

GOD LOVE YOU!

By MOST REV. FULTON J. SHEEN

THE word "Incarnation" is taken from two Latin words: "in" and "carne" (in the flesh). The Eternal Son of God at Christmas took on our human nature and became the Son of Man. What happened to that particular human nature when He took from Mary. He willed would happen in a lesser way, to every human nature in the world. He asks that He be allowed to possess us and guide us as our ego and our selfishness do now.

When coins are made, each is stamped with the pattern die. When we are made Christians we are "stamped" in Baptism with a resemblance to the Divine Nature. It is the Will of Our Lord to have as many made "Christiform" as possible, conformable to Christ's Likeness as possible. That is why we have Missions so that Indians, Africans, Japanese and Chinese may be "other Christs". They cannot do this unless we help them... that is where your sacrifices to The Society for the Propagation of the Faith come in.

Did you ever hear of "Decarnation"? Of course not, because we just now thought of it. "Decarnation" is the opposite of Incarnation. As the Incarnation means bringing God into the flesh, "Decarnation" means making the flesh Godless. Incarnation is Christian, "Decarnation" is Communism. The Incarnation makes us children of God; "Decarnation" makes us children of Satan.

By the mere fact that we do nothing to apply the Incarnation, "Decarnation" increases and multiplies. By just setting aside this column without making a sacrifice for the Holy Father's Missions, we leave a person or an area open to Malenkov. Take up your pen this second and send us your sacrifice.

New Year's Resolution: To say a decade each day for the Missions on the new God Love You Medal, with the Blessed Mother on one side and the Cross and the world on the other, framed by 10 beads. Send a \$5 offering and your request for a silver medal or \$10 and your request for a gold filled one.

Remember to pray the green decade on the World Mission Rosary and the Mostens will benefit. But first remember to take a \$2 sacrifice and request the World Mission Rosary.

GOD LOVE YOU to J. L. M. for \$2. "Lately I've raked leaves for money for your missions. It has been very nice knowing it's going toward a worthy cause." ... to M. E. H. "I am enclosing \$2, the cost of a telephone call to my daughter who lives a distance from here. I'm writing instead of talking and sending the money to the Missions." ... to J. K. for \$1. "I am a student, not able to do any work, but I wish to give this cost of my little savings and from my heart." ... to Anon. "Enclosed is \$7 that I had intended to play the numbers with. Use it for something sure." ... to J. H. for \$1. "I am 14 years old and had to wait until I made my collection form my paper route to get the money for you." ... to the three little girls who sent \$4 to the missions by giving a little show, charging 5c admission and selling refreshments. ... to G. K. P. "Two years ago, mother decided our table manners needed some improvement and we agreed to pay 10c for any breach of etiquette at the table. It was fun but costly at first. It has fulfilled a twofold purpose: our table manners are almost impeccable and the Missions are \$15 richer." ... to E. L. "Here is \$2 which represents my ticket to the Lions-Forty-niner game a couple of weeks ago." ... to D. O. "Enclosed find \$3.11 for the Missions. This money I saved from tips I received from my paper route." ... to F. J. M. "Enclosed is \$5 which is a great sacrifice as my husband has been unemployed for some time. I am offering it in atonement for my sins."

Cut out this column, pin your sacrifice to it and mail it to the Most Reverend Fulton J. Sheen, National Director of The Society for the Propagation of the Faith, 109 East 86th Street, New York 17, New York or your Diocesan Director Very Rev. Msgr. John B. Randall, 50 Chestnut Street, Rochester 4, New York.

Auburnians Fashion Nativity Scene



FASHIONED FROM crumpled paper and masonite, the Nativity scene above in St. Francis Church, Auburn was the work of Dominick Donofrio, (left) and Louis Ellice (right) parishioners with the Rev. John Nacca, pastor.

Eastern Rite History Recalled As Chair Of Unity Octave Nears

(This is one of a series of three articles dealing with the coming observance of the Chair of Unity Octave, an eight-day period of prayer for the intention that "all may be one" celebrated from January 18, Feast of St. Peter's Chair at Rome, to January 25, Feast of the Conversion of St. Paul. The author is a priest of the Society of the Atonement, which originated the observance. He is rector of Atonement Seminary, Washington, D. C. The Society is in charge of St. John's Atonement Seminary, Montclair Falls.)

By FATHER TITUS CRANNY, S.A. (N.C.W.C. News Service)

So often it is said that a Catholic may feel at home in any part of the world. Wherever he enters a Catholic church, in South America, in cold Alaska, in war-scarred Europe, or in a little mission station in Africa or Australia, he will always hear the familiar "Dominus vobiscum" — "The Lord be with you" — and know that he is in God's house. The sound of the Latin, the vestments he knows so well, the ringing of the bell, the genuflections of the faithful — all would tell him that he is spiritually at home.

But such a statement is not completely true. For there are Catholic churches in every section of the globe where not a word of Latin is spoken, where no bell is rung, where there is no genuflection on entering or leaving the Church.

Indeed there may be no statues of Our Lady or St. Joseph or any favorite saint; no font for holy water; no stations on the walls. The altar may be entirely hidden from view. Are these Catholic churches? Surely, and just as Catholic as if they had been founded by St. Peter himself and as if the Holy Father in Rome served as pastor.

THESE CHURCHES, apparently so different from what most Catholics of the Latin rite; (that is, those who use Latin in their Mass and in the Sacraments and other ceremonies), are called Eastern Churches. There are five parent groups: the Alexandrian, the Antiochene, the Armenian, the Byzantine, and the Chaldean, depending mostly on the type of language used. These are subdivided into 19 different rites, each with its own history and ceremonial, with practices and customs that reach back thousands of years.

In all Catholic Churches throughout the world, whether Latin or Oriental rite, for eight days each year there is observed a period of prayer for the unity of all Christendom. This observance is called the Chair of Unity Octave — and is commemorated from January 18, the Feast of St. Peter's Chair at Rome, to January 25, Feast of the Conversion of St. Paul.

His Holiness Pope Plus XII frequently has commended the Chair of Unity Octave observance. In his Encyclical "Fulgens Corona" calling upon the faithful throughout the world to observe 1954 as a Marian Year, the Holy Father said: "We call on those also who are separated from Us by ancient schism and whom none the less We love with paternal affection, to unite in pouring forth these joint prayers and supplications, knowing full well how greatly they venerate the Mother of Jesus Christ and celebrate their immaculate Conception. May the Blessed Virgin Mary look down on all those who are proud to call themselves Christians, and who, being united at least by the bond of charity, humbly raise to her their eyes, their minds and their prayers. Imploping that light which illumines the mind with heavenly rays — and begging for that unity by which at last there may be one fold and one shepherd."

THESE EASTERN rites are not new in the history of the Church; they are not innovations permitted in recent times by the Holy See as kind of a concession. They can trace their lineage back for centuries, beyond the Protestant Revolt of the 16th century, beyond the "golden age" of Catholic thought and life in the 13th,

Unity Octave Rites At National Shrine

Washington — (NC) — Prayers that all may be united in the One Fold of the Catholic Church will be offered throughout the U.S. during Chair of the Unity Octave from January 18 to 25.

One of the largest observances will be held in the crypt of the National Shrine of the Immaculate Conception — whose greater upper church will be started in 1954 to honor the Patroness of the United States.

Taking part at the services in the National Shrine will be nine members of the Hierarchy, including a Bishop of the Greek Rite.

SCHEDULE FOR Chair of the Unity Octave observance in the nation's capital is as follows:

January 18 — "The return of all the 'other sheep' to the one Fold of St. Peter, the One Shepherd"; Archbishop Patrick A. O'Boyle of Washington presiding; Father Edmund D. Benard of the Catholic University of America, preaching.

January 19 — "The return of all Oriental Separatists to communion with the Apostolic See"; Auxiliary Bishop J. Carroll McCormick of Philadelphia, presiding; Bishop Daniel J. Vancho, Apostolic Exarch of Pittsburgh, preaching.

January 20 — "The submission of Anglicans to the authority of the 'Vicar of Christ'"; Bishop James A. McNulty of Paterson, presiding; Father David Gannon, S.A., of Graymorn, Garrison, N. Y., preaching.

January 21 — "That the Lutherans and all other Protestants of Continental Europe may find their way back to the Holy Church"; Bishop Blaise Kurz, O.F.M., Prefect Apostolic of Yungchow, presiding; Father Alexander Wye, O.F.M., director of the Academy of American Franciscan History, preaching.

January 22 — "That Christians in America may become one in communion with the Chair of St. Peter"; Auxiliary Bishop Joseph H. Hodges of Richmond, presiding; Father Joseph E. Marston, C.S.S.R., of Boston, presiding.

January 23 — "The return to the Sacraments of lapsed Cath-

olics"; Bishop Bryan McEntree, Rector of the Catholic University of America, presiding; Father Ignatius Smith, O.P., Dean of the Catholic University School of Philosophy, preaching.

January 24 — "The conversion of the Jews"; Auxiliary Bishop John M. McNamara of Washington, presiding; Father Victor Donovan, C.P. of the Passionist Monastery, West Springfield, Mass., preaching.

January 25 — "The Missionary conquest of the world for Christ"; Archbishop Richard J. Cushing of Boston, presiding and preaching.

On Sunday, January 24, the Liturgy according to the Syriac-Maronite Rite will be celebrated by Chorbishop Monsour Slepian, pastor of Our Lady of Lebanon Church, Brooklyn, N. Y. A sermon will be preached by Msgr. Richard H. J. Hanley, of St. Martin of Tours Church, Bethpage, N. Y.

British Bishop Backs Railmen On Wage Bid

London — (NC) — Bishop Edward Ellis of Nottingham went on record here in support of British railroad workers threatening a national strike for higher wages.

Writing in the Nottingham Guardian Journal, the Bishop said that the government's offer of an extra four shillings (56 cents) a week which the men had rejected did not bring their standard up to a living wage.

"A just living wage is the first liability of any industry," Bishop Ellis said. "This is the fundamental problem that must be borne in mind whenever we discuss this strike. That an advance in wages will be offset by an advance in prices need not necessarily follow."

"There are other elements besides wages which enter into the question. A just wage will be an incentive to keener work, and will thus promote the greater efficiency and organization envisaged. . . . It is my hope and prayer that immediate steps will be taken to right an obvious injustice affecting so large a body."

Head Of Manchurian See Tells Of Russian Pillage

Hong Kong — (NC) — The superior of a Manchurian see headed a group of 14 missionaries arriving here after their ouster from Communist China.

He is Austrian-born Msgr. Henegid Hintzinger, O.F.M. Cap., Prefect Apostolic of Kiamuzze, the most northerly mission in China running along the Russian border of Siberia.

Monsignor Hintzinger recounted the wild rampage of pillage, robbery and rape which struck his area when Russian troops poured across the Manchurian border toward the end of World War II.

He nearly lost his life when

Cardinal Grooms Ousted Missioner

Techny, Ill. — (NC) — Brother Matthew Swift, S.V.D., returned to the Divine Word Mission headquarters here after almost six years in China, two and one-half of them in a Red prison. He was promptly greeted by His Eminence Thomas Cardinal Ten, S.V.D., exiled Archbishop of Peking.

The brother, wearing dark glasses to protect his eyes partially blinded by torture, told the Chinese prelate of the courage and heroism of Catholics and fellow Divine Word missionaries still in China.

Leaves Hospital New York — (NC) — Father Francis P. LeBunce, S.J., returned to his residence for Christmas after spending some weeks in the French Hospital, here, it was announced at the regional sodality secretariate.

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COURIER-JOURNAL Friday January 1, 1954

New York — (NC) — Mrs. Margaret Lane McGivern, former Fox Film's office manager and wife of City Court Justice Owen McGivern, died here at 42 after a long illness.

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