



# WORD FOR SUNDAY

Fr. Albert Shamon

**Sunday Readings:** (R1) Dt. 4:32-34, 39-40. (R2) Rom. 8:14-17. (R3) Mt. 28:16-20.

The Sunday after Pentecost is Trinity Sunday. One of the great Trinitarian symbols is the Sign of the Cross. In fact this Sign symbolizes twin mysteries of our faith: the Trinity and the Redemption.

After the first apparition of our Lady to St. Bernadette at Lourdes on Feb. 11, 1858, people testified that Bernadette had a new way of making the Sign of the Cross that struck anyone who saw her. It was a great, almost gleaming Sign, slowly recollected, broadly made. She was simply imitating our Lady in this.

Everyone knows how to trace the Sign of the Cross on himself: from forehead to breast, from left to right shoulder. Easterners, however, go from right to left shoulder. The reason for this divergency between West and East is that Westerners write from left to right, whereas Hebrews and Arabs write from right to left.

The cross-sign reminds us that we cannot be delicate members of a crucified God, that we must "suffer with Him so as to be glorified with Him" (R2). To make this sign on ourselves says, in effect, we are willing to carry our share of Christ's cross.

The cross-sign strengthens us to bear the crosses of life. After St. Isaac Jogues had undergone frightful tortures at the hands of the fierce Mohawks, he could hardly pray because of the pain. So with mangled hands he carved crosses on trees and drew strength from merely contemplating them.

The cross-sign shields us against the onslaughts of Satan. In Egypt, at the time of the Exodus, the blood of the lamb sprinkled on doorposts caused the angel of death to pass over homes thus marked. So the Sign of the Cross devoutly made drives away the devil.

With the cross-sign, we synchronize words which express the mystery of the Trinity.

We begin the cross-sign with the words "in the name of." A name tells us what a thing is.

## Crossword Answer

See puzzle page 15

C	A	F	E	A	C	O	R		
R	I	A	N	T	A	W	A	R	E
U	D	I	O	P	A	L	R	I	A
S	E	N	T	A	D	A	T	O	P
S	T	Y	C	A	N	N	O	N	
H	M	S	M	I	N	G			
E	P	E	E	D	O	R			
M	A	A	C	A	H	Y	A	M	
T	O	R	N	R	A	S	P	O	T
O	U	T	O	N	T	O	H	O	E
U	S	E	R	S	E	W	E	R	S
R	E	D	O			E	R	S	T

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When I ask, "What is that?" I am told, if it is a human being, that "It is a man." "Name" answers the question "what" and refers to the nature of a thing.

In God there is only one "what" — one divine nature. Were we to ask, "What is the Father?" or "What is the Son?" or "What is the Holy Spirit?" we would get the same answer to all three questions — the name "God"! That is why we say "in the name of" and not "in the names of" — to profess our belief that God is one (R1).

At the words "The Father," we touch our foreheads, for the Father is the head, so to speak, in the Trinity.

When we say "and of the Son," we touch our breast, for the Son of God told us of the love for us that is in the "heart" of God.

When we say, "and of the Holy" we touch our left shoulder, and at the word "Spirit" our right shoulder. For the Holy Spirit is the Comforter literally — that is, the One Who makes us strong. He gives us strong shoulders to bear the burdens and crosses of life. Should we fail at times, sin is forgiven through His power. And forgiveness brings us, as it were, from the left to the right side of God in the day of Judgment.

Finally, the two "ands" in the Sign of the Cross formula are of superlative importance. "And" is a coordinate conjunction. It expresses equality. Consequently, though the names (Father, Son and Holy Spirit) designate distinct Persons, the "ands" express that each Person is equal to the other.

Mass begins and ends with the Sign of the Cross. At the beginning of Mass, the Sign of the Cross recalls our baptism, which was given in the Sign of the Cross, and admits us to the Eucharist. At the end, it reminds us that from the Cross all blessings come.

Whenever we cross ourselves, the profound significance of this sign should compel us to make it often, especially in times of temptation, and to make it always attentively and devoutly.

# Cardinal Krol Begins U.S. Plans for Holy Year

Washington, D.C. [RNS] — In announcing special preparations for the coming 1975 Holy Year proclaimed by Pope Paul, Cardinal John Krol of Philadelphia, president of the U.S. Catholic bishops' conference, said a committee of prelates has been named to supervise the event in this country.

In a message to American Catholics, the cardinal termed the forthcoming Holy Year a "truly universal event, an experience of faith in which all Catholics — and indeed all men of goodwill

## Importance Of Holy Year Reiterated

Vatican City [RNS] — Pope Paul VI urged Catholics to consider the coming Holy Year as "the beginning of a new period of religious and spiritual life in the world," and not "just an event among many events."

The Pope recently proclaimed 1975 as a Holy Year, dedicated to the major objective of "the inner renewal of man." Spiritual preparations will begin on Pentecost Sunday, June 10, for the event.

Addressing his weekly public audience, the pontiff described the Holy Year as an "audacious adventure."

"We know that the psychological and sociological climate of today may not be the best for this audacious adventure. Irreligiosity has assumed a dominance in not a few nations, not a few schools of thought, not a few areas of social concern.

"Indeed, one could say today that God is out of fashion, that our vision of reality is dazzled by the splendors and concerns of science and technology."

But, he said, if the faithful considered "the great experiment of the Holy Year" as "a propitious occasion, a day of salvation," then — through the gifts of the Holy Spirit — "it will really turn out to be a year of "renewal and reconciliation."

everywhere — are encouraged to take part.

The cardinal, in announcing the three bishop ad hoc committee to supervise preparation of the Holy Year in this country, stressed that unlike some past Holy Years when activity was centered in Rome, "the 1975 Holy Year will emphasize efforts at spiritual renewal carried out in local churches throughout the world."

The prelates named to the ad hoc committee for the Holy Year preparations are Cardinal Timothy Manning of Los Angeles, Bishop Aloysius J. Wycislo of Green Bay, Wis., and Auxiliary Bishop Gerald V. McDevitt of Philadelphia.

Explaining that Holy Years find their origin in Old Testament times when the Jewish people observed a jubilee every seven years, Cardinal Krol said in his Pentecost Sunday message that the tradition was revived in the Middle Ages. The first Holy Year was observed in 1300.

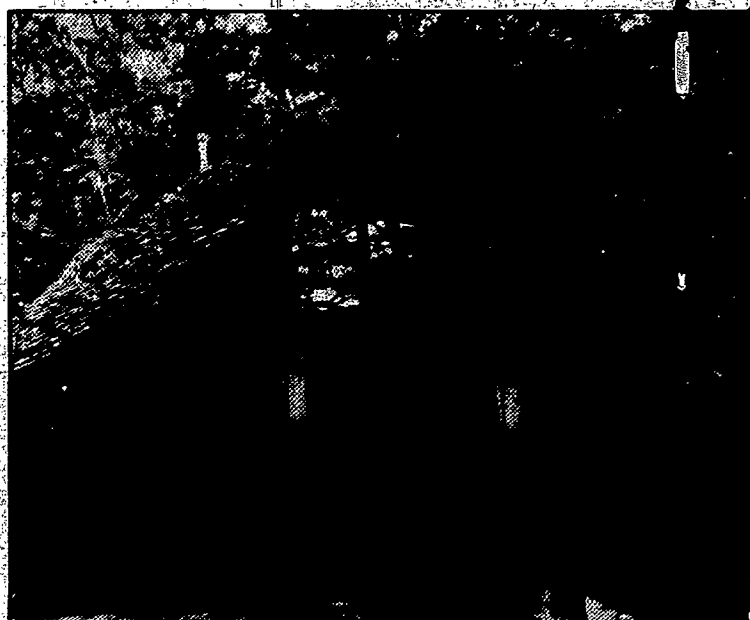
He said the Holy Years — now observed every 25 years — have roots in ancient tradition, but are still relevant today because "the heart of the Holy Year is its spiritual significance."

"As Pope Paul has explained, it aims at nothing less than the interior renewal of man," said the cardinal. "And in keeping with the traditional that began in Old Testament times, the special theme of the 1975 Holy Year is 'Reconciliation.'"

Declaring that the Holy Year is important for Christians "seeking to build community in our troubled times," Cardinal Krol said "spiritual renewal will enable us to combat more effectively the forces of hatred, violence and oppression which divide man from man today.

"It will help us to resist and reverse the process of demoralization which affects so many segments of our society. All true morality is founded on the divine law of God. The Holy Year will help us to appreciate this fact more clearly and give it meaning in the troubled society in which we live."

The cardinal said the Holy Year will especially benefit those who have "lost the certainty of truth," those who no longer possess communication with themselves, and those so caught up in the "compulsive quest for pleasure" that they are disillusioned with life.



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