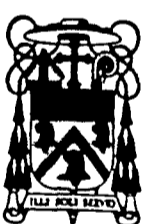




Bishop Kearney's Appointments

OCTOBER

- 1 Sunday—Elmira Community Chest Mass—4:00 p.m.
- 2 Monday—St. John the Baptist, Elmira—Lawyers' Red Mass—10:00 a.m.
- 3 Tuesday—Carmelite Monastery—Little Flower Mass—9:00 a.m.
St. Stephen's Church, Geneva—Confirmation—7:30 p.m.
- 5 Thursday—Holy Trinity Church, Webster—Confirmation—7:30 p.m.
- 6 Friday—St. Joseph's Church—St. Monica Sodality Mass—8:00 a.m.
St. Vincent De Paul Church, Churchville—Confirmation—7:30 p.m.
- 7 Saturday—Corning, Corning Chapter, Nazareth College Alumnae Mass and Breakfast—11:00 a.m.
St. Francis of Assisi Church—Family Rosary—7:00 p.m.
- 8 Sunday—St. Joseph's Church—Solemn Pontifical Mass—125th Anniversary of Parish—11:30 a.m.
St. Mary's Hospital—Blessing of New Entrance—5:00 p.m.
- 9 Monday—St. Francis of Assisi Church—Family Rosary—7:00 p.m.
- 10 Tuesday—Our Lady of Lourdes Church—Confirmation—7:00 and 8:15 p.m.
- 11 Wednesday—Nazareth Infirmary Open House—12:00 noon.
Bath Veteran Facility—Low Mass—4:00 p.m.
- 12 Thursday—St. Catherine's Church, Mendon—Confirmation—7:30 p.m.
- 13 Friday—Corpus Christi Church—Knights of Equity National Convention Mass—9:00 a.m.
St. Gregory Church, Marion—Confirmation—7:30 p.m.
- 14 Saturday—Powers Hotel—Knights of Equity National Convention Banquet—6:30 p.m.
- 15 Sunday—St. Francis of Assisi, Auburn—Confirmation—2:00 p.m.
St. Mary's Church, Auburn—Blessing of New School—4:00 p.m.
- 16 Monday—St. Francis of Assisi Church—Family Rosary—7:00 p.m.
- 18 Wednesday—St. Bernard's Seminary—Mass for Deceased Alumni—10:30 a.m.
St. Bernard's Seminary—Alumni Banquet—1:00 p.m.
- 19 Thursday—St. Joseph's Church, Wayland—Confirmation—7:30 p.m.
- 20 Friday—St. Mary Magdalen Church, Wolcott—Confirmation—7:30 p.m.
- 21 Saturday—St. Mary's Church—Diocesan Council of Catholic Women Mass—10:00 a.m.
Chamber of Commerce—DCCW Luncheon—12:15 p.m.
- 22 Sunday—St. Plus Church, Cohocton—Pontifical Low Mass—Centenary of Parish—10:00 a.m.
Newark State School—Confirmation—2:00 p.m.
St. Michael's Church, Newark—Blessing of New School—3:30 p.m.
- 23 Monday—St. Francis of Assisi Church—Family Rosary—7:00 p.m.
- 24 Tuesday—Conaco—Patronal Feast Mass—7:00 a.m.
St. Bernard's Seminary—Conference—5:30 p.m.
- 25 Wednesday—Sacred Heart Cathedral—Preside, Solemn Pontifical Mass of Consecration of Cathedral—11:00 a.m.
Columbus Civic Center—Clergy Conference—4:00 p.m.
Sacred Heart Cathedral—Solemn Pontifical Mass and Sermon—Golden Jubilee of Parish—7:45 p.m.
- 26 Thursday—Manger Hotel—Golden Jubilee Banquet, Sacred Heart Cathedral Parish—7:00 p.m.



Bishop Casey's Appointments

OCTOBER

- 1 Sunday—St. Joachim, Canisteo—Confirmation—1:30 p.m.
St. Ignatius, Hornell—Confirmation—3:15 p.m.
St. Ann's, Hornell—Confirmation—4:45 p.m.
- 2 Tuesday—St. Mary's Dansville—Confirmation—7:30 p.m.
- 4 Wednesday—St. Anne—Confirmation—7:45 p.m.
- 8 Sunday—St. Michael, Penn Yan—Confirmation—1:30 p.m.
St. Francis de Sales, Geneva—Confirmation—3:30 p.m.
St. Mary's, Waterloo—Confirmation—5:00 p.m.
- 9 Monday—Hotel Sheraton—Invocation, National Association Bank Women Convention—9:00 a.m.
Sacred Heart Hall—Rosary Guild Parish Golden Jubilee Presentation—8:15 p.m.
- 10 Tuesday—St. John, Spencerport—Confirmation—7:45 p.m.
- 11 Wednesday—Nazareth Infirmary Open House—12 noon.
St. Jerome, East Rochester—Confirmation—7:45 p.m.
- 12 Thursday—Sacred Heart Hall—Men's Club Supper—6:30 p.m.
- 15 Sunday—St. Casimir, Elmira—Confirmation—1:30 p.m.
St. Mary's, Elmira—Confirmation—3:00 p.m.
St. Patrick's, Elmira—Adult Confirmation—4:30 p.m.
- 16 Monday—Our Lady of Mt. Carmel—Confirmation—7:45 p.m.
- 18 Wednesday—St. Bernard's Seminary—Alumni Dinner—1:00 p.m.
- 19 Thursday—Annunciation—Confirmation—7:45 p.m.
- 20 Friday—Chamber of Commerce—Address, Diocesan Council of Catholic Women Convention—8:00 p.m.
- 22 Sunday—Sacred Heart Cathedral—Golden Jubilee Sermon—8 a.m.
Holy Apostles—Confirmation—4:30 p.m.
St. Augustine—Confirmation—7:30 p.m.
- 23 Monday—St. Michael—Confirmation—7:45 p.m.
- 24 Tuesday—Sacred Heart School—Parent-Teacher Night—7:00 p.m.
- 25 Wednesday—Solemn Consecration of Sacred Heart Cathedral—9:00 a.m.
Columbus Civic Center—Deanery Clergy Conference—4:00 p.m.
Sacred Heart Cathedral—Solemn Pontifical Mass of Thanksgiving, Golden Jubilee of Parish—8:00 p.m.
- 26 Thursday—Manger Hotel—Cathedral Parish Golden Jubilee Dinner—7:00 p.m.
- 29 Sunday—Epiphany, Sodus—Confirmation—1:30 p.m.
St. Mary of the Lake, Ontario—Confirmation—3:00 p.m.
St. Rita, West Webster—Confirmation, Girls—4:45 p.m.—Boys—7:30 p.m.
- 30 Monday—St. Peter and Paul—Confirmation—7:45 p.m.



October, month of the Rosary. Pope Pius XI said, "If you desire peace in your hearts, your homes and your country, assemble every evening to recite the Rosary." The Blessed Virgin Mary in her apparitions at Fatima said, "You must say the Rosary every day and say it properly."

American Artist at Assisi

By JAMES C. O'NEILL

Assisi (NC)—From the slums of the Bowery to the city of St. Francis runs the strange road of faith followed by an American painter William Congdon.

Well-known as an modernist artist whose paintings hang in New York's Metropolitan Museum and Museum of Modern Art and a dozen other major collections, Congdon today at 49 lives in a bare studio in Assisi where he is painting out the suffering and exaltation of his conversion to Catholicism in 1959.

When he first became a Catholic, the Rhode Island-born artist refused to paint any longer. But after long months of doubts, agony and prayer, the lean, intense painter came to the conclusion that "art is one of the purest means of discovering the mystery of God in ourselves."

The world of art has yet to see more than a glimpse of the "new" Congdon, the canvases painted after his conversion that tell in his own terms his passionate reaction to the world of faith. They are Christ-centered abstractions, meditations on the Crucifixion, the Annunciation and other Christian mysteries, which he hopes will prove a "new and true sacred art."

The long journey to the Faith and the new form his art has taken is gradually becoming public. An exhibition of about 50 canvases opened here late in August, and in February, 1962, 20 of them will be exhibited in New York. At the same time he is publishing a short book, entitled "My Disk of Gold," which recounts his conversion.

Being essentially an abstract painter, Congdon's

work may not appeal to those who expect paintings of religious subjects to reproduce familiar subjects in realistic detail.

In fact the problems facing an abstract artist treating religious themes has formed a major problem for Congdon.

"An art which contents itself by remaining within the limits already traced by past experience of people instead of aspiring to raise itself to a new understanding is not art," he said. "It may be decoration, illustration or merely brushwork."

Critical of much of today's sacred art, Congdon is even more repelled by the state of much of today's modern abstraction. Seeing it as often debased and degenerate, the American artist lamented: "So many have lost their purity of vision... It has become slick and grossly commercial."

Born of a well-to-do family in Providence in 1912, William Congdon graduated from Yale University in 1934. A sense of inner upheaval—he later said "from my childhood I have had a sense of guilt"—turned him to art.

With the outbreak of the war, he became an ambulance driver with the U.S. Army, serving in Africa, Italy and Germany. Throughout this period he continued painting the devastation and horror he saw.

After the war he turned his back on his comfortable surroundings. He moved into New York's Bowery, living in slums where derelicts died in alleyways. Scorning the brush and working with palette knife, he began painting the squalid horror of his surroundings, the misery and desolation of the abysmally poor.

It was then he discovered his personal symbol—a disk of gold. Before his conversion this symbol was to him the sun but today it is the Host, the Eucharist. "Unknowingly it rose out of the profundity of my spiritual needs and it has become, in diverse forms, the symbol of my salvation. It was my star of Bethlehem."

Restless and repelled by the "negative abstractionism" he found in the United States, Congdon left the U.S. in the late 40s and settled in Venice. Seeing with an artist's eye, he views ancient Venice and modern New York as almost twin sisters. "Both these cities are dreams of stones on the sea one is horizontal, the other vertical."

The first step toward conversion came when he made a visit to Assisi in 1951. Moved by the frescoes of Giotto and Cimabue depicting the life of St. Francis in the basilica over his tomb, the American artist read the "Little Flowers of St. Francis," while visiting the convent of San Damiano where the crucifix "spoke" to Francis 750 years ago.

He returned to Assisi on Christmas Eve and was deeply moved by the "spontaneous and passion" of the townspeople celebrating the birth of Our Lord.

It was then someone suggested he visit Father Giovanni Rossi, founder of the "For a Christian Commonwealth Movement," located at Assisi. The movement and its founder are deeply artistic and Christian, and his contact there made an immense impression on him.

Father Rossi suggested straight out that Congdon think of becoming a Catholic. The artist said he would think about it and added: "I'll return."

The "return" was nine years in the making.

During that time he journeyed to India, Egypt and Greece. Beseet by grave personal problems, the artist found himself thinking of each of his pictures as a "defeatment of a possible death sentence."

In 1959, he traveled to Angkor Vat in Cambodia with the hopes of finding new inspirations among the ancient temples and statues of Buddha. Instead, he said, in the "interminable files of swollen Buddhas, sensual and tottering under the embrace of the jungle, I saw passing by only the images of my death."

"I returned to Italy. In my spirit there no longer was an image. I lacked the will to paint, and even desperation" no longer served.

Congdon said: "I went back up to Assisi and to His house where I might have the last possibility of salvation."

Living closely with the religious life of Father Rossi's group, Congdon ended his long search. He was baptized in Assisi in the fall of 1959 and received his first Communion from Amleto Cardinal Ciognani, former Apostolic Delegate in the U.S. and now Vatican Secretary of State.

With his conversion, the painter said, "I was free to follow the will of God wherever it might call me, even if this meant to paint no longer. Only in this spirit of liberty may there be born in me new pictures."

Congdon has continued to remain close to Father Rossi's group, although he is not a member of it. His studio, without electric light, is near the movement's headquarters and he attends the group's daily religious exercises.

St. Francis' Little Chapel

By JAMES O'NEILL

Assisi (NC)—Pilgrimages to this cradle of the Franciscan Order have been many, but few pilgrims have stayed as long as American-born Father Charles Pujol, O.F.M.

For more than 30 years Father Pujol has been a friar in the monastery of the Basilica of Our Lady of the Angels whose massive walls enclose the memories of the simple life and holy death of the Little Poor Man of Assisi.

"I'm a Latin from Manhattan," Father Pujol tells visitors, explaining that his parents were of Spanish origin but that he was born in New York City.

"I am a convert. When I was a young man I read a life of St. Francis by another convert and that led me into the Church. I decided I wanted to be a Franciscan and that I wanted to join the order at its source. So I bought a boat ticket and here I am 30 years later."

A genial, good looking man in his late fifties, Father Pujol has the task of conducting English-speaking visitors through the basilica and pointing out to them the sites most intimately linked with the life and death of St. Francis of Assisi.

Certainly Father Pujol could not have come closer to the source of the Franciscan Order, at least physically, than by becoming a friar at St. Mary of the Angels. For under its soaring dome squats the tiny stone chapel, called the Portiuncula, where the Franciscan Order was born.

The little chapel, not much larger than a two car garage, has been lovingly preserved by the Franciscan Fathers for more than 750 years. Its rough stone walls have been worn smooth and glossy by the pious touches of the hands of countless pilgrims.

"Francis put some of these stones in place with his own hands," Father Pujol tells visitors. "You can feel him here. There is simplicity and there's faith."

As he talked an organ started the wedding march somewhere a distance of the basilica. A bride entered the dim, candle-lit chapel where two other bridal bouquets had been placed earlier. The wedding began.

"We have hundreds every year," Father Pujol said. "They come from all parts of this region and even from other provinces. Many mistakenly believe that Francis died in this chapel."

"He didn't. He died over there, near the main altar of the basilica."

Father Pujol pointed to a rather large box-looking structure that enclosed the ground on which the original infirmary stood.

Leading visitors into the chapel inside the structure, Father Pujol recalled: "When Francis knew he was dying he insisted he wanted to be placed on the bare earth. He didn't want to die in a bed because Christ had no bed to die in."

"Every year at sunset on October 3, the eve of St. Francis' death, the monks here come in procession with torches to this chapel, chanting. It's really moving and beautiful," the priest said.

Pointing to a delicate white, ceramic statue of St. Francis made by Andrea della Robbia in 1490, Father Pujol said: "Many artists have tried to copy it but none has succeeded. There's something about the mixture of suffering, physical weakness and spiritual strength that no one has recaptured."

Despite the fact that Father Pujol walks in the footsteps of St. Francis every day of the year and often retells the memories of the various portions of the basilica three or four times, his enthusiasm is fresh and he gives his listeners the impression that "Now, there was a saint!"

Leading visitors into the adjoining cloister, the priest recounts the story of the garden of the thornless roses.

"St. Francis one night was tempted to give up his life of penance and prayer. To overcome the temptation he took off his habit and hurled himself naked into a patch of thorny brambles. At the touch of his body the brambles became roses and to this day none of them ever produced thorns."

The priest acknowledged that some people have called this a pious legend but said: "It's a fact that these are the only thornless roses known and they don't thrive anywhere but here."

For Father Pujol there is one major theme in this daily task as guide and instructor—not everyone who comes to Assisi visits the basilica.

The basilica is not in the hill city of Assisi. Instead, it rises majestically on the flat plains below the town, about two miles away.

"Unfortunately, so many of the tours and tourist buses only go to the town up there. Visitors see the tomb of St. Francis and St. Clare, they look hurriedly at the frescoes of Giotto and Cimabue. Then they have lunch and drive away."

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Reapings at Random

By GERARD E. SHERRY
Editor, Central California Register

Of recent date we have been talking a lot about reality. In the current world crisis, facing realities is the only way we will ever be able to stand up to whatever situations that crop up. There is special emphasis in relation to the newly opened Fall meeting of the United Nations General Assembly.

The free world has lost much ground in its voting powers in the UN. Here again it has not been a question of having adopted the wrong policies or that our views no longer carry any weight. Fortunately, or unfortunately most nations are veering away from being tied to any particular big-power philosophy. They are trying to stand on their own two feet and think for themselves. This is especially true in relation to the more than a score of new nations which have emerged from colonialism in the past several years.

The fear complex has overtaken quite a number of the so-called "nonaligned" or "neutral" nations. Let's face it. Mr. Khrushchev was so right when he said that there's no such thing as a neutral nation. We are all slowly coming to realize this. Communist pressures have forced many of these "neutral" nations to assume the position of nonalignment with the West but not with Russian imperialism.

Fear of Soviet might has led many of them to acquiesce to the Soviet view. They realize they are probably wrong but it is the same old story—it might be better to be Red than dead.

While this phony neutralism of the non-aligned is not very consoling to the free world, it has at least given us an inkling of who are our true friends in the United Nations. In other words we know who will stand up and be counted on our side when the great issues of the global conflict are debated.

The West has not fared very well in the United Nations in the past few years. Our monopoly has gone, and a third force seems to be emerging. This group of nations cannot be counted to take decisive action in relation to the Soviet Union. They are afraid of Khrushchev's wrath.

At the same time they know that despite their attacks at the West the Free World will never harbor or punish them. This was the attitude at the recent Belgrade Conference. They knew no harm would come for their ungenerous sniping at the Free World. But these "neutral" leaders were very much afraid to condemn the Soviets. It is terribly important to understand all this in the coming weeks of the United Nations debate for the West will probably lose more ground.

As we have said, it is the realities of the

situation. One area where we might be given a tremendous shock, is in relation to the seating of Red China as a representative of the Chinese people. Our Government will fight such a recommendation all the way. However, the experts agree that we shall probably lose the battle. If not this year, next year for sure.

It may come at this current UN session. There will be a tremendous amount of legal haggling as to whether the question of seating Red China is a procedural or substantive one. If it is a procedural question a simple majority is all that is necessary. If it is a substantive problem then a 2/3 majority is necessary. And in the Security Council the veto still applies.

No matter how right we appear to be in relation to the standards of admission in the United Nations membership—peace loving states who will be willing to obey the charter—many nations do not go along with us; and these include even some of our friends.

Very early in the session, the Communists bloc expect to seat Red China. The point I want to make is that they may succeed. If they do, there will be a crisis in the UN. Certainly there will be many voices here at home demanding that we quit the world organization; there will be people who will suggest that the UN is finished. They may be right, but I doubt it.

The United Nations is basically a forum for the airing of disputes. Despite its deficiencies, it has been the instrument through which many international problems have been solved. It's had its failures but I think, in the long run, it has proved its worth.

Furthermore, if the worse comes to the worse, and Red China is admitted, they can be no less nor more destructive in their tactics than are the current Communist members. We will have to adapt ourselves to the situation without compromising our principles or our ideals. In a way, it will be a defeat for us, but not of such gravity that we should give up the ghost.

If Red China does win a seat in the UN it will be basically because the majority of the membership will have refused to stand up for principles. Red China is by no means a peaceful nation—indeed it has been recorded as being guilty of aggression against the United Nations itself—but to the nations of Asia and Africa this does not count too much. They have yet to learn their responsibilities in the exercising of international law and order. Many of them are young and immature nations with few leaders of any stature. It will take time for them to grow up. We can only hope and pray that they won't take too long in doing this. In the meantime we must face reality.