in Gaul, probably that of Auxerre.

The first practical problems facing St. Patrick and his companions — said to be not more than 12 in all — who had come from Gaul with him concerned the pattern of organization.

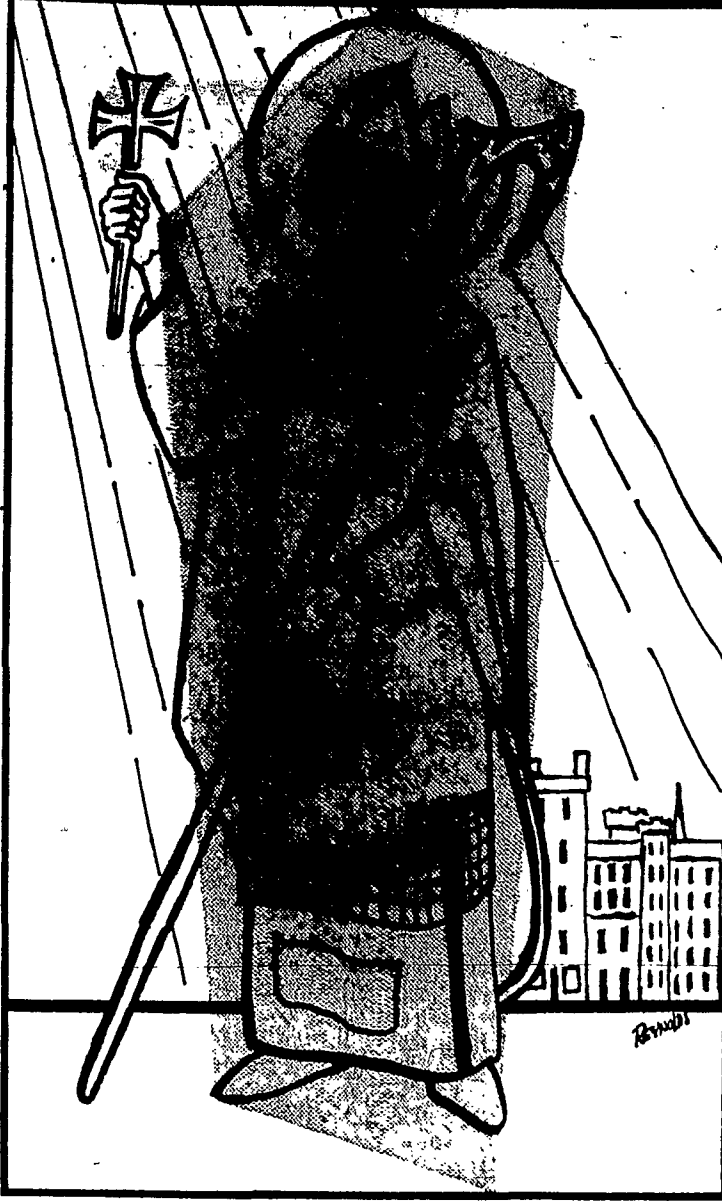
The continental model of Church organization to which he had been accustomed had, so to speak, an urban bias. In the prefecture of Gaul, the civil and ecclesiastical divisions for the most part coincided. Very close union existed between the Gallic Church and Rome.

This union with Rome was always a feature of St. Patrick's Irish mission. One of the canons of the early Church drawn up under his administration in Ireland required that matters of dispute are "to be referred to the See of Armagh and when disputes continue, then they are to be carried to the Apostolic See, that is to the See of the Apostle Peter, having the authority of Rome."

Patrick desired to model his foundation of an Irish church on that of Gaul, but in the Ireland of the time there were no towns to which bishops could be attached. In effect the country was a vast forest, with rough primitive roads catering to a wholly rural society.

Politically the system was monarchic, with a High King at Tara, the center of pagan power, ruling numerous provincial "kings" or chiefs and many tributaries.

So the early Irish church had to have a rural bias and St. Patrick must have been



quick to grasp that significance. The establishment of ecclesiastical centers or "sees" was a gradual process of St. Patrick's ministry but several were founded during the first half of his Irish missionary life. It may be that they were only "diminutive" settlements but they fitted into the rural pattern and in time became absorbed by the larger dioceses.

St. Patrick's writings assume, and Irish tradition confirms, his supreme jurisdiction over the Church in Ireland. This extended over the whole island which ecclesiastically was regarded as a single province with its metropolitan see at Armagh.

The latter See was founded in 444 A.D. after St. Patrick returned from a 2 year visit to Rome. That the Irish Church so quickly emerged from the status of a mission to become an ecclesiastical province under the immediate jurisdiction of Rome speaks well for Patrick's technique.

One of its most unusual features is the fact that he accepted no stipends for his ministry. "Not even the price of my shoe," he said in his own words we read:

"Albeit unskilled in all things I have done my little best to keep myself in good, as also the Christian brethren, the virgins of Christ and the religious women, who insisted on bringing me gifts and left their jewelry on the altar; but I insisted on returning all they gave."

Outstanding too as contributing to his success was Patrick's respect and sympathy for native institutions. It is said that he learned the Irish language so thoroughly that in all great moments "of stress and emotion his soul unburdened itself in Irish poetry."

He made friends and converts among famous Irish lawyers and poets, and with their help, tried to bring the prevailing legislation into line with Christian ethics.

He respected local customs, conventions, manners and customs so long as they were not in conflict with Christian principles. Through this attitude many princes and nobles entrusted their sons to him for their education.

He developed his well-known practice of trying to convert the rulers and chieftains as the surest way to winning the people. His early apostolate was directed to the High King at Tara, who at least eventually granted safe passage and permission to preach in his territory, although he probably

Church Said 5th Column

Moscow — (RNS) — The Moscow Radio broadcast a bitter attack on the Catholic clergy in Cuba, charging that the Church has become "a fifth column" and a "bastion of terrorism" within the country.

It said that Manuel Cardinal Arteaga y Betancourt, Archbishop of Havana, and the rest of the higher clergy "for a long time have been using their pulpits to encourage incitement against the new Cuba and Fidel Castro's government."

"Particular hopes are placed on Catholic youth, who are given explosives hidden in cigarette cases and used for various anti-government work," the Moscow station declared.

Monuments and markers for Holy Sepulchre. The better way to show a monument is to see our Index. You will appreciate our special plan. THOMAS BROS., 1130 Mt. Hope, GE 2-5771-Adv.

THE CATHOLIC Courier Journal

OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE

LAST WEEKS PAID CIRCULATION 65,988 PRICE 10 CENTS

Cross For Kennedy

Dublin — (RNS) — When Simon Murphy of Ballysolough, County Wexford, visits the United States in April he will take with him a crucifix and rosary for President and Mrs. Kennedy.

The gifts are being made by James Kennedy, a farmer, who lives in Dunganstown, near the home of the American President's great-grandfather.

Aid Asked For Cubans

New York — (RNS) — Cardinal Spellman of New York has urged Catholics in his See to help find housing and jobs for the more than 60,000 Cubans who have fled the Castro regime in Cuba and have settled in the Miami, Fla., area.

Referring to the displaced Cubans as "refugees from Communist oppression," the prelate asked that anyone who could furnish a home and work for a refugee or a refugee family to contact his parish priest so arrangements could be made with the Bishops' Resettlement Committee.

Court Upholds Smut Ban

Washington — (RNS) — The United States Supreme Court indicated here that a 1958 decision upholding the right of nudist magazines to go through the U.S. mails does not mean that the depiction of nudity is always constitutionally permissible.

The court refused to entertain an appeal by Frank L. Collier, of Norfolk, Va., who was convicted of mailing obscene photographs and sentenced to five years imprisonment and a \$2,000 fine.

Bus Rides For Iowans

Keokuk, Iowa — (NC) — A civic group known as the Citizens Committee for Civil Rights has been organized here to campaign for public bus rides for private school children.

The group was set up to seek repeal of the Iowa law which forbids tax-paid bus rides for private school children.

Naples Urchins

London — (NC) — Nine million British television viewers heard in a live interview. He has devoted his life to the "scugnizzi" — "spinning tops" — as his children are called. They sleep in the streets, live on vice and crime, completely uneducated and un-Christian but Father Borelli, helped by an English priest, Father Bruno Scotti, has so far led 500 of them to his "House of Urchins" to turn them into useful citizens.

It is reported to have stirred up such a wave of goodwill and generosity throughout the country that Father Borelli may ultimately be able to clean up completely one of the most disgraceful social problems of Western Europe.

TEN YEARS ago Father Borelli obtained permission of his Archbishop, Alessio Cardinal Ascalesi, to take off his cassock, put on the rags of a "scugnizzo" and join them on the waterfront.

He did not speak about religion, morals, or citizenship. Carefully hiding his identity, he won their confidence as one of themselves, as one facing the same problems of survival in a selfish society.

Finally he persuaded a group of them to join him in setting up his "House of Urchins," a partly bombed-out church offered him by the Cardinal. Three years ago an Australian Catholic author, Morris West, wrote a book about them entitled "Children of the Sun," which inspired some 700 people from this country to write to Father Borelli offering to help.

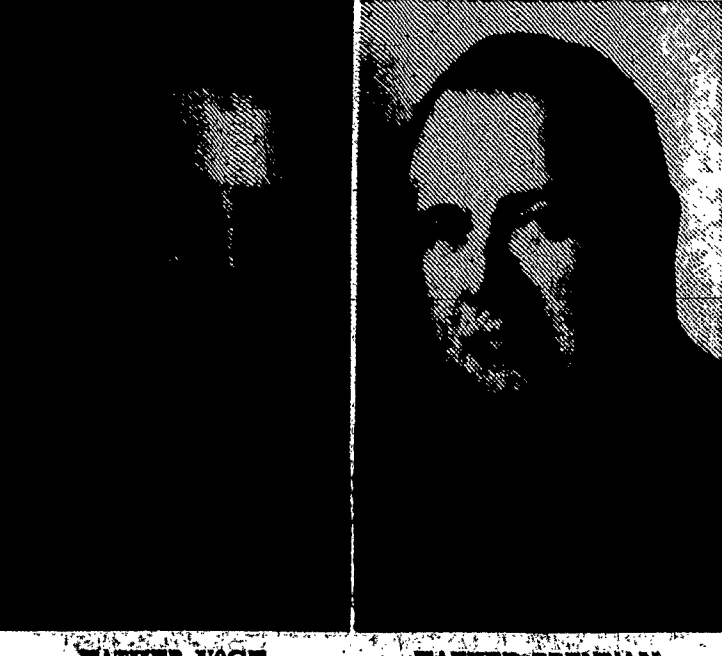
One, Margaret Clark, Presbyterian head of an engineering plant in Scotland, organized a fund which quickly collected \$17,000. Now Miss Clark has organized a new appeal for Father Borelli's work and is receiving help from people of all denominations.

He is the Rev. O. James Remington, pastor of the Lincoln Park Baptist church.

"If there is a new bill passed or an amendment added to the present bill whereby federal aid is granted to parochial schools," Mr. Remington declared, "I am conscientiously forced to take the position of non-payment of federal taxes to the government."

FRESH FLOWERS... A true expression of heartfelt sympathy. Call HEARST CHINA and be sure Open daily 10 a. m. to 8 p. m. 1130 Mt. Hope, GE 2-5771-Adv.

Accord Seen Near In Aid Wrangle



FATHER VOGT FATHER BRENNAN

New Pastor At St. Bridget's

Rev. Gerald T. Brennan, pastor of St. Bridget's Church, Rochester, since 1937, has resigned from active duty and will be succeeded by Rev. Francis H. Vogt who has been assistant pastor there since 1953, Bishop Kearney announced today.

FATHER BRENNAN, ordained in 1923, has the reputation of being the "Hans Christian Andersen" of the nation's Catholic clergy.

He wrote an average of almost a book a year for children until he had to undergo surgery for cancer.

His books are the result of stories he told to children in catechism classes and at sermons time of the children's Mass on Sundays.

He told publishers, "I'm a parish priest, not a writer." Publishers, however, report his books for children are "best sellers" across the nation including his 1938 "Angel City" and subsequent titles "Ghost of Kingdom Come," "The Good Bad Boy," "God Died at Three

O'clock." He has more than 15 such books to his credit.

Prior to his appointment to St. Bridget's, Father Brennan served as curate at Our Lady of Mt. Carmel Church from 1923 to 1932 when he was named pastor there.

FATHER VOGT, who has two older brothers also diocesan pastors, has been an assistant pastor in five parishes and was four years a U.S. Army chaplain during World War II.

His brothers are Monsignor Joseph Vogt of Holy Redeemer Church and Rev. George Vogt of Good Shepherd Church, Henrietta.

He has served in St. Anthony's parish, Elmira; Holy Family, Rochester, St. Francis of Assisi and St. Salome's prior to his St. Bridget's assignment.

He previously termed any such aid "unconstitutional."

He asked this week that his proposed federal aid program for public schools be passed promptly and that the loans for parochial schools be the subject of "separate legislation."

Washington newsmen see in this suggestion a possible solution to the breach between the President and the nation's Catholic bishops.

Other Proposals Win Support of Churches

America this week heard the pros and cons of federal aid to parochial schools hotly debated before Congress, in the press and on radio and TV.

Despite the chasm of conflict, accord appeared in the offing.

President Kennedy softened his earlier stand telling reporters his administration "gladly will cooperate with Congress to determine whether federal loans may be made under the Constitution to private and parochial elementary and high schools."

He previously termed any such aid "unconstitutional."

He asked this week that his proposed federal aid program for public schools be passed promptly and that the loans for parochial schools be the subject of "separate legislation."

Washington newsmen see in this suggestion a possible solution to the breach between the President and the nation's Catholic bishops.

Cardinal Spellman in New York, in a statement to the press, said there are "equitable alternatives" if direct federal grants or loans are ruled out.

"If for constitutional reasons, children attending church-related schools cannot be given equal benefits by the same methods proposed for children attending public schools," the Cardinal's statement said, "then Congress should weigh alternative means for a stable solution to provide that equality."

"Suggestions made, in addition to long-term, low-interest rate loans, include tax benefits to parents, tuition subsidies and other forms of help such as assistance for the non-religious aspects of these schools," the Cardinal stated.

The Senate Subcommittee on Education heard a plea for "a fair share of the education tax dollar" for all pupils without "discriminatory exclusion" of private school children, as stated by Dr. Frank Brown of Chicago's Citizens for Educational Freedom organization, and warning that "to grant federal assistance to only part of the American educational effort is to deny to the other parts the chance to grow," as voiced by Monsignor Frederick Hochwalt of the NCWC Department of Education.

Spokesmen for Protestant and Jewish groups went on record opposing any aid to Catholic schools but other Protestant leaders saw the loan proposal of the Catholic bishops as a possible solution to the present stalemate in passing school aid legislation.

The Baptist Joint Committee on Public Affairs, representing 20,000,000 members in six Baptist denominations, said, "If the government involvement in our economy includes the handling of long-term loans by federal agencies, then this policy should be legislated with provision. The legislation should avoid discrimination, permitting all categories of institutions to be eligible."

Gerry Sherry, editor of the Central California Register and columnist for the Rochester Courier Journal, said Catholic parents should launch a massive mail campaign to Congressmen to demand "elementary justice" for all pupils.

He said if federal legislation is enacted which excludes benefits to parochial school children "then the failure can be laid in large measure on the door of our own Catholic people. If they want justice, then they must fight for it. We cannot let our bishops and priests do the work which is ours," he stated.

Behind the school aid wrangle, religious leaders of all denominations have lined up to support many of the President's proposals to his 87th Congress.

His Youth Peace Corps has stirred great interest among churchmen — especially college officials.

The Jesuit magazine America in a spot survey of 50 students at five Catholic colleges found only one student opposed to the idea, the rest thought, it generally "a wonderful idea" but few indicated they were willing to volunteer to join. The New York Times had a similar re-

Another front on which church groups stand almost solidly united is the campaign for stronger legislation against obscenity.

Radio & Television. Many forms. William E. Thomas Jeweler, 318 Main St. East. — Adv.

President Welcomes Catholic Women

Washington — (RNS) — President John F. Kennedy greets members of the Board of Directors of the National Council of Catholic Women in the Cabinet Room of the White House. The 25-member Board was in Washington for its annual meeting and paid a courtesy call on the President at the close of its session.

Public Library MAR 17 1961

HALF LON M
1 of 2
ny, sa.
ets
98
Each
with easy
DOY
FOOD
D
9c
ft
in.)
IC
NG
paper-
covers
furni-
Protects
paint
etc.
S
y
o
L