

## Father Golding

The priest who cared for those for whom few others cared has died. Father Golding's life was spent ministering to the aged, mentally sick, and socially outcast. Except for a few close relatives, people like these are destined to lead a lonely life, and Father Golding proved himself over a quarter century their joy and consolation as well as personal friend.

Once while still serving as a parish priest, he was called to give First Communion as Viaticum to a little boy whom the doctors had given but twelve hours to live. In the stillness of the hospital room, Father Golding prepared the youngster for his first, and what seemed to be his last, Communion. The priest said, "The doctors have done all they can do. Now we shall see what God will do. This is Jesus." And he gave the boy Holy Communion. The twelve hours have stretched to nearly thirty years and the little boy has seen what God can do — enabling him to be a priest and write these words.

Father Golding's whole life has been one of taking up where doctors must let go. In those circumstances of life where medical science must stand helpless, then the priest of God steps in, and God, in His mysterious ways, does provide for the minds and hearts of those who need Him.

Now, with faith, we will see what God will do for Father Golding — giving him the reward promised to those who serve his least brethren. Our prayers for the repose of his soul are encouraged by our confidence that God will be quick to grant him an abundant reward.

## Einstein Finds His Field

The man who said that only "feeble souls harbor such thoughts . . . that the individual survives the death of his body" has at last discovered the "unified field" for which he studied. Brilliant, world-famous, intellectual pioneer, Einstein formulated for the world of science those basic keys of modern day discoveries — relativity, quantum, and unified field.

Most spectacular proof of his penciled theories was the 1945 atomic blast which ushered in a new era in world history. Nearly fifty years before that historic date, this physicist stated that unimaginable forces were pent up inside each bit of matter. The total amount of matter used in these atomic blasts is actually not even half the size of a dime, but the force released is sufficient to obliterate a city.

Through all his research and study, Dr. Einstein sought, as philosophers have always sought, for one comprehensive law, one synthesis which would explain the universe. Will-o'-the-wisp like, it eluded his grasp, though he thought he held it in 1929, and in 1950, and as late as 1953, but always there was some drawback.

The goal he sought he called his "unified field" but he wanted to find it in test-tubes or in formulas. Strange, that the man who could chart the history of the world half a century in advance, refused to "see" that there are factors in life above the merely physical. This man was able to "believe" in a future which some dozen years ago would have been termed impossible but is now reality. But he could not believe in a future where God would embrace the creatures He had made.

IN THE ULTIMATE, basic mysteries of life, however, he was woefully more ignorant than the child in grade school who knows that the stars and the atoms, the galaxies and the multifarious and seemingly unrelated events of life, are all unified and synthesized in the catechism answer — God made it all and He made me, to be happy with Him forever.

## SUNDAY SERMON

## The Good Shepherd

### Second Sunday After Easter

Just before He was taken captive, Jesus spoke of Himself as a shepherd. He quoted the prophecy where it foretold, "I will strike the shepherd, and the sheep of the flock shall be dispersed." After His resurrection, Christ said three times to Peter, "Feed my lambs!" Previously, He had termed Himself "the good shepherd."

It was especially through His passion and resurrection that He showed Himself to be the Good Shepherd. By His death on the cross, He gave the greatest proof of His love for His flock, and after His resurrection, He gathered His sheep together with Peter as visible head of the fold. The early Christians used the symbol of the Good Shepherd as their favorite image of the Savior. Too often, we see pictures of Christ in some beautiful valley with snow-white little lambs nestled at His feet. This is far different from the strong, courageous Christ whom the first Christians pictured as a shepherd.

A true shepherd had a hard life. He had to live out in the fields with his flock to protect them from wild beasts. He had to sleep out under the stars, in cold and rain, eat quickly cooked meals, guide the sheep through mountain passes and across dangerous streams to find pasture for them.

So also this is the kind of shepherd Christ said He would be for us. Being our shepherd, He had to endure the hardships of poverty, desertion, and the cross. The famous "Lord is my shepherd" Psalm mentions these factors and we should keep these aspects in mind when we hear this Sunday's Gospel.

It is not enough, however, that we be docile sheep of good a shepherd. Christ dwells in us, to continue His work through us, and we are to be shepherds for the world about us.

Parents, certainly, are called by God to be the shepherds over their little flock, their family. Teachers, judges, doctors, every man at his appointed task can play the role of Christ the Shepherd to guide and direct the world closer to God.

Christ stresses the difference between the shepherd and the hireling. A hireling works for what he gets out of it. His motive is himself, utter selfishness.

If we compare our lives with that of Christ and how we ought to play the role of a shepherd as He did, we will draw from this Sunday's Mass a renewed determination to be better Christians.

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# Carmelite Rite Mass In Auburn Chapel

By  
MARY LENNON SNYDER

Catholics attending the Whitefriars monastery in Auburn are struck by the marked difference in the way Carmelite priests say Mass. Wine and water are poured into the chalice at the start of Mass, the Kyrie is said at the Epistle side, and after the consecration, the priest holds his arms fully outstretched as if to represent the cross. Other differences in ritual indicate that the "Carmelite Rite" is actually more ancient than the familiar Roman rite Mass.

MONKS have lived on Palestine's Mount Carmel since the days of Elias, long before Christ. When they accepted the Savior's teachings, they simply adapted their already ancient religious tradition to a Christian way of life.

Christ's "Last Supper" became the monks' daily Mass and they celebrated it according to the local customs.

During the Crusades, French chaplains were placed in charge of the Church of the Holy Sepulchre in Jerusalem. At this period in history, most every country had its own slight variations in the ritual of Mass, and the French customs became the accepted rite in the Holy Land.

These French priests adopted the local feast of Jerusalem and some of the Holy Land practices which dramatized the events of Holy Week, Christmas, and Ascension Day. When they returned to France, these Holy Land rites were continued in Europe and survive to some extent even in the ceremonies of our parish churches to this day.

The Moslem invasions made it impossible for the Carmelite monks to survive so they migrated to Europe, and they brought with them, the Mass ritual to which they had become accustomed—the rite as done in the Church of the Holy Sepulchre in Jerusalem.

Another point of note is that the Carmelite monks make mention only of Our Lady and "Our Holy Father Elias" — omitting the saints found in the Roman version. The prayers at the foot of the altar are then concluded simply with the verse "Our help is in the name of the Lord, Who made Heaven and Earth." It naturally strikes one immediately that the Carmelite version of all these prayers at the foot of the altar is much shorter than the prayers of the Roman Rite.

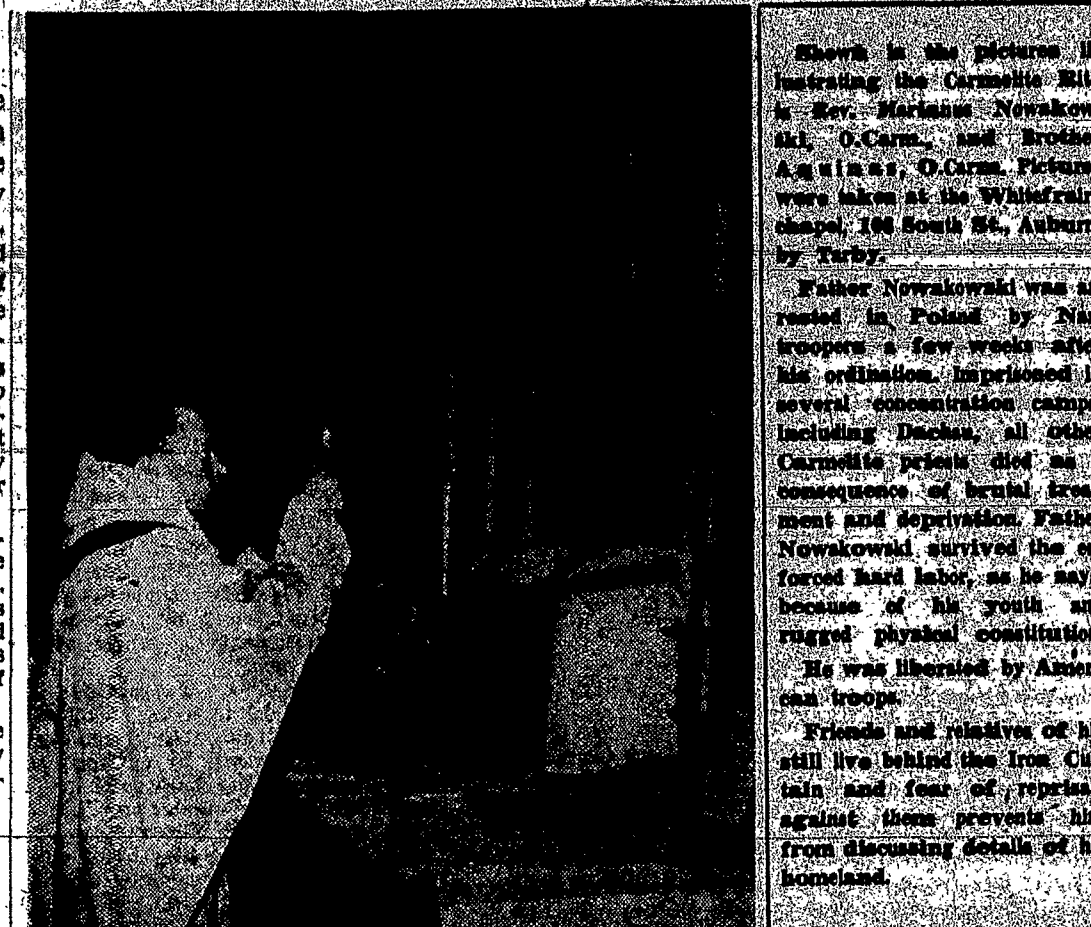
At a Low Mass the very first thing the Carmelite priest does as he enters the sanctuary is to prepare the offerings of water and wine at the side of the altar. This custom was introduced first in France in the middle ages when the processions of gifts at the Offertory, fell into disuse. At the High Mass the Carmelite priest uses the time just before the Gospel, while the choir is singing the Gradual and Alleluia, to prepare the chalice.

The next point of difference can be found in the Introit. On all Double Major feasts the Carmelite says it three, rather than the usual two times, adding a repetition between the Psalm verse and the "Gloria Patri."

THE "KYRIE ELEISON" is said on the Epistle side of the altar, rather than in the center, as is done in the Roman Rite. The Carmelite kiss the altar only three times during the Holy Sacrifice in contrast to the many times the priest of the Roman Rite embraces the altar. Thus the Carmelite gives this liturgical kiss once as he first ascends the altar, again during the Canon, and finally once at the end of the Mass. At the other times, he makes the Sign of the Cross instead.

At the Offertory proper the bread and wine are offered simultaneously with the one prayer, "Suscipe Sancta Trinitas—Receive O Holy Trinity" (see picture). Before the ninth century there were no definite prayers to be said at the Offertory. These were left to the officiating priest to determine. They pray the Carmelites use is derived from the prayers over the offering of the people as used in Medieval times, especially in the French Church.

Also before the Secret Prayer is found the verse, "O God, hear my prayers, and let my cry come unto Thee." This practice is unique to the Carmelite Rite. PRAYERS OF THE CANON are identical with those found in the Roman Missal, although the



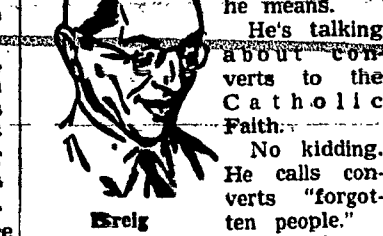
Carmelite priest, in top photo, offers bread and wine together at Mass. After consecration, (lower right) and kneels (lower left) at end of Mass for "Hall, Holy Queen."

rubrics governing the actions of the priest vary in several respects. What is most noticeable is the way the priest's arms are extended in the form of a Cross during the prayer after the consecration. This custom can be found in the French Ordos of the Middle Ages and naturally has added significance in Jerusalem, the scene of the Passion. During the Mass the Carmelite priest is repeatedly recalled by the frequent Signs of the Cross made by the Celebrant.

## JOSEPH BREIG

He's Not Angry, But—

A reader in Iowa has asked me to write something about "the forgotten people, the outcasts."



He's not angry, but he's just kind of bewildered. Judge for yourself. Here's what he writes:

"I have wondered often why the outcasts, the forgotten people, your converts, never yet have heard a kind word. 'Surely there is at least a small percentage worthy of recognition. I realize that not all are good.'"

"I have been an outcast umpteen years. I have a good spouse, a good family, a good home."

"However, I feel that we are very much neglected. As Jimmy Durante might say, I'm flabbergasted. How about you?"

Are we really neglecting some of our converts? If so, we ought to be ashamed.

But merely being ashamed won't solve the problem. What will?

Well, I think that in every parish, steps ought to be taken to insure that converts are welcomed — and that the welcome continues.

IN MANY parishes, there are clubs or associations for various age groups, and everybody is invited.

Also, there are discussion groups, or study clubs, or whatever you want to call them. The meetings rotate around to the

union Rite; too, follow the Roman Rite closely with one exception where the Carmelite prays, "Hall, Holy Queen." "Hall, Holy Queen" is which is added to the "Hail Mary" after the "Gloria Patri."

Just before the Last Gospel, the Carmelite makes a commemoration of Our Lady through the beautiful Latin "Hail, Holy Queen" which is added to the "Hail Mary" after the "Gloria Patri."

IN HIS THANKSGIVING prayers after Communion, the Carmelite priest also adds a short prayer in honor of the Blessed Trinity. During "Psalms"

On Sunday, the priest remains standing while he recites the "Hall, Holy Queen." On the other days he kneels. The Regina Coeli is always said standing. The congregation follows the priest's kneeling or standing.

CERTAIN SEASONS and feasts also provide some variations from the Roman Rite.

HOLY WEEK, especially, presents numerous differences. The Rite of the Holy Sepulchre almost exclusively which accounts for numerous differences in the Procession and Blessing of the Palms on Palm Sunday, the Washing of the Feet, and the Washing of the Altars on Holy Thursday, and the Adoration of the Cross on Good Friday.

On Holy Thursday, Vespers are said as part of the Mass, which is one of the most solemn of the year, because Jerusalem was the very spot where the Eucharist was instituted that same day two thousand years ago. To solemnize the occasion further, the Vespers are sung, whereas in the Roman Rite they are simply recited after the Procession of the Blessed Sacrament.

Because of the proximity of places where these events took place the Feasts of the Ascension and Assumption were celebrated with particular devotion in the Liturgy of the Church of Jerusalem. The Carmelite Rite retains special processions on those days.

THE CARMELITE Order, as stated in its Constitutions, is pre-eminently dedicated to Mary, and as such has been known down through the centuries. This devotion was not inherited from the Rite of the Holy Sepulchre of Jerusalem, but from the very nature of the Order.

Numerous additional peculiarities might be noted but the stress has been on the main and the most important ones. In speaking of the Carmelite Rite it is well to remember that it is fundamentally a Roman Rite modified by usages proper to the Rite of the Holy Sepulchre. These taken together constitute a real and distinct Carmelite Rite.

After you've met, weekly or fortnightly, for a year or so, you'll find your club growing. Very likely it'll be getting too big.

That's fine. Draw names out of a hat and split into two clubs. First thing you know you'll have solved the problem of lonely converts in your parish.

That's dandy Catholic Action. Why not get at it?

## BOOK SHELF

The Spear

By Sister Margaret Teresa Namereh College

THE SPEAR, by Louis de Wohl, 1954, 32 pp., \$1.50. Available at most Catholic bookstores.

When a man does his fifty-third novel, he no doubt expects to be accused of facile writing, and needs much care. His audience knows the book will be a story, whatever the title. The author's skillful handling of the material, however, is a happy ending will be granted the otherworldly and otherworldly will bring success of worry or we for four hundred pages, and a lift of spirit. None the less, Louis de Wohl in THE SPEAR is repetitive of his poor devices as well as of his better ones.

It is really high-handed to bring all the Gospel figures into new relationships to make Barabbas, through his leadership of an Israelite freedom party, a practical rival of Christ over a long period to make the centuries long. Longinus, the soldier of the little heroism, so that he becomes the "woman" taken in adultery and to let her than stumble into the safety of Mary and Mary's home in Bethany, and to return this romance thereafter.

IT IS HIGH-HANDED: it is skillfully done; it is ordinary. There are many other opportune moments and meetings; their frequency is high throughout the novel, and the characters are a hazy and inconsistent character who cannot escape from such a plot long enough to be himself. Nor has the author bothered much about a title. The Spear is a good ordinary psychological detail; it does not become a theme. But some things Louis de Wohl

He illuminates dogma; illuminates the Presence, the Kingliness of Jesus as it confronts the needy heart, the cowardly heart, ever shrinking from tomorrow back to full yesterday. Louis de Wohl is not Franz Werfel whose story this would have been had he lived to complete his instructions. In the Faith but THE SPEAR is degrades better than THE Giver, criticized ROBE, and of value as that was. It doesn't hurt people to get to know more about the life and times of Our Lord.

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## DOINGS AT THE DALY'S

By Mary Ninley Daly

It wasn't an organized "Parent, or her turn. Teachers' Conference." Neither was it a P.T.A. meeting nor a don't get report, card until parents come sort of deal.

After backing into this explanation, I'd like to tell you what's just happened. (The satisfying Saturday afternoon.

noon in a very busy fourth grade classroom—but I honestly don't know if it even has a name.

All we knew ahead of time, the Head of the House and I, was what we heard from our nine-year-old Ginny. "Our parents are out and you can see 'em Saturday afternoon from two to four," she said.

"Like a Command Performance or an invitation to the White House, there wasn't the slightest doubt in Ginny's mind about our being there and we instinctively responded in kind, juggling Saturday commitments around so that two-to-four would be free for paper inspection.

"Some of my papers aren't so good," Ginny warned us at lunch. "I'd like to do a school paper," she said. "Like the Yalta papers?" the Head of the House asked.

"No, arithmetic," Ginny answered seriously. "We don't study Yalta."

A GOOD MANY mothers and a few fathers were there when we arrived, everybody making the rounds of the blackboard where special papers had been put up—the 100's in arithmetic, the best in spelling, religion and composition. There was a picture of a ship made by Charles Canady that looked like the work of at least a teenager. Bobby Emmert's extraordinarily fine handwriting, papers signed by all the names that are household words at our house: Michael Butler, Emily Magner and all the rest.

Like the other parents, we were looking for one particular childish signature and there it was, the lopsided G of the Ginny and the "Daly" written in almost a duplicate of her beloved brother Johnny's.

Sister John Gabriel sat at her desk, with a quiet welcome for all who came and after our tour of the blackboard, she showed us each the small desk where our own prizes of honor would spend the greater part of their business hours. Inhaling, I managed to slip into the seat while the Head of the House draped his 4-foot frame on top of the desk across the aisle.

Inside Ginny's desk were books, beat-up from carrying back and forth and frequent drops in the mud, and on top was a folder: arithmetic papers, composition, religion, geography, all graded and returned and the teacher's report of a recent reading and comprehension test. Here was the real account of day-to-day progress for parents to see, and in the actual setting where the work was done.

After looking over the papers, it was up to us to talk with Sister or not, but it seemed as though everybody wanted to say something. We didn't "he" numbers as we do in stores, we didn't line up as we do for confession, but somehow by mutual agreement, everybody took his

off to that. "Perhaps if we all put the heavy hand on him for a while," Sister suggested.

Some little boy we don't know who is going to benefit from this mutual help.

CAME OUR turn. "The three weeks absence with chicken pox," Sister said. "Ginny, Sister said particularly in arithmetic."

"It's long division," I aired a complaint. "Ginny says that the way we taught her, during the chicken pox—ain't the way you do it?"

"A different way of doing long division?" Sister John Gabriel's smile showed that she was used not only to long division but to children—and to parents. "We'll fix it," she said, and we knew she would.

Today, Ginny came home late but beaming. "I can do long division," she said, even though a night in the answer, she boasted. "I can do any long division!"

Looking over the homework, we found the process quite traditional. "This is the way Sister does it," Ginny explained, "and it's almost why it's just the way you do it!"

Better than an organized conference, better than any forced meeting of parents and teacher, we think that that Saturday, or any other day—meetings, perhaps inconvenient for both parents and teachers, have a friendly, take-it-or-leave-it camaraderie that makes for good public relations.

## Daily Mass Calendar

Sunday, April 24 — Second Sunday after Easter (white), Gloria, 2nd Prayer of St. Peter, Creed, Easter Preface, Monday, April 25 — St. Mark, Evangelist (red), Gloria, 2nd Prayer of St. Peter, Creed, Preface of Apostles, Oratio Rogation Day Mass (violet), No Gloria, 2nd Prayer of St. Mark, Easter Preface. Tuesday, April 26 — St. Cletus and Marcellinus, Popes, Martyrs (red), Gloria, 2nd Prayer of St. Peter, Creed, Preface of B.V.M., 3rd for church or Pope, Preface of Apostles. Wednesday, April 27 — Solemnity of St. Joseph (white), Gloria, Creed, Preface of St. Joseph. Thursday, April 28 — St. Paul of the Cross (white), Gloria, 2nd Prayer of St. Joseph, 3rd of St. Vitalis, Creed, Pref. of St. Joseph. Friday, April 29 — St. Peter, Martyr (red), Gloria, 2nd Prayer of St. Joseph, Creed, Preface of St. Joseph. Saturday, April 30 — St. Catherine of Siena (white), Gloria, 2nd Prayer of St. Joseph, Creed, Preface of St. Joseph. \*Indicates Votive or Requiem may be celebrated.