COURIER-JOURNAL

Wednesday, November 5, 1980

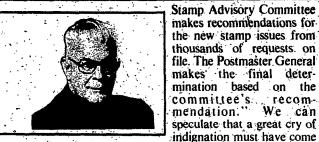
Fr. Paul Cuddy

On the Right Side

Christmas Stamps

On Dec. 16, 1970, this column read: "When the first religious stamp came out in 1968 it was a work of art as well as of religious significance. Christians, cultured Jews and humanists were happy with the stamp. However the agitated voices of anti-Christ, anti-Mary, anti-religion people worked so successfully that the following year no religious. stamp was printed. This year (1970) a compromise was made. Half the stamps have been printed for religious and cultured people: half the stamps to placate the antireligious and secular people. May I suggest that when you get your stamps please specify Lotto's Nativity? The reason is obvious."

On Oct. 24, 1980, I was returning from the SVD Fathers at Conesus, and stopped at the Henrietta post office for a book: "Stamps and Stories," \$3.50. From it can be culled some history of the Christmas stamps. In 1787, Congress established the U.S. Post Office and appointed Samuel Osgood as Postmaster General. Since 1787, many



people and events have been commemorated on stamps: e.g. Washington, Garibaldi, Grandma Moses, the Olympic Games, Family Planning, Poland's Millenium However, not until 1962 was there a commemoration of the greatest event in history, the birth of Christ. The evolution to an actual religious scene was cautious. In 1962, the stamp was a Christmas wreath. In 1973, a tall Christmas tree. In . 1964. Christmas decorations: holly and mistletoe. In 1965, a long angel blowing a long horn. Behold, in 1966, Jesus and Mary appear on the tiniest stamp the post office prints. Mary is seated with the Child on her lap. While the stamp was the tiniest, at least the principals of the Nativity event had arrived. It may be significant that the postmaster general from 1965-1968 was Massachusetts' Lawrence O'Brien, In 1969, Jesus, Mary and the angels' disappeared entirely to be replaced by a cold New-

I phoned Mr. Terry Gnage, our Webster postmaster, and asked how the stamp is chosen each year. He wrote: "A-citizen's

England winter scene.

year since the 1969 omission, we have had some Nativity motif. The one exception was in 1977 when George Washington at-Valley Forge was substituted for Jesus and Mary. Apparently there followed this 1969 omission a kind of compromise made in the committee, because each year since 1970 there have been offered two stamps: the religious commemorative stamp and a parallel secular stamp of toys, gingerbread Santa, a mailbox or the like. The 1980 stamp is a beautiful picture of the Virgin with Jesus on her lap, a loving mother gazing at her Son, and with a hand gesture of instructing the Child. It is from a stained glass window in the Episcopalian Washington Cathedral, beautiful and appropriate. The parallel

from the shameful ejection

of Christ and Mary from

Christmas, because each

secular Christmas stamp is of toys: a drum, bugle and spinning top. The post office has printed 120,000,000 of each stamp: the religious and the secular. It might be good if parish bulletins would print a notice: "Keep Christ in Christmas. Ask for the religious commemorative stamp: Buy, only that, to

commemorate His birth. the Church celebrates the paschal mystery of Christ.

Those who in baptism become one with the dead and risen Christ will pas with him from death to life to be purified and welcomed into the companionship of the saints in heaven.

In a very real sense, the funeral rites are the culmination of our initiation rites. We celebrate the last and the ultimate in a series of dyings and risings that ... have comprised our lifetime, a. lifetime that because of baptism has been a more or less conscious sharing in the dying and rising of the Lord Jesus Christ.

Gospel Alleluia are sung. In the funeral rites we Knowing the assembly will celebrate that in the be a necessary factor in darkness there is light, in the choosing those acclamations sadness, joy, in the death, in which they can take part. life. Music planned for such Hymns should speak of celebrations, then, must express the faith of the hope based in the death and resurrection of the Lord, but assembly in these mysteries this does not mean that of resurrection and baptism. music n of inned. et of almost will uthenver of embles s. To nning, iot be ze, it is or two parish ist the of the ev are urgical v be come. parish th the te the ily and uneral zful tò time. itive to urners.



Fruit Sale

Students at Christ the King School are preparing for the annual orange and grapefruit sale, designed to raise funds for school projects. The sale will run throu: 3 November and delivery date is Dec. 19. From left are Ryan White, Heidi White, David DiSalvo, Heidi Slayton, Gregory Urlacher, Daniel Slayton and Eric White.

Career Expo Scheduled For Nov. 12

Seventy area businesses, industries, agencies and colleges will participate at the Career Exposition on Wednesday, Nov. 12 from 9 a.m. to 9 p.m. at the Dome Arena in Henrietta.

Non-traditional careers for men and women will be exhibited and demonstrated for students, parents and the general public. The theme of the exposition which numbers approximately 100 displays is

"Career Choices Changing World." Admission is free to the event that is sponsored by the Monroe County Board of Cooperative Educational Services (BOCES) 1, the Sex

Desegregation Assistance Center of Columbia University, Monroe Com

Hicks

Home Heating Inc.

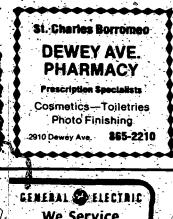
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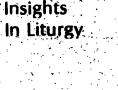
munity College and the Rush Henrietta School District. Anyone interested in more information may call June Hubner at Monroe BOCES 1 at 377-4660, ext. 229.



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celebration and of the faith of the assembly in the mysteries being celebrated. The introduction to the. revised rites for funerals states: "In the funeral rites,

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They must take into consideration the age of the deceased, the circumstances of his/her death, the religious background of the deceased and of the mourners. The planning.

degree to which the deceased is known in the community should enter into the Ordinarily, the assembly should be expected to participate in the sung prayer that is normally within the role of the celebrating community.... Since the funeral liturgy

itself is first and foremost a

celebration of the Eucharist.

the acclamations of the

Eucharistic Prayer and the

SAVE YOU MONEY ON	Pomend was (deny s-s) coorrect.	It in immortant that in
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1476 Lake Ave. 458-5200 Repairs Refinishing	OLD FISHING EQUIPMENT — lures, rods, reels, étc. Tom, 271-2345.	music used for "al every" funeral adequately and aut
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STAMP COLLECTIONS - foreign & U.S., old post cards. Flower City Stamps & Coins, 1575 Dewey Ave., 647-9320.	TOP 5 - Diamonds and Gold. \$300 oz. 18-K. CASA ARTESANIA, 251 Park Ave., 244-3404.	facilitate this plant which ordinarily canno done too far in advance helpful to have one or
DON'T THROW IT AWAY, SELL IT. I will buy your accumulations or manage your household sale. Nancy Flaherty, 533-1746.	TV PORTABLES only, in working order. Also sell. 235-1203 or 342-5923.	members of the p liturgy committee assis family. Planning,
JUNK CARS & TRUCKS — Used Tires & Batteries sold. Towing. 647-1036.	ELECTRIC TRAINS — All kinds. Catalogs. Cast iron toys — also, trade, 342-2608.	necessity, involves family but often they unaccustomed to litur planning and may
L'IONEL Electric Trains - Any Condi- trion Cleaning and Restoration: 381-2793.	CASH FOR YOUR glassware, sterling silver, Oriental, rugs, knick knacks, violins, tools. 385-2339:	emotionally overce Members of the p liturgy committee with presider can facilitate
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ANTIQUES & USED FURNITURE — one ifem ar complete household. 271-2345	Al's Used Furniture Call 621-8920—After 4 p.m.	At the same planners must be sensit the needs of the mou

every Easter hymn is propriate. Family membersmay suggest favorite hymns: of the deceased which may not be liturgically appropriate for the Eucharistic celebration, but might fit. nicely into a planned wake service. Planning funeral rites includes planning prayer outside of the Eucharistic celebration. Whether a hymn is fitting.

or not depends on the factors discussed above rather than on a preconceived idea of what-"funeral music" ought to be. There is much music published today that may be appropriate for funeral celebration. Planners should be familiar with what is available.

If anything, to be "funeral music" means that a particular work fits the liturgical celebration and expresses the hope of the assembly in "him who rose from the dead.".