

What DO The Other Churches Believe?

Rochester's Times-Union evening paper has been running a series of articles on what the churches believe. It is becoming more and more obvious that the churches aren't too definite as to what they DO believe.

One churchman said that his denomination believes "Jesus is the Son of God, but not God." Another denomination does "not hold to the literal Inerrancy of Scripture." And still another leaves all belief up to the individual to think any way he wants.

If Christ isn't God (though He Himself said He was and proved it by His miracles), and if the Bible has mistakes in it, and if members may pick and choose doctrines at will, then what is left of the Church which Christ sent out to "teach all that I have commanded you?"

When we, as Catholics begin to realize the complete chaos of doctrine among non-Catholics, we can begin to appreciate the clear-cut answers of the catechism.

We may have thought it very dull when we studied it in grade school, and high school religion classes may have been dull compared with proms and picnics, but at least we were given a very matter-of-fact black-and-white picture of what Christ taught and what we need to know and believe to be saved.

All of us know sincere and devout non-Catholics, people who strive to know God's word and live according to it.

Their search for truth is frustrated until they seek for it in the one true Church established by Christ, the Catholic Church.

Through no merit of ours, we are Catholics. Traditionally, Lent is a time of prayer and study. As we read these evening articles and see the spiritual fog in which our non-Catholic neighbors wander, we must pray earnestly for them, and study our own faith so we can appreciate the truth entrusted to us.

'God All About Me'

God's strength guiding me . . . God's might sustaining me . . . God's wisdom directing me . . . God's eye looking at me . . . God's ear listening to me . . . God's word speaking to me . . . God's hand protecting me . . . God's way stretching out before me . . .

ST. PATRICK, Ireland's famous Apostle, said this prayer countless times as he spent his life bringing the faith to the land of shamrocks. His courage in lighting the Easter fire on Tara's hillsides to defy the pagan king was the first glimmer of a faith and loyalty which have characterized the Irish people ever since.

Catholics the world over will keep the feast of Patrick on March 17th not as a convenient mid-Lent relaxation, but as a reminder that saints make others saints too. There were none of the modern aids to comfortable living in Patrick's time, but he gave these people the one treasure greater than all the world's wealth — a knowledge and intense love for God.

While we build our fine schools, and decorate our churches, and erect our TV homes, priests and people can ask St. Patrick not to let us forget the one great purpose of it all — holiness and union with God in all the events of daily life and for all eternity.



BOOK SHELF

A Little Irish Library

By Sister Margaret Teresa
Nazareth College

COLUM OF DERRY, by Eosa Macneil, Sheed, '54, 218 pp. \$3.25.

ST. BRIGID OF IRELAND, by Alice Curtayne, Sheed, '54, 122 pp.

A TREASURY OF IRISH FOLKLORE, edited, with an Introduction, by Padraic Colum. Crown Publishers, '54, 480 pp. \$5.00.

Saints, and yet they did not see it coming, the little less-than-sin, the fault, that was to crack their world of Eire apart! "A psychological novel (COLUM OF DERRY) of great insight and subtlety," says the jacket — and more, a rare blazon of God's prodigal economy in the human order.

For these two saints, Colum and Finian, God made one more plain how absolute is the perfection He wills in His own, how terrible the sequel if they give to me something less than He, how beautiful His triumph in a royal soul.

The old scholar would hold for a little time the symbol of his youth's supremacy, the Pasiter of Jerome that Ireland had not yet seen; the young scholar would at once amend with the precious new wording the bungled texts he had, and spread the Psalms round Ireland in the fulness of their beauty — and thereby hangs the tale.

FOR GOOD MEASURE, it is a novel so deftly built and so full of excitement, so alive with character and event, that you cannot put it down; and it is all a-shine with the water-fringed loveliness of the land and its leaping phrases. Not is it without humor: "What is this one now, this shabby little one?" says Donald the King, fearful of books. "The Psalter of Jerome," answers Colum, low. "Do you tell me that!" says Donald wisely. "Of course . . . Well and good luck to it."

St. Brigid of Ireland is in the nature of things less a biography than a sheaf of historical essays, of an easy, intimate, meditative turn, out of which comes understanding of the true growth of Ireland, its growth in the Faith. "One would imagine," says Alice Curtayne, "that the Celtic saints knew by divine presence

WHEN YOU HAVE come to love Colum, you will want to read *This Man Was Ireland*, a long and variegated poem-biography by Robert Farren, published by Sheed in 1943.

JOSEPH BREIG

Who's Delinquent?

I grow weary of the everlasting talk about juvenile delinquency. If there is one fact that is as plain as the nose on my face, it is this: the cure for juvenile delinquency lies in the home.

Good, happy family life can prevent juvenile delinquency. Nothing else can prevent it.

But does this country do the things that ought to be done to help parents? No.

ALMOST IT SEEMS that we do the opposite. Almost we seem sometimes to be plotting against the family.

Take a case in point—the income tax. In Washington, our representatives vie with one another in offering suggestions for tax reductions.

But does anybody propose increasing the exemptions for children? Does anybody say that we ought to grant progressively larger exemptions for, say, the third, the fourth, the fifth child? TAKE ANOTHER example — Family Allowances.

In this matter, the U.S. today ranks as a backward country. More than 40 nations, including Canada and Australia have Family Allowance systems.

Family Allowances have proved invaluable. They have been magnificently successful in Canada, on our very doorstep. But all you hear about them in this country is an elaborate silence.

Family Allowances work like this. A monthly sum, to help meet family expenses, is paid to the parents of, say, more than two children.

LET'S SUPPOSE we instituted an allowance of \$12 for the third child, \$10 for the fourth, and \$8 for each additional child.

What would that cost? Less than \$2 billion annually.

Is that a lot of money? Well, Americans spend more than \$9 billion annually for alcoholic beverages. And for the juke box music—if you can call it music—we spend \$300 million a year.

As what we spend trying to combat juvenile delinquency — which Family Allowances would go a long way to prevent — well, your guess is as good as mine.

Why are Family Allowances needed? HERE ARE SOME statistics, compiled by Robert Cissell, director, Family Life Institute, Xavier University, Cincinnati.

In 1952, the median income for two-child families in the U.S. was \$4,268.

For families with six or more children, it was only \$3,046. And nearly one-third of the families with six or more children had yearly incomes under \$2,000.

In the light of such facts, is juvenile delinquency surprising? THE BEST PREVENTIVES for juvenile delinquency are decent, adequate housing, good food and clothing, home recreation, and the like — plus a religious, God-centered home atmosphere.

Or \$2,000 a year, how can parents provide the right home conditions for six or more children?

IS IT ANY WONDER that youthful energy bursts forth crowded, squalid, depressing surroundings, and runs riot in misbehavior?

As for that vital matter of religious atmosphere in homes — Well, there is a tremendous rising tide of demand for a return to America's religious roots. Organizations like the American Legion and the Junior Chamber of Commerce are sponsoring "back to God" movements. President Eisenhower, in talk after talk, urges that we recover our religious heritage.

Every Girl Asks

Does God Want Me To Be A Sister?

By REV. HENRY ATWELL

Mary Ann sat in her seventh grade English class. It was almost Spring time, and her thoughts wandered over the melting snow, and into the years that were yet to be. Sister at the blackboard was teaching sentence structure. Mary Ann watched her, attentive not so much to what she taught, as to the gentle grace of the religious garb, the Rosary at her side, the crucifix at her heart — and Mary Ann saw herself as a Sister.

LITTLE GIRLS often like to "play house" and be a "mother" to a family of assorted dolls. They love so much at other times to don a towel as a well and be "Sister" to teach the neighborhood children, the Baptists and Methodists, as well as the Catholics too.

Mary Ann's game of playing "Sister" was becoming more and more a dream that had to come true. Yes, she liked pretty dresses. She was learning to dance, went to movies and picnics and parties.

And she also found that she treasured the brief moments of kneeling before school at the altar rail to visit our Lord and pray to our Lady. Mass was more and more a very important part of her life and Mary Ann looked forward to the holy and intimate conversation with Jesus in Holy Communion.

Was this the seed of a religious vocation?

MARY ANN came out of her reverie, back to the English class, and back to the blackboard with its diagrams, but she had to talk this question over, and who better than with Mother tonight.

Classes over, home at last, and shopping to do at the store, with an hour or so watching the boys flying kites, it was supper time and bed time.

As Mary Ann's wonderful mother came to say "good night," the little young lady had her question to ask.

"Mother, do you think I should be a Sister?"

"That, my darling," said her mother, "is a question that only one person can answer. You have to search into your soul and find what God has put there. If He has given you so holy a vocation, you will know it and you will never have any doubt about it. If God wants you for other work, instead, to be a mother and a wife, then that will come by a very clear too."

"Once upon a time, Mary Ann, I thought I'd like to be a nun too," her mother reminisced. "I've tried to teach you to love God very much, just as I do, and I thought maybe I should be a missionary sister, to bring really know what God wanted."

Apostleship of Prayer

By Father Moore, S. J.

THE POPE'S INTENTIONS

The General Intention commemorates to the prayers of all Associates of the Apostleship of Prayer for the month of March is "The Pope's Intentions."

In 1975, Our Lord said to Margaret Mary: "Behold this Heart which has so I o v e d men, w h o h e has shared nothing, even to being exhausted and consumed, so as to testify to them its love. And the greater number of them make Me no other return than ingratitude, by their coldness and forgetfulness of Me in this Sacrament of love. But what is still more painful to Me is that it is hearts who are consecrated to Me who use Me thus."

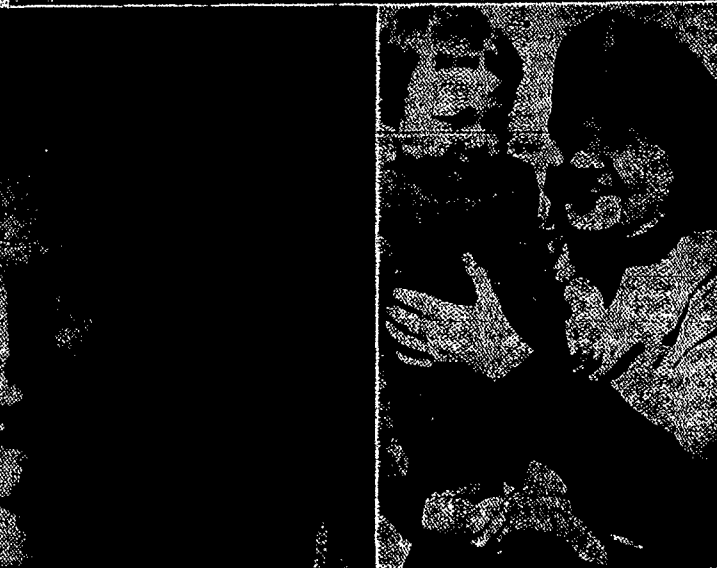
Our Lord's answer to this was the devotion to His Sacred Heart, God gave onto the stage of His own world, through the apparitions to Margaret Mary, to tell us that He did not want the services of slaves but the love of brothers. Let them look to His Heart for proof.

WE MIGHT sum all this up briefly by saying that Christ gave St. Margaret Mary an intention to pray for: the rescuing of souls from the cold grip of heresy. He gave her, too, a motive to urge her on. That was love of His Sacred Heart that had so loved her. And He showed her the way to increase her love, through self-consecration, meditation on the passion in the Holy Hour, and Holy Communion. Her love for Him was to make reparation for sin by destroying its evil effects on the Mystical Body of Christ, His Church in the world.

In teaching St. Margaret Mary, the Sacred Heart has taught all of us the way to eliminate all of the evils of the world. People who consecrate themselves to Him, and so dedicate all their lives to His interests, increase their love for Him by making the Holy Hour, by receiving



Every young girl, like Mary Ann (above), will sometimes ask, "Does God want me to be a nun?" Carmelites (at top) spend lives in prayer and penance. Missionaries (right center) bring God's gifts of health and hope to the parish priest about it. And when I kneel at the altar on our wedding day, then I didn't wonder any longer. God wanted me to receive His Sacrament of Matrimony.



spiritual and medical care to underprivileged people. Teaching Sisters (lower right), and nuns in hospitals or social work preserve God's truth and joy in modern world.

prayed very earnestly. I asked our parish priest about it. And when I kneel at the altar on our wedding day, then I didn't wonder any longer. God wanted me to receive His Sacrament of Matrimony.

"MAYBE, MARY ANN, God wants you to be even more specially all His own. If He does, He puts two seeds that will have to grow in your life. One is that you want to be a Sister. The other seed is that you are able to be one. You need good health, intelligence, and good strong character. So if you want to be a Sister, take care of your body and soul so no harm comes to either."

"God, Mom, I was afraid at first that maybe you'd be mad if I said I wanted to be a Sister."

"Mad, honey? I'm proud that a child of mine is so good that God has even let her think she might want to be a Sister. Just to dream about it makes you want to deserve it."

"KEEP THINKING about it — and talk to Jesus about it. He will make it clear what He wants, and when you do His will, you know that you shall be happy."

Catholic parents know that it means a great sacrifice for a daughter to become a nun. Whether a girl wants to be a victim of penance in a Carmelite convent, a stranger as a missionary in some foreign land, or serves on edge from teaching fifty little children in crowded classrooms — it means a total giving, a sacrifice of martyrdom.

When a girl becomes a nun, it means no more fancy dresses or dates or parties. No more easy come-and-go at will. No dinners by candle-light and music, no home of your own, no one to have and to hold as your own.

But ask any Sister if the sacrifice has been too much? God never takes, but what He gives even more in return. He exchanges the good things that charm a girl's heart for things that will charm her soul.

We all have to make a choice at times. A good wife must learn to enjoy her husband's ways because she loves him. A good mother must give up the freedom of any easy single life, because she must care for the children she loves. And a Sister accepts the discipline and monasticism and hardships of her assignment, because she loves God.

A hotel with one you love is better than to live in a castle alone.

Oh, yes, the Church needs Sisters.

SUNDAY SERMON

Remedy For Original Sin

Two facts have to be kept in mind whenever we talk about a Christian. He is two things in one: a child of God and a victim of original sin. A Christian's soul is a battlefield where light and darkness, good and evil, grace and sin struggle for supremacy. The field where light and darkness, good and evil, grace and sin struggle for supremacy.

THE BATTLE begins at Baptism and ends only at the moment of death. Surges of success from one side or the other seem to assure a victory but each triumph is often followed by momentary defeat and reversal. Grace is overcome by temptation; and sin is overcome by repentance.

We see that so clearly in our own everyday life. As Mass we arouse in us sentiments of deep love and loyalty for God; and then within an hour, we involve ourselves with quarrels, selfish acts, lies and even worse sins.

We wonder at times how we can fall so completely after having risen so sincerely to a union with God.

In order to understand this mystery, we have to keep in mind the fact of original sin. ORDINARILY, WE speak of sin as a violation of God's law. When we speak of being in original sin, we don't exactly mean that we have actually done wrong, but that we happen to be in a condition that is the result of sin.

When God made the first man, He filled him with grace, a share in supernatural life, and gave him mastery over his mind and body. When Adam sinned, he lost grace and this mastery, and the result has affected us too.

If a wealthy man squanders his fortune, his children are not able to inherit the fortune that might have been theirs. So we are born, spiritually poverty stricken; our souls are naked and poor.

An example can be cited. A man in original sin is like a drinking glass just purchased at a store. It is obviously meant to contain some delicious cool drink — milk, or fruit juice, or soft drink. But the storekeeper leaves it up to us first to wash the glass and then fill it ourselves.

A man in original sin is empty of God's grace — it lacks his love and friendship. Baptism fills with that gift by original sin.

Original sin also tends to interfere with man's mastery over his body, even after Baptism. As a leg that is broken retains its scar even after the bone is mended, so the lower appetites of our body clamor all life long for satisfaction even when the soul would suffer in consequence.

FINALLY, ORIGINAL sin in some way brings us under the influence of the devil. As a victim of atomic radiation bears the effects of this exposure all his life, so we are under the influence of the devil's power even though we are known as Christians.

Our weakness is innate. Our strength depends so totally on God's mercy. We cannot stand as rugged individualists in the spiritual life, and we dare not expose ourselves to unnecessary temptations, since we realize the precarious helplessness in which we are.

Lent's purpose is, therefore, twofold. It is meant to inform us through the Lenten sermons and liturgy to realize how truly weak we are. Then, secondly, by prayer and sacraments, Lent will fortify our souls with God's grace to continue the life-long struggle and ultimately attain the victory, as Christ did, of being obedient unto death, and rising to eternal union with God.

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Why I Don't Go To The Theatre

Sounds remotely familiar to the excuses for not attending Mass.

1. The manager of the theater never called on me.
2. I did go a few times, but no one spoke to me.
3. Every time I go, they ask me for money.
4. The performance lasts too long; I can't sit for an hour and a half just to see a show.
5. I went so much as a child, I've decided I have had all the entertainment I need.

3 In 1

A certain group of American tourists were being conducted through a famous museum in Europe.

In this collection," said the guide, "we have the magnificently carved bed that was slept in by King Louis XV, King Louis V and King Louis VI."

"What a gorgeous specimen," gushed one of the women, "but they must have been a bit crowded!"

Daily Mass Calendar

Sunday, March 13 — Third Sunday of Lent (violet). No Gloria. 2nd Prayer "A Cunctis-Defend us." 3rd for living-and-dead. Creed, Lenten Preface.

Monday, March 14 — Lenten Monday (violet), 2nd and 3rd Prayers as on Sunday. Votive or Requiem permitted.

Tuesday, March 15 — Lenten Tuesday (violet), 2nd and 3rd Prayers as on Sunday.

Wednesday, March 16 — Lenten Wednesday (violet), 2nd and 3rd Prayers as on Sunday.

Thursday, March 17 — St. Patrick, Bishop (white), 2nd Prayer of Lenten Thursday, Lenten Pref., Lent. last gospel.

Friday, March 18 — St. Cyril of Jerusalem, Bishop, Doctor (white), Gloria, 2nd Prayer of Lenten Friday, Creed, Lenten Preface and last gospel.

Saturday, March 19 — St. Joseph (white), Gloria, 2nd Prayer of Lenten Saturday, Creed, Preface of St. Joseph, Lenten last gospel.

Indicates Lenten weekday Mass may be offered, with 2nd Prayer of feast day.

Bishop Kearney has directed that the "Imperata" or final prayer be for the Pope.

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