

Held Missioner Pena Catechism

St. Columbian, Nebraska —
The Catholics of Northern Bu-
rma have a catechism in
their own language thanks to a
Columbian missioner who learned
to make the most of every min-
ute.

For two years, Father Bernard
Way, Columbian Father from Aus-
tralia, painstakingly translated
the English catechism into Bur-
mese with little more to help
him than his own knowledge of
the language. In itself, this is
not too remarkable, except that
during those two years, Father
Way was a prisoner of the Jap-
anese, interned at Mandalay.

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Sodality of Our Lady

Are You Affiliated?

By REV. ROY B. MORPHY
Diocesan Director for Sodalties

As a director or leader in the Sodality you know that there are countless indulgences and privi-
leges available to its members.
The mere establishing of a
parish sodality, however, and la-
beling it a Sodality does not en-
title it to these indulgences. The
members of a Sodality, not right-
ly and canonically erected or es-
tablished and affiliated with the
Prima Primaria, cannot gain the
indulgences which have been
granted to this head Sodality in
Rome. For these indulgences
have been granted by the Holy
Fathers directly to this first and
mother Sodality and gave it the
power to communicate these in-
dulgences to other Sodalties on
condition that they be duly er-
ected and affiliated with it.

I have told you before how
this started. Father John Leunis
in 1863 established the Prima
Primaria in the Roman College
by gathering the students to-
gether for prayers and spiritual
reading before the statue of Our
Lady. The following year a so-
ciety was organized. The seventy
new charter members became
outstanding for their good ex-
ample and zeal in behalf of the
Church. Little by little the idea
spread and other Sodalties were
formed, until the Jesuit General
conceived the idea of giving the
Roman College Sodality a better
standing by having it created a
Prima Primaria or Head Sodality
with the power of affiliating
other Sodalties and giving them
its own privileges and indul-
gences.

In a short time the number
of members admitted to the Ro-
man Sodality grew so large that
it was necessary to divide it into
three groups, known as the
Prima Primaria, or the first pri-
mary Sodality, the Secunda Pri-
maria, or the second primary So-
dality, and the Tertia Primaria,
or the third primary Sodality.
Of these three the latter two
have ceased to exist and there
remains only the Prima Pri-
maria.

The growth of the Sodality

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light, soft fabric, and is
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the skirt is full and
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is suitable for a variety
of occasions.

Information Desk

Diocesan Bureau of Information, Room 100
100 West Broadway, New York City
Special Bureau of Information, Room 100
100 West Broadway, New York City

A. Could you give me more in-
formation about the Sodality of
Our Lady?
B. Yes, I can. The Sodality of
Our Lady is a very old and
valuable institution. It was
founded in the year 1863, and
has since that time been
growing and developing. It is
now one of the largest and
most influential Sodalties in
the world. It has a membership
of over 100,000 members, and
it is active in many different
ways. It is a great help to the
Church, and it is a great help
to the world.

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Diocesan Council of Catholic Women

The 'Our Father'

By Rev. Albert J. Shames, Director

In a speech to the directors
of the Apostleship of Prayer,
Sept. 20, 1934, Pius XI named
the "Our Father" as the "sub-
lime formula of Christian Ap-
ostolate."

It will not be amiss, therefore,
to ask the women of the Di-
ocesan Council, allied to be lead-
ers in their midst, to ponder on
this most perfect of all prayers.

"Our Father" "our," not
"my" not "your" but "our Fa-
ther," both my and your Father.
Therefore, we all are related.
We are not "I" We have a common
Father. If the world would re-
alize this, do you think we would
have wars? If the world does
not realize this, do you think we
can have peace?

Father! For he gave us life,
that was creation. He restored
our life, that was Salvation.

"Who art in heaven" chil-
dren have their home where
their parents live. Our Father
lives in heaven, heaven, there-
fore is our home. Earth is only
the road back home.

After this introduction the
prayer proper begins. "Prayer,"
as John Damascene wrote, "is
the petition of fitting things
from God." In the Lord's prayer
two petitions rise to "Our Fa-
ther." It is a perfect prayer be-
cause these two petitions are
for God and neighbor
to love whom is not only per-
fection, but a bounden duty since
we all have a common Father.

The second part of the Lord's
prayer includes the love of the
neighbor. For we ask God for
the following favors:
Bread for body and soul.
Forgiveness of sins.
Liberation from temptation
and from every bodily and spiri-
tual ill.

But for whom do we ask
these things? For ourselves? That's
the point. We pray for all men.
The formula of the prayer is plu-
ral "we, our," not "I, my."
God so commanded it because
we are all brothers — children
of a common Father — Our Fa-
ther who is in heaven.

A Christian's prayer, like his
faith, does not consist only in
his saying it. We pray to live as
we pray. To live the Our Fa-
ther, is to follow Christ. For it
is the denial of self. Never do
the pronouns "I" or "my" occur
therein. "Self" is forgotten —
self-love which so often goes a part
of order and leads to the world's
miseries.

The law of life is rooted in
self-denial. If the spider is to
build its web, it must first ex-
tenuate itself. If the seed is to
bear fruit, it must first die. If
the fountain will not feed the
mountain stream, but keeps its
waters to itself, it endures in
stagnation and stinks. So, too,
with man. Only when longitudes
come.

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