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by the Catholic Courier & Journal
BUSINESS REVIEW COLUMNS

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and HAT SHOP**
Dresses \$2.85—Millinery \$1.85
Open Evenings Till 10 O'clock
888 Clinton Ave. N. Rochester

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Refrigerator
Is as Good
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Rochester Agent: TRANT'S Catholic Supply Store
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IDEAL PARKING FOR
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TRIPS, etc. etc. McCurdy's Shoe Store
PHILIP ROMBO, Prop.

Ideal Parking Station Very Busy Place

The motorist demands convenience and service. He can find both at the Ideal Parking Station at 14 Elm Street.

There are few parking stations in this section that are more conveniently located or better equipped, and so, in addition to the regular patrons, the Ideal Parking Station serves hundreds of transients who are passing through Rochester.

As parking rules are being enforced rigidly in the city, the station is an ideal place to park a car either during the day or night. Being centrally located opposite McCurdy's, either the business man or the woman shopper finds it unusually convenient to use the parking station as by taking advantage of their service they eliminate all traffic and parking difficulties. The cost is nominal. One hour free parking is granted to patrons of the Manhattan Restaurant, Laube's Old Spain Restaurant, Union Trust, Wilson Grill and the Eastwood Shoe Store.

Youthful Fashions At Nat's Dress & Hat Shop

Assembling a summer wardrobe that will answer any and all the average calls you may make upon it is not such a large order as it might seem at first glance. Nor is it such a costly undertaking if one knows the right place to shop.

A good place to make a start would be at Nat's Dress and Hat Shop at 858 Clinton Avenue, North, where there is a full line of dresses priced at \$2.85 to \$3.85 and hats priced at \$1.85. Fashions this year are more youthful than ever—but are simpler in design, although maintaining a dignity that is remarkable. Never before has so much attention been paid to lines and perfect fit, and the sport, town and afternoon models which are carried in such a delightful variety at Nat's Dress and Hat Shop will permit you selecting the smartest wardrobe.

You will find unusual values among the new frocks and hats which Nat's Dress and Hat Shop is now showing. It will be real fun assembling your spring attire for it is possible to pick a perfectly wonderful wardrobe at thrifty prices.

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The Holy Sacrifice of the Mass

A Series of Articles By
RT. REV. MSGR. CHARLES F. SHAY,
Rector of St. Patrick's Cathedral
Based on Talks Given on the Cathedral Radio Hour
"THE SACRIFICIAL CELEBRATION PROPER"
MASS OF THE FAITHFUL

SUBJECT: "THE SELF-OFFERING AND OBLATION INVOCATION"
After last Sunday's instruction, in which we saw offered the wine and the chalice with the bread already upon the altar, we are now prepared to follow the priest a step further in this portion of the Mass. These elements, as you understand, have been set aside from profane use and are now dedicated to the service of the Sacrifice. In a very short time the substances of bread and wine will disappear and in their place will come the substance of the Body, Blood, Soul and Divinity of Christ, leaving only the appearance of these former elements. By the appearances I mean the figure, the color and the taste and whatever appear to the senses. Naturally inasmuch as we have made this offering of material substances we must somehow or other be kept up or interested in what has taken place through our initiative. Therefore, we should offer ourselves with all that we have and are. Christ the Head offers Himself. Why should not the members of His Mystical Body be likewise offered with Him? It is in this manner that the Church acts and prays that God would not only sanctify the elements of bread and wine but that He would also, through the Eucharistic Sacrifice, make us wholly worthy to be presented to Him as an eternal sacrificial gift.

You will recall at the time of the preparation of the wine in the chalice that there was mixed a few drops of water. The same symbolizes Christ; the water His people. This mixture then or union symbolizes likewise that mystical Union that should exist between Christ and His Church. This self-offering is to be made especially and expressly for the purpose of awakening and enlivening greater sentiments in the heart. Upon the disposition found in this self-offering depends to a great extent as to whether we ourselves will draw the true value from the Sacrifice which we are asking to be presented to the Most High. Surely we can see that it is necessary to have these interior sentiments in order that we may look favorably upon the oblation which we seek to offer Him in the sanctuary of His Divine Son.

In perfect agreement with these necessities the priest as he stands before the altar and in the name of the faithful recites the following prayer by which he offers the bread and wine in present sentiments of humble compunction. His attitude is expressed exteriorly by the inclination of the body and the resting of his joined hands upon the altar, which, as we saw in the beginning, represented Christ. The prayer is as follows: "O Lord, accept us, animated with a spirit of humility and contrition of heart; and grant that the Sacrifice we offer in Thy sight, this day, may be pleasing to Thee, O Lord God."

These words are not original by any means, they were spoken long centuries ago. The occasion for this penitential prayer was the time when the three young men, as spoken of by Daniel the Prophet, were found in the Babylonian furnace. In those days when paganism was rife and idolatry predominant when they refused to adore the statue of the king they were cast into a furnace heated seven-fold. They walked about in the flames unharmed and because they could not offer exterior legal Sacrifice to the True God, they offered themselves as a propitiatory sacrifice for their sins and for those of their people that they might obtain mercy. You can find the words in the Book of Daniel—Chapter III, Verses 39 and 40. "In a contrite heart and humble spirit let us be accepted; so let our sacrifice be made in Thy sight this day, that it may please Thee."

Ready to Offer Sacrifice
We can readily see then the similarity between this canticle of the three young men and the official prayer of self-oblation in the Mass. Whilst the three young men did not actually suffer a bloody martyrdom, still they were ready to offer their lives cheerfully in sacrifice to God. Therefore, in the same spirit the people united with the priest present themselves to God as a living oblation even tho' they never suffer a bloody martyrdom. As the royal Psalmist David states: "A sacrifice to God is an afflicted spirit; a contrite and humble heart—He does not despise. A heart, therefore, filled with His love or sorrow surely will be favorably received and accepted by God. It is this disposition then which both celebrant and laity should bring to the altar. In fact if you allow your mind to wander back in spirit to Mount Calvary and there view the Divine Victim amidst the darkness which enshrouded the holy Mount, you will notice that when the beholders saw the revolt of even nature because of the treatment offered its God, that they returned to their home striking their breasts and penetrated with regret, contrition and determination to do differently than they had done. The same spirit should prompt those about the altar of Sacrifice and it is this idea which St. Gregory the Great writes about when he says: "During this holy function we must offer ourselves with compunction of heart as a sacrifice; for when we commemorate the mystery of the Passion of Our Lord, we must imitate that which we celebrate. The Mass will be a Sacrifice for us to God, when we have made an offering of ourselves. But we should, moreover, after retirement from prayer and endeavor as far as we are able with God's assistance, to keep our mind in recollection and renewed strength, so that passing thoughts may not distract it, nor vain joy find its way into the heart, and that thus our soul may not, by carelessness and slothfulness, again lose the spirit of compunction it has acquired."

If it is not necessary then that we should go about in life with a depressed look but our countenance should radiate the sunshine of

Initial Sacrifice and continues to offer for it to the end of time.
The Mass then as we can see is but the Heart of Christ palpating through His Church. All Her members believe, hope, suffer, and love in the self same spirit as the Master did of yore when He was here upon earth and as He does not in His glorified Body before the Throne of His Eternal Father. This union of the Head and the members constitutes that perfect union with Christ in heaven above Who continuously pleads for mankind.

Immediately after the self-offering of the priest and faithful there follows what is known as the oblation invocation. It is a liturgical prayer which implores the consecration of the sacrificial elements and the imparting of the sacrificial fruits by the Holy Ghost. This invocation is found in all liturgies. In the Greek and the Oriental it follows the Act of Consecration; in the Roman it has its place among the oblation prayers which precede the Consecration.

The ceremonies and the words of this invocation are very simple but majestic. The priest at the center of the altar takes a posture full of humility when he makes the self-offering of the laity and himself, but now as he regains confidence he raises self and lifts up his head and in an erect posture he solemnly invokes the Holy Ghost. He looks heavenward, raises, extends and then immediately joins his hands before his breast and at the word—bless—he makes the Sign of the Cross over the chalice and the Host. All this ceremony represents symbolically the invocation of the Holy Spirit that these gifts may be consecrated and the raising of the eyes and the motion of the hands denote a longing and desire for the descent of the Holy Ghost from on high.

The prayer is as follows: "Come, O Sanctifier, O Almighty and Eternal God, and bless this sacrifice, prepared for the glory of Thy Holy Name."
There is no doubt about the per-

son invoked. It is the Third Person of the Blessed Trinity, the Holy Ghost. To Him is attributed the power of imparting sanctifying grace
(Continued on Page Five)

BURKE & McHUGH CARTING CO.
Light Auto Cars for General Delivery
111 Ontario St. Main 5286

C. H. MORSE & SON
Rubber Stamps
Notary Corporation SEALS
15 So. Water St. Main 1201
ROCHESTER, N. Y.



STATEMENT OF CONDITION At the Close of Business

June 30, 1932

RESOURCES		LIABILITIES	
Cash on Hand and		Capital	\$ 1,000,000 00
Due from Banks	\$ 987,253.45	Surplus and Undivided Profits	2,208,945.11
Loans	13,133,811.45	Reserves for Interest, Taxes and Contingencies	461,327.34
Bonds and Mortgages	2,038,417.40	Bills Payable	900,000.00
U. S. Government and Other Investments	3,491,378.64	Deposits	17,441,612.18
Bank Building	1,957,477.01		\$22,011,884.63
Other Real Estate	270,574.93		
Furniture and Fixtures	132,971.75		
	\$22,011,884.63		

RESOURCES		LIABILITIES	
Cash and Other Resources	\$ 1,070,129.34	Due Estates, Trusts, Corporate Trusts, Guardianship Agent, Custodian and Depository Accounts	\$20,650,367.31
Stocks and Bonds	5,568,453.03		
Mortgages	1,658,735.94		
Corporate Mortgages and Fiscal Agent Accounts	12,353,049.00		
	\$20,650,367.31		

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