

Royal Reparation

Cynics may dismiss the decision Princess Margaret made as simply "doing what she should have done in the first place." Such comments can come only from those who have never known the torture of a heart divided between two loves.

Fortunately for her own soul and for the example she showed her nation, the Princess chose, as too many others fail to choose, the love of God in preference for the love of a man. In making this difficult but only Christian choice, she repairs at long last the crime of her ancestor who made an opposite choice. When Henry VIII in 1533 preferred the company of Anne Boleyn to the company of God, and constituted himself as head

Henry VIII of a state controlled Church, England was eclipsed to the Catholic faith.

The Princess' act of royal reparation deserves the sympathy and the thanks of all Christians. Too often in present day public personages, private morality, or the lack of it, is dismissed as inconsequential. It has always seemed difficult to fathom the philosophy of people who ask God to bless a nation which elects or permits its public officials to be notorious in their personal violations of God's laws.

Divorce is one of the tragic growing evils which strikes against God's plan for family and public peace. Even Catholics too often take it as a "fact" and cease to be troubled by it. Just so long as they don't involve themselves in a divorce problem, these Catholics leave others to lead their own lives, and care not a whit whether God is obeyed or not.

If the Princess, who is unfortunately not a Catholic, could muster the courage to obey God's law rather than the affection of her heart, then Catholics themselves ought to begin a bit of a reparation program to make up for careless un-Christian attitudes which color their thoughts or shape their conversations.

It is also a possibility that God may give added grace for the graces the Princess already has accepted. She is reported as being a devout member of her own Church of England, which was originally born in the contempt its founder had had for the sacrament of the marriage bond. Could it be that God is offering Princess Margaret the opportunity to make a final royal reparation by returning to the faith from which her infamous ancestor Henry VIII fell away?

At any rate, Christ's moral law has been kept and the sacredness of Christian marriage proclaimed, and that, in this modern world, deserves our tribute of praise.

Still More Schools

Construction of parochial schools continues to be a striking news item month after month in the Courier-Journal. This week, three new schools are reported as completed or enlarged, and a catechetical center is announced for a next-autumn opening. Successful fund drives in two other parishes are featured in news coming to this office.

Each separate building program has meant hours of energy, confident and insistent prayers, splendid cooperation and team work of priests and parishioners.

Continued expansion of Catholic educational facilities is certainly cause for legitimate pride, but it also indicates that Catholic people of the Rochester diocese realize with striking conviction the value of a faith-inspired life for their children.

Every parish school that has been erected represents in brick and mortar the strong faith of the people who sacrificed luxuries, and sometimes even necessities, in order that the needed buildings were erected.

JOSEPH BREIG

The Strange Silence of God

My wife looked up from her magazine and asked:

"Did you know that the only Negro bishop ever to rule a diocese in this country was Bishop James Augustine Healy of Portland, Me.?"

I opened my mouth to say that I did know, but I knew, but I closed it again without speaking, because suddenly a vision came to me in a flash.

I do not mean vision in the sense that I saw something with my eyes. But with my mind I perceived, with more scope and sweep and clarity than ever before, how dreadfully imbecile racial discrimination is.

I seemed to be transported across the ages to the time of the Roman Empire, the time when Christ walked the earth, died, rose and ascended into Heaven, the time His Church began spreading through the world.

I remembered that nowhere in the Scriptures, in the inspired word of God, is there so much as one phrase that gives the slightest clue to the physical appearance of Jesus or Mary or Joseph, or Peter or Paul, or Stephen the first martyr, or the other heroes of Christianity.

WHAT IS THE meaning of this? The Church's silence, this wordlessness which seems to be trying to shout a message to us?

Obviously, the meaning is this: God cares not a jot what any of us looks like. He cares only what we are. And he wants us to acquire the same kind of wisdom about what matters and what doesn't.

Among the millions who died for the Faith, who died that we might have the Faith, were people of every kind: Greeks, Romans, Numidians, Hebrews.

The Roman Empire was a cosmopolitan thing: it embraced everybody. And into it came something even more cosmopolitan, the Church, to transform it.

This thing — this Church of God and God-man of Virgin Mary and Virgin Husband, of angels and patriarchs and prophets, of confessors and martyrs — this

astounding. Thing cared less for non-essentials than did even the Roman Empire.

THIS CHURCH bothered not about a man's height or color or about a man's wealth or poverty, or learning, or ignorance. It cared not whether a woman was beautiful or as plain as potatoes. It asked only one question, which can be variously phrased: are you good? are you living in God's grace? is your heart filled with charity — do you love your neighbor and your fellowman?

If so, then all is well, though you be as ugly as a toad and as poor as poverty; if not, then you are as a tinkling cymbal and sounding brass; you may be noisy but you are nothing; you may be rich but you are destitute of everything worth the owning; you may be famous but you are contemptible.

This Church cared so little — so not at all — about the things that most of us fuss over, that she did not even bother about people's names. She knew them by their first names — James, Matthew, John, Augustine, Chrysostom, Cyprian — and that was that.

THIS CHURCH saw, and still sees, with the divinely noble eye of God, and not with the mean, myopic, self-seeking eyes of men. She sees all mankind as one family with one Father, God, and one Mother, Mary. This is in the order of grace; and even in the order of the flesh, the Church knows us all for brothers and sisters, children of Adam and Eve.

The Church knows this, realizes this. She perceives with a blinding clarity that it is simply foolishness to care about the color of a man's skin, or anything of the kind.

"Yes," I answered my wife. "I know about Bishop Healy. And I don't care. I don't care whether a bishop — or anybody else — is black or blue or pink or purple or polka dot. I care only that he is a good man."

Library Group

St. Paul, Minn. (NC) — "The Apostolate of Books" will be the general theme of the meeting of the Minnesota-Dakota Unit of the Catholic Library Association in Winona, Minn., November 12.

World Wide Catholic Church Worships God In Rites, Languages Of East And West

By REV. HENRY ATWELL

There are four Catholic churches in the Rochester diocese where the people do not genuflect. For Communion, they receive a Host square in shape. They make their Sign of the Cross from right to left shoulder, and they never hear a word of Latin in their church.

These four churches are St. Joseph's, Hudson Ave., St. Nicholas, Leo St., Rochester; St. Peter and Paul, Washington St., Auburn; and St. Nicholas Church, Horseheads Blvd., Elmira Heights, N.Y.

Parishioners of these churches are devout Catholics. They believe all the doctrines taught by the Roman Catholic Church, and they are in full unity with the Pope.

MANY CATHOLICS take it for granted that the Church has the very same rites and words for all ceremonies all over the world. Actually, there are millions of Catholics who have never even seen Mass celebrated in the way we are used to in our own parishes.

These other Catholics belong to the Eastern Rites of the one true Church of Christ.

EASTERN RITE Catholics trace their customs back to the same Last Supper of Christ to which our Latin rite traces its origin too. When Our Lord took

Photos of Eastern Rite Mass by Thomas Casey.

bread and wine, blessed and consecrated it, and gave His Body and Blood in Communion. He said quite simply, "Do this in memory of Me."

The first Christians did not



CELEBRANT of Eastern Rite Mass brings bread and wine to main altar from side table in solemn procession called "The Great Entrance" symbolizing Christ's entering Jerusalem in Palm Sunday triumph.

elaborate very much on that basic command but rather just "did it" without additional ceremony. Soon, however, this brief rite needed to be explained to the new converts.

Instructions, prayers, and significant gestures were added as a means of telling the newly received Christians what the Eucharistic rite signified.

As the faith spread through the warm Mediterranean area, up the Balkans, across to India, into the cold steppes of the Ukraine, down the humid Nile



EASTERN RITE Mass begins at side table where priest prepares bread and wine later to be consecrated into Christ's Body and Blood. Priest in picture is shown arranging square shaped host on paten in front of chalice.

valley, the apostles and missionaries adopted words and rites most effective for the people in each particular locality.

Persecutions in Rome and Italy kept the Latin Christians to bare essentials, but in the East where the faith was openly practiced, elaborate and reverent ritual gradually developed.

THEN OCCURRED a tragedy. In the year 1054, misunderstandings and disagreements had arisen in the all-too-human hearts of the prelates of both east and west. The leading bishop of the east, known as the Patriarch of Constantinople, broke the centuries' bond of union with the Pope, the Bishop of Rome.

The Patriarch considered himself to be right in the dispute and those who stood by him in the controversy called themselves "orthodox," a Greek-based word meaning "right."

These Orthodox Christians kept the Mass, the Sacraments, and most of the other rites in their ancient venerable languages and ceremonies. Even to the present day Orthodox churches preserve these ancient customs.

Despite the fact that their Patriarch and many bishops had broken from union with Rome, there were always a few Catholics in the east who remained

loyal to the Holy Father, the Pope.

These Eastern Rite Catholics were always a tiny minority in a vast, outnumbered Orthodox world. They too preserved the ancient Eastern Rite for Mass and Sacraments.

MEANTIME in the west of Europe, pagan and barbarian tribes were converted by missionaries from Rome, and then the age of discovery opened the New World to Christianity. Rome's language and liturgy had been adopted by the nations of Europe and now it was America's turn to adopt Rome's ritual also.

Immigration to America from the Balkans, from the Ukraine, from the Near East did not begin until the end of the 18th and the start of the 20th century. Little groups of Eastern Rite Catholics came to America. Again outnumbered, they were misunderstood and left to themselves.

Latin Catholics confused them with the non-Catholic Orthodox because their church ceremonies were so similar.

POPE PIUS XI in 1928 wrote a special encyclical asking Latin Catholics to learn about their fellow Catholics of different rites, and urged all Catholics to work and worship together.

POPE PIUS XII more recently has called Mary's great promise at Fatima that Russia will some

day be converted. The Pope knows that thousands of devout Russian Orthodox Christians will find it far easier to become Catholic if they can continue to follow the church rites with which they are familiar.

A special school at Rome, and another at Fordham in New York City are both training Eastern Rite Catholic priests to serve the Russian converts when Mary's promise comes true.

During the recent Mission Seminars, two Eastern Rite Masses were celebrated, one in Aramaic, the language spoken by Christ Himself, and another in Slavonic, the language used by the Russian Orthodox.

These Eastern Rite Masses demonstrated the world wide unity of the Catholic Church which maintains the same faith taught by Jesus Christ in a pattern of ritual variety.

POPE BENEDICT XV once summarized the Church's attitude on this subject by reminding us, "The Church of Jesus Christ is neither Latin, nor Slav, nor Greek, but Catholic."

It is in this spirit that all Catholics of both Eastern and Western rites should mutually cooperate for the spread of God's Kingdom on earth.

BOOK SHELF

Futures Father La Farge

By Sister Margaret Aversa
Nazareth College

Father La Farge gave us some Christmas book news in a recent living visit here. The now world-famous photographer Margaret Bourke-White, life made such interesting pages in life about a year ago, is doing a complete book on the subject in collaboration with Father La Farge, who will write the text for a generous selection from the hundreds of photos she has made. The text is already written, in fact, and was written amazingly enough, during last July. Has anybody forgotten last July? And the veteran author set right out on another assignment, bringing it to completion during August, a full length book, THE CATHOLIC VIEWPOINT ON RACE RELATIONS, to be published soon in an important Image Book series on Catholic Viewpoints that won't be beyond anyone's pocketbook.

THE MANUSCRIPT may be ordinary and humble, but the achievement is tremendous. Father La Farge came to his University of Rochester lecture appointment at which he addressed eleven hundred people on "The American Catholic" (reported in last week's Courier) straight from a Catholic Rural Life Conference in the Blue-Grass State. He has been active in furthering the work of Monsignor Ligutti, for a quarter of a century, from its beginning — actually, as he said, from its third general Conference. We felt privileged to witness his pleasure and enthusiasm at the newest phase of the Rural Life work: its adoption as a workable ideal by Catholic missionaries in many parts of the world, as a necessary aid in "restoring all things to Christ" and setting their Catholic families in a way of life that will confirm their faith.

THIS IS TO BE Catholic like the Church, to be chosen as the national exponent of the Catholic attitude toward the American Negro because of years of priestly and scholarly service to the Negro, and at the same time to be deeply and consistently interested in other fundamental tasks of our time like the betterment of rural living to be always interested in how men can live better.

Further, such a Catholic is "one" as many modern men cannot be, stands on Rock and in the Sun of God's Revelation, and is holy in the offering of Christ's body to all men, an apostolic in his industry and love.

And why this? Well, in the di-

DOINGS AT THE DALY'S

Little People Living in the Shadows

By Mary Tinkley Daly

There's a little girl we know who is the pet of the neighborhood. Dark hair gleaming and curled, shy but friendly manner — this ten-year-old is the epitome of the "good" child.

She doesn't "ketch on" as the neighborhood children put it — blank stare, eyes staring.

Mary Daly gives evidence of that — but failure to "catch on" simply means to them that they must say things more slowly to Susan, must give her an extra turn at jumping rope; must pretend not to see her in a game of hide-and-seek, when she is in plain sight on the outside of one of the hiding bushes.

Key to acceptance of Susan is the attitude of her normal brothers and sisters, sparked by understanding parents. "Mommy says wasn't God good to send Susan to us," one of her older sisters told us proudly. "He knew we'd love and take care of her."

SUSAN DOESN'T go to the parish school. She attends special classes for exceptional children where learning is geared to her slower pace. Fractions and long division are not for Susan. Instead, she is still learning to read primers, a painstaking process.

At home, Susan has responsibilities in keeping with her ability. In sole charge of the dining-room table, Susan may use any decor she likes. With only the family, it's easy to set the usual eight places. Preparing for guests, Susan becomes bewildered. "Two more?" a puzzled frown wrinkles her forehead. "That means eleven knives and forks, Mommy? Or seven?" With a little help, she manages.

Susan, of course, is one of the lucky. For one thing, she is in the "marginal independent" group of the mentally retarded — one of the four million Americans who can, with help, attain a measure of independence. For another, she has found love and security in her own home, and acceptance in her environment. Rarest of all, she is receiving special education under Catholic auspices: at a time when she needs it most.

NOVEMBER 13-23 has this year been designated as "National Retarded Children's Week." The five-year-old national association has 400 chapters whose aims are: to promote the general

welfare of retarded children, to stimulate research into the causes and prevention of mental retardation, to provide medical and social therapy, to develop educational methods and centers to train the afflicted to use their fullest capacities, to promote public understanding of these children and their handicap.

Blinded down it means, let's become conscious of the problem, give funds, if we can, but give publicity anyway. Go to see that friend of yours who has an afflicted child. Teach your children kindness — in helping play with somebody who doesn't quite "ketch on." Be willing to share space in the parochial school for special education classes for these children.

Fortunately, our bishops realize the need for special education and, just as quickly as they can, are providing it. They know that the afflicted ones need the strength and richness of religion even more than normal children.

Certainly Catholic education for normal children is a tremendous undertaking, which causes sacrifice for parents and parishes. Nevertheless we must educate all our children, not only the gifted.

As a reader of this column said, "We Catholics can give thanks by practicing what the truths of our religion have taught us, thereby lifting these children out of darkness into the light of understanding." She quoted Archbishop Richard J. Cushing: "These are the least brethren of Christ, least in years, least in endowments, least in privileges, least in all the things that people covet for their children."

Solemn Litany, Gospel Of Eastern Rite Mass



DEACON and subdeacon walk toward congregation to chant Gospel. Gospel book is presented to representative laymen to kiss before Gospel is solemnly chanted. In Latin Mass, only the priest kisses Gospel text, and at conclusion rather than beginning of the chant.

FIRST PRAYERS at main altar in Eastern Rite Mass are a Litany chanted by priests and choir. Litany begs for peace of world, increase of faith and piety, welfare of Pope and clergy, prosperity of civil governments, abundant harvests, and for all the people. Choir responds, "Lord have mercy."

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