"Knowing that you were not redeemed with corruptible things as gold or silver, from your vain conversation of the tradition of your fathers: but with the precious blood of Christ, as a lamb unspotted and undefiled". I Peter 1, 18-19

"Who his own self bore our sins in his body, upon the tree: that we, being dead to sins, should live to justice: by whose stripes you were healed" I. Peter 2, 24.

This week the christian world commemorates for the nineteen hundredth time the fact and mystery of the Redemption of Mankind through the passion and death upon the cross of Jesus Christ, the Incarnate Son of God. By a providential inspiration the Holy Father, Pope Pius XI, gloriously reigning over the Church of Christ, has been moved to invite all the world to commemorate this sacred event with exceptional solemnity by the observance of a Holy Year of prayer, sacrifice and pilgrimage to the City Eternal and to the Land hallowed by the earthly life of the God-man. In every part of the world believing Christians have hailed this
invitation with fervent enthusiasm; it has struck a sympathetic chord in all souls which are sincerely open to religious thought and sensitive to spiritual emotion. Indeed the world is weary with disappointment, distress and suffering, and seems to long for an awakening of its religious sense. It feels the need of a revival of those spiritual forces, which alone offer genuine solace in present tribulation and hold out the reassuring hope that God's love and mercy, which in reality never fail, will again become more manifest.

The fact and mystery of the Redemption can not be appreciated except against the background of divine revelation. This carries us to the garden of Eden to witness the creation of man and his fall from the high estate to which God had exalted him. Man had emanated from the hand of God as the earthly masterpiece of
creative power and divine goodness. Fashioned to the very image and likeness of God Himself and endowed with the natural gifts of understanding and free will, man was also adorned with the supernatural gift of sanctifying grace and destined to be transported without death from the earthly to the heavenly paradise. The inspired author of the Book of Wisdom tells us that "God created man incorruptible; and to the image of his own likeness he made him. But by the envy of the devil, death came into the world". (Wis 2,22-23).

God demanded of this creature, upon whom He had lavished His supreme goodness and bounty, the tribute of obedience under the grave penalty of death. "Of the tree of the knowledge of good and evil, thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death"(Gen.2,16-17) In the transgression of that command sin came to Adam and, through Adam, tainted for
all time the entire human race, with the solitary exception of Mary the Mother of Jesus, who was preserved immaculate in her conception. The malice of that sin lay in the first man's voluntary disobedience, his distrust of God's veracity and his proud ambition to be like unto the very God, Who had made Him.

Judgment and punishment followed swiftly: the curse of God falls upon the earth, which shall respond to man's labour by bringing forth thorns and thistles; Adam is condemned to eat his bread in the sweat of his brow; Eve's lot shall be one of subjection and multiplied sorrows in the conception of her children; man must return in the end to the earth, out of which he had been taken; "Dust thou art, and unto dust thou shalt return"; the sojourn in the paradise of pleasure ends in banishment, Cherubims are set to guard its gates, and a flaming sword, turning every way, keeps the way of the tree of life. (Gen.3) Thus was the face of the earth changed! Thus was the course of man's existence and destiny interrupted!
But even while He smites in His justice, God reveals mercy as the greatest of His works! He proclaims warfare between man and the serpent, symbolizing the Evil One, but promises ultimate victory to the offspring of the first parents: "I will put enmities between thee and the woman, and thy seed and her seed: and she shall crush thy head, and thou shalt lie in wait for her heel" (Gen. 3, 15)

In these words of Holy Writ there is communicated to man the pledge of God's mercy and the promise of a Messiah or Deliverer, who would atone for the injury to the infinite majesty of God, satisfy divine justice and redeem mankind from the consequences of sin. This promise found frequent expression in the Sacred Text: it was repeated to Abraham, as God sent him forth out of his country and from his kindred: "In thee shall all the kindred of the earth be blessed" (Gen. 12, 3); it was again
revealed to Isaac, when the Lord commanded him to abide during a great famine in the land of Abimelech: "In thy seed shall all the nations of the earth be blessed" (Gen. 26:4); it became the solace of Jacob, when on his journey to Mesopotamia he had the vision of the ladder that extended from earth to heaven and heard the voice of the Lord God: "In thee and thy seed all the tribes of the earth shall be blessed" (Gen. 28:14) Thus did the promise of a Messias or Redeemer, to be raised up from the seed of the Patriarch as a benediction to all the tribes and nations of the earth, become the deep rooted inspiration and hope of the People of God, their solace in tribulation and captivity, the determining factor of their very history. Upon this promise was built the worship and sacrificial liturgy of the Old Law; it was the central theme of the inspired writers and singers. Priests, prophets and kings traced the exact lineage of the Messias to the House of David and foretold in
minute detail the circumstances of his life, sufferings and
death. The fifty-third chapter of the Book of Isaiah reads
more like an historical narrative of the passion of Christ
than a prophecy: "We have seen him, and there is no
sightliness, that we should be desirous of him. Despised,
and the most abject of men, a man of sorrows, and acquainted
with infirmity: and his look was as it were hidden and
despised, whereupon we esteemed him not. Surely he has
borne our infirmities and carried our sorrows: and we have
thought him as it were a leper, and as one struck by God
and afflicted. But he was wounded for our iniquities, he
was bruised for our sins. ——the Lord hath laid upon him
the iniquity of us all. He was offered because it was
his own will.... for the wickedness of my people have I
struck him. . . . And the Lord was pleased to bruise him
in infirmity: if he shall lay down his life for sin, he
shall see a long-lived seed, and the will of the Lord
shall be prosperous in his hand".
The Redemption, therefore, becomes intelligible only
when it is interpreted in the historical and supernatural
setting of this revelation. Jesus Christ as man is that
offspring of the seed of the Patriarchs, the Scion of the
House of David, through whom the blessing of God was again
to descend not only to the People, whom divine providence
had used to preserve the great promise and prepare for
its fulfillment, but literally to all tribes, peoples and
nations: "As many as received him, he gave them power to
be made the sons of God, to them that believe in his Name".
(John 1,12) He was fully qualified to represent the human
race in an act of atonement which divine justice demands
for every sin against the august majesty of God.

But Jesus Christ is also the eternal Son of God -
"Who being in the form of God, thought it not robbery to be
equal with God: but emptied himself, taking the form of a
servant, being made in the likeness of men, and in the
habit found as a man. He humbled himself, becoming obedient unto death, even unto the death of the cross" (Phil. 2, 6-8)

This union of the divine with the human nature in the one divine person not only made Christ eminently worthy to render satisfaction, but gave also an infinite value to the satisfaction which He rendered to His heavenly Father. Listen to the words of St. Paul to the Romans: "For as by the disobedience of one man, many were made sinners: so also by the obedience of one, many shall be made just. Where sin abounded, grace did more abound. That as sin hath reigned to death; so also grace might reign by justice unto life everlasting, through Jesus Christ our Lord" (Rom 5, 19-21)

The Redemption stands out as the greatest spiritual factor in human history. Through it becomes manifest that abounding goodness and mercy of God, without which man's life on earth would be meaningless, helpless and hopeless. The Redemption bestows on man pardon for sin
and restore his right to aspire to the kingdom of heaven.

Through His passion and death upon the Cross Jesus Christ merited and made available for all men that wonderful, inexhaustible reservoir of divine grace, which sanctifies, spiritualizes and lifts to a new plane of dignity and value the entire life of man from his innermost thoughts and emotions to his most significant external performances.

In the supreme sacrifice of the Cross was the Church energized with the lifegiving power which enables her to carry on the noble work of her divine Founder amidst the changes and against the opposition and treachery of a hostile world - the world of which Christ said to His Apostles on the eve of His death: "If the world hate you, know ye, that it hath hated me before you. If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you" - (John 15,18-19).

The portals of the everlasting kingdom of God, closed to man in consequence of sin, were again flung ajar through
the Redemption. Faithful souls that had been sustained throughout the preceding ages by the promise and hope of the sacrifice offered on Calvary's heights, were apprised of their liberation by the Saviour Himself as His soul descended into the place of their detention. And from that first Good Friday on, down through the ages of time unto the very crack of doom, the children of men will seek light and courage to walk in the footsteps of the Saviour 'neath the sheltering shadow of the Cross, because they know that the everlasting joys of heaven will be the sure reward of their fidelity.

The Mystery of the Redemption is the most powerful and convincing demonstration of the dignity of man and the value of the human soul. Christ once asked the question: "What exchange shall a man give for his soul?" (Mt.16,26) Behold His own answer, proclaimed from the Cross not in words but
in a deed of sacrifice which makes the angels tremble, causes the earth to quake and forces the sun to veil his noonday splendour! "What exchange shall a man give for his soul?" - ask those gaping wounds which cover the body of the God-man, the marks of the cruel scourging at the hands of a ruthless soldiery; ask those bleeding hands and feet, fastened with crude nails to the wood of the Cross; ask that thorn crowned head tossing about in a vain quest for even a moment's repose! "What exchange shall a man give for his soul?" - ask the anguished soul of Jesus Christ which has endured the Agony in the Garden, borne with the treachery of a trusted disciple, submitted to calumny, mockery and injustice at the hands of menials, soldiers, high priests and cowardly rulers of the people! "What exchange shall a man give for his soul?" - Oh see the price which the God-man pays, as He surrenders His own spirit into the hands of His heavenly Father, - and remember that He pays this price not for His
own soul, but for your soul and my soul, for the souls of all men. **It is the price paid by one who knows and loves** -

"God so loved the world, as to give his only begotten Son.

---- For God sent not his Son into the world, to judge the world, but that the world may be saved by him"(John 3,16-17)

It is the price paid by one Who suffers and dies voluntarily to demonstrate that greatest of all principles which He had Himself given us as a precious legacy: "Greater love than this no man hath, that he lay down his life for his friends"

(John 15,13). How can we ever look upon the face of the dying Christ and yet refuse to believe the immortality of our own souls and our call to an everlasting destiny? Or how can we ever again cheapen the value of our souls by sin or degrade its dignity by disloyalty to so loving and devoted a Master?

If the Redemption teaches the value of the human soul, it teaches yet more eloquently the wickedness and heinousness
of deliberate sin. All through the prophetic and historical narrative of the Redemption divine revelation stresses sin as its cause and atonement as its purpose. Sin brought down the curse of God upon the earth and its first human inhabitants; sin brought on that violent struggle between the powers of darkness and the children of Adam: when the prophet sees in vision the future Messias, he describes Him as bearing our infirmities, carrying our sorrows, loathsome as a leper, as one struck by God and afflicted — why? because He was wounded for our iniquities, bruised for our sins, struck for the wickedness of us all — "He shall lay down his life for sin" — That is the great message which comes down to us from the Cross. — "He humbled himself, becoming obedient unto death, even unto the death of the cross" — "that by the obedience of one, many shall be made just!"

What a lesson to this age which makes so little of sin, condoning it as a natural, unavoidable phenomenon in life,
displaying and even glorifying it in literature, on the stage and screen, in the court room, in social intercourse, on the radio - everywhere. Time was when sin was depicted as the despicable thing we know it to be from the story of the Redemption; time now is when its glorification, made the source of filthy gain, is inundating the world with a lurid deluge of human degradation which would crimson the annals of pagan antiquity. The world is paying a terrible penalty for flaunting the ugly thing for which the Saviour died. Let us humbly acknowledge the weakness of human nature, which is the very consequence of the first sin, but let us not glory in it! Let us rather gird ourselves under the Cross of Christ to fight it as a hideous monster and glory in its conquest, through the merciful power of the Redeemer!

In the Mystery of the Redemption Christ teaches us the value of human effort, human suffering and human sacrifice. Christ was neither a weakling nor a coward. Through the long ordeal which lasted without intermission for a night
and the greater part of a day, He never winced or complained or lost His poise. To the very last He was master of His own soul and magnanimous towards those who grieved or pained Him. The traitor is met with a mild rebuke; the denying Peter receives but a reproachful glance; the weeping women by the wayside are exorted to dedicate their compassion to their children; for His enemies and executioners. He addresses a plea for pardon to His Father in heaven; the penitent thief becomes the companion of the Saviour when He enters paradise. And witness the filial affection with which He confides His Mother to the care of the beloved disciple John and asks Mary to see in John not only a son but also the representative of the human race, which must henceforth regard her as a mother, even as it regards Jesus as its elder brother. In these days of many anxieties there is no more heartening source of inspiration and
courage than the example of fortitude, patience, self-restraint and unselfish love set by Jesus Christ dying for this thoughtless, selfish, ungrateful world.

The Redemption must always remain the central fact in all human life and history. It had its beginning in the garden of Eden, where God set up the first tribunal of judgment over man, a judgment which ended in the merciful promise of Redemption; the prologue to the actual drama was laid in another garden, that of Gethsemane, where Christ pleaded so earnestly that the chalice of suffering might not be pressed to His lips; the solemn tragedy came to a climax in the gruesome setting of Calvary, the hill of human skulls, where, after three hours of anguish, Christ surrendered His spirit to the Father; the epilogue was enacted in another garden, the garden of the tomb, which became also the garden of the Resurrection, when Christ arose gloriously on the third day, the conqueror of sin
and death and the powers of darkness; the final chapter will be written in the valley of Josaphat, where another judgment seat will be erected, the judgment seat of the Son of Man, "coming in the clouds of heaven with much power and majesty". In that day you and I will understand better than now, what the holy prophet Simeon meant, when he said "Behold this child is set for the fall, and for the rise of many in Israel, and for a sign that shall be contradicted" (Luke 2,34) May we be now, as we hope to be then, of the happy number of those who can sing with the Church of Christ in today's liturgy: "It behooveth us to glory in the Cross of our Lord Jesus Christ: in whom there is salvation, life and our resurrection: through whom we have been saved and liberated". (Introit)
PROGRAMME
of Exercises Commemorating the
Centennial Anniversary
of the Society of
ST. VINCENT De PAUL

THURSDAY, MAY 25th, 1933
... at ...

ST. JOSEPH'S AUDITORIUM
16th and Center Sts., Omaha, Nebr.

1. OVERTURE “PIQUE DAME”........................................... By Suppe
   St. Wenceslaus Parish Band—Rev. E. J. Chapuran, Director
2. “FREDERIC OZANAM”........................................... By Christopher L. Kenny
3. SELECTION “CROWN PRINCE”..................................... By Schlesfegl
   St. Wenceslaus Parish Band—Rev. E. J. Chapuran, Director
4. VOCAL SELECTIONS........................................... By Father Flanagan’s Boys
   Mr. George Carson, Director
   a. “Just An Echo In the Valley”—Chorus
   b. “Boy of Mine”—Solo with Chorus
   c. “Beautiful Ohio”—Duet with Chorus
5. “HISTORICAL OUTLINE” OF THE SOCIETY OF
   ST. VINCENT DE PAUL IN OMAHA”......................... By William P. Lynch
6. MEDLEY—“FOLK SONGS”
   St. Wenceslaus Parish Band—Rev. E. J. Chapuran, Director
7. VOCAL SELECTIONS........................................... By Father Flanagan’s Boys
   Mr. George Carson, Director
   a. “Rock-a-bye Moon”—introducing Emmet’s Lullabye
   b. “When Irish Eyes Are Smiling”
   c. “The Blue of the Night”—Duet with Chorus
8. “AIMS AND OBJECTS” OF THE SOCIETY OF
   ST. VINCENT DE PAUL............. By Most Reverend Joseph F. Rummel
9. Closing—“MY COUNTRY T’IS OF THEE”
   St. Wenceslaus Band and Ensemble
THE AIMS AND OBJECTS OF THE SOCIETY OF ST. VINCENT DE PAUL

In the month of May, 1833, there assembled in a small rear room of a print shop in Paris a group of eight young men, students of the University. They discussed a challenge which had been frequently hurled at them by the atheistic group, who then constituted the majority of attendants at the University of Paris. "Show us the works of your church and of your religion, before you ask us to accept your faith". Such was the oft repeated challenge which embarrassed and humiliated the devoted Catholic students of the University. The leader of this little band of eight was one Frederick Ozanam, a youth in his twentieth year, the son of a respected physician of Lyons. The outgrowth of that conference was to be the great society of St. Vincent de Paul, in which and through which these eight young men were determined to meet the challenge and give the proof that the faith of the Christian was no mere theory but an active vital principle, impregnated by that other great Christian principle, the principle of charity. Under this inspiration these young
men went from door to door through the slums of Paris, searching out the poor, the ignorant, the morally and spiritually depressed and degenerated, in order to carry into their very homes the message of the Christian faith and the service of Christian charity.

The Society organized by these young men was placed under the patronage of St. Vincent de Paul, the memory of whose wonderful works of charity, although performed two centuries earlier, were still vivid in the minds and memory of many of the citizens of Paris. While the immediate object of the service of the Society of St. Vincent de Paul was the alleviation of physical want and misery, its members probed much deeper. Knowing that the roots of physical evil are often spiritual ignorance and moral depravity, they made the object of their mission the rendering of such spiritual and moral remedies as would lift up and ennoble the lives of their clients. Thus they
established the practice of giving religious instruction, inducing their clients to return to religious duties, correcting defective marriages, procuring the baptism of unbaptized children, encouraging the morally weak to give up their evil habits and restoring social outcasts to a place of decency and respectability in human society. In this way the Society of St. Vincent de Paul was given the broadest possible vision for its mission of charity and a variety of works which will find everywhere the richest possible soil for meritorious action. It is a fundamental principle of the Society of St. Vincent de Paul that "no work of charity should be regarded as foreign to the Society, although its special object is to visit the poor".

The spirit of the Society of St. Vincent de Paul can be readily understood from an analysis of a few of its fundamental principles. From the very beginning it was decided that the discussion of politics must be absolutely excluded from its
meetings and deliberations. Personal interests and considera-
tions, social or political preferment were absolutely excluded
from consideration. It was to be a Society most democratic in
its membership and constitution. Lawyers, doctors, business men,
mechanics and laborers could band together under this standard
of charity, mingle freely in amicable intercourse, and deal
with each other on a basis of that equality which Christian
charity alone can create and maintain.

While the organization was placed immediately under the
guidance of the Church by asking the local pastor to lend his
direction and co-operation, it was contemplated and has remained
distinctly a lay organization. In this sense it may be considered
the forerunner of that Catholic Action of the laity, which our
present Holy Father, Pope Pius XI, has advocated so strenuously
and so frequently.

A decidedly spiritual note predominates in the rules and
and regulations laid down for the guidance of the members of
the Society of St. Vincent de Paul. Their work is to be rendered
as a spiritual duty, a very part of the Christian life which we
are to lead as true followers of our Divine Saviour. The super-
natural character of the services rendered by the Society has
always been emphasized and held up as the ideal. The reward was
not to be measured in material terms, least of all the flattery
or praise of men, for the Vincentian works in the spirit of
Christ—"Let not your left hand know what the right hand doeth".

The services of the Society of St. Vincent de Paul are
further spiritualized by the fact that they are rendered not
through an agent or by proxy, but personally. Each member takes
pride in the fact that he has the duty and privilege of entering
personally the homes of his clients, studying the actual con-
ditions which he finds and applying the remedies which recommend
themselves to his judgment. Thus the Society establishes that
beautiful personal contact between the dispenser and the receiver
of charity for which our Divine Saviour Himself set the example when He went about doing good everywhere and healing by His personal touch the lame, the blind, the deaf and the dumb. It may not be within the power of the Vincentian to work physical miracles, but certainly there radiates that from his personal presence which effects in the lives of many those transformations which are truly miracles of the grace of God.

The service of the Vincentian is entirely gratuitous. He accepts neither from the Society, nor from the church of which he is a member, nor from the families to which he ministers, the slightest compensation. This provision enables the Society of St. Vincent de Paul to transmit to the poor the very last farthing which is entrusted to it for distribution. It is not contrary to the rules of the Society to engage the services of competently trained individuals to attend to executive details, when the magnitude of the work demands it, but no individual officer or member of the Society would think of accepting even the slightest remuneration. The advantage of
this regulation is very highly appreciated in these days, when there is a general demand for the reduction of overhead expenses in all agencies rendering public welfare service.

Another important feature of the work of the Vincentian is the scrupulous care with which the privacy of the client is respected and safeguarded. It is a part of the ethics of the Society of St. Vincent de Paul that outside of the Conference meeting there shall be no revelation, direct or indirect, which may prove embarrassing to the client. This regulation is most conformable to the spirit of Christ and gives us an understanding of the confidence and high regard in which the Society is held among the poor and the distressed. The affliction of being poor and in misery is sufficiently great for anyone to bear; few can bear the added burden of humiliation and possibly scorn, so often imposed upon the unfortunate by those who lack a true spirit of Christian charity.

We must not have the impression that the Society of St.
Vincent de Paul works blindly without intelligence or method. The Brother Vincentian is instructed to ascertain all the circumstances and facts which may have a bearing upon a personal case and to report these circumstances and facts at the meeting of the Parish Conference. The Reverend Pastor, who usually attends the Conference Meeting, as well as the other members of the group, contribute additional knowledge and advice. Finally such decisions and actions are adopted and followed which will be conducive to the most efficacious betterment of the condition of the family involved. It is also a rule of the Society that the member to whom a case is assigned report regularly regarding any new developments which may arise and also indicate the results attained through the approved method of procedure. The experienced Vincentian may not be a trained social worker in the technical acceptance of the term, but he certainly becomes a very practical judge of situations which require attention. Furthermore the spirit of
Christ-like charity which pervades all his actions enables him to render his services with the greatest possible tact and consideration for the sensibilities of his clients.

This is the spirit which has enabled the Society of St. Vincent de Paul to render a noble service to humanity in the name of Christ and the Catholic Church over a period of 100 years. It has extended its services and influence to practically every part of the world. In these days of universal depression and suffering it has perhaps reached the highest level of achievement, a truly worthy climax which will make this centenary observance forever memorable. The men who have associated themselves with the work of the Society have found their greatest inspiration in the thought that through it they are not only bringing relief to thousands of families, elevating the characters of thousands of individuals and removing everywhere evidences of want, misery and discouragement, but they know that they have also sanctified their own souls and acquired for themselves an incomparable reward in the kingdom of God. There is
no more devoted, unselfish, sacrificing group of laymen in the Catholic Church than the sons of Frederick Ozanam. There is no organization of laymen which gives more comfort and aid to the Catholic Pastor than the Parish Conference of St. Vincent de Paul. There is no body of Catholic men throughout the world today which merits and deserves more outstandingly the gratitude of our Catholic people than these Vincentians. They are indeed animated by a spirit which comes from the very heart of Christ and have raised throughout the world the light and the fire of Christian charity, which is of the very essence of religion. Faithfully are they giving to the world the answer of Frederick Ozanam and his companions to the challenge of the unbelieving students of the University of Paris. At least in a figurative sense that answer may be couched in the words of our Blessed Saviour Himself, when He replied to the inquiry of the emissaries of St. John the Baptist: "The blind see, the deaf hear, the lame walk, lepers are cleansed, the dead rise again, the poor have the gospel preached to them".
May I take this opportunity to thank Almighty God for the grace which inspired Frederick Ozanam and his associates to establish this glorious work, for certainly none would be more anxious to give to God the glory than the founder of this great Society. May we also register our sentiments of gratitude to the loyal Vincentians who have during the long period of 100 years kept bright the fires of Christian charity in every corner of the earth and in the thousands of hearts to whom they have ministered in the name of Christ. May we thank in particular the devoted men in our own diocese and city who follow so devotedly the ideals of Frederick Ozanam and are rendering such a glorious service to the poor in our midst. Truly we look upon the presence of this Society amongst us as a providential instrument for meeting the exigencies of our very critical time. May the blessing of Almighty God continue to inspire this fine body of Catholic men to persevere in their work and induce others, particularly the younger generation, to associate themselves with the Society of St. Vincent de Paul and thus give the
guarantee that the spirit of Christ-like charity shall live
on forever. May I also express my own most cordial appreciation
to the Pastors, the Reverend Moderator and the Clergy in general
who have fostered the spirit of St. Vincent de Paul in our Con-
ferences, and to the members of the laity who have supported
their work so generously by their contributions. As long as this
beautiful harmony of Christian charity continues to dominate
our lives, the world shall know that there is life and power
in the religion which is of Christ, the God of Charity.
COMMUNITY CHEST RADIO TALK

OCTOBER 25, 1933

As the winter approaches the City of Omaha is confronted with a very large and most important responsibility. For the fifth consecutive winter we shall have in our midst a large number of our fellow citizens who through unemployment or other adverse circumstances are unable to provide for themselves and the members of their families the ordinary necessities of life. The extent to which this statement is true is revealed by the following figures taken from the records of the relief agencies associated with our Community Chest. There are at the present time actually 6,303 families receiving regular relief in one form or another out of the funds supplied by the Community Chest, Douglas County and the Federal Government. These 6,303 families represent approximately 15% of the total number of families living within our gates and embrace, on the basis of 4.4 members per family, a total of 27,733 men, women and children. In this total number there are included in the neighborhood of 20,000 children under 18 years of age, whose growth and physical development are very seriously retarded and handicapped by undernourishment and cramped living conditions.

In addition to this large number of families dependent upon our various relief agencies there is another group to whose physical wants the community ministers through various private institutions. These are the aged, the infirm and the homeless and dependent children. In times like these the ordinary resources through which these institutions are supported become very meager and in some instances dry up almost entirely, so that the public
responsibility is very seriously aggravated.

There rests furthermore upon the community the duty of providing, sustaining and developing certain organizations and agencies whose chief purpose is to build up character, provide recreational facilities and otherwise supplement the education and training received in our schools. In this category the City of Omaha has built up, among others, a boy scout organization with a membership of 3,500, girl scout troops with a membership of 1,098 and three Christ Child Centers which serve in one capacity or another a total of 1,270 families and provide character building facilities for 1,611 children.

This vast program of physical relief and character development has been built up in our midst through years of careful and painstaking effort. In these days of distress and economic disorganization it has proven itself a veritable godsend to enable the community to discharge creditably its responsibility to those who are rendered incapable of providing for themselves

HOW IS OUR RESPONSIBILITY TO BE MET.

According to the law and principles of social justice a nation as powerful and resourceful as our own should be able to supply adequate means of support for everyone of its subjects. Fortunately our present federal administration, under the wise and courageous leadership of President Roosevelt, is inaugurating measures which are calculated to eliminate unemployment and bring about a condition of stability which will relieve the present economic depression and, it is devoutly to be hoped, render its recurrence unlikely for a long period of years. However, the enforcement of these measures is of necessity slow and their full benefit will not be felt for many months to come. Therefore, it beho...
us to turn to other means of meeting our responsibility towards the less fortunate.

We can not hope to meet this responsibility fully by depending upon federal emergency relief grants, since according to the explicit statement of the Chief Executive of the Nation the emergency relief funds will not be available unless and until communities have given proof that they have done everything possible to meet their obligations locally through state, county, municipal and private provisions.

Nor can our responsibility be met by disorganized and disjointed effort. The task is far too enormous and consequential to justify the chances of failure involved in such a procedure. If our responsibility, therefore, is to be discharged adequately and successfully then there must be unity of effort between three outstanding factors: federal aid, county aid and private charity dispensed through the various agencies concentrated in the Community Chest program. No stone will be left unturned to secure the utmost cooperation from federal and county sources, but carefully computed budgets reveal the fact that this community must raise an additional $803,136.00 to finance the works of the local relief and character building agencies. This is indeed a large amount of money, but in the face of the present emergency we have no doubt that the citizens of Omaha will rally to the cause with unprecedented enthusiasm and generosity.

THE EXTENT OF YOUR PARTICIPATION

The time has come when all business and private resources must be harnessed and directed to the one common end of seeing that there shall be no unnecessary suffering from poverty in the City of Omaha during the coming
winter. Our business enterprises, harrassed and embarrassed as they may be, must feel the grave responsibility to deal generously with the poor. Indeed in the past years it has been largely due to the generous attitude of our business men that the Community Chest has successfully attained its goal and carried on its work. We have no doubt that this splendid record established over a decade of years will be successfully maintained in the coming Chest campaign.

Those members of our civic community who have personal incomes, salaries or wages must feel the urge of generosity at this critical juncture. The fact that they are amongst the fortunate ones who are blessed with resources or employment at the present time should dispose them to extraordinary generosity as a mark of their gratitude to Almighty God who is blessing them above their fellowmen. The more abundantly you are blessed by Him, so much the more abundantly should you be willing to share His blessing with your less fortunate brethren. This is no time for giving only what we can spare without sacrifice. Only he who makes sacrifices and feels to some extent the pangs of sacrifice will derive satisfaction and a reward from the giving. In speaking of giving we do not confine our thoughts exclusively to those who are blessed with an abundance of this world's goods. The obligation of charity is universal and binds also those who are in ordinary circumstances. Indeed, probably the greatest works of charity are achieved by the modest contributions of those in moderate circumstances. The present crisis calls for the most universal co-operation of rich and poor alike, each according to his personal ability and measure. Not a single purse string must be tightly drawn, not a single door closed against the appeal of the Community Chest during this
RESULTS

Your contribution to the Community Chest Campaign will provide the maintenance of a roof over the heads of over 6000 families — a tremendous responsibility which has been all too inadequately met during the past years, and one which will become extremely urgent because the resources and credit of so many have been completely exhausted after these four consecutive years of unemployment.

Your contribution to the Community Chest will help to preserve the physical unity of hundreds of families. There is something decidedly demoralizing in a situation which compels husbands to part from their wives, children to be separated from their parents, brothers and sisters to be divided and scattered about in the homes of various relatives and friends because of the inability of the heads of families to support their dependents. Such conditions have prevailed in our midst and instances of the same will be increased and multiplied during the ensuing months unless your contributions to the Community Chest will help the agencies to perform their tasks properly. The homes of Omaha's poor must not be broken up.

Your contribution to the Community Chest will supply nourishment and warmth in the homes of the poor. The pangs of hunger and exposure to the cold are cruel and hard to endure. Adults may be able to withstand the ordeal for a period of time, but children who are inadequately nourished, scantily clad and exposed to extreme cold
are certainly in danger of sickness, bodily deformity and even death. The very lives of our children are at stake in this campaign for Community Chest Funds. If the present generation of American children is to grow up strong, robust and fit for the tasks of the future then it must be provided now with proper sustenance, clothing and food. These necessary means of subsistence can be supplied only through your generous response to the Community Chest appeal.

In addition to the physical aspects of the relief situation there is the tremendous obligation of sustaining the morale of the community. It is a matter of common experience that periods of depression easily breed discouragement, discontent and often lead to serious social and political disorders. There have been indications of restlessness in various parts of our country, but we have thus far been spared the anxiety of witnessing a generally organized movement of a subversive nature. Our American people have borne patiently the anxieties and agonies of these past four years of economic depression and social disorganization. This is a splendid evidence of the reserve and self-discipline characteristic of the vast majority of our population. However, no one would venture to prophesy the developments that might result from the pressure of continued and cumulative suffering, particularly if this were brought about and aggravated through our indifference to the needs of our less fortunate fellow citizens. They would fall an easy prey to radical agitators and demagogues. A simultaneous flare up planned to break out in various parts of the country may not necessarily lead to a drastic upsetting of our national institutions, but it could work untold harm and entail losses far greater than the sacrifices now demanded for the support of the recovery measures of our government and for the financing of our charities. A self-contained and peace loving people will work out
national problems in due time; deep sympathy for those in distress and utmost generosity in relieving misery and suffering will be the best means of preserving the peaceful orderliness of our entire population.

The Community Chest Campaign is already practically in progress and will continue until November 9th. We plead with all citizens of Omaha irrespective of their social, religious and political affiliations to co-operate as never before with this great and necessary movement of charity. We plead for the honor of our fair city, which has never failed to appreciate, understand and relieve the needs of all its citizens. We plead in the name of the noble men and women who have conceived, developed and sustained the splendid structure of our charitable institutions and agencies. We plead in the name of 1,200 fathers and mothers, real or potential American citizens all of them, who have endured the brunt of the present epoch of depression and who, through no fault of their own, are now facing the coming winter with fear and trepidation for the welfare of those committed to their charge. They are forced into the humiliating position of lifting up their hands and voices for our alms in order that their children might live and grow to become the future citizens of our great country. We plead in the name of thousands of men and women, young and old, who are out of employment not because they refuse to work but because there is no work for them to do. We plead in the name of your American patriotism, which if it means anything must concern itself with the physical, mental and moral well-being of every citizen of our great democracy. We plead in the name of the very God and of our Saviour Jesus Christ, Who has made charity the cornerstone of the Christian life and Who has promised an unfailing
blessing in time and a reward exceedingly great in eternity to
those who practice the greatest and noblest of all virtues,
Christian charity. Let the response of Omaha to the appeal of the
Community Chest Campaign be wholehearted, big-hearted, warm-hearted,
generous-hearted, so that all forms of suffering and hardship may be
mitigated and to the greatest extent possible banished from the
homes of all our fellow citizens.
"We give thanks to God, the Father, who hath made us worthy to be partakers of the lot of the saints in light" (Colossians 1:12)

Dearly Beloved in Christ:

Parish jubilees are a mark of the growth of the Church of God. The increasing number of diamond jubilees and centenary commemorations in the parish life of the nation is an eloquent testimony of the advance of our Church in America towards the fuller maturity which is the glory of the Church Universal in so many countries throughout the world. It is a most consoling fact that in the free tolerant atmosphere, created by the Constitution of these United States, the course of the Catholic Church is constantly forward and upward. Progress may be at times hampered by criticism, misunderstanding, misrepresentation, occasionally by what may have the semblance of secret or open though always unofficial persecution, but in the end, when the clouds and mists are dissipated and the evidences of conflict are cleared away, the triumph of truth and the grace of God becomes manifest and the power of Christ is revealed as being still with the Church, His beloved Spouse, and functioning in His mystical body.

Nowhere has the Church sunk its foundations deeper or more securely into the soil of America than here in this great world city of New York. Nowhere in America has the Catholic faith produced richer and more glorious fruitage than in this great Archdiocese.
Even in these days of depression scarcely a week passes which does not record the cornerstone laying or dedication of a new ecclesiastical edifice. This metropolitan See stands out among the dioceses of the United States not only for the number and splendour of its magnificent churches and its array of educational and charitable institutions, but also for its legions of zealous priests, diocesan and religious, its hosts of consecrated women of God, devoting their lives to works of piety, charity and education, its millions of Catholic people of every station and walk of life, all sustained by a wonderful faith, giving abundant evidence of genuine charity and inspired and directed by the peerless leadership of their illustrious shepherd and father, Cardinal Archbishop Hayes. We say it without fear of exaggeration or contradiction that he stands at the head of the American Hierarchy in the enjoyment of the esteem, confidence and affection of prelates, priests and faithful. We pray with one accord that he may long be spared to the Church of New York and of America.

As an individual evidence of the religious growth of the Church in New York we hail with joy this Diamond Jubilee Commemoration of the foundation of the parish of St. Boniface. Your esteemed pastor has developed it into an occasion for reviving happy memories, renewing old friendships, and above all rendering a solemn and fervent act of thanksgiving to Almighty God, in return for the innumerable blessings which His infinite bounty has bestowed through the long and
fruitful ministry of this parish. We deem it a precious
privilege to have been invited as a son of the parish to offer
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this parish during the seventy-five years of its existence; I
served mass under the rugged yet charitable pioneer priest,
Father Nicot, received Holy Communion from the hands of that lover
of children, Father Delveaux, under whose encouragement I also
entered the seminary; I knew less intimately the cultured but
retiring Father Brahm, but shared in school and seminary the close
companionship of the zealous Father Barthel; have always enjoyed
the friendship of Doctor Albert and have associated with me
as assistant for four years your present pastor, the Reverend
Doctor Zentgraf. With the exception of a few months, I owe to
St. Boniface School my entire elementary education. Thus
you may appreciate why this day brings home to me many memories
and associations, and why it affords me special pleasure to
participate so intimately in your festivity.
The development of St. Boniface Parish has not been particularly
dramatic or romantic. Its founders were principally Germans, who had
but recently immigrated to this great land of promise and
during the first half of the last century.
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east side, known as Kips Bay, were the Immaculate Conception on
Fourteenth Street and St. Anne on Twelfth Street to the south, and
St. Lawrence O'Toole, now St. Ignatius Loyola, on Eighty-Fourth
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and the Most Holy Redeemer respectively on Second and Third Streets.

The original families were for the most part of humble circum-
stances, but they had brought with them from their native land the
priceless treasure of a sturdy faith, which spurred them on to
great sacrifice in the interest of religion. They set out to build
this church so that they might more readily satisfy their religious
obligations and longings and enjoy the advantage of their native
language in sermon, prayer and sacred song. In Father Nicot,
although a native Alsace, they found a zealous and sympathetic
spiritual guide. Of the material structures of St. Boniface
Parish, church, school and rectory owe their existence to his planning
and foresight and to the generous charity of the parishioners during
the first thirty years of the existence of the parish. Reverend
Doctor Albert acquired the home for the school Sisters. There
were at times discussions about a possible new church and school,
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venient site, but in the end all the pastors shrank from assuming and
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by a reference to Sister Mary Cecilia, the first Dominican Superior
who but recently celebrated the sixtieth anniversary of her religious
profession. A number of us who have been called by God to the sublime
vocation of the priesthood owe much to her encouragement. She started
a tradition which still perseveres and which has resulted in many
vocations to the priesthood and the religious life among the sons
and daughters of St. Boniface Church. May the great High Priest con-
tinue to bless her and ultimately increase her glory because of her
zeal for His holy house and sanctuary!

Many changes have come over the Kips Bay District during these
seventy-five years. Valleys have been filled up, mountains and hills
have been brought low and rough ways have been made plain. The private
or semi-private homes of yesterday have given way to tenements,
tenements in turn have yielded to apartments and industrial plants.
The population too has changed. The original German colony has either
migrated to other parts or been merged with the children of Erin and
the sons and daughters of sunny Italy, who in succeeding decades
became established in this part of the city. In one respect alone
there has been no change: the Catholic faith has endured, love and loyalty to St. Boniface Church have persevered, interest in Catholic education has not lagged, the spirit of sacrifice, so characteristic of our Catholic people everywhere has survived, so that today we can celebrate this Diamond Anniversary in a genuine spirit of joy and in an ecstasy of thanksgiving. Grateful indeed should we be in this distracted, disorganized age for the heritage of the true Faith, and the Church, passed on to us through the grace of God, the merits of our divine Saviour Jesus Christ and the loyalty of our predecessors.

The mission of the Church is always the same and always necessary, but there are epochs and even moments in the history of humanity, when her presence and influence seem to be especially indispensable. Such was the very moment chosen by Christ for bringing to earth the blessings of the Redemption and instituting the Church to dispense them—the period in which all that seemed worth while civilization was crumbling and the world was ready to sink into spiritual darkness and moral decay. Such too were the successive epochs: when barbarians from the north threatened the new born Christian civilization of Europe; when in the Middle Ages an arrogant and powerful feudalism menaced human freedom and attempted to usurp the spiritual powers of the Church; when through nearly ten centuries Moselmism with its insidious sensuality and fanaticism struck intermittently at the very gateways of Europe; when the revolution and rationalism of the late Eighteenth Century challenged all spiritual faith and authority. Each instance smacked a crisis for all that Christianity stands for—religion, morality, civilization, culture. In each crisis it was the Church, supremely confident of her
divine mission and supernatural powers, who organized the
defense of Christianity, intellectually, spiritually, morally, sometimes even physically. repeatedly saved humanity
from decadence, rebuilt with infinite patience and courage
the foundations and superstructure of religion and all
of all true civilization.

Thoughtful observers are convinced that we are again
in the very throes of a new crisis, and that Christian
civilization hangs in the balance. Materialism, sensualism,
social injustice and greed are at grips with supernatural faith, Christian morality, social justice and
genuine Christian charity. For a century the so-called best
minds have been building up a new religion, a religion which
knows no God but Mammon, recognizes no human destiny but
material prosperity, bows to no moral standards but self-
expression and sensual indulgence, aspires to no ideals but
those of self-interest and earthly pleasure. This new religion,
preached from rostra platforms and pulpits, has recruited
followers by the millions. Through its powerful influence in
the schools, the press, the money-marts, the centers of industry,
government circles, peace and disarmament conferences, home and
social life and, last but not least, in the modern temples of
pleasure, this combination of materialism and sensualism has
become almost the universal religion of modern times. Unhappily
this fine

It has also brought about the universal catastrophe, which has brought

in

in

mourn, anger, disappointment, bitterness, and their
spite of the fact that it has brought disappointment, bitterness,
to the hearts of men.
anxiety and ruin to millions all over the world, is still mildly
dalled depression.

In this present day crisis it is again the Church to which men
look for a definite heartening message: "Watchman what of the night?
Watchman, What of the night?"(Is. 21,10) And once again the Church
stands at the crossroads, firm, confident, kind, ready to teach
and lead men back to the better way.

The Church stands at the crossroads offering to misguided,
confused humanity the divine truth, which she is commissioned to
teach. She is not "tossed to and fro, and carried about by every
wind of doctrine, by the wickedness of men, by cunning craftiness"
- but she is taught of God and has the pledge of His abiding
presence and the guidance of the Holy Spirit: "Behold, I am with
you all days, even to the consummation of the world"(Mt. 28,20)
- and "When he, the spirit of truth, is come, he will teach you
all truth".(Jn. 16,13) - These are no idle words with the Church
but divine promises, the efficacy of which she has been conscious
in her consistent ministry of nineteen hundred years. Never
has she erred or faltered or hesitated. She does not falter now.
In her and through her men will again find their way back to
the fountain of all truth, even to Christ - "the way, the truth
and the life".

The Church meets men today at the crossroads with her divine
standard of morality. The new morality built around sex-appeal
and sex instinct, preaching pagan vices, breaking the marriage
bond, sealing up the avenues of human life, advocating the
slaughter of innocents will not lift the world out of the slough
of crime and depravity, the existence of which is so universally
admitted and deplored. The call of the Church to erring humanity
is: Back to the ten commandments: back to the principles of self
restraint and virtue; back to the indissolubility of the marriage
tie, the sanctity of the marriage relationship, the sanctity of
human life, the sanctity of the home; back to a simpler and less
luxurious form of living in conformity with the standard set by
St. Paul: "Denying ungodliness and worldly desires, we should live
soberly, and justly, and godly in this world, looking for the
blessed hope and coming of the glory of the great God and our
Saviour Jesus Christ" (Tit. 2:12,13)

Today the Church meets a chaotic world at the crossroads
with her program of social justice, denouncing individualism,
selfishness and greed, which are the causes of social discontent
and unnecessary inequalities. She meets a hard and cold world
with her gospel of charity, preaching and practicing compassion,
mercy and helpfulness towards the suffering, the afflicted and
the poor. She confronts the rulers of nations with her solemn
warnings against exaggerated nationalism, international rivalries
and oppressions, excessive armaments - all the causes of
unbearable burdens and breeders of hatred, wars and the miseries that follow in the wake of wars. She meets all men of good will at the crossroads with her message of peace under the sweet yoke of the Prince of Peace, the meek and humble Christ, Whose blessing is pledged not to the plotters of violence but to the heralds of peace: "Blessed are the peacemakers: for they shall be called the children of God" (Mt.5-3).

Today as always the Church meets frail humanity at the crossroads, incalculably rich with the inexhaustible treasury of divine grace, consigned to her keeping the ministry by the Son of God. The Christian standard of faith and righteousness is high, too high for man's attainment without divine assistance. "Without me you can do nothing" (John 15,5) is the Saviour's own acknowledgment of our insufficiency. Yet proud man in these latter days has so overestimated his own importance and the adequacy of his own resources that in fact at least he has cut himself loose from God and refuses to drink at the fountains of grace. He despises prayer and the sacraments as relics of barbaric superstition. One scoffer refers to the Sacrifice of the Mass and other forms of worship and devotion as a part of a professional, complicated and incomprehensible technique for wrestling with Omnipotence! But the Church calmly keeping the even tenor of her way, still insists that there is virtue in prayer, life, sanctification and power in the sacraments, infinite
efficacy in the Holy Sacrifice of the Mass and the living Christ in our tabernacles. She, and her faithful children with her, know from an experience of nineteen hundred years that the same virtue goes out from these divine institutions, which the multitudes found as they sought to touch Christ: "virtue went out from him, and healed all" (Luke 6,19). It is neither superstition nor coercion that draws men and women of faith down to their knees in prayer, or into the tribunal of penance, or to the communion rail, but the light, power and comfort which they feel in their very souls and which enable them to triumph over trials and temptations: "He hath blessed us with all spiritual blessings in heavenly places" (Eph. 1,3)

Then let our Jubilee Day be one of renewed confidence in the Church of God. While everywhere there is a deplorable lack of leadership, she speaks as one having authority through the Vicar of Christ, our gloriously reigning and beloved pontiff, Pope Pius XI. While everywhere there is confusion, dismay and chaos, she alone is calm and resolute, with the strength that is born of the consciousness that her course is right, her cause just. While the minds of men are distracted with conflicting doctrines and harassing doubts, she alone persists in proclaiming the ancient truth with firm conviction and certainty. While all the world is sinking deeper into the troubled and turbid morass of human degradation, she ceases not to hold up to her children the mirror of sanctity and the source of righteousness, Christ Jesus—the only way, the one truth, the true life. While all the world is seeking
a new formula for bringing order out of the social and economic chaos which has already swallowed up inestimable treasures, she demands recognition for the principles of Christian justice and charity for men of all walks and vocations of life. She will triumph as she has always triumphed, and all men of good will will triumph with her, in Christ Jesus, her Redeemer and Spouse, our King and our God. Let us on this day pledge to Him and to our undying faith and loyalty. In the Name of the Father, the Son and the Holy Ghost. Amen.
Church of St. Boniface, New York City

Diamond Jubilee, Nov. 19, 1933.

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(1880)

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it has also brought about the universal catastrophe, which in
common anxiety, disappointment, bitterness and
spite of the fact that it has brought disappointment, bitterness,
so the hearts of men.
anxiety and ruin to millions all over the world, is still mildly called depression.

In this present day crisis it is again the Church to which men look for a definite heartening message: "Watchman what of the night? Watchman, What of the night?" (Is. 21,10) And once again the Church stands at the crossroads, firm, confident, kind, ready to teach and lead men back to the better way.

The Church stands at the crossroads offering the misguided, confused humanity the divine truth, which she is commissioned to teach. She is not "tossed to and fro, and carried about by every wind of doctrine, by the wickedness of men, by cunning craftiness" - but she is taught of God and has the pledge of His abiding presence and the guidance of the Holy Spirit: "Behold, I am with you all days, even to the consummation of the world" (Mt. 28,20) - and "When he, the spirit of truth, is come, he will teach you all truth". (Jn. 16,13) These are no idle words with the Church but divine promises, the efficacy of which she has been conscious in her consistent ministry of nineteen hundred years. Never has she erred or faltered or hesitated. She does not falter now. In her and through her men will again find their way back to the fountain of all truth, even to Christ - "the way, the truth and the life".

The Church meets men today at the crossroads with her divine
standard of morality. This new morality built around sex-appeal and sex instinct, preaching pagan vices, breaking the marriage bond, sealing up the avenues of human life, advocating the slaughter of innocents will not lift the world out of the slough of crime and depravity, the existence of which is so universally admitted and deplored. The call of the Church to erring humanity is: Back to the ten commandments; back to the principles of self restraint; and virtue; back to the indissolubility of the marriage tie, the sanctity of the marriage relationship, the sanctity of human life, the sanctity of the home; back to a simpler and less luxurious form of living in conformity with the standard set by St. Paul: "Denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ" (Tit. 2:12,13)

Today the Church meets a chaotic world at the crossroads with her program of social justice, denouncing individualism, selfishness and greed, which are the causes of social discontent and unnecessary inequalities. She meets a hard and cold world with her gospel of charity, preaching and practicing compassion, mercy and helpfulness towards the suffering, the afflicted and the poor. She confronts the rulers of nations with her solemn warnings against exaggerated nationalism, international rivalries and oppressions, excessive armaments - all the causes of
unbearable burdens and breeders of hatred, wars and the miseries that follow in the wake of wars. She meets all men of good will at the crossroads with her message of peace under the sweet yoke of the Prince of Peace, the meek and humble Christ, Whose blessing is pledged not to the plotters of violence but to the heralds of peace: "Blessed are the peacemakers: for they shall be called the children of God" (Mt. 5:9).

Today as always the Church meets frail humanity at the crossroads, incalculably rich with the inexhaustible treasury of divine grace, consigned to her keeping the ministry by the Son of God. The Christian standard of faith and righteousness is high, too high for man's attainment without divine assistance. "Without me you can do nothing" (John 15:5) is the Saviour's own acknowledgment of our insufficiency. Yet proud man in these latter days has so overestimated his own importance and the adequacy of his own resources that in fact at least he has cut himself loose from God and refuses to drink at the fountain of grace. He despises prayer and the sacraments as relics of barbaric superstition. One scoffer refers to the Sacrifice of the Mass and other forms of worship and devotion as a part of a professional, complicated and incomprehensible technique for wrestling with Omnipotence! But the Church calmly keeping the even tenor of her way, still insists that there is virtue in prayer, life, sanctification and power in the sacraments, infinite
efficacy in the Holy Sacrifice of the Mass and the living Christ in our tabernacles. She, and her faithful children with her, know from an experience of nineteen hundred years that the same virtue goes out from these divine institutions, which the multitudes found as they sought to touch Christ: "virtue went out from him, and healed all" (Luke 6,19). It is neither superstition nor coercion that draws men and women of faith down to their knees in prayer, or into the tribunal of penance, or to the communion rail, but the light, power and comfort which they feel in their very souls and which enable them to triumph over trials and temptations: "He hath blessed us with all spiritual blessings in heavenly places" (Eph. 1,3).

Then let our Jubilee Day be one of renewed confidence in the Church of God. While everywhere there is a deplorable lack of leadership, she speaks as one having authority through the Vicar of Christ, our gloriously reigning and beloved pontiff, Pope Pius XI. While everywhere there is confusion, dismay and chaos, she alone is calm and resolute, with the strength that is born of the consciousness that her course is right, her cause just. While the minds of men are distracted with conflicting doctrines and harassing doubts, she alone persists in proclaiming the ancient truth with firm conviction and certainty. While all the world is sinking deeper into the troubled and turbid morass of human degradation, she ceases not to hold up to her children the mirror of sanctity and the source of righteousness, Christ Jesus— the only way, the one truth, the true life. While all the world is seeking
a new formula for bringing order out of the social and economic
chaos which has already swallowed up inestimable treasures, she
demands recognition for the principles of Christian justice and
charity for men of all walks and vocations of life. She will
triumph as she has always triumphed, and all men of good will
will triumph with her, in Christ Jesus, her Redeemer and Spouse,
our King and our God. Let us on this day pledge to Him and to
her our undying faith and loyalty. In the Name of the Father,
the Son and the Holy Ghost. Amen.