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Pope Paul initiated new ways of worship for Catholics at a First Sunday of Lent afternoon Mass in a working people's parish in Rome. Changes included

saying all or portions of the Mass facing the people and using local languages instead of Latin. At Sacred Heart Cathedral, Bishop Casey read the Epistle and Gospel at a new lectern in the front part of the sanctuary. Emmett Farnand and his daughter

agreed after the Mass that, "It's far clearer now. Eventually when we get used to it we'll get much more out of our Sunday Mass." Report from Rome, below. Other stories and pictures, see page six.

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Out-of-State Scholarships Opposed

Officials at Aquinas Institute joined a growing number of school authorities in New York State this week to oppose extending state scholarship funds to pupils attending colleges outside the state.

A proposal to make the extension is now before legislators at Albany.

The New York State Catholic Welfare Committee, coordinating agency of the state's Catholic bishops, also went on record against the plan.

At present, students must attend colleges within the state to get the scholarship grants.

Basilian Father Leon G. Hart, Aquinas principal, said "While many prospective college students and their parents may favor removal of the in-state limitations on Regents' scholarships, there can be little question that such an action would be a very serious blow to many of the independent colleges on which New York State has depended so heavily. Moreover, with the present restriction, top students remain in the State, thus strengthening educational standards and the local economy," Father Hart explained.

Vatican Seeks Film Control

Vatican City — (RNS) — Observator Romano warned that "the time has come for society to take positive action to discourage the production of undesirable films by passing laws which would punish offenders."

"The situation is bad all over the world, but especially bad in Italy," the Vatican City newspaper declared in an article signed by its editor-in-chief, Raimondo Manzini. His comments were broadcast in many languages by the Vatican Radio. Observators said drastic action was needed to halt "the brazen exploitation of such themes as sex and eroticism" by producers interested only in box-office returns.

Radios & Televisions. Easy Terms. William S. Thorne, Jeweler, 318 Main St. East. — Adv.

Pope Sets Pattern in New Rites

Pope Paul VI, by a dramatic personal example to priests around the world, put into practice last Sunday a new way of worship for Catholics.

At a simple altar erected in front of the ornate old altar in All Saints Church in Rome, the Pope said Mass in Italian facing the people and gave Communion to worshippers who stood rather than knelt to receive the Sacred Host.

He commented on the historic changes, saying, "This Sunday marks a memorable date in the spiritual life of the Church, as the spoken language enters officially into our public worship."

"This event," he said, "was suggested and sanctioned by the Vatican Council. The Church now considers it a measure of duty to make its prayers intelligible and understood by all."

His first Sunday of Lent afternoon Mass in one of Rome's suburban parishes set a pattern which the Pontiff will continue through Lent.

According to NCWC News Service he will celebrate Mass each Sunday in a working class parish church at an altar facing the people. Special pamphlets with Mass prayers and hymns for the people to use will be given congregations at each church.

Sunday was the deadline for Catholic churches to begin use of local languages in place of Latin at Mass and conduct the Mass according to a simplified format to make it easier for people to see and hear what the priest is doing.

In setting an example to the Catholic world by using the vernacular in the Mass, Pope Paul implicitly rebuked extreme reactionary Catholic elements, especially in Italy, France and Britain who have openly protested the Mass changes.

In Italy, the weekly *L'Espresso* urged Catholics to fight for their traditions in the

knowledge that "they cannot be canceled with a sweep of the sponge as if they were an algebraic equation which does not work out." In Paris, French Catholics were reported in some instances insisting on replying "Et cum spiritu tuo" to the priest's "Le Seigneur soit avec vous," using a Latin response to a French prayer.

It had been rumored that an anti-vernacular demonstration would be staged in Rome when

the Mass changes were introduced, but there were no disturbances and congregations appeared to accept them readily, and with enjoyment.

In many Rome churches, priests not only used the vernacular and faced the people, but also stripped their altars of baroque candlesticks and other "trimmings."

Paolo Cardinal Marella, Archbishop of St. Peter's Basilica, has decreed that on all Sundays and

holy days of obligation early morning and noon Masses in the vernacular will be celebrated at the altar of St. Peter and the altar of the Chair. However, in deference to the fact that St. Peter's is regularly visited by pilgrims of every nationality, other Masses will continue to be offered in Latin.

YATACAN RADIO broadcast a commentary on the Mass changes, declaring that the effects of the decree promulgated

by the Second Vatican Council would be "felt in the smallest church in the furthest corner of the world."

"All those who have followed the Mass attentively in the past," it said, "will at once notice the changes that are being introduced. The prayers at the foot of the altar have been shortened, the Epistle and Gospel will be read out in the vernacular before the people. The Last Gospel and the prayers

after the celebration have been removed. But the greatest innovation is the use of the vernacular in the first part of the Mass and at certain other moments."

"The power of habit and tradition cannot be denied," the Vatican Radio continued. "The break cannot be made without a certain sense of pain and suffering. But remember that the innovations of today are the traditions of the future."

Stabat Mater Dolorosa

*"Through her heart His sorrow sharing,
All His bitter anguish bearing,
Now at length the sword had passed."*

Greek history tells us about the sword of Damocles, which was suspended by a single thread over the head of a man by that name, during a royal banquet. The vivid image of that scene, with its constant threat of instant death, has made "the sword of Damocles" a well-known idiom in our language.

Christian history — St. Luke's gospel, to be exact — tells us about the sword of Simeon, which hung like a dark and threatening shadow over most of the life of Mary, the mother of Jesus.

Simeon's sword was not a sword of steel—it was the keen blade of prophecy. It was forged by his words in the temple, 40 days after the birth of Christ, when the Infant Savior was presented according to the Law.

The devout old man had just returned the child Jesus to Mary's arms, after having predicted that this babe would be "a light of revelation for the Gentiles," and "the glory of Israel."

If Simeon's words flooded Mary's maternal heart with grateful joy over the glories predicted for Jesus, then his next words must have poured bitter waters into that joy.

For he said, somberly, to the young mother:

"And thy own soul a sword shall pierce, that the thoughts of many hearts may be revealed." (Luke 2:35)

The sword of Damocles threatened that unfortunate man

(The second in a series of Lenten meditations based on the ancient hymn, "Stabat Mater.")

only during the course of one royal banquet. The sword of Simeon was to be a cause of anguish to Mary for the rest of her life.

If anticipation over a future happy event can bring joy to our hearts long in advance, then foreboding over future tragedy can bring sorrow long in advance.

We can think of so many instances when the very possibility of evil or danger can fill us with dismay, and cause great internal suffering. For example:

The classic case is the distraught young father pacing the waiting room near the delivery room of the hospital, while he waits for the obstetrician to bring him news. There is enough anxiety in normal circumstances, but if he has been told that this may be a difficult delivery, or that "complications are expected," that father will go through a lot of vicarious suffering with his wife.

The little tot being led to the door of kindergarten by his mother; the student sitting tensely in the examination room waiting to turn over the paper to see what the final test will be like; the guilty prisoner standing before the judge waiting to hear his sentence—all are examples of the way that an unknown future can cause painful tension and very real distress.

Being familiar with this kind of "suffering in advance," we can get some idea of what Simeon's words meant to Mary.



MOTHER OF SORROWS painting by Carlos Dolci

And not for just a day, but for years, culminating in the dark hours of Calvary.

MARY had no idea just what "the sword" would include—that it would be soul-piercing was description enough. But like the sword of Damocles, it cast its fearful shadow over her life, and never left her.

Mary did not bargain with God or with His plans for her, however. When she had given her "Fiat" to the angel Gabriel, it was not a conditioned "Yes" to God's will.

Furthermore, she knew that sorrow and pain would be part of the Savior's life. She had pondered the Old Testament prophecies of the Redeemer to come; she knew that in His life, gall and glory were mysteriously mingled.

She had often heard the prophet Isaiah read in the synagogue, had heard him refer to the Redeemer as a "Man of Sorrows." And if He was to have sorrow, along with triumph, in His life—would not this be the case with those who followed Him.

Long before Jesus spoke the words, "If any man wishes to come after Me, let . . . him take up his cross, and follow me," Mary had foreseen this message.

While Simeon's words must have dismayed her, they did not surprise her, and once again, her trusting heart, was:

"Be it done to me according to thy word."

There's no way around it—if we wish to follow the glorious Christ, we must follow the sorrowful Christ, too. May our "Fiat" be given with Mary's promptness and generosity. . . .

—Father Robert J. Kenka

'Nobody Listens'

Selma Priest Ignored 2 Years

"I'm blind, Father, I can't see," was the wail of countless Negroes in Selma this week, victims of a tear gas barrage to halt their "Walk for Freedom."

Others were worse than temporarily blinded!

Bloodied and battered by the clubs, whips and ropes of Alabama state police, more than 50 of the badly injured were brought groaning and weeping to Good Samaritan Hospital which is staffed by eleven Sisters of St. Joseph from the Rochester Diocese.

Sister Liguori, one of the nuns in Selma, told the Courier she repeated a plea made by the nuns three weeks ago "to our friends up north" for prayers "for the cause of our good Negro people here."

Edmundite Father Maurice Ouellet, pastor of St. Elizabeth's

Church in Selma, and his curate, Father Charles McVeice, also a member of the St. Edmund Society, helped carry the victims to the hospital.

"We did what we could, but we'd like to do more," he said.

"There was much pain and suffering. And those persons gassed were frightened. The gas burns your nose and throat, you know, and takes away your sight temporarily. Eventually it wore off," Father Ouellet related.

"We treated many for shock and hysteria. And we feel there are many more who did not get to the hospital, but simply went home," he said.

"Some had skull fractures. Many had bad lacerations on the head and face. Those beaten on the shoulders and arms had no lacerations, but serious and painful bruises. I think some got trampled because they had bruises all over their body," he added.

"I've known this was going to happen. I've been saying it for two years, but nobody listens. This has been evident, but you could not sense it unless you were involved with Negroes here.

"The question is: 'what happens now?' To whom do these people turn? The hatred is so deep. Who will help them? I'm sure it isn't going to stop now. We need Federal protection. We need troops. The country must bring its presence to bear," the priest said.

Communion From Your Own Hands?

's Hertogenbosch, The Netherlands—(NC)—A Dutch bishop who is a member of the post-conciliar liturgical commission in Rome predicted that the faithful in receiving Holy Communion will be allowed to take the Host in their own hands.

Bishop Willem Bekkers of 's Hertogenbosch indicated that this would be more in keeping with Christ's words of institution: "Take and eat; this is My Body." He suggested that some time in the future arrangements will be made within the Mass so that following the consecration, bowls containing sacred Hosts will be placed at four different points in church so that the people can come and take Communion themselves.

One reason for this, he said, would be to reduce the amount of time needed for priests to distribute the Hosts.

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Masses to Begin Feast Honoring St. Patrick

Bishop Kearney and his Vicar General, Monsignor James C. McAniff will begin St. Patrick's feast day observances Wednesday, March 17, by celebrating solemn pontifical Masses.

The Bishop will offer his Mass at St. Patrick's Church, Rochester, at 10 a.m. Monsignor McAniff's Mass will be at St. Patrick's Church, Elmira, at 5:30 p.m.

Delegations of Irish societies — as well as "the Irish" (whether by birth or by choosing) will attend the Masses. Other details of St. Patrick's Day festivities are listed on the local pages of this issue.