

Early Days In Auburn, Geneva

(Continued from Page 1)
gregations as far apart as Auburn, Geneva, Oswego, C. age, and Sackets Harbor, probably used the old M. published 1827, still pres at St. John's. It is true course, that once he had ed building the churches in burn and Geneva in 1834 was reassigned to the "G Mission"; but this, too, w arduous one, since it incl Auburn, Seneca Falls, Il Watkins, and Elmira. Her remained until 1837.

Father O'Donoghue thus ed an important role in establishment of the faith north to south in the east sector of the present Ro ter Diocese.

Like Father Patrick OK who led the way in the Ro ter district, Francis O'D hure was a true missionary. He was born in Killybegs, Irel in 1791, was ordained in homeland in 1817, and cam America to join the Archdiocese of Baltimore in 1821. Assi to North Carolina, he bec by that fact the first Cat priest ever to live on a st basis in that state. Awar he was in Washington, where he began the constru of a church in 1828, or d abouts, he transferred to Diocese of New York; an November, 1829, he was na pastor of Paterson, N.J. in the New York Diocese.

While in Paterson, F at O'Donoghue collected fund the building of the p church, St. John's. This p later became the cathed ish of the Diocese of Pat At present, the official p of St. John's Cathedral is Most Reverend Lawrence Casey, D.D., the former at try bishop of the Dioces Rochester.

After he left Geneva, in 1 Father O'Donoghue went to the Southern missions, time to Virginia. He die Lynchburg, Virginia, on De ber 30, 1845.

He was an admirable pr by all accounts, gentle, c table tolerance to tempera things, and a devoted teach the young in Sunday scho his obituary, January 19, l the Lynchburg Virginian: "He was a man of noble or ple, worthy of every confid of virtue unsullied, and a spent doing good."

Men came and men wen the early history of the w counties that constitute present Diocese of Roce But those who laid the fo tions of the Church in th were such builders as M O'Connor and Father P O'Donoghue.

Vatican Radio Notes Red OK

Vatican City—(RNS)— an Radio noted that the 8 Weekly magazine, a Robe (Abroad) gave a highly fa ble commentary on the encyclical, On the Develop of Peoples.

The magazine's conten stressed that the ency "constitutes an extension of social encyclicals by Pop XXIII, Mater et Magistra Pacem in Terris and is of value as an official indic of the endeavors of Cath toward peace and social ress."

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More to do For Layman In England

London—(RNS)—A provisional commission to examine both the actual and potential role of Roman Catholic laity in England and Wales in the mission of the Church is to be established, according to a decision just announced by the hierarchy.

The decision was taken at a meeting of the Bishops' Conference and announced in a long statement by John Cardinal Heenan's Westminster headquarters.

The bishops' statement said that "it was thought that the provisional commission, if working briskly, should be able to complete its task in a comparatively short time." It will meet "frequently and regularly."

In terms of reference provide that it will also "consider methods by which all members of the Church might be brought to an awareness of and competence in carrying out their responsibilities as participants in the mission of the Church and take appropriate action within the authority delegated to it by the Bishops' Conference."

The provisional commission will carry out its tasks "in the light of the teaching of the Second Vatican Council, and especially the Constitution of the Church, the Decree on the Lay Apostolate, the Constitution of the Church in the Modern World, and subsequent instructions."

The hierarchy also voted to set up a standing committee of priests and laymen to assist the bishops in the field of higher education. The committee will include representatives of university chaplains, Catholic teachers in universities and training colleges and others with a direct pastoral interest in this field.

At Cathedral

Monsignor Bernard A. Drew, a Rochesterian, has been named rector of the Cathedral of Our Lady of Perpetual Help, Rapid City, South Dakota. He is also vicar general of that diocese. Monsignor Drew was founder and first pastor of Blessed Sacrament parish there, in whose area is the famed Mt. Rushmore national monument. He was an adviser at the Vatican Council from 1962 through 1965. His brothers John, Sheldon and Charles still live in Rochester.

Polish President Avoids Visit to Pope, Tells Why

Bergamo—(RNS)—President Edward Ochab of Poland, in an address given here, underlined his diplomatic reasons for avoiding an audience with Pope Paul VI during his recent official visit to Rome.

His speech confirmed earlier conjectures that the Polish government presents what it considers "pro-German" tendencies in the Vatican, specifically on the issue of the Polish-German post-war borders.

Responding to an address of welcome by the mayor of Bergamo, President Ochab referred to Pope John XXIII, a native of the city.

"I want to stress," he said, "that Poles—believers and non-believers alike—had great respect for Pope John XXIII, the Pope who had shown so much sympathy for our nation and such a good understanding of the meaning of historical developments as a result of which Poland has regained her old frontiers on the Oder and Neisse rivers."

Since the end of World War II, the Vatican has not recognized the post-war border between Germany and Poland as permanently established. Discrepancies in the area have been administered by Apostolic Delegates of Polish nationality rather than by resident ordinaries.

Observers have assumed that the Polish authorities were hoping for a change of the Vatican's attitude on this issue and that President Ochab declined to seek an audience with the Pope because no such change was announced.

He is believed to be the first head of a state with a large Christian population to visit Rome officially without calling on the Pope since 1938. In that year, Adolf Hitler visited Benito Mussolini and did not visit the Pope. In contrast, President Nikolai Podgorny of the Soviet Union sought and received a private papal audience in January of this year when he made a state visit to Italy.

During his visit to Venice, President Ochab toured St. Mark's Basilica in the company of the city's Catholic Patriarch, Giovanni Cardinal Urbani.

Canterbury To Visit Paris

Paris—(RNS)—Dr. Arthur Michael Ramsey, Anglican Archbishop of Canterbury, was scheduled to address the Catholic Institute of Paris on "Transfiguration in the Scriptures and in Tradition" in the Great Hall of the UNESCO Building here on April 15.

Clinic Opens For Lepers

Trivandrum—(NC)—A Catholic hospital specializing in the treatment of leprosy was inaugurated here by Gov. Bhagwan Sahay of Kerala state.

Sponsored by Archbishop Gregorios B. Varghese Thangalathil of Trivandrum, St. John's hospital was opened on World Health Day at a meeting by Kerala health minister, B. Wellington.

Located on a seven-acre plot, the hospital has 12 free clinics working under it in surrounding villages. The institution, with accommodations for 25 inpatients, was built with funds provided by an anti-leprosy association of West Germany.

The staff consists of French, Irish and Indian Sisters.

The Church: Sign of the Times

Holiness is Wholeness

By REV. ALBERT SHAMON St. Patrick's, Victor (11th in a Series)

Having considered the various members in the Church (the hierarchy and the laity), the Council deals with the activity of the Church. The function of the Church is to make visible the presence of God down through the ages. To this end the Church is one, Catholic, and apostolic. But God is holy, thrice-holy; His presence calls to holiness.

Twice men were given a glimpse of heaven and twice they gave the same report. Isaiah said the angels sang of God's holiness: "Holy, holy, holy" (Is. 6:3); and John on the island of Patmos declared that this same holiness was also the subject of the angels' praise (Apoc. 4:8). The theme of the entire book of Leviticus is God's holiness: "Keep yourselves holy, because I am holy" (Levit. 11:44).

What do we mean when we say, "God is holy"? God's holiness refers to what He is and what He does. God is good; that is what He is. His goodness constitutes holiness in being. God is love; that is what He does. His love constitutes holiness in action.

God is holy in what He is. He is the very opposite of us. He is the self-existing Being; "no body made Him; He is indebted to no one. He is the One who is, and always will be. In Him there is no lack; no death, no sickness, no weakness. He is holy, because He is whole; perfect in every way, possessing every good that can be possessed. God is good—holy in His very being.

God is holy in what He does. For God is love. Bernadette of Lourdes once defined a sinner not as one who does evil, but as "one who loves evil." The saint is the direct opposite: one who loves good—perseveringly. God loves the good that He is, eternally and without change. He is, therefore, dynamically holy: holy in what He does, for what He does is love.

"Love gives... and ever stands with open hands and while it lives, it gives, for this is love's prerogative to give and give and give." The gift of God's love is to make men holy.

The hammer and chisel with which she works to refashion man to the image of God's Word, to remake him holy, are baptism and the Eucharist. Baptism effects radical holiness in man, giving the Spirit of God as it does, this sacrament transforms man in the very core of his being, sanctifying him. This inner transformation, this grace, is the antidote to death, for it is the seed of glory, of life eternal. The process of remaking man whole begins here with this grace.

Faith Unites Polish Nation

Warsaw—(RNS)—"Our country is perhaps the most unified nation in this divided world," Stefan Cardinal Wyszynski, Primate of Poland, said in a speech before the Church of St. Mary Victorious at Rembertow near Warsaw.

He said the Catholic Church had united the Polish nation for more than 1,000 years and not harmed it, as some critics of the Church claim. Noting that over 90 per cent of Poland's nearly 32 million people are Catholic, he said that the Church had "taught a spirit of love and forgiveness to Poles for a millennium."

Turning to present-day problems of the Church, he said that at least 90 new churches are needed in Warsaw alone, but the government has not issued permits to build them despite repeated applications.

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her children holy. So she separates them from the world and gathers them into church apart. There they bring their gifts to the altar. The priest, like fire, transforms these, makes them holy, for they become the Holy One of God, Jesus Christ. Priest and people together offer these holy gifts to God. God is pleased. He returns the gifts to those at table, so that lifelong communions with the Holy One of God will ultimately enable them to become holy.

St. Augustine makes Christ say of the Bread of the Eucharist: "You will not change Me into these as thou dost ordinary bread, but thou shalt be changed into Me." St. Pius X wrote: "Holy Communion is the shortest and surest way to heaven. There are other ways: innocence, for instance, but that is for little children; penance, but we are afraid of it; a generous endurance of the trials of life, but when they approach us we weep and pray to be delivered. Once for all, beloved children, the surest, easiest, shortest way is by the Holy Eucharist." Holy Communion will receive will make holy. It will enkindle the love that is stronger than any passion that is even stronger than death, that will transform man so that he becomes holy in all his acts.

As men made holy in their very being by baptism and becoming holy in their living through the transformations effected by the love enkindled by the Eucharist, the sign of God's presence on earth—the Church—becomes more evident to the nations, drawing and calling them also to holiness.

In the Mass Christ left His Church this sacrifice—to make

Accordingly, the Word-made-flesh fashioned a new garden—a garden in which the Spirit of God walked—the Church. Like God walked—the Church. Like God it is holy, for the Holy Spirit dwells in her. Hence she is more than an organization, like the United Nations. She is an organism, living with the divine life of God. She is formed not by men coming to her as nations to the United Nations. She is formed by life going out of her—the life of God—into the hearts and souls of men. Essentially holy through God's indwelling in her, her life's work is to make men holy.

The hammer and chisel with which she works to refashion man to the image of God's Word, to remake him holy, are baptism and the Eucharist. Baptism effects radical holiness in man, giving the Spirit of God as it does, this sacrament transforms man in the very core of his being, sanctifying him. This inner transformation, this grace, is the antidote to death, for it is the seed of glory, of life eternal. The process of remaking man whole begins here with this grace.

But sin has wounded man not only in his very being, but in all his faculties. He must not only be holy; he must become holy. He must be transformed in mind, in will, in heart, in strength. Holiness must pervade all he does: his thoughts, his desires, his love, his acts. For this reason the Church has the Eucharist. The Eucharist is a sacrifice as well as a sacrament. A sacrifice means "to make holy."

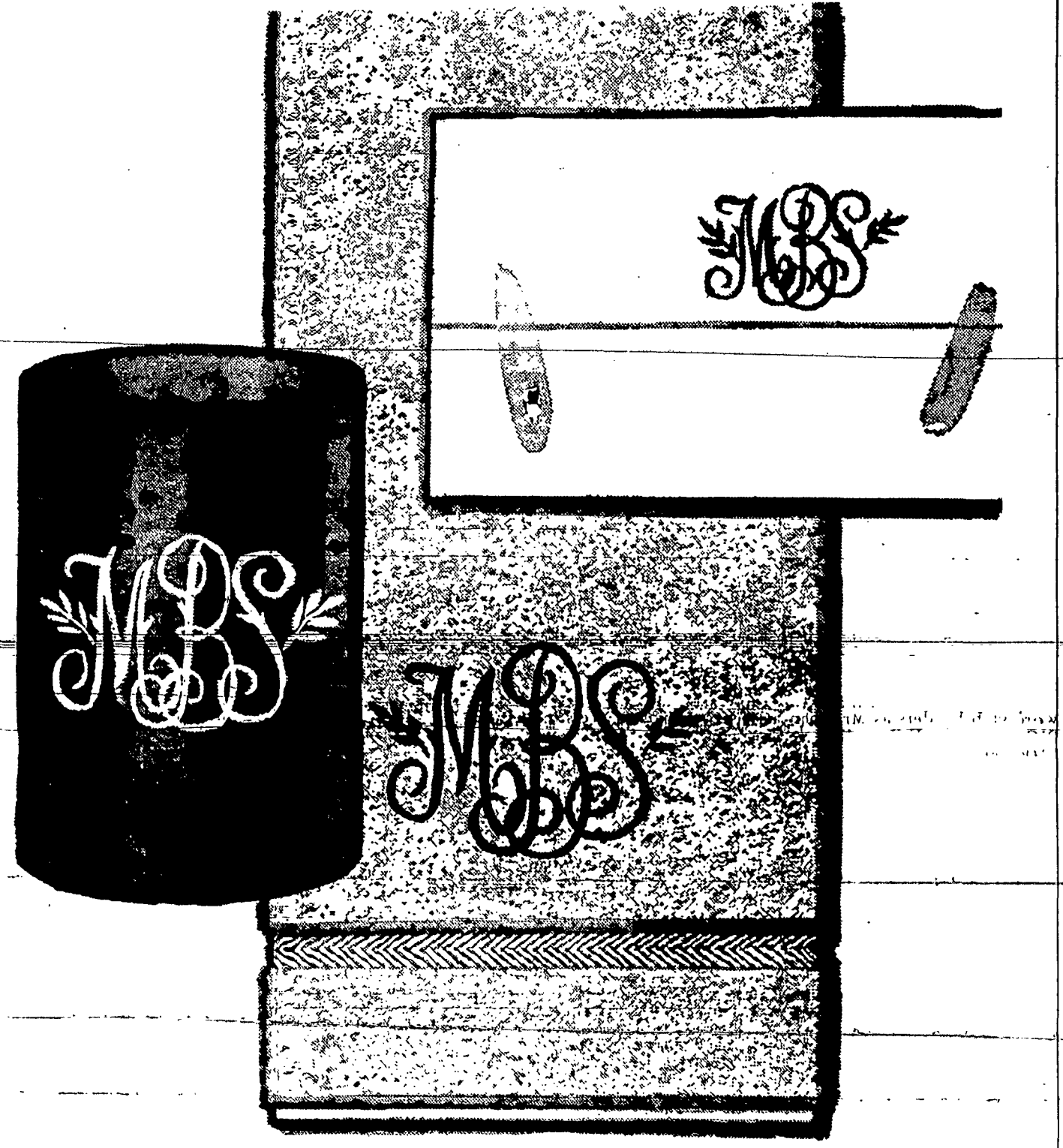
Recall how the Jews made their sacrifice of the paschal lamb holy. They first of all separated the lamb from the flock. Then they slaughtered it. But this did not make it holy; one removed the lamb from the world of the profane. To transfer it to the world of the holy, to God's world, it had to be transformed. The instrument of transformation was fire. The lamb was roasted. Fire went into the fat of the lamb and

her children holy. So she separates them from the world and gathers them into church apart. There they bring their gifts to the altar. The priest, like fire, transforms these, makes them holy, for they become the Holy One of God, Jesus Christ. Priest and people together offer these holy gifts to God. God is pleased. He returns the gifts to those at table, so that lifelong communions with the Holy One of God will ultimately enable them to become holy.

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