

# 10 Commandments Too Controversial!

The Ten Commandments are about to be replaced by one very simple commandment: "Thou shalt not teach God's law."

That seems to be the sum and substance of the latest advice to New York State legislators from the state-wide Council of Churches, influential Protestant organization.

The Council has urged the law makers to defeat a bill which would allow the Ten Commandments to be posted in public school classrooms.

Previously, Protestant ministers, Catholic priests and Jewish rabbis had approved an international version of the Ten Commandments. Bibles published by the three major faiths have slight differences in translation for the Ten Commandments, but experts worked out a form agreeable to all.

Actually the Protestant Council doesn't disagree with the new version at all. The Council objects to the very notion of posting God's laws in tax supported schools. It "would create sectarian division," said the Council.

A Long Island educator said posting the Commandments would cause "all feeling and unfeeling controversies."

HOW FAR, OH, HOW FAR have we fallen from the example of our founding fathers who wrote into our country's Declaration of Independence that we have a right to be free because "the Laws of Nature and of Nature's God entitle us to that freedom."

These men who risked their lives, their fortunes, and their sacred honor to make our country free had a courage to stand up to controversy. To fight for the right, because they were inspired with a faith reliance on the protection of Divine Providence.

Is there no John Hancock left to stand again in valiant defense of the laws of God thundered to the earth at Mount Sinai?

Must American schools now censor those sections of the Declaration of Independence which mention God's laws? Must we forever ban from these schools the roots from which our nation's freedom came?

MUST WE NOW SURRENDER to that creeping crowd who in one breath claim "academic freedom" for every passing whim, and then in the next they use every degree of political pressure to keep out the "controversial" Ten Commandments?

The issue may seem insignificant.

As Catholics we have at least the satisfaction of knowing our own schools will not ban God's law.

But a legislative ban on the Ten Commandments in public schools would be just one more step in that accelerating trend to obliterate our richest American tradition of trust in God and obedience to His laws.

How can we hope to teach the youngsters in these schools to obey our nation's man-made laws when they see this current insult to the sacred laws of God?

## Let's Canonize

1. Zealous pastor, workers who take a liking from slugs galls who respect the reflective they cast upon their terra.
2. Fathers from the heart who are dubbed "revelers" by those who calculatingly spread their gifts far and wide.
3. Christian educator who in public life or politics whose unwavering, unyielding stubborn resistance upon right is the real religious fratricide.
4. Mother with large family, they because they have children and abide by the law of God upon whom are founded peaceful parent-child relations by self appointed upholders.
5. Woman, preferably with modest but remaining single because they control their sex life who never compromise.
6. Agitator for social justice whose in selfish efforts for their fellow man automatically condemn them to the in-air fringe.
7. Sincerely religious political whose plots is always tag, tag as the poster.
8. Families devoted to the welfare of people in religion who find themselves alone in date trouble.
9. People without habits of drinking, smoking or gambling to whom are always assigned some secret the information.
10. Idealists for the common good who are found to surround their homes to "gather round" their heads—information.

### WORDS FAIL ME.

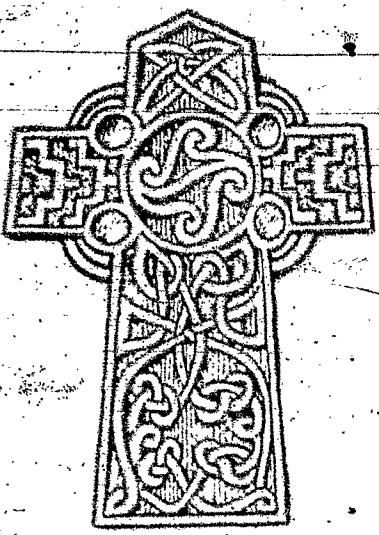
"How is your wife?" the man asked a friend he hadn't seen for years.  
"She's in heaven," replied the friend.  
"Oh, I'm sorry," This didn't sound quite right so he said, "I mean I'm glad."  
That was worse so finally he came out with, "Well, I'm surprised."

## Strange But True . . .

HUNDREDS OF WHITE STONES SURROUNDING ST. MICHAEL'S WELL, CO. DOMEVAL, IRELAND, HAVE BEEN BROUGHT AND DEPOSITED THERE BY PILGRIMS OF ALL CHURCHES.

New Church of St. Michael's, Frankfurt-on-Maine, Germany, is built with a clover-leaf choir. The altar is square so that the priest can officiate from any side.

A POPULAR LEGEND IN BRITAIN IS THE 'PIG & WHISTLE'. IT IS SAID TO DERIVE FROM THE MEDIUM, 'PRE-DEN-WASSAL' MEANING 'HAIL, OUR LADY.' IT



# SAINT PATRICK

By MARY ASHE

King Laoghaire of the gold beard  
And cheek with purpled scar  
Had come, with victory on his shield,  
Back from the Leinster war.  
He summoned his chieftains  
That April day,  
To the castle on Tara's hill  
To thank propitious pagan gods  
In riotous festival.

They came — Ard-Righ's valiant  
and knights,  
Poets with gleaming scrolls,  
Druid priests with magic prayers,  
Harpers, jesters — all  
Assembled at Tara, the Hill of  
Klugs,  
With revelry, feast, and games  
That were played two thousand  
years before.

By Tara's funeral flames  
When Day had locked the western  
ere door  
With turn of the golden  
And the Hound of Night took  
up the watch,  
Laoghaire made decree  
Great fires to honor Druid gods  
Would flame throughout the  
land,  
But none, on pain of death,  
should fight  
Fra Tara set the brand.

Servants waited with ready  
torch  
Till trumpet sign be given,  
When out of the dark, on Hill  
of Slane,  
A flame shot up to heaven,  
Clamorous lifted spear and  
shield  
With furious battle cry,  
Laoghaire cried, "What miscreant  
My order dares defy?"

A priest made answer: "It is  
none else  
But the stranger from the  
South  
Who dupes the people with a  
new God,  
And with sacrilegious mouth  
Spurns our teaching. There is  
no god  
Says his God — so his claim,  
He threatens the power of  
king and priest:  
Patrick is his name."

Laoghaire swore by Sun and  
Wind,  
This stranger should die the  
death,  
While the forbidden flames  
leapt high,  
Above the plains of Meath,  
Then all that host infuriate,  
Led by the King and Queen,  
Marched down from Tara,  
across the vale,  
And up the Hill of Slane,  
Where Patrick, the stranger from  
the South,  
Had lighted the Paschal fire  
To honor the eve of Easter  
day,  
The first in the land of Eire.

With cross in upraised hand  
he came  
Alone to meet the King,  
Whose angry warriors shook  
their spears,  
Crouching to make the spring,  
But Patrick struck Laoghaire  
with words  
Straight from Truth's own bow,  
And yielded proofs miraculous  
False gods to overthrow  
Till Laoghaire of the Hundred  
Wars  
Knelt on the fire-lit sod,  
And vowed, with hand on Pat-  
rick's cross,  
Allegiance to this God.

All this was centuries ago,  
Long since the spears are rust,  
Halls of Tara are grass-grown  
mounds,  
King and saint are dust;  
But the fire that Patrick lit  
that eve,  
Above the plains of Meath,  
Still burns undimmed in Irish  
hearts,  
The light of Christian Faith.

# Pope Asks Aid For World's Poor

Following is the letter of Pope Pius XII appealing to the Catholic Bishops of the United States to aid him in providing urgent relief to the destitute people of the world. A nation-wide collection will be taken in all Catholic churches this Sunday in response to the Pope's plea for the poor.

As you propose venerable brothers, to call once again upon the vast generosity and unending Christian charity of your faithful flock in favour of Our less fortunate children throughout the world, we willingly lend our voice to the urgent appeal you are about to make.

To the Holy See there are daily addressed countless requests for aid and relief, and no one can visualize more vividly than the Common Father of all the continuing poverty and need which afflict great and growing numbers of men, women and innocent children in every clime.

Many of those who have fallen from the example of our founding fathers who wrote into our country's Declaration of Independence that we have a right to be free because "the Laws of Nature and of Nature's God entitle us to that freedom."

These men who risked their lives, their fortunes, and their sacred honor to make our country free had a courage to stand up to controversy. To fight for the right, because they were inspired with a faith reliance on the protection of Divine Providence.

Is there no John Hancock left to stand again in valiant defense of the laws of God thundered to the earth at Mount Sinai?

Must American schools now censor those sections of the Declaration of Independence which mention God's laws? Must we forever ban from these schools the roots from which our nation's freedom came?

MUST WE NOW SURRENDER to that creeping crowd who in one breath claim "academic freedom" for every passing whim, and then in the next they use every degree of political pressure to keep out the "controversial" Ten Commandments?

The issue may seem insignificant.

As Catholics we have at least the satisfaction of knowing our own schools will not ban God's law.

But a legislative ban on the Ten Commandments in public schools would be just one more step in that accelerating trend to obliterate our richest American tradition of trust in God and obedience to His laws.

How can we hope to teach the youngsters in these schools to obey our nation's man-made laws when they see this current insult to the sacred laws of God?



Pope Pius XII types personal appeal to U.S. Catholics

## Bishop Echoes Pope's Plea

My dear People:  
The Fourth Sunday of Lent—which we call Laetare Sunday, from the opening words of the Introit—has been set aside for many years for the annual Bishops' Relief Collection. You are all aware of the great need which still exists all over the world for the necessities of life for many people.

Once again, the Holy Father begs the bishops of our country to maintain this very generous practice during this Lenten season. Since always giving is part of every sincere Lenten program, what better opportunity for feeding the hungry, curing the sick, and clothing the naked than a generous response to the appeal of the Holy Father for help in the Laetare Sunday collection.

Your generosity to this special appeal has always been lavishly outstanding. For that I am most deeply grateful, and pray that God may bless your generosity as He alone can.

Your devoted Shepherd in Christ  
+ James Keane,  
Bishop of Rochester

The Bishops' Relief Collection for the world's needy is to be taken in all churches of the Rochester Diocese Sunday, March 16.

active thankfulness, as well as to call down copious divine graces upon all who collaborate with you in this admirable work of mercy, that we impart from our paternal heart to you to the zealous clergy, fervent re-

ligious and devoted faithful of your various jurisdictions. Our loving Apostolic Blessing

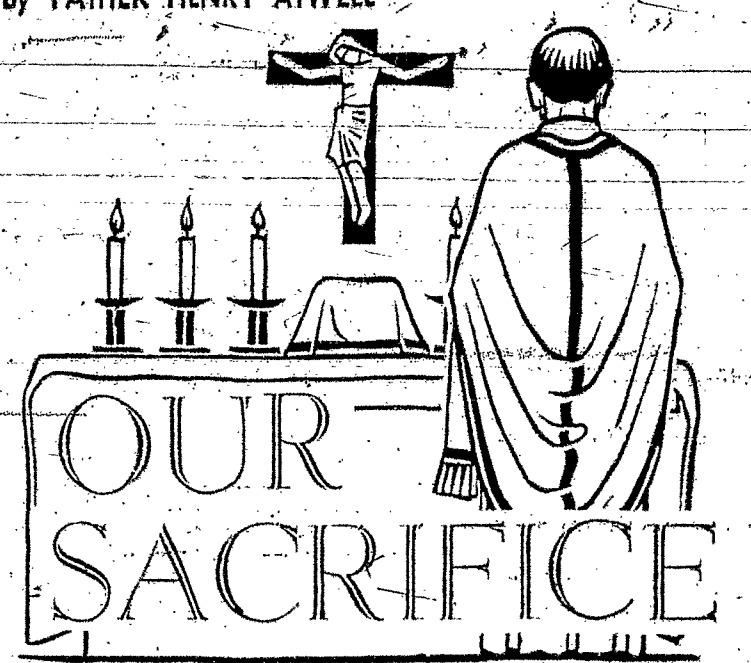
From the Vatican, January 30, 1938.  
POPE PIUS XII  
Joy In Sorrow

A henpecked little man was escorting his wife to a concert. They arrived late.  
"What are they playing?" he whispered to his neighbor.  
"The Fifth Symphony," replied the man.  
"Well, thank goodness," sighed the husband, "I've missed four of them anyway."

Courier Journal  
OFFICIAL NEWSPAPER OF THE ROCHESTER DISTRICT  
Vol. 69, No. 24 Fri. Mar. 14, 1938  
MOST REV. JAMES E. KEANE, D.D., President.

Member of the Audit Bureau of Circulations and the Catholic Press Association. Subscriber to National Catholic Welfare Conference News Service, Religious News Service.

Published every Friday by the Rochester Catholic Press Association.  
MAIN OFFICE — 35 So. — BAKER 5-6214  
ROCHESTER 1, N. Y.  
AUBURN OFFICE — 43 Grant Ave. — AUBURN 3-3511  
ELMIRA OFFICE — 112 Beady Bldg. — PH 5-2424 or 5-2425  
Entered as second class matter in the Post Office at Rochester, N. Y., and required under the Act of Congress of March 3, 1879.  
Single copy 10c. 1 year subscription in U. S. \$4.00. Canada \$5.00. Foreign Countries \$1.25.



The consecration is the heart and center of the Mass.

At this most sacred moment, the priest says and does exactly what our Lord said and did at the Last Supper to change bread and wine into the Precious Body and Blood of Jesus Christ.

From the very dawn of Christianity, the Church of God has surrounded this mystery of the consecration with rites and prayers which form an exquisite tapestry of worship.

This central portion of the Mass ceremony begins with the Preface and ends just before the Lord's Prayer. It is called the Canon of the Mass. "Canon" is a Greek word which present day business-men would translate a "standard operational procedure."

The Canon is the same — only on rare occasions is there a very slight change — at every Mass. And it has been the same for the past fifteen hundred years.

The Canon prayers come to us followed by saints and centuries of devout Christians.

Just as an opera has its overture, so the Canon of the Mass has its preface, a prayer called the preface. It is a prayer of thanksgiving and praise. It recalls that our Lord Himself at the Last Supper "gave thanks" (Luke 22:19) before speaking the words of consecration.

To give the people a share in this hymn of gratitude the preface begins with a dialogue between priest and people.

The priest greets them with the familiar, "Dominus vobiscum" and they reply "Et cum spiritu tuo."

"Sursum corda" — "Lift up your hearts" — says the priest.

"Hanc igitur, ad Dominum" — "We have lifted them to the Lord," the people answer recalling the offering when they gave their gifts and themselves to the service of God.

"Ite, agamus" — "Let us give thanks to the Lord our God," the priest continues and the people respond in agreement.

Then the priest says the majestic preface. At High Mass the priest chants the preface in a wonderful melody.

Mozart, the great musician, once said he would gladly renounce all the fame his compositions won for him if he could have composed the preface chant.

PRIEST, CHOIR and congregation join in the final phrases of the preface, "Hanc igitur, agamus, te precam, sanctus, angelus, prophetas, isaias, heard when he was given a glimpse of heaven.

Now all is quiet. Only the priest speaks and even his voice is hushed in awe as the solemn moment of consecration draws near.

The priest raises his hands, looks up to the cross, bows low, places his hands on the altar, as Christ placed His hands on the cross, kisses the altar, and then with outstretched hands reverently proceeds with the ancient words of the Canon of the Mass.

The words unfold a dramatic picture in which the world-wide Church, our loved ones, and the saints in heaven are all summoned to share in this great ceremony of worship. Three memorial prayers beg God's mercy for our Pope and Bishop and all faithful Christians. Then we pause to include those especially dear to our heart for whom we wish to pray.

The Church wisely leaves room for our personal intentions even in the official public prayers of the liturgy.

The third memorial prayer depicts a procession led by our Lady in company with the twelve apostles and twelve early martyrs of Rome as the saints join us in this most sacred rite, the memorial of Christ's great love for us.

TWO PRAYERS next ask God to accept the sacrifice we offer.

The priest now speaks the words of Christ, repeats the actions of Christ. He takes the bread, looks to heaven, blesses the bread, says the words, "This is My Body," changes lifeless bread to the Bread of Life.

He genuflects in adoration, lifts the Sacred Body that the

flock may see their Shepherd and they say in their hearts, "My Lord and My God!" He places the consecrated Host on the altar and again genuflects.

Then the chalice is blessed, a few words, "This is the chalice of My Blood" and the drops of wine become the stream of redemption in which the sins of the world are blotted out. The priest genuflects, lifts the chalice, replaces it on the altar, and again genuflects.

There on the altar, now under the appearance of bread and wine, is the same Saviour who once hung on Golgotha's summit. What a privilege when Eternity steps into our time!

To remind us that this is the same sacrifice Jesus offered on the cross, the priest makes the sign of the cross five times in memory of our Lord's five most precious wounds.

Three more memorial prayers recall the souls of the faithful departed and of our sinners. As before the consecration, now another remembrance is made of the Church's heroic saints. This second procession is led by St. John the Baptist and he is followed by seven men martyrs and seven women martyrs. All the names are saints from the very earliest years of the Christian faith and thus indicate the venerable age of these Canon prayers.

A brief but deeply significant rite concludes the Canon of the Mass.

The priest holds the Sacred Host over the chalice to make the sign of the cross five times, a final reminder that under these appearances of bread and wine is the same Body and Blood of Jesus offered on the first Good Friday. The priest then elevates Host and chalice together saying as he does so, "Through Christ, with Christ, and in Christ be to Thy God, Father, all honor and glory forever and ever. Per omnia saecula saeculorum Amen."

The people now voice their "Great Amen" to signify their approval of all that has been said and done through the silent Canon of the Mass.

WHAT BEGAN at the offertory as mere gifts of bread and wine has now become the best gift, the perfect sacrifice, the most sacred Body and Blood of Jesus Christ, the price of our redemption and the means by which we render all honor and glory to our Father who is in heaven.

Next week: God gives His Gift to us.

## Croagh Patrick

By FATHER RALPH THOMAS, S.A.

Croagh Patrick is the mountainous summit on the west coast of Ireland where the Apostle of the Irish spent a Lenten-long vigil of prayer and won God's promise that the Faith would never fail in Ireland.

The cry of Foeluth's children and the vale of Braid beneath the slopes of Slemish called to him above the northern gale which blew for Crom-cry and his conjurers.

The Stone at Skerries' entrance yielded to his footstep; the paschal fire of Slane Across from darkened Tara next was shielded From the blast to light an Easter Day.

Then in the hallowed calm of this rough ledge, Its demons drenched and sinners reconciled, He prayed beyond the horizons of his sight Until angelic voices spoke a pledge With silent answers ranging through the isle And all the valleys blazed in morning light.



The cry of Foeluth's children and the vale of Braid beneath the slopes of Slemish called to him above the northern gale which blew for Crom-cry and his conjurers.