



Carmelite monastery now at Aylesford, England, where Our Lady appeared July 16, 1251.

July 16

Scapular Feast

Unique in religious history is the fact that God's Mother selected the date of July 16th on which to give two of her very important revelations to mankind.

On the morning of July 16, 1251, the Blessed Virgin Mary appeared at Aylesford, a suburb located 27 miles from London, England. Presenting the Brown Scapular to St. Simon Stock, venerable general of the Carmelite Order, our Lady promised: "Whoever dies while wearing my Brown Scapular will never see the eternal flames of Hell."

On the same date 607 years later, the Immaculate Mother came to earth in France and made her final revelation to St. Bernadette at the miraculous grotto of Lourdes. Here at 8 o'clock on the evening of July 16, 1858, the Queen of Heaven pleaded with mankind for "prayer . . . more prayer and penance."

Earlier on that mid-July day, St. Bernadette, wearing the scapular of our Lady, had assisted at Mass in her parish church to mark the feast of Our Lady of Mt. Carmel, popularly known as the scapular feast day.

IN HER APPARITIONS AT FATIMA in 1917, the Blessed Virgin appeared as Our Lady of Mt. Carmel and Lucy, the sole survivor of the three children who saw the visions in the cave 9 miles from Lisbon, Portugal. It was a Carmelite nun, clothed with the full scapular of mercy.

The scapular is not a magic charm assuring salvation. It is a badge worn by Christians who accept the call of Christ and His holy Mother to "prayer and penance."

All Catholics don this symbolic patch of cloth on the day of their First Communion when their faith and fervor readily accept the "prayer and penance" challenge.

The July 16th feast should face adult Catholics with these questions: "Have I been true to my First Communion resolutions? Have I lived according to the principles represented by my scapular? Am I worthy to receive the reward promised by our Lady in her apparition at Aylesford?"

Canterbury Pilgrims

Search For Unity

An impressive Protestant rite in an ancient Catholic cathedral has opened the ninth Lambeth Conference for over 300 prelates of the Church of England and its associated denominations.

The Conference continues through August 10 with daily sessions held at London's Lambeth Palace, home of Dr. Geoffrey Fisher, top ranking cleric of the Anglican hierarchy.

He gave the keynote sermon at a service held in Canterbury Cathedral.

The towering grey edifice was once the shrine of martyred St. Thomas Becket and still contains the stone throne of St. Augustine, named by Pope St. Gregory the Great in the year 597 to be first Archbishop of Canterbury.

St. Thomas, 89th prelate in the see, was martyred in the cathedral in the year 1170, and the present structure was then built above the original church to accommodate the pilgrim throngs who came to venerate the tomb of the martyr.

The shrine was desecrated and destroyed by order of King Henry VIII but the cathedral, one of the finest buildings in England, remains as a witness to its former glory.

It is now used for Anglican (Church of England) rites. The Lambeth Conference, held every 10 years, has 91 U.S. Episcopalians attending this year's sessions.

Topics for discussion include the problem of restoring church unity against the backdrop of a splintered Christianity broken into over 300 sects since Henry VIII and Luther revolted from the Catholic Church in the early sixteenth century.

WE DO NOT QUESTION the sincerity of the prelates at the Lambeth Conference but we wonder what were their thoughts as they prayed in Canterbury Cathedral redolent with memories of its Catholic origin.

WE CAN ONLY HOPE and certainly should pray that the conclusions of the Lambeth Conference will reflect its opening ceremony in a once Catholic cathedral — and direct these wandering shepherds with their flocks back to the harbor of truth and unity which can be found only in the historic Catholic Church of Jesus-Christ.

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JOSEPH
BREIG

Put On
Old Pants

My wife would like to know why I won't change into old clothes on the rare occasions when I decide to do a bit of work around the house or the backyard. She has wanted to know for a long time.

Until now, I wasn't able to tell her. I didn't know myself.

I assumed that she was right in considering me odd.

In fact, I myself supposed that I was odd—either that, or too lazy to go upstairs, undress, and come down again.

Now I know better.

Now I see that the explanation of my apparent peculiarity is deep and complex.

THE SOLUTION to the puzzle came to me all of a sudden.

My wife was talking about me to a couple of visitors.

My wife and children talk about me in my presence all the time. They rely on that fact that I will not hear a word that is said, because my mind is almost always somewhere else.

This time, though, my wife's remarks penetrated into the edges of my consciousness.

"Quite a husband I've got," my wife was saying. Then she told about finding me digging in the garden, wearing my best shoes, best trousers, clean white shirt with sleeves buttoned, and best tie.

"Why doesn't he put on old clothes?" inquired my wife plaintively.

ALL AT ONCE, for the first time, I saw the reason — or rather, the many reasons.

The fearful complications involved in donning old clothes opened before my mind.

A woman can slip out of a dress and into slacks or something. That's all there is to it.

For me, however, changing clothes is like moving a business from one location to another.

It requires also a changing of the gears of my whole personality.

ORDINARILY, I am unconscious of what I am wearing.

On a hot day, my wife will say to me, "Why don't you take off that hot tie, open your shirt, and roll up your sleeves?"

The answer is simplicity itself.

I wasn't aware that I had a tie on—hot or cold.

I was not conscious that my shirt collar was closed.

It had not occurred to me that my sleeves were down.

If I was uncomfortable, I didn't know it.

I doff my tie, open my shirt, and roll my sleeves, just to please her. But I don't feel any more comfortable than before.

Indeed, I am rather less comfortable after making myself comfortable, because my attention has been called to my comfort.

I MUST MAKE sure that the old trousers I don do not have a hole in the right-hand pocket. If they do, I will lose my money and my auto keys.

I must make sure there is no hole in the left-hand pocket. If there is, I will lose my wallet—and with it my driver's license, social security card, hospital insurance, credit cards, and half a hundred other things.

SOME OF those things are priceless—the one picture I own of my wife in girlhood; pictures of our children; pictures of our grandchildren; items relating to favorite saints, and so on.

Then I must transfer my handkerchief, my smoke, matches and belt. I suppose that I ought to own more than one belt, but I don't. Owning more than one belt has always seemed to me like owning more than one head, or one mother, or one wife. Preposterous.

By the time I have gone through all I must go through to put on old clothes, I have either forgotten what I was intended to work at, or have lost interest.

Same Faith, Different Ceremonies

Church Guards Eastern Rites

By JAMES C. O'NEILL

Vatican City — (NC) — Bridging the East and West of the Catholic world, the Sacred Congregation for the Oriental Church is a relatively new expression of the Church's ancient universality.

This universality was recently dramatically demonstrated by His Holiness Pope Pius XII when he named a Patriarch of the Oriental Church, His Eminence Gregoire Pierre XV Cardinal Agagianian, to be the Pro-Prefect of the Sacred Congregation for the Propagation of the Faith.

Established less than 100 years ago, the Oriental Congregation jealously guards the traditions of some 10 million million Eastern Rite Catholics. These Catholics live for the most part in countries behind the Iron Curtain or in the Middle East. In recent years migration has carried the Eastern Rites to surprisingly distant western lands.

As old as Christianity itself, the Oriental Rites today embrace only about one-fourth of the world's Catholics. Yet, so important is their place within the Catholic family that they have their own special congregation through which the Pope governs their faithful.

The Oriental Congregation maintains the unity of eastern and western Catholics. Through it, the tiny Catholic settlements in predominantly Moslem or Orthodox lands keep close to Rome, bridging the gap created first when the Roman Empire was divided between East and West in the third century.

Basically the Eastern Rites spring from the early Christian churches founded at Alexandria in Egypt and at Constantinople, Antioch and Jerusalem in the Middle East. When Latin became the official language of the western Church, these eastern groups kept the use of their own native languages.

In the 11th century most Eastern Rite Catholics broke



Vatican City — (NC) — Eugene Cardinal Tisserant, 74-year-old French-born dean of the Sacred College of Cardinals is Secretary of the Sacred Congregation of the Oriental Church, of which the Pope is Prefect. He is shown here with an Eastern Rite monk with black-veiled headpiece. More than 10-million Catholics are members of Eastern Rite Churches.

from Rome. They refused to acknowledge the primacy of the Pope and created the schism which exists today known as orthodox churches. But small groups remained loyal and these groups are the ancestors of today's Oriental Church.

This "Eastern" branch of the Catholic Church spreads over parts of central Europe, jumps

by way of the eastern Mediterranean Islands to Egypt and northern Ethiopia, swings across Palestine and through the countries of the Middle East.

The Oriental Congregation has exclusive jurisdiction over both Eastern and Latin Rite Catholics in southern Albania, Bulgaria, Greece, Cyprus, the Greek Islands, Egypt, North and South Africa, the Sinai Peninsula, Eritrea, Jordan, Israel, Syria, Lebanon, Turkey, Iraq, Iran and Afghanistan.

Elsewhere, in Hungary, Poland, Italy and even Russia, there are Eastern Rite churches. Oriental Catholics are found in India, including Catholics of the Malankara Rite who returned in a body to the Church in 1929.

The westward flowing river of the immigration has carried the Eastern Rites to the United States where their membership is more than 635,000. Canada has another 255,000 and England counts more than 20,000. As recently as June of this year the Pope appointed an apostolic exarch (bishop) to accommodate the growing number of Eastern Rite Catholics in Australia.

The Oriental Congregation serves as the administrative headquarters of this far flung branch of Catholicism. It was set up by Pope Pius IX in 1852. It was attached to the Sacred Congregation for the Propagation of the Faith and its goal is to preserve and foster the proud traditions and heritage of the scattered and often isolated Catholic communities of the East. It also seeks to protect the oriental churches from over-Latinization, a problem that had long plagued the relations between the sensitive East and the dominant West.

Pope Benedict XV went a step further and made it a full and separate congregation in 1917 and Pope Pius XI enlarged its powers in 1933.

Thus, the congregation today is one of the most unusual administrative bodies within the Catholic Church. It has full jurisdiction over all Eastern Rite bishops, religious, seminarians and faithful. In the Latin Rite these jurisdictions are divided among the appropriate Roman congregations. In short, the Oriental Congregation

In the Rochester Diocese there are five Eastern Rite churches — St. Joseph's, Hudson Ave., Rochester; St. Peter and Paul's Washington St., Auburn; Christ the King Church, Bath; St. Nicholas, Hammonds Blvd., Elmira Heights; (these four are Byzantine rite) and St. Nicholas Syrian Rite Church, Kensington St., Rochester.

In the four Byzantine churches, Mass is said in the Slavonic language, similar to modern Russian.

In the Syrian rite church, Mass is said in either Syriac or English.

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Protestant Boy Knows The Popes

Radio listeners and television viewers in predominantly Protestant Sweden were given a lesson in the history of the Catholic Church during the past few weeks by a 13-year-old schoolboy.

Haakon Josephson of Stockholm attracted nationwide attention when he appeared on the Swedish radio and television version of "Double or Nothing." Choosing the history of the papacy as his subject, he won the top prize of 10,000 Swedish crowns (about \$2,000) after giving the correct answers to a series of questions about eight popes.

As an additional prize, Haakon was given a free trip to Rome where the highlight of his four-day visit came when he was received in audience by Pope Pius XII. The 13-year-old, who had heard about the schoolboy's interest in the history of the popes, encouraged him to continue his study of the papacy.

HAAKON also received an offer to come to New York to qualify for the "Sagatoo Quiz Show" quiz show. He accepted the offer after obtaining his parents' consent to make the trip.

The "10,000 Crowns Questions and the answers given by Haakon on the Swedish radio and television show were the following:

- 1) Which pope was imprisoned in Castel Sant' Angelo during the sack of Rome and was freed upon payment of a ransom? (Clement VII, 1523-34)
- 2) Which pope took the title of the first Crusade? (Urban II, 1088-99)
- 3) Which pope allowed the Christians to be crowned on Christmas day in St. Peter's? (Leo III, 758-816)
- 4) Which pope founded the Sistine Chapel and was also involved in the conspiracy against Lorenzo de Medici? (Sixtus IV, 1471-84)
- 5) Which pope excommunicated Savonarola and caused this reformer to be hanged and burned as a heretic? (Alexander VI, 1492-1505)
- 6) Which pope's troops defeated those of Emperor Frederick II at Fama? (Innocent IV, 1243-54)
- 7) Which pope was the subject of a famous painting by Titian and ratified the constitutions of the Jesuit order? (Paul III, 1534-49)
- 8) Which pope, under whose pontificate the dogma of papal infallibility was proclaimed, voluntarily took the position of being a "prisoner in the Vatican"? (Pius IX, 1846-78)

Post Office Suggestions

To assure quicker mail delivery, post office authorities recommend:

1. Print or write clearly names and addresses.
2. Use postal zone numbers.
3. Deposit mail early in the day.
4. Sort "local" and "out-of-town" mail in separate bundles and tag bundles accordingly.
5. Include a return address.

Strange But True

RAPHAELS
"HOLY FAMILY" lost from S. MARIA DEL POPOLO, Rome, 300 years ago was found in BOGOTÁ, SOUTH AMERICA.
In recent years and identified by the MODERN ROYAL PHOTOGRAPHIC SOCIETY as the same family to spread his point!

THE ROSARY used by RUSSIAN and EASTERN RITE CHRISTIANS originated in the 7th century. It is made of wool composed of 100 knots with an extra knot dividing each 10 a cross also formed by knots.

There is an Order of BLIND NUNS!
THE BLIND SISTERS OF ST. JULIA, FOUNDED BY JOSE JUNE AND ANNE BERNARD in 1871, ENABLED BLIND WOMEN TO LIVE A COMMUNITY RELIGIOUS LIFE AND TEACH BLIND CHILDREN.

THIS DELIGHTFUL PAPERDOLL LITTLE CHURCH IN RAGS YUGOSLAVIA, IS OF WOOD & IS SEVERAL CENTURIES OLD.