

Our Nuns

What has been happening to the five Sisters of St. Joseph of Rochester who are now missioned down in Brazil? Many inquiries about these Sisters have been coming in to the Motherhouse from friends in the Rochester Diocese.

After the formal Departure Ceremony at Sacred Heart Cathedral last August, Sisters Michael Mary, Adelaide, Regis, and Annice set out for Petropolis, a city not far from Rio de Janeiro in Brazil. Here they studied for three months—with other new missionaries and papal volunteers—at the Inter-cultural Institute sponsored by Fordham University. Their courses included the Portuguese language and the history, customs, and present needs of the Brazilian people.

Sister Rose Alma, who had been appointed to be in charge of this new mission, had already taken this course at Petropolis

the previous spring, and had accompanied Mother Agnes Cecilia, Mother General of the Sisters of St. Joseph of Rochester, when she and Sister Florentine, her assistant, came down to Brazil in March of 1964 to look over the various places they had been considering for their Community's South American foundation.

So while the other four Sisters were pursuing their preparatory studies, Sister Rose Alma stayed at the Motherhouse in Rochester during the rest of August and September, buying, collecting, packing, and shipping to New York the thirty-eight trunks, crates, and barrels filled with clothing and food staples and household goods and educational materials.

On October 8, she sailed—with her luggage—for the port of Santos, Brazil, arriving there two weeks later, and spending the next week (with



Sisters Annice, Adelaide at wheel of their jeep. Sisters Regis, Michael and Marya — all in summer smiles in Brazil.

in Brazil

the help of some veteran missionaries) getting her goods through the Brazilian customs. A brief reunion with the other Sisters, who then had to go back to finish their course, was followed by more shopping and packing for Sister Rose Alma in the city of Sao Paulo and then the 500 mile journey inland to the town of Mateira, in the Diocese of Jaitai, in the state of Goias, Brazil.

The large cities of Brazil, such as Rio with 3,000,000 people, and Sao Paulo with 4,000,000, are modern and well-equipped, but once you leave the cities, the conveniences we take for granted all over this country—good roads, telephones, regular mail service, electricity—simply disappear. That is why almost everything the Sisters will need for the next year had to be brought in from the States or the coast cities.

On the afternoon of December 18, the four Sisters from Petropolis finally arrived in Mateira—in a jeep (the best conveyance for the muddy, deeply rutted roads of inland Brazil). Driven by two of the Oblate Fathers stationed in Jaitai who had gone in to Sao Paulo to get them.

Despite the pelting rain, practically everyone in the area had gathered, dressed in Sunday-best, for a great welcoming ceremony in the local "Cinema," with speeches by local dignitaries, a play and recitations by the children, and finally some Irish songs from the Oblates and some English ones by the Sisters—accompanied by Sister Regis on her guitar and Sister Annice on her accordion.

Everyone was delighted with everyone else!

The friendliness and simplicity (Continued on Page 3)



FATHER WALZ

FATHER CALIMERI

Bishop Names Priests To Pastoral Duties

Two priests of the Rochester Diocese were named to new pastoral duties by Bishop Kearney this week, the Chancery announced today.

Rev. Anthony F. Calimeri, pastor of St. Patrick's Church, Rochester, was appointed pastor of St. Jerome's Church, East Rochester.

Rev. Frederick L. Walz, assistant pastor at SS. Peter and Paul Church, Rochester, will be pastor of St. Patrick's Church, Rochester.

The appointments are effective Tuesday, March 9, at 6 p.m.

His Topics Span the World

The "strong faith" of U.S. Catholics, the "brutal violation" of the right to life in the Congo, a request to halt speculation on possible changes in the Catholic Church's stand against birth control, advice to priests about Lenten sermons, an invitation to artists, an appeal for peace and a plea to children — these were some of the topics of papal talks this past week.

Pope Paul's wide-ranging concern for the needs of his flock around the world kept him almost constantly at a microphone — with his few spare moments devoted to a piling up mountain of decisions to make in preparation for the final session of the Vatican Council in the autumn.

Priests' Evening Of Recollection at St. Patrick's Victor
Sunday, March 7
6:30 p.m.
Meditations by Rev. Neil Miller

Orange Blossom Diamond Rings, Terms, William S. Thorne Jeweler, 315 Main St. East.—Adv.

At an audience with 27 new cardinals, the Pope singled out Cardinal Lawrence Shehan of Baltimore to tell him he was "mindful of the noble traditions of Catholicism" in the United States and said he hoped Catholics in this country "will continue to maintain strong and firm the faith which they have received from their forebears."

Pope Paul also made a radio appeal to Catholic children in the United States asking them to make Lenten sacrifices so children in other countries who are "cold, sick and hungry" can be helped by the Church's worldwide charity programs. Full text of this talk is on page four of this issue of the Courier.

After a Mass for missionaries in the Congo and other mission areas, Pope Paul said it is "our duty to stigmatize

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Registration March 15 For Diocesan Schools

Pupils who wish to attend Catholic schools of the Rochester Diocese next September must register Monday, March 15, according to Rev. William M. Roche, diocesan superintendent of schools.

Parish bulletins should be consulted for time and place of registration.

Applicants for kindergarten must be five years of age by Nov. 30, 1965, and first grade applicants, six years old by the same date.

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More Changes In Mass

Catholics will take their second step on the road to a new way of worship at Masses in their parish churches this Sunday.

Changes scheduled to go into effect this Sunday are aimed at simplifying rites and making them easier to see and hear.

There will be no change, however, in the arrangement of English and Latin texts or in congregational singing, as introduced last November throughout the United States.

The simpler rites are part of a continuing revision of Church ceremonies as ordered by Pope Paul and the world's Catholic bishops at the Vatican Council in 1963. The Vatican's Congregation of Rites issued an "instruction" last autumn calling for the preliminary ritual revision to go into effect around the world March 7, the first Sunday in Lent.

BISHOP KEARNEY, in a letter to priests of the Rochester Diocese, asked for "scrupulous observance" of the new ritual regulations. "This has always been our American tradition. Let us try to preserve it," he said.

Proper observance of the new ceremonies will intensify "the dignity and reverence which should characterize our public worship," Bishop Kearney stated.

The Vatican instruction allows parishes various options — depending on the size of the church edifice, number of priests taking part in the rites and other local factors.

At Sacred Heart Cathedral, the changes will follow this format, according to Auxiliary Bishop Lawrence B. Casey, Cathedral rector:

AT SUNDAY MASSES —

1. The prayers at the foot of the altar will be shortened. The psalm "Judge Me, O God" will no longer be said.

2. After the Collect Prayer, the Celebrant will leave the altar.

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Dispensations March 17, 19th

Bishop Kearney has dispensed Catholics in the Rochester Diocese from Lenten laws of fast and abstinence for Wednesday, March 17, and Friday, March 19.

March 17 is the feast of St. Patrick and March 19, of St. Joseph.

Stabat Mater Dolorosa

"At the cross, her station keeping, Stood the mournful mother weeping, Close to Jesus to the last."

If ever a mother had reason to question God's goodness or wisdom, it was Mary, the mother of Jesus, on Good Friday afternoon.

No child born of woman had led a more perfect life than her Son. No man had spent Himself more selflessly for others than her Son. No man had ever been able to say with such shining simplicity as He, "Who shall convict Me of sin?"

But still—this Son of hers was now hanging on a cross, condemned to death between two criminals, dying a death reserved for the worst malefactors.

If ever a human being had cause to send an anguished "WHY?" shrieking to heaven, it was Mary at this moment.

Yet — she did not!

She stood by the cross, St. John's gospel tells us. The unknown author of the haunting medieval hymn, "Stabat Mater," says in his opening verse that she was weeping. It would be natural enough, but St. John does not mention this. He merely states:

"There were standing by the cross of Jesus, his mother and his mother's sister, Mary of Cleophas and Mary Magdalene."

As she stood there, Mary earned her title of Queen of Martyrs. She suffered with and because of Christ's agony. Many of the saints, in meditating on Mary's Seven Sorrows, felt that unless God had given her unusual grace and strength, she would literally have died from the emotional strain during those three hours.

And yet — she did not turn against God, did not feel that He was cold or heartless, did not rail against His designs, however mysterious.

Mary was no "fair weather friend" of God's. She did not follow Him when things were going well, and forget Him when things got difficult.

Heroes are made, not born, no matter what the old comic-strip used to say. We come through in crises, if we've been preparing for them in normal times.

Mary had been preparing for the Crucifixion of Her Son, long before she had any hint of its coming. She had been loyal to God, trusted Him, loved Him, ever since she was old enough to know about Him.

When the time arrived in God's plan for Him to propose to Mary that she become the earthly mother of His Son, God found Mary ready. The more we think of it — the more-shattering the idea was — to become the mother of the Word incarnate!

But Mary, awed though she was, trusted God. He knew what He was doing, she was sure of that. Fearful though the responsibility was, if God asked it, God would provide. It was from a humble, but trusting heart, that the words came:

"Be it done to me, according to thy word!"

Everything that faith and reason tell us about God, tell us that we can trust Him. Still, He is a hidden God, and the light of faith seems often to be a tiny flame in the darkness of our doubts and fears.



Our Lady and St. John stand at the Cross of the Saviour in this 15th century painting by an unknown Florentine artist.

So we do, in fact, find it difficult to trust God. And because we often measure Him by our poor human standards, we form a distorted picture of Him.

Commenting on this, Father Daniel Considine says in his moving little booklet, "Confidence in God":

"We say we think Him (God) merciful, kind, loving, but in our hearts we look upon Him as hard. Three-quarters of the troubles of good people come from this. . . . We look upon Him as a hard grasping man, who wants to get all he can out of us and give nothing in return."

"This is utterly wrong," Father Considine says. "If God has ever shown me any love, He must love me still. God does not care for me one day and

hate me the next. He is not capricious or inconstant like man."

Mary's concept of God as wonderfully kind, constantly good and immeasurably wise was deep-rooted and strong. It was like the house built on the rock of which Christ spoke. It could weather the storms of many trials, many crosses.

Even the cross of Her Son!

That is why Mary could stand by the cross of Jesus, heart-broken but trusting, anguished but accepting.

She was the Mother of Sorrows, but not of despair.

O Mary — filled with confidence in God, help us to trust Him — all the way — always!
—Father Robert Kanka

The 'Scum of the Earth' is Welcome

By LEE WARREN
(Special to the Courier)

The inscription under the storefront window at 175 Chrystie St., New York City, says "What we need today are men who are willing to speak out clearly and to pay up personally." —Albert Camus.

The controversial Catholic Workers, who occupy the storefront building, are currently speaking out against the war in Viet Nam. They are circulating a "Declaration of Conscience" demanding that the United States remove its troops from Southeast Asia.

The petition requires paying up personally. Since it urges men in the armed forces to ask for discharge from an unjust war, signing the document is a violation of the Selective Service Act punishable by five years in federal prison.

Although Catholic Workers are frequent picketers in Greenwich Village picket lines, banning the bomb and warfare in general are only sidelines.

The fundamental tenet of the Workers is practicing the corporal works of mercy—feeding the hungry, clothing the

Monuments and Markers for Holy Sepulchre; the better way to choose a monument is to see our indoor display. You will appreciate our no-argument plan. TIGOTT BEGOS, 1120 Mt. Hope. GE 3-3271.—Adv.



naked, giving drink to the thirsty

It was with this idea—ministering to "the church of the poor"—that Dorothy Day and Peter Maurin founded the movement in the dark days following the depression.

The store-front on Chrystie

Street is the symbol of what workers hope Christians everywhere will do.

A block east of the Bowery, a block north of Delancy Street, the Chrystie Street center is imbedded in Manhattan's skid row. It exists along with dimly lit bars, cheap rooming houses and Tabernacle missions in a

section inhabited mainly by unemployed and unemployable men.

The store-front at Chrystie Street is a soup kitchen. Every day. Workers serve meals to about 30 destitute men in a yellow-painted room with exposed light bulbs hanging from the ceiling. The back of the room is lined with pots and pans and sinks and stovepipes.

In a tiny office with two worn desks in the front of the room, the weekly newspaper, The Catholic Worker, official organ of the movement, is put together.

The room on Chrystie Street is very old and its rather ramshackle decor wouldn't qualify it for a Duncan Hines recommendation. But it is warm and brightly-lighted, and anyone who ventures down the Bowery on a raw winter night fast learns the value of a clean, well-lighted place.

Eight Catholic Workers who live in voluntary poverty staff Chrystie Street.

"Every day," said Thomas Francis RH, who edits The Catholic Worker, "I sit at the door and meet what many

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