

Die when I may, I want it said of me by those who knew me best that I always plucked a thistle and planted a flower where I thought a flower would grow.—Abraham Lincoln.

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'The Creed Explained' By Dr. Baiert Revised

A revised edition of *The Creed Explained*, by the Rev. Joseph J. Baiert, S.T.D., professor of St. Bernard's Seminary, Rochester, N. Y., has just been published by the Catechetical Guild, St. Paul, Minnesota.

This new revision of Dr. Baiert's work is its fifth edition, based on Deharbe's and the revised Baltimore Catechism.

His presentation is according to the Munich, or psychological method, which does not begin with the abstract answer of the catechism but always with something sensible and concrete, an object lesson—in the form of a story from the Bible, Church History, the lives of the saints, or an equivalent source. Out of this object lesson the catechetical concepts are evolved—then combined into the catechism text and formally applied to life.

A complete index, for the entire book and for the many illustrative anecdotes that ensure full coverage of each article of the Creed, facilitates time-saving classroom application of the method.

Father Baiert, according to his publishers, "does not aim at an ordinary faith, rather, he makes it a shining thing, intangible only in its limitlessness but capable of being grasped and held forever in the strength it imparts."

As author, educator and lecturer, the Rochester priest has labored continually since his ordination in 1905 to promote more effective methods in religious instruction.

A pioneer in the catechetical field in this country, Father Baiert has produced several books for Catholic teachers.

Besides *The Creed Explained*, he has also written: *The Commandments Explained*, *The Sacraments Explained*, *Leading the Little Ones to Christ*, *The Holy Sacrifice of the Mass*, *A Method of Confession and Holy Communion*, and a two-volume work, *The Theory of Revelation*.

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Lost Credit

By REV. RICHARD GINDNER

We have a lot of surprises in store for us on Judgment Day. One of them will be the sight of those gathered on the left of the throne. We're going to see "good" people there—people who seemed to be busy in all kinds of good works here on earth: philanthropists and professional men, artists, nurses, teachers, all sorts of "nice" people.

They were good—surely, except that they never happened to think of nodding their heads to God. There will be doctors there who treated lots of poor people for nothing; lawyers who defended paupers; composers who could write like angels; good neighbors who had a finger in every community project.

The catch is that their goodness was purely natural. We're naturally good in other words. It's no credit to us when we shudder on seeing the legless man swinging along the pavement on his stumps. We may even drop a dime into his cap. That's natural. We do it not for the love of Christ, but simply because we would be monstrous if we didn't do it. If someone's hat blows off his head, we chase after it quite thoughtlessly—not as an act of charity, but as an act of natural friendliness. If someone trips, we rush to help him up and brush off his clothes—again through natural sympathy. That sort of kindness isn't entered in on the credit side of the books. Even an atheist would do as much.

We are Christians, and our actions count only to the degree in which we live for Christ—in the extent to which we lead the inner life, as it is called. The people among whom we move don't see this life. Outwardly, we're doing our work—keeping on earning our pay. Inwardly, we're worshipping Our Lord, united with Him constantly. Our dimes are given reverently to Christ in the person of casual cripples or "mooschers."

It is His hat that we chase as it rolls gaily along the curbing. It is He who trips and is helped to His feet, whose clothes we brush off. Then we are being supernaturally good. Then our actions are written in black ink on the right side of the book.

The trouble is it's easy to be fooled into thinking we're charitable, because we're naturally easily enough—by just making an internal dedication. Without it, they count for nothing.

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