

Food For Survival

Over half a million Catholics in Indo-China have given up their homes, their property, their life's savings, and chosen to be refugees rather than endure the godless Red regime of the Vietnamese. We in America can have our Catholicism in comfort, and we do little to share it, or assist our fellow Catholics who cherish it despite the threat of deprivation and persecution which hangs over them.

Half the world at this moment is hungry, homeless. Christ said we prove our love to Him by the way we treat these our fellow men, many of them actually suffering precisely because they prefer Christ to communism. The appeal of our Bishops this Sunday is not for beautiful churches nor needed schools, not even to support missionaries or convents.

The funds you provide this Sunday will buy food, clothing, medicine, shelter for the millions in Europe and Asia who will live only if we give.

Farmer's Patron Saint

St. Isidore, a Spanish farmer of the twelfth century, is the patron saint of farm people. His feast occurs Tuesday, March 22.

He came from a poor and humble family, and from childhood, worked as a farm hand on an extensive estate. Isidore was very prayerful and particularly devoted to the Mass and Holy Communion. He loved the good earth, was honest in his work, and careful in his farm practices.

Two angels were once seen helping him, and there is a Spanish saying, "Whoever plows as St. Isidore does the work of three farmers."

Isidore married a sweet and pious maid-servant named Maria. They had one son who died as a child.

St. Isidore died May 15, 1170 and was canonized in 1622. Although Maria was never officially canonized, she is venerated as a saint too.

In 1947, St. Isidore was constituted special protector of American farmers. It is appropriate that Catholic farm families should venerate this saintly couple who, like farmers everywhere, are "partners with God" in furnishing the world with food, fiber, and shelter.

Farm families could observe their patron's feast by Mass and Communion and frequently saying the collect prayer from his Mass.

Grant we beseech Thee, merciful Lord, through the intercession of Blessed Isidore, farmer and confessor, not to let us be vain with the wisdom of the world, but by his merits and example, let us in all humility always do what is pleasing to Thee. Amen.

Catholics In Scouting

Scouters of the Rochester area will attend their annual rally and witness the awarding of the Church's top award, the Bronze Pelican, at ceremonies Sunday.

The Pelican has been used in church symbolism to represent Christ Himself. According to legend, the pelican was thought to pierce its own breast to nurse its young with its blood. In reality, Christ does that for us. His sacred Body was pierced with the nails and lance and through Communion we receive His precious Body and Blood.

TRUE SCOUTERS seek to imitate Christ in their role as leaders of boys. In giving their time and sweat and skill and talents, they have an opportunity to lead their young charges on the scouting trail to Christian manhood.

One of the great advantages of the American Boy Scout program is that it has never sought to establish a religious creed of its own, as have some other fraternal organizations. The Scout program recognizes the need of religion, insists that every boy needs a religious training, and entrusts that training in the hands of the proper religious authorities.

Catholics in the Scout movement realize that the "whole boy" includes spiritual, as well as physical and social aspects. In arranging activities and advancement programs, Catholic Scouters integrate all these factors with their eye to their goal — making a "whole man" who is spiritually, mentally, physically well developed.

SUNDAY SERMON

Rejoice!

God Cares For All

LITURGICAL SUNDAY

Rose colored vestments, flowers on the altar, and the Introit's opening words, "Rejoice in the Lord always; again I say, rejoice!" All these this Sunday point out that we are halfway in Lent and the Church wants us to be happy as we look forward to Easter glory.

"How can we be joyful?" asks the cynic, as he looks at a dreary world, confronted by war, famine, and in ruins.

THE CHRISTIAN admits all this—but curries heaven in his heart. He sees suffering is but momentary, his faith in a reward to be sustained him in the struggle. And in his own joy, he is anxious to bring sublimity of happiness into the lives of others too.

In the early Church, this Sunday was a festival of spring. (Spring, you know, comes about this time in Mediterranean lands where our Liturgy originated.)

The first roses were brought to church for a blessing on this Sunday. These were a promise of the "miracle" that God would throw again — multiplying the flowers and fields with food, spreading a great table for all His creatures. For the lowest field mice to the crowning creature man, God provides for all.

In a deeper sense, the spring time of nature is a picture of that holy springtime in our soul. The exquisite roses symbolize the virtues that should adorn our soul, and just as nature breaks the bonds of rigid ice, so grace will break the fetters of sin that enslave the soul.

And by the banquet of the Eucharist, Christ invites us to nourish our souls with a Food that assures us everlasting life.

When we realize God's goodness to us, then despite the sufferings, trials, and fears of this life, we will be the happiest people in the world, because we have God's fatherly love to protect us now and guide us to heaven forever.

THE MASS FOR EVERYMAN, by Father James Anderson, Carlin Books, 2751 San Diego Ave., San Diego 10, California, 45c.

This 72-page booklet presents a very practical series of meditations on the various sections of the Mass applying it to the problems of daily living. It was written especially for lay people who are anxious to be apostles of the Church in the factories and neighborhoods of twentieth century America.

A sample meditation from after the Our Father will whet your appetite to get the booklet and read it completely.

Deliver us from evil, but especially from the evil of greed created by high pressure advertising.

Deliver us from greed for money.

Deliver us from greed for fancy clothes.

Deliver us from greed for shiny new automobiles.

Deliver us from greed for unnecessary appliances.

JOSEPH BREIG

What Is This Faith?

I am deeply interested in the talk delivered by Rev. A. G. Reynolds of Elmville, Ontario, at the annual meeting of the Board of Evangelism and Social Service of the United Church of Canada's largest Protestant denomination.

I am more than interested, I am touched, because Dr. Reynolds appears to be a fair-minded man who carefully observes the Catholic Church from the outside, but does not understand it.

That is indicated not only by his remarks to the United Church meeting, but also by a booklet he published last year in which he described the differences between Catholicism and Protestantism, as he saw them.

Dr. Reynolds is sincerely concerned about Protestantism. In his talk, he asserted his belief that it "is slipping," and then went on:

"Many have turned to a church that promises them the unchanging miracle of the Mass and the one voice of authority and truth. Many who crave spiritual security and certainty have turned to a church that claims to be omnipotent through her sacraments..."

"In certain circles it has become quite fashionable to announce one's conversion to the Roman faith—and then write a book about it, or on the strength of it."

"Roman Catholic papers and journals play up these 'homecomings' of people whose eyes have been opened to the beauty of the Mass, the dignity of the priesthood, the peace of strict obedience, the security of infallibility, and the grandeur of the papacy."

"Many a Protestant has come to a crisis, and been forced to utter the pathetic question: 'What is Protestantism? What do I believe?'"

It is not easy to comment on Dr. Reynolds' talk. Our feelings are almost too deep for utterance, and we are very, very anxious not to be misunderstood. But perhaps we can get to the point by suggesting that the quotation marks around the word 'homecoming' be taken away.

The entrance of any Protestant into the Church is indeed a homecoming. That is why our hymns "play it up" because our joy, our happiness for the new Catholic, cannot be restrained. Who does not rejoice when a long-absent brother or sister comes home?

The thought that I am trying to convey is this: The Catholic Faith belongs by divine intention, to every one. God wants all His children to have it, because it is the Truth about Himself, and about the proper relations between Him and His creatures. The Catholic Church is everybody's home.

THE CATHOLIC CHURCH, then, is not "my" church or "your" church. It is God's church and the church of all humanity. It is as much Dr. Reynolds' church — although he does not yet realize it — as anybody's church. It is as much his church as the Pope's.

There is no question of competition between the Catholic Church and other institutions. The Catholic Church is unique. There is nothing at all like it, because it is divine. It waits prayerfully, with the patience of God, for the return of the brethren. And it misses them dreadfully. Without them it is incomplete. It is not a church that wishes to accomplish for and with its Divine Master.

IF PROTESTANTS indeed are turning toward the Church, it is not because they are slipping, but because they are putting their feet surely and firmly on the way home. But those who embrace the ancient Faith do not do so because they "crave spiritual security and certainty," or are attracted by the beauty of Catholic ceremony, and so on.

Those things may help to move some to investigate the Catholic Faith—to find out what it really is. But the person who accepts that Faith does so for two central reasons, because it is true, and because he has received from the Holy Spirit the priceless gift of faith. He has prayed, with Cardinal Newman, "Lead thou, kindly light," and has followed. This is not a natural thing, but a supernatural thing.

What is Protestantism? It is being away from home. What is Catholic Faith? It is the heart and home of all mankind; and may God guide all our beloved fellowmen into its warmth.

12 Years Seminary Study

St. Andrew's, St. Bernard's Train Boys To Be Priests In Rochester Diocese

By REV. HENRY ATWELL

If a boy of the Rochester diocese wishes to become a priest like the ones he knows in his parish, he can make all his studies close to home. The preparatory and major seminaries in Rochester will provide the training he needs from the start of his high school through college and theology to ordination.

Let's follow eighth grade Michael as he fashions his dreams into reality. He had mentioned his thoughts about a vocation to Sister after school one day. She urged him to make a visit to Our Lord in church next door and then to talk to Father when next he served Mass. After speaking to Sister and the quiet moments at the altar rail, Michael almost felt as if he were a priest already.

Father told him that it takes twelve years of study after grade school graduation to become a priest. Michael would begin these studies at St. Andrew's Seminary, out on Buffalo Rd., just beyond the city limits. Final studies are made at St. Bernard's down on Lake Ave. toward Charlotte.

Father told Michael he would speak to the seminary rector about an application form.

DURING LENT, Michael wrote his letter to Msgr. Maynard Connel, had his pastor include a letter of recommendation, and Sister sent along a record of his exam marks.

Graduation, vacation, the weeks sped by, and dragged by as Michael waited for a reply. Then, one midsummer morning, the postman brought an announcement: "Michael, we are glad..."

Black suit and tie, white shirt, new brief case, and Michael was ready in September to begin his twelve year course that would culminate at the altar. And like every day for the rest of his life, Michael began his first day at the seminary at the altar.

The Bishop came to St. Andrew's for this Mass, and Michael was awed by the reverent rites attended by the 200 students, all in cassock and surplice in the seminary chapel.

The first four years were filled with the ordinary high school subjects, only more of them—algebra, geometry, English, history, geography, and trigonometry. Latin, modern languages, Religion, and all of these in an atmosphere of spiritual devotion and determined purpose to achieve the goal.

A SEMINARIAN spends six years at this minor seminary; the last two are actually the first years of college. Biology, Chemistry, Greek, Church Latin, and other college subjects demand more study and concentration.

Breaks in the routine give Michael a chance to play intramural sports or just gab with his pals who come from Elmira, Auburn, Clyde, as well as students from Syracuse diocese too.

Michael's graduation from St. Andrew's is a solemn academic ritual which is not so much a completion as an interlude in his progress toward the priesthood.

AT ST. BERNARD'S, Michael

Know Your Saints

How to recognize St. Benedict: Bearded Monk. Wearing black with black scapular and cowl; in white in representations for the Cistercian or Camaldolese orders which adopted his rule.

An Abbot: Wearing a cope and carrying an abbot's staff (crozier).

Holding Book and a Discipline: Reference to his rule. BENEDICT, in his efforts to escape from the moral dangers of 6th-century Rome where he had been sent to study, fled the city and lived in solitude as a hermit.

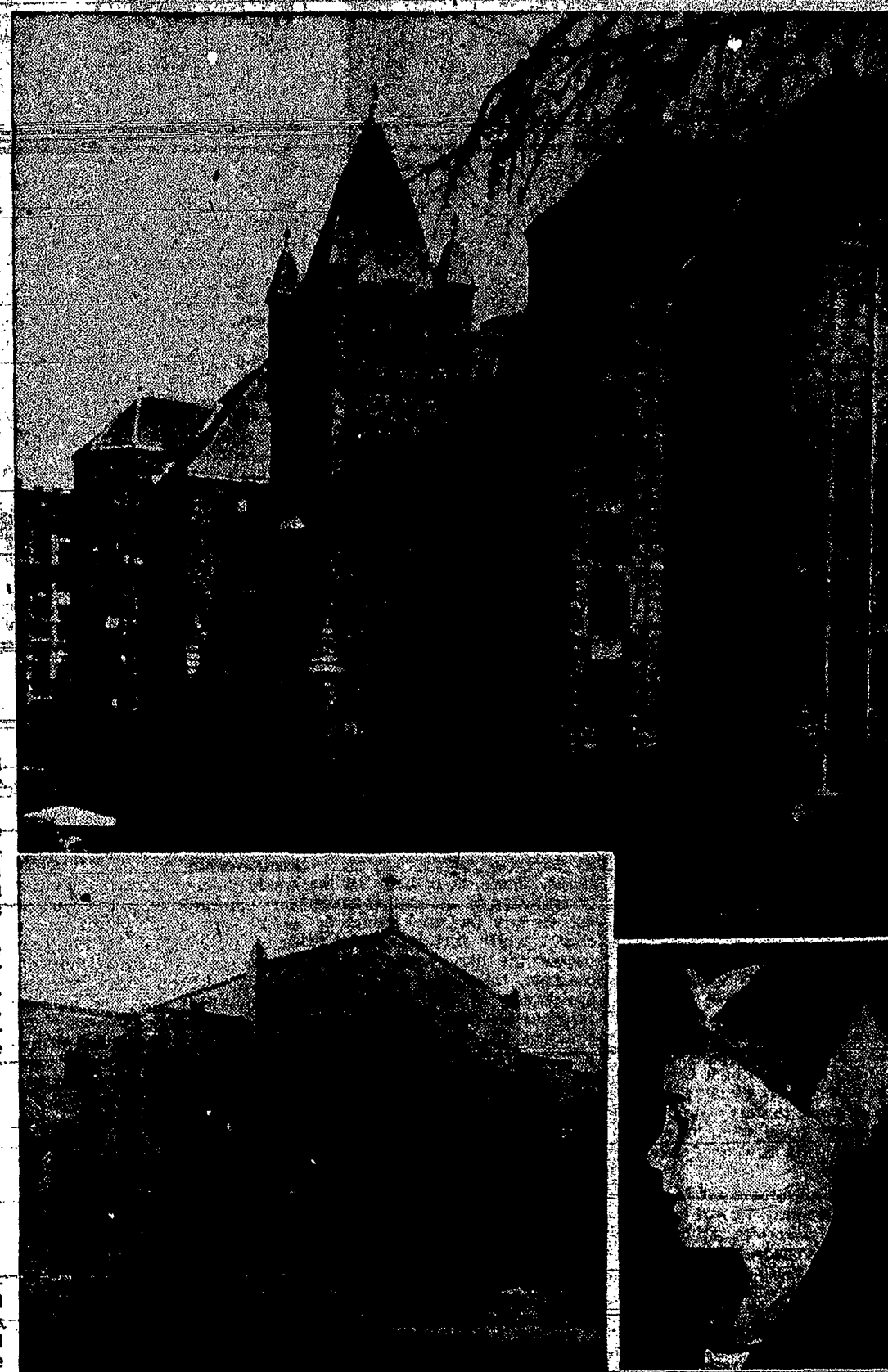
His holiness attracted many followers who gathered about him in a community. Later he left this hermitage and founded, on the road to Naples, the great Abbey of Monte Cassino.

The remaining years of his life were spent at Monte Cassino where he wrote his famous Rule, (the basis for so many monastic foundations) in which he insisted on a balance of labor, study and prayer.

St. Benedict was famous as a wonder-worker and many stories are told as to his miracles. It is told that St. Placidus, one of his monks, went to a lake to draw water, accidentally fell in and was drowning.

St. Benedict called another monk, St. Maurus, blessed him and told him to hasten to the rescue of Placidus. Maurus ran with great speed to where Placidus was drowning, grasped him by the hair and returned to the shore.

It was not till he was on dry land again that he realized he had been walking on the water!



Young Michael, local eighth grader, eyes two Rochester seminaries, St. Bernard's (above) and St. Andrew's (at left) where he plans to study for priesthood. High educational standards and thorough spiritual training characterize seminary life.

is now a man, mature in spirit, must do, Canon Law (church law), Pastoral (how to be a good priest), Ascetics (how to be holy), Liturgy (how to offer Mass and administer Sacraments), Sociology (how to guide people who have problems), Catholic Action (how to direct lay groups), Scripture (how it originated and how to understand it), History, Christian Art, Homiletics (how to preach), Catechetics (how to instruct children), and a litany of specialized courses demand hours of private study and concentration.

At St. Bernard's, the day begins at 5:30 a.m. with prayers, meditation, and Mass in the exquisite Gothic chapel. Classes run from 8 to noon and in the afternoon until 5:30, and sometimes evening lectures run to 8:30. Lunch and a noon time free period give the students an opportunity for sports or a leisurely walk "down the avenue." Other in-between periods are kept in silence or in chapel. Day ends at the altar for night prayers and lights are out about 9:30.

Michael never gets the idea, however, that just because he is a priest, a priest needs to know these subjects, it is

true, but far more important is the formation of the inner man, the spiritual life. That is developed through the conferences, sermons, meditations, spiritual reading, ceremonies and the very atmosphere itself of prayer and mutual kindness.

When at last Michael kneels before the Bishop on ordination day, the ritual question is asked, "Do you know if this man is worthy?" The Seminary replies, "Yes, as human knowledge can ascertain, we judge him worthy of the office of the priesthood."

"Thanks be to God," says the Bishop. And thanks to the seminaries which helped to make him worthy—thanks to the priest professors, the generous lay people, grateful parents and friends—thanks to them all, Michael is now a priest of Jesus Christ forever.

How a girl trains to be a nun—at the Motherhouse of the Sisters of Mercy and St. Joseph.

This will complete a series of four articles marking the month of March as "Vocation Month" in the Rochester diocese.

Next Week

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Holy Communion At Evening Mass

To receive Holy Communion at a Mass celebrated after 4 p.m., the faithful are to observe the following laws concerning the Eucharistic fast:

- Abstain from alcoholic drinks from previous midnight.
- Abstain from solid foods for three hours before Communion. Beer and wine may be taken at a meal if it is the custom to do so.
- Abstain from liquid nourishment (coffee, milk, etc.) for one hour before Communion.
- Water, of course, may be taken any time before Communion.
- Only Communion may be received but once a day.

Fast, Abstinence Rules for Lent

If you are — between 21 and 59 or past 59

AND THE DAY IS — Friday, Holy Saturday forenoon

Mon., Tues., Wed., Thurs., Sat.

Ember Wednesday or Saturday

Sundays

No Restrictions

Children under 7 years of age are not required to fast or abstain.

For exceptions to the rules on fasting refer to the Lenten Regulations or consult a priest.

CATHOLIC QUIZ

(Answers at end of column)

- A sacrament is a holy sign which gives grace and was instituted by (a) the Apostles, (b) the church, (c) Christ.
- There are (a) three, (b) five, (c) seven Sacraments.
- Baptism, Confirmation, Holy Orders have an effect that last forever and is called (a) sacramental grace, (b) character, (c) virtue.
- Only an ordained priest can give the sacrament of (a) Baptism, (b) Penance.
- A person who receives Communion in mortal sin (a) does not receive Christ, (b) commits an additional mortal sin, (c) is excommunicated.
- A priest should be called to give a sick person the Last Sacraments when the person (a) is just about to die, (b) asks for a priest, (c) becomes seriously ill.
- The Last Sacraments include (a) Baptism, (b) Penance, (c) Eucharist, (d) Confirmation, (e) Extreme Unction.
- In emergency, a lay person who baptizes should use (a) ordinary water, (b) Easter water, (c) holy water.
- The words, "I baptize thee in the name of the Father and of the Son and of the Holy Ghost" should be said (a) before, (b) while, (c) after pouring the water.
- To baptize in emergency, (a) a Catholic, (b) any Christian, (c) anybody may baptize.

Answers: 1. c; 2. c; 3. b; 4. b; 5. c; 6. c; 7. bcc; 8. a; 9. b; 10. c.

Daily Mass Calendar

Sunday, March 20—Fourth Sunday of Lent (rose). No Gloria, 2nd Prayer "A candle. Defend us," 3rd for living and dead, Creed, Lenten Preface.

Monday, March 21—St. Benedict, abbot (white). Gloria, 2nd Prayer of Lenten Monday, Lent Preface, Last Gospel of Lenten Monday.

Tuesday, March 22—St. Isidore, farmer (white). Gloria, 2nd Prayer, Preface, and Last Gospel of Lenten Tuesday.

Wednesday, March 23—Lenten Wednesday (violet). 2nd and 3rd Prayers as Sunday. Requiem or votive permitted.

Thursday, March 24—St. Gabriel, archangel (white). Gloria, Creed, 2nd Prayer, Preface, and Last Gospel of Lenten Thursday.

Friday, March 25—Annunciation of the Blessed Virgin Mary (white). Gloria, 2nd Prayer of Lenten Friday, Creed, Preface of B.V.M., Last Gospel of Lenten Friday.

Saturday, March 26—Lenten Saturday (violet). 2nd and 3rd Prayers as Sunday.

Indicates Lenten Weekday Mass may be offered with 2nd Prayer of Lent.

Bishop Kearney has directed that the "Imperata" or final prayer be for the Pope.