



Among those planning the the Red Mass are, front row, from left, William P. Polito, Father Charles A. Bennett, Joseph G. DeMaria, John F. Burke; back row, John L. Greisberger, Joseph Fischette, Nicholas C. Gagliano, Thomas A. Rohr.

Red Mass to Be Sept. 7

Continuing a tradition originating in the Fourth Century, Bishop Matthew H. Clark will celebrate this year's Red Mass at St. Mary's Church, 15 South St., Rochester, at 12:15 p.m., Friday, Sept. 7.

The Mass is an invocation for spiritual guidance and blessing for the legal, judicial and law enforcement professions during the opening of courts following summer recess. This year's Mass will be the 34th since the local inception in 1945. Since

1975 it has been sponsored by the St. Thomas More Lawyers Guild.

Bishop Clark also will deliver the homily.

"We have encouraged the presentation of interesting homilists to speak to the legal community on stimulating moral perspectives of their profession," said Joseph G. DeMaria, guild president.

Former speakers have been Bishop Joseph L. Hogan, Auxiliary Bishop John E.

McCafferty, Father Francis Pegnam and Judge Domenick L. Gabrielli of the State Court of Appeals.

An informal reception will follow the Mass to allow members of the bar, the judiciary and law enforcement agencies the opportunity to meet the bishop. The guild auxiliary is planning the reception under the direction of Joanne Hirsch and Jacqueline DeMaria.

The Mass is open to the public.

On the Right Side

By Father Paul J. Cuddy

The Mass Is Unchanged In Essence

What do you think of the New Mass? I liked the old Tridentine Mass.



Well, the Tridentine Mass which the Church used for only 20 percent of the time of Her existence certainly had a solemnity and beauty about it which the New Form does not equal. When we consider the awe with which the Tridentine Mass was held by that galaxy of intellects from England's intellectual circuit of the past century, it demonstrates well its spiritual dynamism. For example, Cardinal John Henry Newman, perhaps the most learned Catholic since Aquinas, said he could never tire of the Mass. A wonderful little book, The Mass in Slow Motion, was written by a famous convert, Msgr. Ronald Knox. It is a series of talks, full of English humor, kindness, edification and instruction, given at Mass in a girls' school in England during WWII. The series explains each part of the Mass, from the prayers at the foot of the altar and why we strike our breast, to the offertory, to the Sanctus and why the little Sanctus bell was tinkled, right on through the Canon and the Last Gospel. It is a simple exposition of the "whys and whats and hows" of the Tridentine Mass. I hope someone as competent as Knox will do the same for

the new form of the Mass. Maybe Father Albert Shamon.

But what do you think of the New Mass?

It gives me the willies to hear the term, "the New Mass." The Mass Rite now directed by the Holy See to be used is the same Mass in essence that we have celebrated since the Apostles. The essence of the Mass is the same: offertory, consecration, Communion. The ritual surrounding these three elements of the Mass has varied throughout the centuries, from the Upper Room and the clandestine Masses of the early Church, to Trent, to the present day. The Mass has had various names: The Breaking of the Bread, The Lord's Supper, The Mass. The Eastern Churches — Ukrainian, Lebanese, Syrian and our Eastern Orthodox Churches — use the term Divine Liturgy. Whatever the name, it is always the same in essence: the Sacrificial Banquet.

I don't understand what you mean.

To illustrate: a woman is tucked out, and looks it, so she goes to a beauty parlor, gets her hair washed and cut, adds a permanent and facial massage. She goes home and gets gussied up in an attractive green dress with shoes to match, dangly earrings from her ears and a ruby pendant from her neck. When she appears at a gathering of friends, she looks different, feels exhilarated, and even may be regarded differently by her friends. Yet she is essentially the same woman

she was, with changes in externals.

Although changes in the form or ritual of the Mass have been made, the essence of the Mass is the same. The New Rite puts greater emphasis on Scripture, on participation from the congregation. Here, I think, is part of the problem. If a Catholic considers the Mass only as something to get over with to satisfy the law, he is concerned only with the minimum — i.e., the shortest Mass, the fastest priest, the shortest homily. This pale spirit is picked up by some priests who develop the "get them in and get them out" mentality. Treadmill worship gives minimal worship and little community.

On the other hand, some parishes have annoying practices — e. g., an extended Sign of Peace, when priests and ushers roam the church, grinning like men running for election, and wasting good time that might better be spent on a good homily. Other parishes, aping Protestant Reform worship, sing interminably, arresting the action of the Mass which genuine Liturgy expects. Good liturgy should flow naturally, simply, unaffectedly, devoutly, unhurriedly, but not dragged out.

Why do you say "Mass" instead of "Liturgy"?

The term to describe the Sacrificial Banquet began with St. Ambrose 1,600 years ago, and has been used in the Latin or Western Church for 16 centuries. I suppose some day some progressive priest will tell us, "Go, the Divine Liturgy is ended." Whatever the words, the reason for the Mass is to go forth and to serve God and neighbor, and to be good Catholics.

Insights in Liturgy

By Father William J. Amann
Pastor, Our Lady of Mercy Church, Rochester Part II

The Church Today: Marian Feasts

During Advent, many liturgical references to Mary denote the basic preparation for the coming of the Savior, and the beginnings of the Church "without spot or wrinkle," focus: Immaculate Conception, Dec. 8. The faithful pondering the love of the Virgin awaiting her Son, are invited to prepare themselves similarly for His coming.

The Christmas Season prolongs the adoration of the Savior and venerates His glorious virginal Mother. Epiphany celebrates the universal call to salvation; the Mother of the King presents the Redeemer of all peoples. On the Feast of the Holy Family, the Church meditates on the holy life led at Nazareth by Jesus, the Son of God and Son of Man, Mary His Mother, and Joseph the just man. This singular dignity "holy Mother ... Through whom we were found worthy to receive the Author of Life..." is the focus of Jan. 1, Solemnity of Mary the holy Mother of God. Adoration of the new born Prince of Peace, "the new year's baby" prompts prayer through the Queen of Peace for World Peace.

A prior culminating moment is the salvific dialog between God and man in the Annunciation, March 25: a joint feast of Christ and Mary, — of the Word who becomes "Son of Mary" (God, Here I am) and of the Virgin who becomes Mother of God ("be it done unto me"). In Christ divine and human natures are wedded; in Mary, the new Eve, through the working of the Spirit becomes the Mother of God, of the living.

At Pentecost she stands with the Church, receives anew the Holy Spirit, and mothers the "gathered church."

Mary's destiny of glorification, soul and body, of her perfect configuration to the Risen Christ (Assumption, Aug. 15) is the image and consoling proof of similar fulfillment for all those whom Christ has made His brothers and sisters. This solemnity is

Final Vows

Sister Michael Anthony Leone, TOR, took her final vows on Thursday, August 16 at the St. Anthony's Franciscan Convent Motherhouse in Syracuse. Sister Michael Anthony is the daughter of Mr. and Mrs. John C. Leone of Garson Avenue in Rochester.

She graduated from East High School and was a parishioner at St. James on Brett Road. Sister Michael Anthony is now attending Marywood College in Pennsylvania working towards her bachelor's degree.

Baseball Clinic

A baseball clinic for Puerto Rican youth will be held at Silver Stadium on Aug. 27. Registration for the clinic is being taken by the Puerto Rican Arts and Cultural Center, 946 Clifford Ave. (544-6047).

Rosary, Oct. 7); the East Immaculate Heart.

Individual calendars may include more (e.g. Our Lady of Guadalupe, Dec. 12). It should be noted further, that the revised Liturgy books (lectionary, sacramentary, etc.) give renewed emphasis to the singular place of Mary in Christian worship, and for the celebrations of the feasts today in honor.

"All generations shall call me blessed." But today, "for contemporary man the Virgin Mary offers a vision of serenity and a reassuring word: the victory of hope over anguish, of communion over isolation, of peace over turmoil, of joy and beauty over tedium and nausea, of life over death." (John Paul II)

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WILL YOU SHARE A CATHOLIC EDUCATION WITH A WORTHY CHILD?
For over 80 years a strong Catholic school system served children in Rochester's central city neighborhoods.
But there aren't very many Catholic schools left in central Rochester these days. Saint Monica's Catholic Elementary School, located on Rochester's southwest side, served children living in neighborhoods ranging from the city's 19th and 3rd Ward all the way to downtown Rochester.
Many children are from genuinely poor families. Families which we plagued by sickness or suffer the death of a parent, for example.
These worthy children and their families find themselves in real poverty through no fault of their own.
These parents desperately want their children to be educated in a Catholic school, to be exposed to high academic standards, a healthy sense of discipline, the values of patriotism and good citizenship, and most of all to Christian teachings.
Saint Monica's has established a CATHOLIC EDUCATION FUND to help pay the costs of educating children who are needy and worthy. So many good people have helped bring Catholic education to Rochester's poor over the past few years. Would you be willing to help?
Your contribution, large or small, will help make it possible for Saint Monica's to serve more deserving children next year. You can share a Catholic education with a worthy child.
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Dear Sister:
I'd like to help. Enclosed is my contribution of \$ _____ to Saint Monica's CATHOLIC EDUCATION FUND.
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