

Camp Stella Maris

By Rev. Gerald C. Lambert

The former article on Camp Stella Maris reviewed briefly the morning program regularly carried out at the Rochester Diocesan Boys' Camp on Conesus Lake. At the conclusion of that article, we left the boys, quite finished after a hearty morning's workout in calisthenics, K. P. duty camp improvement, classes, baseball, volleyball, campus games and swimming.

By noon time the boys are certainly ready for an appetizing dinner, checkfull of wholesome food. And indeed, they are not disappointed for, during the time they were busy occupied in the various activities of the morning's program, the camp chef was "busy about many things good to eat and nice to taste." When the buzzer sounds the mid-day mess call, you can see a crowd of hungry, rosy cheeks rushing to the dining room eager for the first event on the afternoon program.

Dinner dishes are soon cleaned up, and little fellows for the K. P. boys to clear from the table. After dinner, the camp takes the interest of the camper who can find a stray nickel or dime to spend on satisfying his sweet tooth. After candy has been purchased and neatly tucked away, the next buzzer calls the boys to the grove for Rosary.

Rosary at Stella Maris is an inspiring thing to see. Little tots just big enough to leave home and mother for the first time, older boys who have had a year or two of camp

life to talk about; big boys, little boys, freckle-faced and comely boys, all gather in a semi-circle about a priest or seminarian to give a daily spiritual bouquet of roses to Our Lady, Star of the Sea, the patroness and protectress of Stella Maris. Passes by a moment to look at the beautiful grove, and stopping, join their prayer to that of the campers.

At the end of the "Hail Holy Queen" a questioning murmur comes from the group, and immediately all are interested in knowing the title of the rest hour story. It may be the continuation of a very interesting Catholic boys' book, or perhaps the story of Indian life or wild animal life, maybe it is an account of the Child Crusade, the boy bishop, or even an adventurous happening of medieval knight-hood. Whatever the story chosen, it usually is brim full of interest to the eager child.

During the 19 years he served as judge, Ivo was also cure of a parish. To his virtues as a judge and as "advocate of the poor," as he was known, to his efforts to reconcile the most obstinate litigants, "the added Mr. Wisniewski declares, "the eloquence of a preacher. Sometimes he preached as many as seven sermons in a single day, in different places; and the crowds would follow him from town to town, hanging on his message of good will and right conduct.

Before entering upon the history of the process of Ivo's canonization, the author of the article emphasizes two significant facts that Ivo "embody a record of all the customary law of Brittany," and that during his service as judge "across the Channel," he placed in the annals of literature, "Advocatus sed non litigator, res miranda," a thing that made the people wonder.

Mr. Wisniewski fittingly draws pertinent conclusions from the data presented regarding the life of St. Ivo. "Even a brief perusal of his recorded career," the author declares, "makes one realize that here we have a character who may well represent the ideal for a profession. He was made a calendar-saint, not merely because he was a faithful servant of the Church, but because from his adult youth to thirty-five years he lived consistently a life of service and sacrifice in the cause of justice."

Well may he be enshrined in our aspirations as an example of the ideal of justice attainable in real life by a member of our profession.

When men read of St. Ivo, they are struck by his fervor, and shape their conduct and lives. The Church, in setting up patron saints for men in all walks of life, meets this need in view of the distressing corruption of public life prevalent at present, due in no small measure to violations of high standards of justice by lawyers and judges even. It was exactly to be desired that the standards of St. Ivo be again made those of the important profession of law.

On the evenings when league games are not scheduled, other interesting events occupy the time of the campers between seven and eight o'clock. Sometimes much to the joy of the camper, a treasure hunt is announced. Hunting treasures is a custom as old as boyhood itself, and yet it has lost nothing of its appeal to childhood; nothing of its glamour or adventure is wanting even in this twentieth century. The boys eagerly join in with an eagerness which would thrill Captain Kidd himself. The trail, which has been carefully laid earlier in the day, is pointed out, and from cues or signs given along the way, the camper, who successfully interprets the cues, is lead to the place of the hidden treasure: a box of suckers, a watermelon, cakes, ice cream, or some other item particularly appealing to the child. The fortunate discoverer then divides the treasure equally among the members of his company. Treasure hunts usually take about an hour of the camper's time. With the treasure recovered, the campers almost instinctively head for the Lake shore for the evening campfire.

Anyone who has spent even one night in camp knows what the campfire means to the imaginative mind of youth. Fired out after a day filled with activity, the camper relaxes in the light of glowing embers, rests to the soothing sound of lapping waters and, shrouded in the dusk of evening, becomes susceptible to the highest inspirations of religion and morality. This is the time for stories. Other stories during the day might have been interesting, even enjoyable, but now the camper lives the story. Now he is easily transported on the wings of imagination to times, people and places, old in glory. Now he becomes an heroic early Christian hungering for the crown of martyrdom; again he is Panurgus bravely defending the dignity of the Blessed Sacrament even with his life, or perhaps he finds himself at the head of an army of Crusaders marching to the defense of the Holy Land. Whatever the story, it is usually something worthwhile from which he can draw inspiration and incentive for emulation.

Campfire consists of other events besides story telling. A regular program is made up during the day by the Counselor in charge. This program is arranged with the purpose of making the last big event of the day as varied and enjoyable as possible. For the most part, the campers are responsible for their own entertainment in the way of group singing, stunts, short plays, skits, and pantomimes. All these things are entered into with an enthusiasm worthy of youth and nine o'clock comes around only too soon. At this time a prayer and invocation to Our Lady, Star of the Sea is recited, and the evening is ended with the singing of

"Patron Saint Of Lawyers" Is Discussed

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theed Ivo would say: "Pro Deo te ad on the staff of the Archdeacon, who did court at Rennes, the capital of Brittany. Having been ordained priest, he returned to Treignier, became cure of a suburban parish, and was made deputy-judge to the Bishop of Treignier. The Bishop himself rarely sat in court, and Ivo became the sole arbiter of clerical justice for that region. To understand the significance of his position "it must be remembered," the contributor to the American Bar Association Journal writes, "that the church courts at that period were the most advanced in Europe, and had an extensive jurisdiction; all kinds of civil and criminal cases, and not merely ecclesiastical ones, might come to them."

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St. Patrick's Cathedral Radio Hour

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presses most beautifully this, very thought, when in these few lines it states: "Christ is our paschal sacrifice, while for unlearned bread we need but a heart sincere and a purpose true."

As to the wine in accordance with the Apostolic Ordinance and the strict discipline of the Church, the Mass is never allowed to begin the day of natural water. This commingling is not only obligatory, but likewise a holy ceremony. It takes place at the altar before the oblation of the sacrifice and is done in the chalice itself. This mixture is so important that the celebrant of the Mass is never allowed to begin the Holy Sacrifice if he foresees his inability to procure water. For according to the opinion and judgment of ecclesiastical commentators this water is changed into wine and consequently is consecrated at the proper portion of the Mass.

The reasons for this important ceremony is profoundly significant. First we point to the example of the Saviour Who again at the institution of the Eucharist without a doubt mingled wine with water before He consecrated. Moreover, this practice was a permanent and universal custom amongst the Jews who observed it at the paschal meal and surely the Lord did not depart from this custom. The fathers of the Church and ancient liturgists declare emphatically that Christ, the Saviour, acted in this manner. And following the lead of the Apostles it has been observed faithfully by those to whom has been delegated in ordination the power of the priesthood. St. Cyprian says in a letter to one of his friends that this tradition should be followed "in order that at His glorious and triumphant return He may find us adhering strictly to that whereunto He had exhorted us, improving what He had taught and doing what He had done."

Mystical and Symbolical

Besides these historical reasons there are also mystical and symbolical ones. By these two elements, wine and water, there is represented the Blood and Water which flowed from the Cross, from the wound in the side of the Saviour, at the moment of His death. The blood symbolizes baptism whereby one is purified and regenerated. The blood symbolizes the Eucharist, the fountain of reconciliation and strength unto eternal life. Since baptism is the beginning and the Eucharist the completion of the remaining sacraments, they are all included in these two principal ones. This effusion from the Side of the Redeemer indicates that all the sacraments have their origin in His Sacrificial Death. That is: "They derive from it their power and plenitude of grace."

Now, my dear friends, the Church is the only rightful possessor and administrator of the sacraments. Through Her, Her members are ever undergoing a process of purification and sanctification. They become organs of spiritual life, they live their life in proportion. No wonder then it is that many of the Fathers of the Church behold in the Pierced Side of the Saviour the divine origin of the Church itself. From this second Adam slumbering in death the new Eve, that is, the Church, formed. Her life, her growth, her expansion, the Sacred Lance and Nails we read this short, but significant sentence: "Thou, O Lance, hast opened to the world the life giving side, whence came forth the Holy Church." From this bleeding heart of the Saviour emanates the immaculate Church and Her inexhaustible fountain of grace. This little ceremony then should remind us in a forceful way of these great mysteries of faith.

There is another thought found in this commingling of wine and water and it refers to the mystical relationship which exists between Christ and His Church. Under this meaning the noble element of wine, as well as also taking into consideration the approaching consecration of it into the Blood of Christ, is taken as the symbol of the God-Man. The flowing water is a figure of the perishable man. To prove this statement we need but have recourse to the Apocalypse whereof is stated: "The waters which thou sawest are peoples and nations." As it were, nations, like wave on wave, press upon the stream of time and like billows chasing and rolling on one another and lost in the deep generations of men rise one on the other, to sink again in turn into the graves of eternity. So the drops of water poured into the chalice no longer exist of themselves but they are incorporated into the wine, partaking of its qualities. Thus it is the union of the faithful with Christ, the Saviour, and the most remote, the least faithful are made partakers of the divine nature through sanctifying grace and they become children of God and heirs to the Kingdom of Heaven. For from the Head, Jesus Christ, Who is the Treasurer of all divine grace, there flows, to each member, even the most remote, the assistance to make them holy. Christ is the Head and in union with the Church, His Mystical Body, and He thereby offers Sacrifice and is offered in Sacrifice at the celebration of His Mass. This intimate and exalted relationship is realized and perfected between the children of the Church and the Redeemer by the Eucharistic Sacrifice and the Sacrament of the Eucharist.

Finally this rite symbolizes the mystery by which the divine and human natures are united together in one person—namely, the Incarnation of the Eternal Word. This mys-

tery is a source of all and every supernatural relation of man with God in time and eternity.

Therefore, taking all these things into consideration, we can see how necessary it is to be most scrupulous in the care and the reverence for these Sacrificial Elements, even when remotely hidden from the altar. Every precaution must be taken to procure the genuine wheat from which the hosts are to be made and the perfect grape from which the pure unadulterated wine is obtained for the Sacrifice of the altar. This was so important that in the Middle Ages epoch, so full of faith, that devout princes and princesses looked upon it as a high honor to be permitted to prepare and provide such for the altar. In convents and monasteries this was done in the midst of religious solemnity and even with a sort of divine service. Just one striking example of this is found in the world renowned Benedictine Abbey of Cluny. These monks performed manual labor at specified times and they sanctified this labor amidst the singing of psalms. But of all the manual occupations the highest and the most outstanding was the preparation of the bread and the wine for the Sacrifice of the Mass. The psalms were sung when the grains of seed were placed in the earth and when the ripe grain was gathered. Grain after grain was selected and carefully washed and carried to the mill by one of the most exemplary monks. The ancient mill stones were purified of all uncleanness and covered with specially prepared cloths. The monk himself was clothed in white and then with his face veiled so that only his eyes were uncovered. He began the solemn ceremony of the grinding of the wheat. With similar care the wine that afforded the four was made in the monastery. The bread made from the flour was the special trust of the highest official of the Monastic Church and in the company of two other monks and a brother they labored diligently and holily in this rite of love. The hosts were baked in specially blessed and prepared vessels and then carefully placed away where not even the slightest speck of dust might come in contact with them, since they were to be soon changed into the Body of

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Radio Hour

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Propagation of the Faith

(Continued from Page Four)

Intensions Received

We have had several letters from friends of the Catholic Medical Mission Board, enclosing donations for the Purchase and Maintenance Fund, and stating that they had promised these donations in case their prayers were answered. When the favors were received the donations were sent in.

We shall be glad to receive word of favors thus received through the Mission.

Knew Her State

A Maryknoll Sister, teacher of a school of black, bright-eyed Orphans in the Maryknoll Seattle School for Japanese, requested her pupils to look up in the dictionary the definition of the word state.

One youngster found that state meant dignity, and gave Sister the following example of the use of the word, "I live in the dignity of Washington."

The annual report of the Apostleship of the Sea shows remarkable growth in Catholic services to seafarers in the last twelve years. There are at present forty institutions, six hotels, and fourteen whole-time and one hundred and twenty-seven part chaplains.

It is a great imperfection to complain of little evils when so many of the poor in the world endure such great misery, and have no one to whom they may even tell their necessities.

When you are generous and helpful to others who are unable to give in return, bear in mind they are your best pledges for a happy Eternity, as they make God your Divine Debtor, and His bank never fails.

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