



Bishop Kearney's Appointments

MARCH

- 2 Sunday—St. Joseph's Church: Knights of Columbus Mass—7:30 a.m.
Elmira, New York: Elmira Catholic Family Service Dinner—7:00 p.m.
- 7 Friday—Good Council Convent, White Plains, N. Y.: Profession of Religious—2:00 p.m.
- 8 Sunday—McQuaid Jesuit High School: Jesuit Alumni Mass—8:00 a.m.
Columbus Civic Center: Bishop's Y. O. Awards Banquet—5:30 p.m.
- 12 Wednesday—St. Monica's Hall: Lay Scout Committee Dinner—6:30 p.m.
- 15 Saturday—Powers Hotel: Knights of Equity Dinner—7:00 p.m.
- 16 Sunday—St. Patrick's Church, Macedon, N. Y.: Blessing of new Church—11:00 a.m.
Columbus Civic Center Auditorium: Nazareth Glee Club Concert—4:00 p.m.
- 17 Monday—St. Patrick's Church: Solemn Pontifical Mass in honor of St. Patrick—10:00 a.m.
St. Francis Xavier Church: Novena of Grace—7:45 p.m.
- 18 Tuesday—St. Francis Xavier Church: Novena of Grace—7:45 p.m.
- 19 Wednesday—Nazareth Convent and Motherhouse: Preside at Solemn Pontifical Mass in honor of St. Joseph—11:00 a.m.
St. Francis Xavier Church: Novena of Grace—7:45 p.m.
- 20 Thursday—St. Francis Xavier Church: Novena of Grace—7:45 p.m.
- 21 Friday—St. Francis Xavier Church: Novena of Grace—7:45 p.m.
- 22 Saturday—St. Francis Xavier Church: Novena of Grace—7:45 p.m.
- 23 Sunday—Bausch & Lomb Cafeteria: Address—Nocturnal Adoration Society Communion-Breakfast—9:00 a.m.
St. Margaret Mary's Church: Address—Rochester Council of the Legion of Mary—3:30 p.m.
St. Francis Xavier Church: Novena of Grace—7:45 p.m.
- 24 Monday—St. Francis Xavier Church: Novena of Grace—7:45 p.m.
- 26 Tuesday—St. Francis of Assisi Church: Diocesan Rosary in honor of Our Lady of Lourdes—7:00 p.m.
- 27 Thursday—Corpus Christi Church: Confirmation—7:30 p.m.

JOSEPH BREIG

Two Goes Into Seven?



I have shown that evidence taken from "Who's Who in America" is utterly inadequate to support the statements about "American Catholic meanness" made by Mr. John Tracy Ellis and Father John J. Cavanaugh. I have also posed, I think, the idea that the judgment of the secular world is to be taken as in any sense conclusive.

Let me now examine the statement that, of the seven Americans in the Pontifical Academy of Science in 1934, "only two were products of Catholic education."

Members of the Pontifical Academy are selected by the Pope and his advisors on the basis of their scientific competence, not their religion.

AMERICAN CATHOLICS make up about one-fifth of the American population. Two are considerably more than one-fifth of seven. If anything, the statistic is evidence of Catholic superiority, not inferiority.

I was dumbfounded by Father Cavanaugh's accusing remark that only 10 of the 96 U. S. senators are Catholics.

Each state has two senators, whether its population be 10 million or a half-million. Everybody knows that Catholics are concentrated in the populous states.

Many states are overwhelmingly not Catholic, and would not, at present, send a Catholic to the Senate if he were the greatest statesman of all time. Senators chosen in ways that are meaningless in any discussion of Catholic competence.

Magr. Ellis found that Catholics in graduate schools are comparatively few. It would be hardly short of miraculous if they weren't. Catholics are comparatively poor; they have comparatively large families; they must contribute out of their limited funds, to Catholic education, Catholic charities, the missions, and so on.

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It would be preposterous to expect Catholics to compete at present in sending children to graduate schools. They do well to get them through college; in many cases, to get them through high school.

Father Cavanaugh tells us that of 50 business leaders named by Forbes magazine, only two are Catholics, and one of these is a convert, Henry Ford II. That is to say, Catholics are not wealthy. Should they be?

One of America's leading pastors once remarked to me that in his city—a great metropolis—there was not one Catholic millionaire. He boasted of the fact, as indicating that Catholics generally valued many things more than money, including generosity to religion and charity, and justice to competitors and employees.

FATHER CAVANAUGH says further that somebody named Chesley Manly undertook to name, for a newspaper (the Chicago Tribune?) the 40 best American colleges, and did not mention one Catholic college.

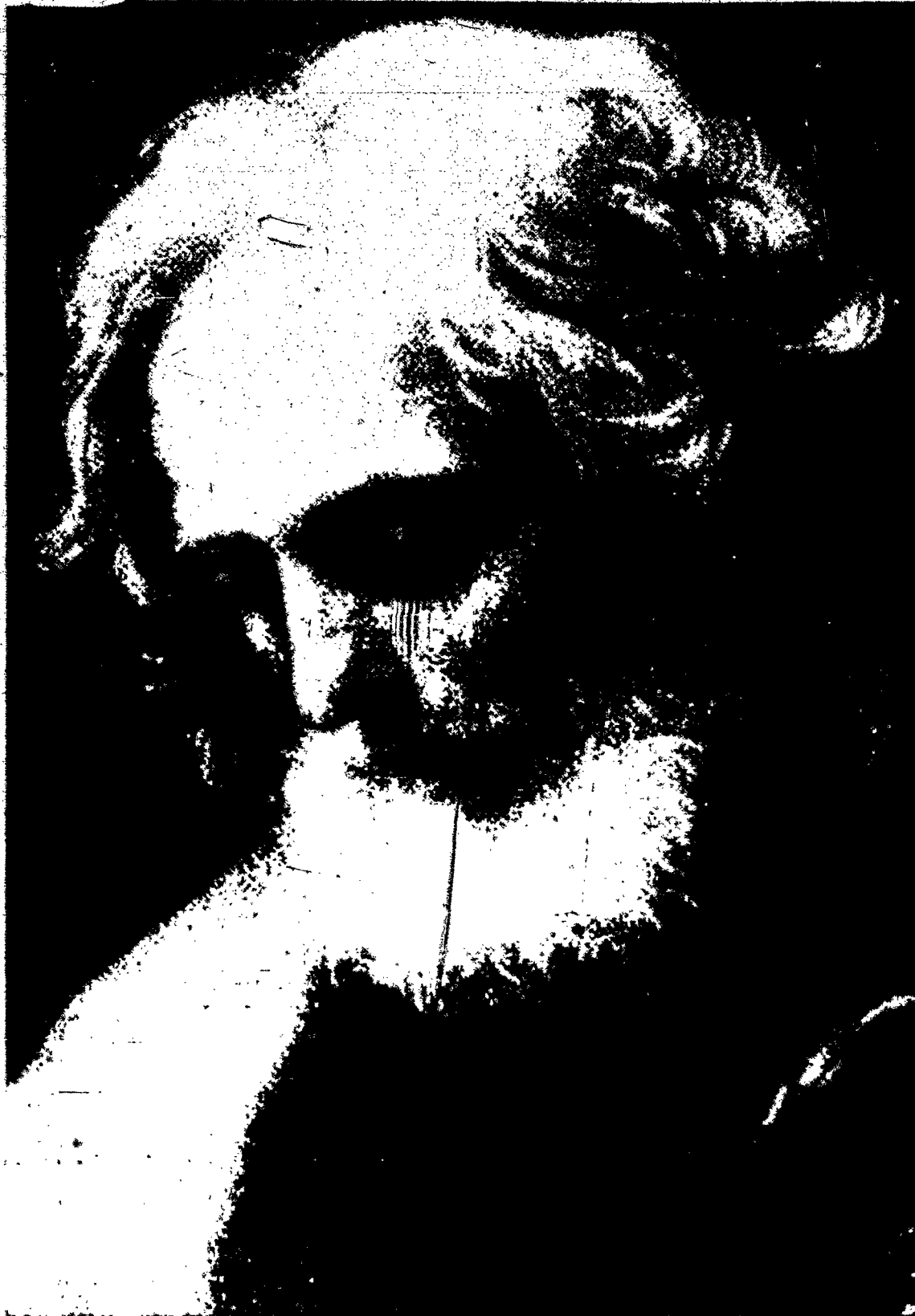
"This is not the place," Father Cavanaugh went on, "to evaluate the criteria or the methods used by Chesley Manly."

It was either the place to evaluate them, or it was the place to refrain from quoting Chesley Manly as an authority.

I realize that Father Cavanaugh and Magr. Ellis wanted to make a point, and as I have said, I sympathize with their objectives. Nevertheless...

IN ALL intellectual honesty, can we ignore the big-asa-mountain fact that American Catholics started at the bottom a generation or two ago, as hewers of wood and drawers of water, and have been working their way up against tremendous odds?

I think of one of the most erudite men I know—holder of a couple of doctorates, professor in a top technological institute, director of a government research program, nationally sought-after as a science consultant. His father herded pigs in Europe as a boy. The son, by the way, is not a repeat not—in Who's Who in America.



MONTH OF MARCH which starts tomorrow is dedicated in Catholic devotion to St. Joseph. The Church grants a plenary indulgence to Catholics who each day during March perform some act of devotion in his honor. St. Joseph, husband of the Blessed Virgin Mary and foster father of the Christ Child, was a carpenter by trade. Besides his feast on March 19th, he is also honored on May 1st as the patron saint of working people. Although few details are known concerning his life, the Church ranks him as one of the greatest saints for his obedient role and his devoted care of our Lord and our Lady.

Keep The Lord's Day Holy

God's law and man's greed come into sharp conflict on the touchy subject of shopping on Sundays.

Throughout the country there has been a trend to open new stores in suburbs or along heavily travelled highways with a policy of "business as usual" even on Sunday.

A quick check around cities of the Rochester Diocese shows this twelve county area quite generally respects the traditional Christian observance of Sunday.

There is however, the ever present danger that business practices which show profits elsewhere may be adopted here as well. It is interesting, therefore, to note this week's Religious News-Service round-up of the battle to keep the Lord's Day holy.

In Washington, D.C., last week, announcements were read from Protestant and Catholic pulpits cautioning parishioners against the commercialization of Sunday and especially unnecessary shopping on that day.

The Joint action focused fresh attention on what religious leaders regard as increasing encroachments on the sanctity of the Lord's Day in many areas of the country.

Symptomatic of the widespread concern over Sunday shopping was the launching in Indianapolis, Ind., last month of a "Respect Sunday" movement with the backing of Protestant and Catholic leaders as well as civic and labor groups.

A statement issued by former Indiana Gov. Henry F. Schricker, a founder of the movement, declared that the ever increasing commercialization of Sunday harms the economic as well as the moral and religious interests of the community.

Businessmen have complained that Sunday openings by highway stores may throw urban retailers out of business. A retail workers' union warned that the practice threatens a return to the "seven-day-a-week sweatshop" to counteract Sunday opening.

Bills have been introduced in New York, New Jersey, Michigan and other states penalizing Sunday retail sales.

While these measures are in harmony with reverent observance of the Christian Sabbath, a special difficulty arises from the fact that the Jewish Sabbath falls on Saturday.

Saturday is also observed as the Sabbath by the Seventh-day Adventists. Jewish leaders object to a rigid enforcement of Sunday closing as an injustice to Jewish merchants. At the same time the Adventists are so

which are open on Sunday.

A bill before the Michigan legislature exempts a number of emergency services but provides heavy fines for sellers of ordinary merchandise.

A similar measure in the District of Columbia provides for jail terms as well as fines for offenders.

In Massachusetts, two bills aimed at liberalizing Sunday shopping were thrown out by a legislative committee on mercantile affairs.

STRONG DENUNCIATIONS of Sunday shopping have been made by a number of Catholic prelates, including Archbishop Patrick A. O'Boyle of Washington, D. C.; Archbishop Edward D. Howard of Portland, Ore.; Bishop Matthew F. Brady of Manchester, N. H., and Bishop George L. Leach of Harrisburg, Pa.

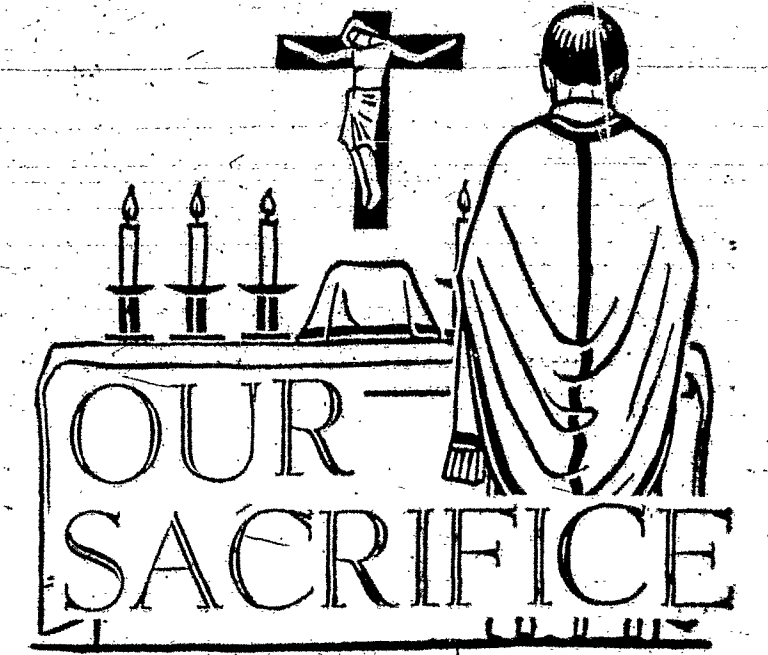
A resolution adopted by the Michigan Council of Protestant Churches warned that if the Sunday shopping trend continues "there will be inadequate time for rest, family recreation and worship."

In several areas, Protestant and Catholic groups have joined forces against Sunday shopping. In Joliet, Ill., a committee representing the two faiths distributed 25,000 stickers for autos and homes which read: "Keep Sunday Holy—Don't Shop."

BUSINESS organizations in various parts of the country are themselves falling into step. All supermarkets in the Indianapolis areas operated by major chains started as of Feb. 2 to close on Sundays.

Virtually all grocery stores in Nashville have closed shutters on the Sabbath. Early in January the National Retail Merchants Association passed a resolution condemning Sunday opening except for trade in goods vital to health and welfare.

By FATHER HENRY ATWELL



III — God Speaks To Us

God speaks to us at Mass in the Epistle, the Gospel, and the Sermon.

We are in the habit of listening carefully to the statements of prominent people in the world. How much more attentive must we be to the word of God!

We should assist at this portion of the Mass with reverence even as Moses listened to God speak on Mt. Sinai and as the people of Palestine listened to our Lord when He spoke His Sermon on the Mount.

THE EPISTLE is a selection from Scripture, usually from the letters of St. Paul or one of the other apostles.

Originally, each letter or epistle was addressed to Christians of some particular city, such as those at Rome, Corinth, or Ephesus. The Church now uses these passages because they have a message for all of us no matter where we live.

Sometimes, as on weekdays in Lent, the Church assigns a selection from the Old Testament of the Bible to be read instead of an epistle. And sometimes, like Ember Days, there is the Old Testament passage plus the epistle. These are survivals from former times when the Mass had several Scripture readings.

At low Mass now, the priest reads the epistle at the altar, as in the drawing at the top of this article. At solemn Mass the subdeacon chants the epistle.

The words of the epistle may be those of St. Paul or an apostle or an ancient prophet, but the Church adopts them as her own. Furthermore on saints' days, the epistle can be considered the message of the saint whose feast is celebrated that day. The epistle at Mass, therefore, is the word of God spoken to us through the living Church and through the saints.

THE GOSPEL is the high point of this portion of the Mass where "God speaks to us."

Like soldiers standing at attention, we stand to hear the gospel, ready to live, and if need be to die for the message given us at this time.

While we stand in our comfortable churches, we think of our brothers and sisters in the Christian faith who are suffering in exile, in prison, in concentration camps, from starvation, from the sword, from the final Mindzsents down to the least member — because they would not deny this gospel of Christ.

Will similar trials fall upon us?

That we do not know.

But to strengthen us for such difficulties, and for all the crosses of this life, Christ is still present to console us — now in the gospel by His truth, later in the Mass by the power of His great sacrament of the Eucharist.

At solemn Mass, a dramatic procession with lighted candles and incense escorts the deacon to the front of the sanctuary (formerly to the pulpit itself) where the gospel is chanted clearly for all to hear.

At ordinary Masses, the server moves the missal from the epistle side to the gospel side of the altar, a reminder of the solemn Mass procession.

At the start of the gospel, we are greeted by the deacon: "Dominus vobiscum—the Lord be with you!"

These words have special significance at this point in the Mass. Our Lord, as it were, becomes present in our midst at the gospel time. He comes as our teacher, just as later in the Mass He will come as priest and victim for our sacrifice.

To pledge our allegiance to Christ our teacher, we trace with our thumb a small sign of the cross on our forehead, lips, and breast — to signify that we will believe with our mind, profess with our lips, this gospel message which we accept with love in our heart.

In the gospel read at Mass we hear the very words of our Saviour or listen to some event in His life. We should repeat the gospel reading privately at a later time to allow our minds to ponder the message given at Mass.

LENTEN FEATURE

This is the third in a series of articles explaining the history and ceremonies of Holy Mass.

On Sundays and great feast days, a sermon follows the gospel.

The priest speaks not in his own name nor merely stating his own opinion. He stands in the pulpit as the spokesman of the Church and as we listen we recall the words of Christ to His first disciples, "He who hears you, hears Me." (Luke 10:16)

Indeed it is true that "God speaks to us" through the epistle, the gospel, and the sermon.

IN BETWEEN the epistle and the gospel the Church inserts what moderns would call "mood music."

To occupy the time while the gospel procession is formed at solemn Mass, the Church provides two interlude songs, one an echo of the epistle and the other a preview of the gospel.

The gradual used to be sung by a soloist from the sanctuary steps (gradus is the Latin word for steps) and it gives the congregation a chance to meditate a few moments on the epistle.

The second song is the Alleluia, the song of joy as we prepare to hear the gospel, the "glad tidings" of Christ our Saviour.

In the Middle Ages, the Alleluia melody became quite elaborate and later the melody was fitted with a poetic text of its own called a sequence. At one time almost every Mass had its own sequence poem but today only five are left — for Easter, Pentecost, Corpus Christi, the feast of Our Mother of Sorrows, and for Funeral Masses.

These five sequences are best known by their Latin titles, actually the opening words of each poetic hymn: Victimae paschalis laudes, Veni Sancte Spiritus, Lauda Sion, Stabat Mater (used at Stations of the Cross), and Dies Irae.

During times of penance, as in Lent, the joyful Alleluia is replaced by a lengthy chant called the Tract (tractus in Latin means drawn out). During Easter time, only the Alleluia is sung; the Gradual is omitted.

In ancient times, visitors at Mass, especially the catechumens who were preparing for baptism, were allowed to attend only the first part of the Mass (from the prayers at the foot of the altar until the end of the sermon). That is why this first part of the Mass is still called the Mass of the Catechumens.

Only those Christians who were already baptized into the Catholic faith were permitted to remain for the Offertory, Consecration and Communion, the three parts of the Mass which make up the Mass of the Faithful.

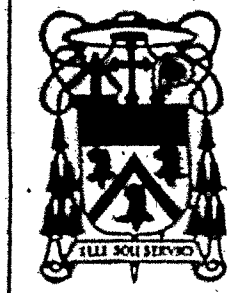
Next week: "We Give to God."

It's Alive

A wealthy man was showing a friend he hadn't seen in many years through his new mansion. They came to the rumpus room. One entire wall was a glass aquarium, with hundreds of brilliantly colored fish swimming around.

"How do you like this?" the host asked proudly.

"It's a wonderful room," was the awed reply, "but what wall is driving me crazy?"



Bishop Casey's Appointments

MARCH

- 1 Sunday—Sacred Heart Cathedral—Rosary Guild Annual Communion Breakfast—8:45 a.m.
- 1 Saturday—St. Joseph's, Fenfield—Opening Building Fund Campaign—6:00 p.m.
- 13 Thursday—St. Helen's—Confirmation—7:45 p.m.
- 15 Saturday—St. Plus X, Chill—Opening Building Fund Campaign—6:00 p.m.
- 16 Sunday—St. John Evangelist—Confirmation—4:30 p.m.
St. James—Confirmation—7:30 p.m.
- 19 Wednesday—Nazareth Convent, Fillmore—Celebrant, Solemn Pontifical Mass, Patronal Feast of Sisters of St. Joseph—11:00 a.m.
- 23 Sunday—Bausch and Lomb Cafeteria—Nocturnal Adoration Society Communion Breakfast—8:15 a.m.
Our Lady of Good Counsel—Confirmation—4:30 p.m.
St. Stanislaus—Confirmation—7:30 p.m.

Daily Mass

- Sunday, March 2—Second Sunday in Lent (purple), 2nd prayer for Pope Plus XII anniversary of election, Creed, Lent Preface.
- Monday, March 3 through Wednesday, March 5—Lenten Mass each day as in missal, 2nd prayer Tuesday of St. Casimir and St. Lucius.
- Thursday, March 6—Lenten Mass (purple) or St. Perpetua and St. Felicitas, martyrs (red), 2nd prayer of Lenten Mass.
- First Friday, March 7—Lenten Mass (purple) or St. Thomas Aquinas, confessor (white), Gloria, 2nd prayer of Lenten Mass, Creed.

Strange But True

The FLORERIA STAIRCASE leading from SAN DAMASO courtyard to the Vatican Secretariat's audience halls & Papal apartments, was built by Pope Leo X with low steps so that horses could be ridden up them!

LILLA CROSS on lonely MOOR, YORKSHIRE, ENGLAND. It is 1300 YEARS OLD.

ONE ITALIAN TOWN NAMED FOR A SAINT, 2133 FOR A SAINT, FOR ARE NAMED WITH OUR LADY WITH ST. PETER, CAS, NEXT.

THIS STRANGE BUILDING IS THE NEW WLADE CHURCH OF THROCKMOR, LORING, FRANCE.