How Negative Can You Get?

You'd think with all the talk about rising juvenile crime and the increasing toll of lives in highway accidents that any efforts to stem this double tide of tragedy would get whole-hearted approval from level-headed citizens.

THE STATE COUNCIL OF CHURCHES, chief coordinating agency of most of New York's Protestant denominations, has done its best to cripple two such efforts in the current legislative sessions at Albany.

Maybe the Council is smarting from the defeat it suffered when voters of the state approved Bingo after the Council had waged an intensive propaganda campaign against the harmless past-time.

Last week the Council opposed posting the Ten Commandments in public schools. Just exactly how youngsters who don't get to church too often were to learn God's laws if the schools couldn't even post the laws, that the Council did not try to explain. The Council was just against the idea "separation of church and state," you know.

Now this week, the Council told Albany law makers not to vote funds for driver training courses for pupils in Catholic schools. Again, the Council did not suggest how these pupils were to learn the laws of safe driving. The Council was just against the ide — "separation of church and state," you know.

The Council also put its political finger into the state legislature to balk plans to extend bus transportation services for pupils attending Catholic schools. How little children were to survive the hazards of a highway trek to their classroom, again the Council did not say. It was just against the idea - "separation of church and state," you

Our first reaction to this whole litany of objections is to ask the Council why it doesn't practice its own much stated motio of "separation/of church and state" and let the state make its laws without interference from this church Council.

We also wondered just how proud our Protestant neighbors are of their spokesmen in this Council who so consistently oppose every/link between God and school children.

We would welcome some positive suggestions from the Council of Churches as to a definite program of teaching pupils the basic laws of God and elementary safety.

We wonder if any organization of atheists would take positions on these subjects any differently than that already taken by this Council.

How explain this certainly strange position of the **Council of Churches?**

That answer will have to come from the Council itself.



Dr. Peale It seems hardly necessary

JOSEPH

BREIG

Thanks,

to say that often I do not see eye-to-eye with Dr. Norman Vincent Praie: But that need not deter me from thanking him pub-

licly for the pure rollicking pleasure I derived from a phrase he used not long ago in a mag-

azine plece.

I did not see the article, but somebody told me about it, and I went around all day with my funny bone vibrating in re-sponse to the passage in which Dr. Peale, with a marvellous air of literary inadvertence, spoke of Protestants, non-Protestants and Jews.

Breir

Of course Dr. Peale had his. tongue mischlevously in cheek, and rightly so. Ten thousand times in the past he must have resisted, with who knows what rigantic wrestlings with his conscience, the temptation to give expression, at least obliquely, to the annovance feltby many Protestants over the use of the word "non-Catholic" by Catholic writers.

I and hopestly glad that Dr. Peals at long last succumbed. I congratulate hins upon yielding to a long-suppressed and Innocent dealre.

We Catholic journalists had/ this verbal ear-boxing coming to us. And its coming gives us and opportunity to say that many of us recognize, deplore and helplessly struggle against the maddening inadequacy ---and yet handiness of the term 'non-Catholic."

WE REALIZE that nobody can accurately be characterized simply as "non"-not though the list of nons be lengthened until it fills shelves of books.

There are countless things that any human being isn't; but to refer to him in that negative way is to fall dis gracefully short of describing him. What the vast basilica.

is of far greater importance is



Spurred by faith and hope, bilgrims hale and halt come in thousands to Lourdes shrine to honor Blessed, Virgin Mary.

New Church Honors Our Lady At Lourdes

Catholic devotion to the Blessed Virgin continues to draw increasing throngs from every nation to the famous shrine of Lourdes n southern France.

There in a grotto one hundred years ago, our Lady appeared to the peasant girl St. Bernadette Soubirous and asked that a chapel be built and processions held in her honor.

A mere chapel, however, could never accommodate the crowds who come in thousands to fulfill our Lady's request.

First one church was erected - the steepled edifice towering on the hill above the grotto. Special ramps, like outstretched arms, enable sick pilgrims to be wheeled up to

As pilgrims increased in



"Take and eat."

These simple words of our Lord at the Last Supper announced, the world's first Holy Communion.

The Apostles showed no surprise at this awe-inspiring moment.

They had been prepared a year before to expect this climax of Jesus' life of love for them. Had He not told them, and repeated in every way, "The bread that I will give is My flesh for the life of the world" (John 52:6)

So now at Muss, we too are invited by our Saviour to "take and eat" as the Apostles did

THIS COMMUNION part of Holy Mass is the divine response to the offertory and consecration. We //have given the best we have to God our heavenly Father.

"Now, I will give the Best to you," He says to us.

"Be my table guests and I will nourish your souls with Food to make you live; forever." (John 6:59)

The Church begins the fitual for giving Holy Communion with the perfect prayer born In the heart of Christ when the Apostles asked Him, "Lord, teach us to pray." (Luke 11:1)

At High Mass, the Lord's Prayer is chanted; at Low Mass, it is said clearly so all may hear it. On Good Friday, priest and people say this prayer together at virtually the same minute as Christ spoke from the cross, "Father, into Thy hands I commend My spirit." (Luke 24:46)

SCRIPTURE TELLS us that healed." Jesus at the Last Supper 'blessed and broke" the bread The priest then gives himbefore giving Holy Communself Holy Communion, first ion to the Apostles. (Matthew the Host and then the conse-26:26)

finger-thick and walfle shaped

about the size of a large

During the first several hun-

dred years of Christianity.

this is the type of bread used

at Mass, and like our Lord, the

priest broke the consecrated

bread to give Communion to

As a reminder of this anci-

ent practice and in imitation of

our Lord, the priest today,

after saying the Lord's Prayer,

breaks the Host into two parts.

He places the right half of the

Host on the paten, then breaks

a fragment from the left half,

and places the remaining left

portion also on the paten. He

then makes the sign of the

cross three times with the frag-

This "breaking of the bread"

thousand people. We are told

He took the bread, "blessed

and broke the loaves and gave .

them to His disciples, and the

disciples gave them to the

We are also reminded of the

As a matter of fact, the

with such sacred memories.

(Acts 2:43, 20, 7)

crowds."_(Matthew 15:19)

saucer.

the people.

LENTEN FEATURE This is the sixth in a series of articles explaining the history and cere-monies of Holy Mass.

prayers at solemn Mass, the priest bestows the "kiss of peace" to the deacon who in turn gives it to the subdeacon and he, to the rest of the clergy. In ancient times, this sign of mutual Christian love was exchanged throughout the congregation fulfilling Christ's farewell wish, "By this will all men know that you are My disciples, if you have love for one another:4 (John 14:35)

After the three preparatory prayers, the priest genuilects,

holds the Host in his left hand, strikes his breast again three times humbly echoing the words of the Centurion (Matthew S:81, "Lord, I am not worthy that. Thou shouldst come under my roof: say but a word and my soul shall be

A white-man throws a rock through a colored man's window; and the battle is on. A switch-blade tongue weaves a tale of malicious gossip to two "friends" (who, within 15 minutes, each tell two more friends-then within 15 minutes again, everybody tells two_more; so that, theoretically at least everybody on the face of the earth

will hear about the scandal in 7 hours and 45 minutes; and a reputation is blasted to shreds.

A poor misguided girl, in one thoughtless, impassioned moment, finds herself on the way to unwed motherhood; and a world who sins in secret turns its back on her who sins in public. . .

Day after day, the same sad story of injury; and the old wounds of a bleeding earth are torn open anew. It is all'so tir-

ing, so pathetic; this proud boast of men's devil try in society. And yet, in typical blindness, man never seems to realize that in injuring someone else, he inevitably injures himself.

To sow pardon where there is injury is not to play the fool or the offbeat fanatic. To sow pardon where there is injury is to perpetuate in very fact and in deed, the life of Christ.

It is to relive the life of Him who, in being mortally injured one dark night by a kiss on the cheek, looked down into the eyes of Judas, seeing there perhaps the blackest soul that ever lived, and had only one word to say to the little renegade. One starkly simple, overwhelmingly beautiful word-"Friend."

Nor will anyone of us ever come to know the ultimate heights and the ultimate depths of love and peace until we learn in a very hard school, that our only reaction to the persecutor, the forturer and the calumniator should be thereaction of Christ; and our only word should be the word of Christ. "Friend." - manife from som





worshippers. They are non-Lotus eaters, .non-pagans, non-Stoles, non-fatalists, non-animists, non-pantheists and noncannibals. But we could go on for endless pages in this way without coming within a mile of saying what a Protestant or a Catholic is.

PROTESTANTS believe in God. They believe in the Trinity. They believe in Christ. They believe, most of them, in the fall of man and the redemption; in divine help for our needs of soul and body; in the efficacy of-prayer; in the Scriptures as writings inspired by God; in the Ten Command-

ments, and so on. It has been my happy experience, furthermore, that almost all the Protestants I have met in a reasonably long lifetime not only believe in, but practice with heart-warming constancy, love of neighbor and any number of other magnificent virtues.

To dismiss such splendid people with a curt-sounding word like "non-Catholic" seems arbitrary, capricious, thoughtless and ill-mannered.

"I myself swore off the term some years ago after somebody had told me - what I should have guessed , that many Protestants (and Jews also) found offensive. And yet I must beg Dr. Peale's indulgence for those of my colleagues who still use it. It is one of those words for which there ought to be, but isn't, a handy substitute. I have found its absence from my vocabulary confoundedly awkward at times.

HOW. FOR instance, is one to avoid the term in some such sentences as "there is a tremendous amount of good will toward Catholics among non-Catholics in this country," when one means not only Protestants, but Jews and those of no-particular denominational persuasion?

I suppose it could be done; but it might involve some remarkably clumsy circumlocut-Ing.

Nevertheless, I promise Dr. Peale that I will continue to avoid the word like the plague. assure him, further, that Catholics who do use it have not the faintest thought of being invidious or offensive. The term, to them, is simply a verbal device that saves time and

space.

numbers to overflow the capac-To be humorous about it, ity of this first church, a sec-Protestants-and Catholics too ond, squat but spacious, crown--are non-voodoolsts. They are ed with a dome, was built benon-polygamists. They are nonlow and in front of the original Hottentots. They are non-firebasílica.

> Now a third church is ready. Largest in the world, except for St. Peter's at Rome, the new Lourdes church can hold 20,000 people. It will be dedlcafed this week Tuesday, feast of the Annunciation, and the exact 100th anniversary of our Lady's apparition at the grotto when she identified herself, "I am the Immaculate. Conception."

itself.

Digging out the area in

which the church now stands

had special difficulties. There

was the expected problem of

removing over 2 million cubic

feet of earth from the excava-

tion, but there was also the un-

expected problem of floods

On two occasions under-

In order to insure a stable

The plan of the church is

The interior is simple with

plain concrete walls and struc-

tural beams uncovered. In the

center stands a plain square

altar which is slightly, raised

and can be seen from all points

On a secondary altar along

ت ، م

from the nearby Gave River.

The new church is completely underground, built that way so it would not obstruct the lawn on which processions are view of the existing churches formed. The idea was received enthusiastically. An internaand the vast esplanade stretching out before them where the tional commission of architects famed processions are held. approved the plan of the new church.

THIS UNUSUAL church was built in answer to the urgent appeal of the Association of the Directors of Diocesan Pilgrimages of France. It is also an answer to the dream of **Bishop Pierre Theas of Tarbes** and Lourdes who understood they need for a church large enough to hold the great crowds of pilgrims anticipated for the Lourdes Centenary.

ground springs and sudden floods from the river filled the As 1958 drew near, it was clear that construction could excavation and had to be pumped out. not be put off. The two existing basilicas, one in Gothic style and the other in Byzanfoundation beneath the structine style, together hold only ture, 8,000 tons of cement were a b o u t 15,000 people. But injected into the soil 104 feet Lourdes often receives as deep. This is expected to anchor many as 50,000 pilgrims at a the building firmly. time. During this Centenary year, more than 60,000 pilgrims. arrived on the opening day of oval, recalling such Christian the celebration, despite badsymbols as the fish and the grain of wheat. weather.

Meetings and services held in the open air are often spoiled by rain. The building of a church capable of holding 20, * 000 persons was imperative.

The great problem was that in the church. of locating such a building in a place that would be convenient to the Grotto without deone of the walls stands a re-. stroying the natural simplicity



MOST REV. JAMES E. KEARNEY, D.D., President

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New underground church to be dedicated this Tuesday is shown as workmen put roof on vast structure. Two other older churches are seen in background.

and beauty of the town and St. Plus X. It is the glift of His without dominating the Grotto Holiness Pope Plus XII.

4

A ventilation system and AFTER CAREFUL consultaother equipment are the most modern available. In addition tion, a group of architects, to two well-equipped sacristies, engineers and churchmen prothere are a first-aid station posed that the new church be constructed underground in and an infirmary. front of the basilicas, under the

A public address system will, carry sermons and other addresses to all parts of the interior. There is also a plan to provide simultaneous translation service so that pligrims from all countries may hear sermons in their own language.

A special checking and alarm system guards against earthshifts and floods. Automatic pumps keep the basilica dry.

ment over the challe and Workers have covered the places it in the consecrated roof of the new building with Wine. rich soll and sod, restoring the lawn and blending the top of part of Holy Mass also recalls the basilica with the surrounding landscape. Already the the day our Lord worked His basilica wears a green mantle. great miracle of multiplying loaves and fish to feed five

Calendar_ Sunday, March 23-First Sunday of our Lord's Passion (purple), Creed, Preface of

the Cross.

night of the first Easter when On feast days, priests may choose either the Lenten our risen Lord journeyed with two of His unsuspecting disci-Mass (purple) or the feast ples to Emmaus where they recognized Him "In the break-ing of the bread." (Luke 24: day Mass. Tuesday, all Masses will be in observance of the least. 35)

Monday, March 24 - St. Ga-"breaking of the bread" was briel, archangel (white), the first name for the Mass Gloria, 2nd prayer of Lenten since this ritual was linked weekday.

Tuesday, March 25 - Annunciation to our Lady (white), Gloria, 2nd prayer of Lenten weekday, Creed, Preface of our Lady.

Wedneeday, March 26 - Lenten weekday Mass (purple).

Thursday, March 27-St. John peace.' of Damascus,' teacher (white), Gloria, 2nd prayer of Lenten weekday, Creed.

Friday, March 28 - Seven Sor-80. rows of our Lady (white), Gloria, 2nd prayer of Lenten weekday, 3rd prayer* of St. John Capistran, Sequence, Creed, Preface of our Lady. Saturday, March 29 - Lenten

humility.

weekday Mass (purple).

crated Wine. And after the priest has received, then it is The Jewish bread which our the people's turn to "take and Lord used was not sliced like eat" the precious Body and modern bread but broken. Blood of our Lord. guite as we do today with buns or rolls. The Passover bread, baked without yeastr was flat,

As the priest gives the Blessed Sacrament to each person. he says, making the sign of the cross with the Host, "May the Body of our Lord Jesus' Christ be the guardian of your soul to everlasting life, Amen,"

When dinner is done, then we do dishes.

So also after Communion, the priest rinses the challce and cleanses his finger tips lest any tiny fragmients of the consecrated elements be left. He consumes the wine and water thus poured into the chalice, wipes it dry and covers it again with the challce vell.

At the right of the altar, he reads the Communion verse, the remnant of hymns once sung by the people as they came to the altar for Holy Communion.

He again greets the people, "Dominus vobiscum," and voices their thanks, for this great Sacrament in the brief Postcommunion prayer.

"Ite, missa est," says the priest, "Now, you may go."

- He says this not in the sense that Mass is done so "hurry out" but in the sense in which Christ sent His Apostles "to the whole world," He gave them the mission to convert the world, and that is the way we are sent from Mass to bring Christ's truth and grace to our world of home, classroom, office, factory, and neighborhood.

To accomplish this mission, we are given the priest's bless ing "In the name of the Father," and of the Son, and of the Holy Spirit."

The Last Gospel which concludes our Mass today was formerly said as a private prayerby the priest as he returned to the vestry, Now it serves as an apt summary of all we have seen and heard and done at Mass - we have heard the "Word of God" in the Mass of the Catechumens, we have seen by faith this "Word become flesh and dwell among us" in the Mass of the Faithful.

Now at Mass we have been so united with Christ our Lord that we too are filled with "grace and truth." (John 1:14) Indeed, "Deo gratias-Thanks be to God?

Next week-Vestments used at Mass.

breast three times as he does. Three exquisite prayers fol-



Following the first of these

