

Unbeaten Aquinas To Face Albion, DeSales Cagers

The undefeated "Little Irish" of Aquinas Institute will attempt to run their streak to seventeen straight games without a defeat when they play two games this weekend.

Their two opponents in these weekend games will be Albion High and DeSales High from Geneva.

Fresh from their hard fought victory, 58 to 54, over Erie Prep the Aquinas team will be strong favorites in these contests.

Albion visits the Sports Arena on Friday night in the first of a home and home series between the two schools. Albion has won two of their six games played to date, the two victories were at the expense of LeRoy High and Kendall High.

Led by their high scoring guard Bob Clark, who is averaging 15 points a game, Albion could prove to be a road block in the Irish bid for an undefeated season.

On Saturday night, Aquinas travels to Geneva to engage DeSales High in what could prove to be a very exciting game. DeSales has won only two of their eight games so far but their losses have been at the

hands of such highly regarded teams as Newark, Geneva and Waterloo.

The high scoring trio of Britz, Wagner and O'Brien will again be the main threat in the Irish attack, but as was proven in the Erie game the remaining regulars can take up the slack if any one of these have an off night.

Aquinas Institute will run an excursion to Geneva Saturday night which will leave the Railroad Station at 4:40 p.m. and return at 11:30 p.m. The cost is \$3.00 and all are invited to take part in the trip.

Howard Bishop had his strike ball working and pounded out 562 and a 200 game. John Bodnar with 204 and 530 total joined Bishop as the best for Gonzaga.

Joe Keogan with two 212 games and 557 total led Notre Dame to a 3 to 1 victory over the league-leading Georgetown team.

Bernard Osterman with 539 was a great help. This victory put Notre Dame with a 1/2 point of first place.

Bud Wilson with 208 and 535; Vern Pinckney with 526 and Jack Madden with 214 and 511 were best for Georgetown.

Loyola and Canisius fought to a draw, each team getting 2 points. Both anchor men had the same total 582. Paul J. Graney with 206 and 522 for Canisius, and Glenn Beaton with 522 for Loyola.

Canisius had to come from behind to take the last game and pin total for their two points and Paul J. Graney's 206, Freddy Tany's 189 and Andy Faddocks 178 did the trick.

THE BIG THREE: Santa Clara 243, Notre Dame 242, Gonzaga 241.

THE BIG FIVE: H. Champ Jones 570, Howard Bishop 562, Joe Keogan 557, Bernard Osterman 539, Bud Wilson 535.

STAMPS FOR THE MISSIONS



MORE THAN 20 pounds of postage stamps collected by Linda Kerr (left) and Loretta Palmer, DeSales High School students of Geneva are enroute to assist missionaries in far-flung lands. (P. B. Oakley Photo).

St. Francis Five In Upset Bests St. Stephen's, 39-35

Geneva — Coach Gail "Darby" Lowery's small St. Francis de Sale's five sprang the biggest upset of the Lakers League season, when they dropped St. Stephen's into a tie with St. Mary's of Waterloo for first place, here Sunday at De Sales gym by the score of 39-35.

The victory was St. Francis' first league win. Taking advantage of all of the "breaks", the "underdog" St. Francis team led all the way, and outplayed their taller "cross city" rivals. When St. Francis lost Art Palmeri, via personal fouls near the end of 3rd quarter, it looked dark for St. Francis as Palmeri had scored 10 points, but Benny Chilibert proved a capable substitute, as Chilibert too outplayed his taller opponent.

With about 20 seconds remaining, and St. Stephens only 2 points behind, Tommy Marino, player-manager of the St. Francis team, and outstanding star point-guard for his team, sank the all important basket to put his team ahead for good.

Walt Bruzda, St. Francis' center also scored 9 points and guarded 6 ft. 2 in. center Tom Winters in this game. Mike Miller with 12 points was high for St. Stephens. Marino, 26 and 37, Miller, editor of The Liguorian, and Peter Forbes, rector of Holy Redeemer Church, Detroit, as vocales; Father Robert Elliott, Provincial of the Oakland Province, and Father Mark McInerney, rector of the Redeemerist mission house at Livermore, Calif., as vocales; Father Joseph Driscoll, vice provincial of the Richmond Vice Province, and Father Raymond Schmitt, vice Provincial of the New Orleans Vice Province.

Father Schmitt's vice province is a subdivision of the St. Louis Province, while Father Driscoll's is subject to the Baltimore Province. In addition to the Redeemerists who sailed on the SS Independence, two other vice provincials of the Baltimore Province will attend the Rome meeting. They are Fathers James Manus, of the vice province of San Juan, Puerto Rico, and Father John Maertz, of the Brazilian vice province.

THE CONGREGATION'S western province—Oakland—will be represented by only one vocale because it has fewer than 300 members. The eastern and mid-western provinces—both having more than 300 members—are entitled to two vocales apiece.

The Redeemerists' last general chapter was held in 1947. Except when the death of the superior general intervenes, they are held only every 10 years.

SAVINGS BANK HITS NEW HIGH IN '53, QUIZ SHOWS WHAT'S YOUR ANSWER? An all time high of \$113,836,961 in assets, came the answer as officers and staff of Community Savings Bank last night participated in a lively quiz contest which featured their Annual Report to the Board of Trustees for the Year 1953.

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Nun Receives Habit of Dominicans

The centuries-old impressive ceremonies of a Reception of the White Habit of the Dominican Order took place last Tuesday, Jan. 19, at the Dominican Monastery, 1310 W. Church Street, Elmira, in the Monastery Chapel.

Miss Clementina Valentino, daughter of Mr. and Mrs. Onofrio Valentino of New Haven, Conn., received the White Habit of the Dominican Order of Preachers, in the presence of her family, the Religious of her Community and many friends.

DRESSED AS a bride, the Postulant, prostrate in the choir behind the Grille, answered the questions asked her by the Rev. Michael L. Hynes, Monastery Chaplain, acting as delegate of the Bishop, as follows:

"What do you ask, my child?" "God's mercy and yours," she replied. "Do you wish to receive the holy habit and to observe the Constitutions of the Nuns of the Sacred Order of Preachers?" "Yes, Reverend Father, this I wish and desire by the grace of God," she answered.

The Habit is then blessed and given to the Prioress, who then dresses the Postulant in it. Before receiving the white veil, indicative of a Novice of the Order, the Postulant came to the Communion Window in the Grille, where the celebrant cut off a lock of her hair symbolizing the putting away of all worldly vanities. The celebrant then presented her with a Crucifix and Rosary, to be her daily companions for life.

THE FINAL ceremonies of the Ritual are most impressive. The celebrant offers the new Novice two crowns, saying: "Behold, my child, two crowns, one precious, the other of thorns; which that with which you wish to be crowned." The Novice choosing that of thorns, says: "I choose the crown of thorns."

After the Prioress places the crown of thorns upon the head of the Novice, she says: "The crown of thorns, which is the crown of our Lord Jesus Christ, is the crown of our life. It is the crown of our suffering and of our sacrifice. It is the crown of our love and of our charity. It is the crown of our hope and of our faith. It is the crown of our perseverance and of our endurance. It is the crown of our purity and of our holiness. It is the crown of our obedience and of our submission. It is the crown of our humility and of our meekness. It is the crown of our gentleness and of our kindness. It is the crown of our patience and of our long-suffering. It is the crown of our peace and of our concord. It is the crown of our joy and of our gladness. It is the crown of our love and of our charity. It is the crown of our hope and of our faith. It is the crown of our perseverance and of our endurance. It is the crown of our purity and of our holiness. It is the crown of our obedience and of our submission. It is the crown of our humility and of our meekness. It is the crown of our gentleness and of our kindness. It is the crown of our patience and of our long-suffering. It is the crown of our peace and of our concord. It is the crown of our joy and of our gladness.

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Apostleship of Prayer

In a former article we said that the purpose of the Hidden Life of Jesus at Nazareth was to convince us, by way of example, that what we do as ordinary people is a sanctifying force in our lives and an instrument by which we sanctify others.

We question this because we are deeply aware of how ordinary our lives are, so lacking in greatness as to weary us. We speak of them as humdrum. Think of a man checking bills all day, a girl at a store counter, a mother at her endless chores. One great thing about the movies or a novel is that they get us away from it all; they inject us into a story-life full of danger, zest—and greatness.

Nothing so great as the salvation of our souls can come out of something so little as the chores of living, out of the prayers, works, joys and sufferings of my day. This thought is a kind of obstacle to my faith in the lesson of Our Lord's Hidden Life.

TO SURMOUNT the obstacle, know to be very small and insignificant but which also does some wonderful things. The host let us begin with something we do every day. When the priest puts it on the altar, it is a little piece of bread as big around as an old-fashioned watch, as thin as a piece of paper. But for Mass, it is absolutely needed.

If bread dropped out of the world, the Sacrifice of Christ by which we were redeemed could not go on in the Sacrifice of Mass. There is no substitute. The priest offers this bread; human hands put it into the movement of the Sacrifice. Because Christ is the High-priest of the Mass, offering it with and through his minister, the bread is subject to a divine impulse and becomes the Body of Christ.

Those who eat it have in themselves the Source of all sanctification and the Promise of eternal life. It has become a Big Indeed.

SOMETHING LIKE that happens in another way. When you are baptized, Our Lord took possession of you by uniting you to Himself. Like the unbaptized around you, you are still human; and you will eat, sleep, work, play, grow in wisdom and age, like others. But unlike them, you can also grow in grace. There is a supernatural life in you.

Because you are free in will, you can deactivate this life; you can even kill it by mortal sin. On the other hand, if you choose, you can use it. Not to do, say, a miracle. But to super-energize a little thing, like shopping for groceries. You can offer some little act of yours for the salvation of souls.

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