

Sodality of Our Lady

A Secondary Patron

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Diocesan Director for Sodalties

Although every Sodality must choose one particular title or mystery as the primary patron, yet it is also permitted and urged to select a secondary patron. Rule Three states this.

It is particularly wise to select a secondary patron, whose life and even circumstances, when seen and seen very much like that of the Sodality. Thus, this secondary patron can serve as a model, encouraging and inspiring the Sodality to choose from among the many children of Mary in heaven one who has fought the good fight and won the crown of life and who has been a saint in his own right. A saint of God will lead down with special favor and interest upon those who seek to imitate him by his life and example. Such a secondary patron will take from the honor and reverence paid to Mary, their chief patroness. Rather than a secondary patron will urge and suggest even greater honor to be given to the Queen of both.

We stated last week that a Sodality should not choose its primary title carelessly. We say the same in regard to the choice of a secondary patron. A good deal of thought and care should be expended in selecting the saint who will be the secondary patron of a Sodality. Naturally a Sodality might choose the saint after whom the parish is named. But if not, then a saint should be selected as a secondary patron whose life and efforts to holiness will best inspire a particular group.

And special attention should be given to this particular patron. The feast day should be noted and marked in some special manner. The life of this saint should be told and retold.

Calendar of Feast Days

Sunday, February 1 — The Purification or Candlemas Day. On this day the blessed Virgin complied with the law of Moses which provided that a woman should present herself at the temple to be purified a certain number of days after a child was born. The feast is called Candlemas because the Church blesses the candles to be borne in the procession of this day.

Monday, February 3 — St. Basil, Bishop and martyr, devoted the earlier years of his life to the study of philosophy and afterwards became a physician. He became Bishop of Sebaste in Armenia and was imprisoned by Agrippinus, the governor. On his way to prison, a distracted mother whose child was suffering from a disease of the throat implored his aid. At his intercession the child was cured and since that time his aid has been invoked in cases of throat trouble. After cruel tortures the saint was beheaded in 316.

Tuesday, February 4 — St. John of Valois was the daughter of Louis XI of France and the wife of the Duke of Orleans, who later became King Louis XII. After he ascended the throne his first act was to repudiate his wife, who had been faithful and loyal to him for 22 years. She returned to Bourges, where she realized her desire to establish the Order of the Annunciation.

Wednesday, February 5 — St. Agatha, virgin and martyr, was born in Sicily of noble parents and consecrated from infancy to God. In the midst of dangers and temptations she served Christ in purity of body and soul, and died for the love of chastity when the Governor, Quintianus, found that he could not prevail upon her to sin either through threats or offers of safety.

Thursday, February 6 — St. Dorothy, virgin and martyr, was famous at Caesarea, her native city, for great virtue. Her parents are thought to have suffered martyrdom under Diocletian and she herself was called before the Governor Sapphirus and ordered to abjure the Faith. She refused and suffered a martyr's death.

Friday, February 7 — St. Romuald, Abbot, was the son of Sergius, a nobleman of Ravenna. He founded many monasteries, the chief of which was at Camaldoli, where he built a church surrounded with a number of separate cells for the solitaries who lived under his rule.

Saturday, February 8 — St. John of Matha. This saint's life was one long course of self-sacrifice for the good of his neighbor. He founded the Order of the Holy Trinity, whose members gathered alone for the redemption of Christian slaves in Barbary.

each year, like virtues and the right to increase them, should be described as an inspired and encouraging the Sodality. Don't make the saint an abstract figure without any reality. Keep him before the Sodality's eyes, making him so real as any American here. Don't portray him in such a way that he becomes an impossible figure to the Sodality. Keep before them the fact that their patron was once a real and human man who, like his search for holiness was as difficult and demanding as theirs, that his talents were no more evident than theirs and that the one great reason for reaching his high state of sanctity was his consistent responsiveness to the grace of God and the demands of the various virtues.

Papal Blessing

Mary Catherine Moore, a non-Catholic of Portsmouth, Ohio, knew it was customary for Catholics to have religious articles blessed, according to the Catholic University Bulletin of Cleveland.

So when she purchased a gold chain and cross for the newborn daughter of her Catholic friend, Mrs. Mildred Kral, 1937 Maple Heights Blvd., Bedford, she had it blessed by the Pope himself.

She was aware that any Catholic priest would have blessed the cross, and gladly, but, as she put it: "I knew what it would mean to the family and the baby, Mary Ellen, when she grew older, to know that the Pope had blessed it."

But how does one go about writing to a Pope? Mary, who works at Thompson Products, turned to her co-worker, Thomas J. Carey of St. Vincent de Paul Parish, and asked him.

Mr. Carey, who says it would never have occurred to him to do such a thing — "I never thought you could write to the Holy Father, just like that" — suggested that Mary make sure it would be "all right" by talking to one of the priests at St. John Cathedral.

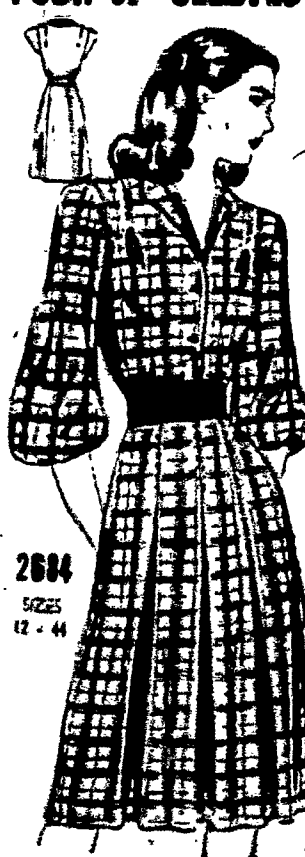
At the Cathedral, Mary said, she met a "very nice priest" who encouraged her and said he was sure the Holy Father would be glad to bless the gift.

So, with Mr. Carey as amanuensis, the letter—which Mary took pains to explain she wasn't a Catholic — was composed and mailed with the cross to Vatican City last October.

Last week Mary's chain and cross were returned to her, together with this letter: "The Secretariat of State of His Holiness has been assigned to acknowledge receipt of the letter of Miss Mary Catherine Moore dated October 23, 1945, and while expressing to her the Holy Father's deep thankfulness for her offering, has pleasure in returning to her the enclosed crucifix which has been blessed by His Holiness, Vatican City, December 12, 1945."

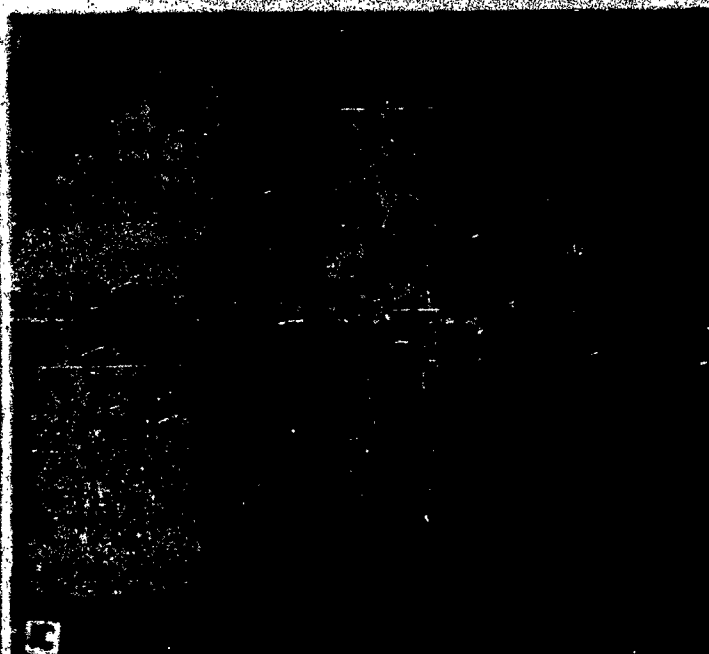
To which Mary could only say, "The Pope is a very democratic person, isn't he?"

PUSH-UP SLEEVES



Here's a dress that suits a hundred and one occasions and introduces Spring fashion features in its pleated skirt and the push-up sleeves that can wear below or above the elbow as you will. No. 2684 is cut in sizes 12, 14, 16, 18, 20, 22, 24, 26 and 28. Size 36 is given 4 1/2 yds. 95% material. Send for PATTERN, which includes complete sewing guide. Post your Name, Address and Style Number plainly. Be sure to state size you wish. Include postal note or some number in your remittance. ADDRESS: PATTERNS DEPARTMENT, COUNTRY-CLUB, 123 W. 19th St., New York 11, N. Y.

NOT BEING DOUBT



A young girl, looking at a picture on the wall, is the subject of a new pamphlet, "The Call to the Mass." The pamphlet is a vocational guide for young girls who are interested in a vocation to the religious life.

Sisters of Mercy Story Told in New Pamphlet

A new vocational pamphlet, entitled "The Call to the Mass," has just been published to explain the purpose and work of the Sisters of Mercy of the Diocese of Rochester.

Bearing a foreword by His Excellency, Bishop Kearney, the booklet is designed to give information about the Sisters of Mercy to young girls who are interested in a vocation to the religious life.

In his foreword the Bishop writes: "The continuation of the spiritual and corporal works of mercy under the Sisters of Mercy depends upon the self-sacrifice of these young women who are willing to give their lives to God's service. This little book is a word of inspiration for such as these. May God bless the apostolate of this little book and make it fruitful."

Aspirants to the Sisters of Mercy, the booklet states, "should have completed four years of high school," although an exception may be made in this point in the case of those who would seek domestic duties in the community.

Steps Explained
First step in preparing for the sisterhood, the booklet explains, is a six months' probationary period called the "postulancy."

At the conclusion of the probationary period the candidate receives the religious habit of the community and the white veil, and becomes a novice.

Novice training continues for two years at the conclusion of which novices are permitted to make their temporary profession and pronounce their five vows of poverty, chastity and obedience, and the service of the poor, sick and ignorant and to persevere for three years.

When they make their temporary profession and vows novices are given the black veil and the silver ring.

At the end of the three year period the junior Sisters profess their vows for life and become full fledged Sisters of Mercy.

Teaching Scope Cited
The Sisters of Mercy in the Rochester Diocese are engaged in teaching all grades from kindergarten through high school, the booklet states.

"All applicants to the Congregation who possess the characteristics requisite for successfully meeting the demands of the educational authorities of the diocese begin their teacher training in the novitiate. This culminates either in a normal school diploma or a college education with a degree in arts or sciences."

"Nursing and the care of the sick," it is pointed out, is another all important work of the Sisters of Mercy. Sisters showing a fitness for this work study for their nurse's certificate."

Established early in the last century in Ireland by Catherine McAuley, "a pious Irish lady of independent means," the Sisters of Mercy came to the United States in 1843 and opened their first Motherhouse in this diocese.

Antipathy to Clergy Grows

St. Louis — (NC) — The Rev. Daniel A. Lord, S.J., director of the central office of the Sodality for the United States and Canada, warned of an era of rising anti-clericalism in his closing talk at the annual meeting of the diocesan, deanery and sodality union directors here.

"The priest of the future will be judged by his ability to meet current social problems," Father Lord declared, adding that in the approaching era the priest must justify himself to a people who are not thoroughly convinced of the need for priests. He also stated that the enemy of the Church is winning in many European countries because of the neglect of the social teachings and ministrations of the Church.

Information Desk

Why Should I Leave the Mass? A Mass is a Sacrament. Church's Power to Excommunicate. Indulgences Granted for Good Works.

Q. Why should I leave the Mass? A. Mass is a sacrament. It is the source and summit of the Christian life. It is the sacrifice of Christ, made present in the Mass. It is the sacrifice of the Church, made present in the Mass. It is the sacrifice of the people, made present in the Mass. It is the sacrifice of the world, made present in the Mass. It is the sacrifice of the future, made present in the Mass. It is the sacrifice of the present, made present in the Mass. It is the sacrifice of the past, made present in the Mass. It is the sacrifice of the whole, made present in the Mass. It is the sacrifice of the part, made present in the Mass. It is the sacrifice of the individual, made present in the Mass. It is the sacrifice of the community, made present in the Mass. It is the sacrifice of the universe, made present in the Mass. It is the sacrifice of the eternity, made present in the Mass. It is the sacrifice of the time, made present in the Mass. 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