

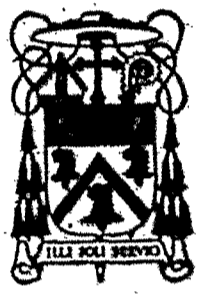
Bishop Kearney's Appointments



APRIL

- 2 Wednesday—Nazareth Academy—Closing of Retreat—11:00 a.m.
- 3 Thursday—Sacred Heart Cathedral—Solemn Pontifical Mass of The Blessing of the Holy Oils—9:00 a.m.
- 6 Sunday—Sacred Heart Cathedral—Solemn Pontifical Mass—4:00 p.m.
- 13 Sunday—Columbus Civic Center Ball Room—Address and Greet Foster Parents: 3:30 p.m.
- Powers Hotel—Catholic Nurses Banquet—6:30 p.m.
- 15 Tuesday—Sheraton Hotel—Mercy Guild Luncheon—1:00 p.m.
- 16 Wednesday—Rochester Club—Catholic Women's Club Dinner—7:00 p.m.
- 17 Thursday—Corpus Christi Church—Confirmation—7:30 p.m.
- 20 Sunday—St. Joseph's Hospital, Elmira, N.Y.—Ladies of Charity Affiliation Mass—4:30 p.m.
- 21 Monday—St. Elizabeth Guild Membership Luncheon—12:30 p.m.
- 22 Tuesday—Columbus Civic Center—Clergy Conference—4:00 p.m.
- St. Leo's Church, Milton, N.Y.—Confirmation—7:30 p.m.
- 24 Thursday—St. Salome Church—Confirmation—7:30 p.m.
- 27 Sunday—White Plains, N.Y.—Good Counsel Alumnae Communion Breakfast

Bishop Casey's Appointments



APRIL

- 3 Thursday—Sacred Heart Cathedral—Solemn Pontifical Mass of the Last Supper—7:45 p.m.
- 4 Friday—Sacred Heart Cathedral—Solemn Liturgy commemorating the Passion and Death of Our Lord—2:30 p.m.
- 5 Saturday—Sacred Heart Cathedral—Easter Vigil Service—10:45 p.m.
- 6 Sunday—Solemn Pontifical Mass of the Easter Vigil—12 Midnight
- 7 Monday—Sacred Heart Hall—Rosary Guild Mother-Daughter Party—8:15 p.m.
- 10 Thursday—Sacred Heart Hall—Men's Club Father-Son Dinner—6:30 p.m.
- 13 Sunday—Sacred Heart Cathedral—Annual Blessing of Babies and Pre-school Children—3:00-5:00 p.m.
- 20 Sunday—St. Ambrose—Confirmation (Boys)—1:30 p.m.
- St. Ambrose—Confirmation (Girls)—3:00 p.m.
- St. Cecilia's—Confirmation—7:30 p.m.
- 22 Tuesday—Columbus Civic Center—Rochester Deanery Conference—4:00 p.m.
- St. John's, Greece—Confirmation (Boys)—7:45 p.m.
- 23 Wednesday—Sacred Heart Hall—Boy Scout Court of Honor—7:30 p.m.
- 24 Thursday—St. John's, Greece—Confirmation (Girls)—7:45 p.m.
- 26 Saturday—St. Mary's, Horseheads—Opening Building Campaign—6:30 p.m.
- 27 Sunday—St. Patrick's, Owego—Confirmation—10:30 a.m.
- St. John's, Newark Valley—Confirmation—1:00 p.m.
- Immaculate Conception, Ithaca—Confirmation—3:00 p.m.
- Holy Cross, Ovid—Confirmation—6:00 p.m.
- 28 Tuesday—St. Margaret, Mary—Confirmation—7:45 p.m.
- 30 Wednesday—St. Thomas—Confirmation—7:45 p.m.

SERMONETTE

By REV. MICHAEL J. BENEDICT
Where There is Doubt—Faith

Like a cataract in a man's eye, doubt makes every step uncertain. The man of doubt is never sure of anything. Hence he seldom does anything—or when he does, it is never in the grand manner or with enthusiasm.

Faith gives a man sharp and clear vision. He threads his way through the problems of daily living with a confident and steady step. He sees God daily, and many times a day, as the saints did, in the things and persons and happenings around him. He has a "practical perception of the unseen world."

The Magi possessed this quality. In the manger they saw God and adored Him. Peter gazed upon the human form of the Saviour and exclaimed: "Thou art the Christ, the Son of the living God." St. Francis of Assisi looked at the scab-cored form of a diseased man and, in it, embraced the image and likeness of God.

Most of us lack this "practical perception," this ability to distill the Divine from the common occurrences of daily life. We see death as death—not as the beginning of life; illness and disease as thoroughly evil—not as an opportunity to imitate our suffering Saviour. This dullness of perception results from the poor quality of our faith.

God is still with us, still speaks to us, no less today than ever. He passes by without our recognizing Him. We do not accept Him on His terms. We precast our own molds of thought and when He does not fit them we conclude that He is not. We clothe God and His message with a garment woven of our own ideas, imaginings and prejudices. So we do not find Him.

Faith lives, is alive and alert, when we see God daily in the form of the created persons, incidents or things around us.

O God help my faith.



JOSEPH BREIG

What Education Really Is



Unless somebody goads me beyond endurance, this will be my concluding article about the intellectual mediocrity charges leveled at American Catholics by Msgr. John Tracy Ellis and Father John J. Cavanaugh.

I complained last week about what the "confusedness" of the discussion. Behind the confusion lies the failure to define, plus extravagance in rhetoric.

The critics have not told us what they are talking about. What is education? What should it produce? In what is Catholic education strongest, in what weakest? What is an intellectual? Such questions have been left aside.

Complicating the confusion is the tenaciously surviving "man bites dog" philosophy of journalism.

The fact that the critics did not take the scholarly approach, but indulged in sensational generalizations, had much to do with the fact that they captured headlines.

The press left the public, by and large, with one impression: a couple of Catholic educators had bitten the dog of Catholic education.

A FEW OBSERVERS seized upon Father Cavanaugh's rhetorical query, "Where are the Catholic Einsteins, Oppenheims, Salks," and created a diversion by denouncing Dr. Oppenheimer and the late Dr. Einstein for their religious views and their associations.

Catholic education then was congratulated for not having produced Oppenheims and Einsteins.

That, I suppose, was a neat debating trick, but it had nothing to do with the question at issue.

Others took the comfortable position that although Msgr. Ellis and Father Cavanaugh perhaps went off the deep end, nevertheless they performed a service by jolting us out of our alleged complacency. This sounds suspiciously like arguing that the end excuses the means or at least the method.

Still others held that the two critics had made a public relations blunder in not keeping the dispute within the family. Maybe so; but that was not their main mistake.

The main mistake, in my opinion, lay in making an unscholarly attack upon the alleged unscientificity of American Catholics.

All in all, I disagree not only with the critics, but with the critics of the critics.

Nothing could be healthier than discussion of American education—Catholic or not—if only the debate were rational, and concerned solely with improvement of schools, and not charges and counter-charges.

UNTIL RECENTLY, anybody who asked questions about schools, whether public or independent, was considered outside the pale. Parents were expected to do and die and not to reason why.

If we are going to discuss what ought to be done to make schools better, we must begin by deciding what education is, for.

Father Cavanaugh, in a second talk defending his first talk, emphasized that the specific purpose of schools is to educate the mind; and that play is no substitute for learning.

PARTLY TRUE, but partly not. There is more to education than training the intellect. The whole man must be formed—all the wonderful complex of body and soul, intellect and will, emotions and all the rest.

"Education" without wisdom and goodness is not education at all. It is rather like teaching tricks to animals. If Americans are somewhat anti-intellectual, it is at least partly because some badly educated intellectuals have demonstrated themselves to be fools or worse.

What the nation wants from its educators is humble determination to give American youth the best in every field of education—including spiritual and moral nobility. This should be our concern—without accusations or rhetorical questions, and with reference not to Who's Who, but to what's what, and what ought to be.



Rites this week in Catholic churches throughout the world will recall the sufferings and death of our Lord. Dramatic rites Holy Saturday night will usher in feast of Easter.

Two Holy Weeks

Catholics throughout the world will throng their churches this coming week to mark events climaxing our Lord's life on earth and His triumphant resurrection.

Rites unlike any others in the entire year will recall the Last Supper, Crucifixion, and first Easter.

Current popular devotion sees Holy Week simply as the end of Lent.

Actually, the Church observes two weeks—from Palm Sunday to the Sunday after Easter—as one, extended observance. The two week period is called the "paschalia, solemnity" the paschal solemnity. Lent is the prelude and preparation for this two week highlight of the Church's ritual.

The characteristics of these two weeks are as different as can be. Yet the two belong together—like two halves make a whole.

Holy Week is the time of mourning. Ritually it is the saddest week in the year. Easter week is the most joyful.

The change from the mourning of Holy Week to the joy of Easter takes place in the middle of the Holy Saturday midnight vigil ceremony.

Why does the Church go to "all-out" for these two weeks?

Sceptics wonder why the Church provides so much pageantry and ritual simply to recall the life and death of an obscure outcast of long ago.

THE OBVIOUS answer to these questioners is the fact that "the life and death of an obscure outcast" is the heart and center of the Christian religion.

After our belief in the existence of God, nothing in our catchism is more fundamental than the idea that we are redeemed from sin by the sacrifice of His life Jesus offered on the cross.

We also believe that our Lord's resurrection was as much a part of our redemption as His sufferings and death. St. Paul says, "Christ was delivered up for our sins, and rose again for our justification." (Romans 4:25).

Our Lord's resurrection is the keystone of Christianity. Had he died and stayed dead, who would believe in Him?

St. Paul bluntly admitted this. "If Christ has not risen, vain then is our preaching, vain too is your faith," he said. (1 Corinthians 15:14)

In every Mass right after the consecration, solemn remembrance is made of the blessed passion and resurrection.

The prayer concluding the Rosary speaks of our redemption purchased "by the life, death, and resurrection" of our Lord.

More important than Christ-mass, greater than Pentecost, higher than any other feast, towering above the normal course of worship is this great

"paschal solemnity" of two weeks duration.

The fortnight opens with the blessing of palms on Palm Sunday and the procession honoring Christ the King in imitation of the Hebrew children who acclaimed Christ when He entered Jerusalem the Sunday before His death.

Holy Thursday marks the institution of the Holy Eucharist, the great Sacrament given by the Saviour as His parting gift to those He loved so much.

The mercy of God is also shown, of course, through the other sacraments, four of which are conferred by the Church with ritual anointings using holy oils blessed Holy Thursday morning by the Bishop at the Cathedral.

There is surely no time in the year when the Church succeeds so perfectly in producing the intended impression as in the Good Friday ritual. The very strangeness of the ceremony gives even the casual observer the clear idea that this day is different from every other day.

Highlight of the Good Friday service is the dramatic unveiling of the crucifix and then reception of Holy Communion at just about the same moment our Lord gave, His Body and Blood in sacrifice on Golgotha.

Holy Saturday is a rite redolent of the catacombs with flickering candles, congrega-

tional prayers, baptismal rites and midnight Mass.

As the priest intones the Gloria of the Mass, Lent ends and it is Easter.

Catholics who have never attended this Holy Saturday rite are missing a portion of the Christian joy which can come even in this world to those who strive to serve God in sincere worship. Catholics who have ever attended the rite are forever enriched with the dramatic rite which recalls the moment Christ rose resplendent from His grave.

EASTER SUNDAY and each weekday to the following Sunday has its own special Mass text, each with a different detail and aspect of that stirring first Easter day.

As Catholics we perhaps tend to grow accustomed to these rites as they are, done year after year.

Yet we must remember our Lord's dying wish. He told us not to forget Him.

We have the memory of His "life, death, and resurrection" in every Mass. It is true, but never so vividly as in the ceremonies of Holy Week and Easter Week.

The Catholic who takes part in these rites will look beyond the pageantry and symbolism. — out to the Upper Room, the Mount of Olives, Golgotha, and the Empty Tomb.

Behind the veil of ceremony we see the same Saviour still with us, leading us in the never-ending struggle to save our souls. And we have courage to follow Him in the light of that Easter dawn which no darkness can ever overcome.



By FATHER HENRY ATWELL

VII — Vestments At Mass

The special vestments worn by the priest at Mass were once the ordinary clothes worn by the people of Rome.

The Church has retained these ancient garments as graphic evidence of the Mass rite's link with the era of martyrs and the days of the apostles.

MOST OBVIOUS OF ALL the vestments is the chasuble, the outer poncho-like garment.

The original chasuble was what we today would call a top coat.

ROMAN NOBLES donned majestic chasubles made of silk, often edged with gold or silver threads.

Roman soldiers carried leather chasubles on their military marches into the northern outposts of the Empire. Besides serving the legionnaires as a coat during the day, the chasuble became a private puppet at night.

The soldiers called their coat a "casula—little house" and that is where the name chasuble came from.

In the cool underground catacombs of Rome and in the cold churches of England, France, and Germany, Christian priests kept their coats on to say Mass—but as styles changed, the Church kept the old chasuble for Mass.

Even during the Middle Ages, the chasuble was a long flowing garment which draped down over the priest's arms.

At the time of the Renaissance, tailors began to use heavy fabrics like brocades and velvets for vestments. This trapped the priest's arms inside the robe, so the tailors slit up the sides of the chasuble. Well intentioned artists next used the chasuble as an apt place to paint pictures of our Lord or the saints and to be sure their pictures didn't get bent they put buckram or other stiff materials into the chasuble's back.

This type chasuble is sometimes called the "Roman" style, and the simple type is called "Gothic." No matter what style your parish has, however, the chasuble can serve as a reminder that our Mass ritual unites us across the centuries to the heroic Christians of the first centuries.

The next most easily-recognized vestment is the long white robe called the alb.

It is the shirt worn by both men and women in Rome, Greece, Egypt and Palestine at the time of our Lord. A glance at a statue of the Sacred Heart or of the Blessed Virgin will illustrate this statement clearly.

The alb (albus in Latin means white) wears its wrists lengthly sleeves and its hem at about the ankles was the ordinary, every-day dress of the ancients. On nice warm days, the alb was worn without the top-coat chasuble. Many pictures of our Lord, especially those usually used for Stations of the Cross, show our Lord wearing the alb.

Women often wore a cape or mantle with a veil over the alb. Our blessed Lady is invariably depicted in this way.

The alb is held in place at the waist by a cord called a cincture.

Also worn at Mass is a maniple, a narrow cloth band hanging over the priest's left arm.

In the first days of Christianity, the lay people received Holy Communion under both species—bread and wine. Just as we today have a paten (gold plate) to catch any fragments

LENENT FEATURE
This is the seventh in a series of articles explaining the history and ceremonies of Holy Mass.

The stole is the badge of a priest. Whenever a priest does what only a priest may do, he wears a stole at baptism, confession, sick calls, etc. On these other occasions, the ends of the stole hang down from the shoulders, but since Mass is the same sacrifice as Christ offered on the Cross, the priest at Mass crosses the stole over his breast and holds it in place with the cincture.

Except for the alb (which is always white) the Mass vestments have distinctive colors to indicate the season or feast marked by the Church.

WHITE is the color for feasts of our Lord, the Blessed Virgin and saints who are not martyrs.

RED is worn on Pentecost (recalling the tongues of fire) and for the feasts of martyrs.

PURPLE is the penitential color used during Advent, Lent, Ember Days, and at some votive Masses.

BLACK, traditional sign of mourning, is used Good Friday and at Masses for the faithful departed.

GREEN is the left-over color used when no other color is called for—as on the Sundays after Epiphany, or after Pentecost.

OTHER VESTMENTS are used, as for example at solemn Mass when a deacon or sub-deacon assist the priest in the ritual.

The use of vestments in church ceremonies teaches us the more important need to garb our souls with God's holy grace. The vestments also assist us in drawing our minds away from the world's distractions to concentrate more easily on the significance of the ritual done at the altar.

Most dramatic of all the lessons given us by the vestments is the fact of faith that the Mass links us to the Saviour Himself who long ago at the Last Supper, garbed in clothes similar to those still worn by the priest today, spoke His farewell command, "Do this in remembrance of Me."

Next week — The Altar.

Strange But True . . .

Representations of OUR LADY intervening at the Judgment or "WEIGHING OF SOULS" by casting her Rosary across the scale beams were unique to ENGLISH-MEDIAVAL ART & date back to 1350.

PADRE PIO THE 70-YEAR OLD ITALIAN PRIEST, IS SAID TO BE THE FIRST PRIEST TO RECEIVE THE STigmATA OR MARKS OF CHRIST'S WOUNDS.

THE MOTHER OF AN INFANT IN COUNTRY DISTRICTS OF SCOTLAND USED TO GIVE A SLICE OF BREAD AND CHEESE TO THE FIRST PERSON SHE MET ON THE ROAD AFTER LEAVING CHURCH (IT WAS A GREAT PRIVILEGE NOT TO ACCEPT).

THIS REMARKABLE BEHAVIOR WAS BUILT FOR THE NEWLY CONSTRUCTED CHURCH AT ST. ALGARS, BRANFORD, REPLACING ONE DESTROYED IN THE WAR.

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