

Graduation Parties

Thousands of children and young people of the diocese will be graduated from grade or high school in the next week or so. Their diplomas represent the reward of their years of study and attention in school. These documents represent the end of childhood and the beginning of a new and more mature chapter in life.

GRADUATION is always a serious event. Parents are rightly proud of the achievements of their youngsters but also a bit apprehensive for the future. The graduates usually sense the significance of their commencement ceremony, and especially the high school graduates see that now they are adults and expected to enjoy a life of greater independence.

Since graduation day is so emotionally-packed, these youngsters are often tempted to do things which normally they would never otherwise even consider doing.

NIGHT-LONG graduation parties unhappily often become occasions for serious sin and it has happened that the end of high school is marked by the end of innocence.

Christian parents will certainly provide their graduating son or daughter a legitimate outlet for such a joyous occasion, but will take special caution to supervise the events and activities of graduation week.

Some parents shrug their shoulders with the remark, "Oh, my Johnny or Mary is a good child." That may be true, and good parents want their child to stay good too. That is why wise parents have their eyes open to reality. They will see to it that the joy of graduation is not spoiled by an action that would result in moral tragedy.

Father's Day

Observance of June 19 as Father's Day is more or less limited to buying Dad a gift which he accepts with a self-conscious smile and the rest of the family feels a warm inside feeling because they have made Dad a bit happy.

Christian fathers should begin the day at the altar rail and humbly beg God for the graces they need for their serious state in life.

There is a growing trend to think that Dad fulfills his responsibilities simply by holding down a job that assures him a pay-check adequate for his family. As long as he "provides well" for wife and kids, and doesn't give any bad example, then that's thought to be the ideal father.

The word of God tells us that the man is "the head of the house." No matter how pious, efficient, or competent a wife and mother may be, God still expects Dad to be the "head" of his family. It is Dad's duty to lead his family in spiritual and intellectual progress.

Simply driving the family to Mass and letting them go to Communion, or bypassing the obligation of instructing and supervising his children, these are not the ways to be "head" of a family regardless of the take-home-pay he brings them.

DOINGS AT THE DALY'S

I Won't Say It, But...

By Mary Tinley Daly

Most grandmothers are ready to tell at the drop of a hint how their grandchildren are, and how they are doing. But the Dalys are different. They are a family of pictures.

Not a Dalys' grandchild has dropped a hint about how they are doing. Not a Dalys' grandchild has dropped a hint about how they are doing. Not a Dalys' grandchild has dropped a hint about how they are doing.

So, merely in passing, this column is reporting that Johnny and Lu and the two babies arrived home safely after their circuitous, 4,000-mile trek across country, zig-zagging to visit friends.

And that is the factual reporting. FOR THOSE who might be interested in a similar jaunt; they found stopping in motels with kitchen privileges ideal. But they'd like information how low to equalize the pressure on ears in high altitudes. Cure for drowsiness on the part of Driver No. 1 is to let Driver No. 2 take over, but easily. Quick wash-ups can be had in gas stations at the edge of town when about to visit friends.

So much for the "helpful hint." As to the way the travelers looked — tanned, healthy, gay — they looked wonderful to us! The babies, you ask? Both were shy and no wonder, surrounded by swarms of doting relatives and nobody but "Mommy" and "Daddy" with familiar faces.

Nine-month-old Dierdre found that floors are going wherever they may be, and she content to creep about, pulling herself up by any handy chair or table or human leg, giving forth with a big grin of achievement as she stood on her sturdy, tanned underpinnings. The crinkly, almost-auburn hair was damp with perspiration as she made her way about, smiling at each person but stubbornly resisting the attempt of anyone but her parents to hold her — and that is a blow to a grandmother! And a grandfather!

"Pick 'er up, Mommy," two-year-old Lu Anne said matter-of-factly — the first words we'd heard her say!

LITTLE BY little the ice was broken with Lu Anne. Walking from room to room through the downstairs, she began to get the feel of the house — and even accept her relatives.

The Three Middletons, experienced baby-sitters as they are, were the first to make the grade, bringing out toys and dolls and lemonade. What caught Lu Anne's eye, though, was a touch of home — the sponge-rubber dish mop — which she brought into the living room and began wiping tables and floor. With her world, and that familiar sponge!

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JOSEPH BREIG

Sweet Sacrifice Supreme!

The pleasantest form of martyrdom I have ever heard of is being offered to East German teenagers.

The communist government is telling them that they will be barred from high school unless they leave home and go live in godless youth centers.

The big idea, of course, is to separate the youths from their parents, and indoctrinate them in communism.

Which just goes to give you some faint idea how stupid a communist can get.

I'm not a German teenager. I'm not an American teenager, either. But I remember what my friends and I were like when we were that age.

The last thing on earth we wanted to do was to go to school. What we wanted to do was to stay out of school.

We would have welcomed the communist decree like a touch-down in the last three seconds of play.

We would have gone around grinning at one another, asking, "What is this, a threat, or a promise?"

OF COURSE, we'd have pretended, when called on the communist carpet, to be all put out. We'd have told the communists proudly that we were very, very sorry, but what could we do?

We'd just have to make this terrible sacrifice for our religion. We'd just have to give up high school, no matter how much it hurt.

We would have looked very glum. We'd have worn a martyred air — oh, what an air of martyrdom we would have worn!

Then, the moment we were out of sight and sound of the communist police, we would have laughed fit to bust.

WE'D HAVE slapped one another on the back and yelled and danced.

We'd have rolled on the ground with delight. Imagine being PUNISHED by being told to go to school!

Imagine being told that unless we went to live in a confounded government youth center, we'd not be allowed to study, and recite, and memorize Latin and algebra, and bone up for examinations.

Imagine being deprived of the privilege of grinding our noses in books instead of going flash in, or hunting, or baseballing, or just loafing around.

Yes sir, this kind of martyrdom we would have gone for in a big way.

JUST THINK of playing hockey from school day in and day out, and having God, the Church, and every decent human being on your side.

Imagine cutting classes and being able to do it with the feeling that you were striking a great blow for Christianity and freedom.

You could take your 'bat and ball and go to the nearest vacant lot and spend all day playing under the approving and admiring eyes of your parents, your neighbors, and everybody else for whose opinion you gave a fig.

Brother, this is luxury martyrdom for sure.

My only problem, when I was that age, would have been how to make the most of it. Should I go bowling, or hiking, or swimming, or skiing, or what?

HOW COULD I get the most exquisite pleasure out of suffering for God, country and liberty?

In what way would I feel that I was getting the most possible fun out of this dreadful sacrifice which I was making for the noblest principles?

I think maybe I would have gone, at least once a week, to the high school from which I was barred. I would have thrown myself on my stomach on the lawn and spend hours grinning at the nice, obedient kids who were living in communist barracks for the privilege of going to a communist school.

That way, I would have felt about as close to Heaven as a teen-ager can get on this earth.

'In God We Trust' Motto Urged For All U.S. Money

Washington — (NC) — The House has voted to require the inscription "In God We Trust" on all future United States coinage and paper money.

A bill passed and sent to the Senate would make printing of the motto on paper money mandatory as soon as the Government puts into operation the new printing process it is establishing.

Metal coins now bear the inscription, but without any legal requirement.

Apostleship Of Prayer. Enthronement Promote Devotion To Heart Of Jesus

By REV. HENRY ATWELL

In the diocese of Rochester, 49,930 Catholics are enrolled as members of the Apostleship of Prayer, which is also called the League of the Sacred Heart.

There are over forty million members throughout the world. Six million of these are in the United States.

Thousands of American homes have enthroned the statue or picture of the Sacred Heart of Jesus in the principal place of honor.

THROUGHOUT THE world, two methods, Catholic foster their individual and family devotion to Christ: the Sacred Heart, according to the request of His Holiness, Pope Pius XII.

From the day of the Apostles, the Sacred Heart of Jesus has been the Church's chief devotion to the love of God, who so loved us as to give His only-begotten Son, and Christ so loved us that He gave Himself up to crucifixion to redeem us.

Scripture tells how His soldiers on Golgotha pierced His Sacred Heart of Christ. The Sacred Heart of Jesus has become in later years the symbol of His infinite love for all of us.

Devotion to the Sacred Heart of Christ is based on Scripture and the Church's most ancient traditions.

NINE CENTURIES to this devotion was given in 1675 when Jesus revealed to the obscure cloistered nun, Sister Margaret Mary Alacoque, His desire that greater honor should be given to His Heart.

Previously, in 1674, Christ had asked, for more frequent Communion, and for the well-known practice of receiving Communion on nine consecutive first Fridays as an act of reparation.

Christ's "great apparition" took place June 19, 1675 when Jesus showed St. Margaret Mary His Sacred Heart and said, "Behold the Heart that has so loved men . . . but in return receives but coldness and contempt."

Jesus, priest at Faray-le-Monial, France, near the convent where Christ appeared to the cloistered saint, promoted the devotion. Father Croiset wrote a book explaining the devotion and suggesting the practice of prayer and frequent Communion.

In 1844, the Apostleship of Prayer was founded at Vals, in France, as a league of prayer in union with the Sacred Heart of Jesus, and has been one of the world's most popular religious societies.

The "Messenger of the Sacred Heart" is published in about 50 languages throughout the world, including an American edition, as well as German, French, British, Dutch, and dialects of India and Africa.

Another wide-spread practice is for a family to "enthron" the Sacred Heart in their home. A picture or statue is blessed and then given the place of honor in the entrance way or living room of the house.

A prescribed act of consecration is recited by all the members of the family in the presence of a priest to conclude the rite.

MANY FAMILIES also make a practice of spending one hour of adoration once a month between the hours of 9 p.m. and 6 a.m. This hour is made either by a different member of the family individually each month, or the whole family together. Special booklets outline prayers for this hour.

Most prominent practice of the Apostleship of Prayer is the "Morning Offering." Members dedicate their "prayers, works, sufferings" as a daily devotion. House work, study, the job — all are offered.

In union with the Holy Sacrifice of the Mass and with the request that Christ accept and bless the daily lives of all the members.

Each month, the Pope specifies a particular intention for which he asks members of the league to pray.

In marshalling an army of prayer, the Apostleship of Prayer is a powerful force for the redemption of the world.

Morning Offering

O JESUS, through the Immaculate Heart of Mary, offer these my prayers, works, and sufferings of this day for all the intentions of Thy Sacred Heart, in union with the Holy Sacrifice of the Mass throughout the world, in reparation for my sins, for the intentions of all our associates, and in particular for the intention of the Holy Father this month.

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Shrine Of Good St. Anne de Beaupre

The wondrous shrine of St. Anne de Beaupre in Quebec, Canada, is the Lourdes of America. Since 1948, over a million pilgrims, half of them from the United States, have visited the shrine each year. This year, the total is expected to reach two million visitors.

Last year, over 15,000 Masses were celebrated at the shrine, and over 500,000 Communions given to the faithful.

ST. ANNE'S has been called "the land of miracles" and shrine authorities point out the crutches, braces, and votive offerings left by those who were cured by their visit there.

Spiritual cures of souls converted and grace recovered cannot be recorded nor known other than by those who experience such favors. The devotion of pilgrims who return year after year is testimony that such favors are granted lavishly.

St. Anne's is located about 20 miles beyond Quebec City on the slopes of a gentle meadow (beau pre) that rise from the broad St. Lawrence River. Driving from Rochester takes a full day, down to sea level, and is better made in a two day trip, with perhaps a stop-over at Montreal for the night.

Adequate hotels and motels in the vicinity are available, except during the July 17-26 novena and feast observance. Reservations should be made well ahead of time by those who plan to be at the shrine during that period.

St. Anne was the mother of the Blessed Virgin Mary, and her feast day is celebrated on June 26.

Relics of St. Anne were taken to Constantinople in the year 170, and later to a church built in the eighth century at Apt, near Rheims, in France.

Portions of these relics have been entrusted to the Quebec shrine and are venerated there.

THE MIRACULOUS statue of good St. Anne stands on a pedestal in the front left section of the huge basilica church. The statue was blessed in 1931, and has survived two major fires which destroyed most of the then existing buildings. Many of the miraculous cures are reported to take place while pilgrims are at prayer at the foot of this statue, or during the veneration of the saint's relic.

First chapel at Beaupre was built in 1638 and on this occasion, crippled Louis Guimond was instantly cured. Countless favors and miracles have been granted there since that date and testify that God's power is especially manifested there.

A special board of investigators examines the reputed miracles. Board members include clergy, medical experts, Catholics and non-Catholics.

THE PRESENT shrine church has been under construction since 1923, and is still incomplete.



THOUSANDS OF PILGRIMS attend devotion in honor of St. Anne, mother of the Blessed Virgin, at Quebec shrine on shore of St. Lawrence River. Church has been under construction since 1923. Its towers are still not completed. Known as "Lourdes of America," St. Anne's attracts nearly two million visitors each year.

It seats 2,000 and an additional 7,000 can stand in the aisles. On the feast of St. Anne, July 26, the crowd often exceeds 30,000 and ceremonies are broadcast via loudspeakers to pilgrims in park outside.

Near the basilica is a chapel built in 1662, one of the oldest churches in North America. Next to the old chapel is the "scala santa," a replica of the 38 steps on which Christ ascended while on his knees, praying.

An outdoor Stations of the Cross is erected on the hillside and life size figures represent the various individuals Christ met on His journey to Calvary. Never-to-be-forgotten is the impressive candle-light procession.

What does the Bible mean when he mentions the "brethren of the Lord?"

Scriptures uses the word "brethren" in the broad sense of "relative." Both Old and New Testament passages use the word "brother" to indicate the relationship of being a "cousin."

What is a concordat?

A Concordat is an agreement made between the Holy See and some civil government. It is like a treaty, and is meant to settle a dispute between the Church and that particular nation.

In 1929, Italy agreed to the Lateran concordat which settled the conflicting claims of the Italian government and the Church to certain property rights and the free practice of the faith.

Are the "Flagellants" approved by the Church?

"Flagellants" are groups of emotional, but usually not well instructed, people who practice extreme public penances. Flagellants in New Mexico used to nail one of the members to a cross on Good Friday as part of their rites.

The Church always disapproves of such excesses, and endeavors to guide the faithful to less harsh practices.

Are Orthodox churches Catholic churches?

The various orthodox churches are not under the Pope. They split off from Catholic unity in the 9th and 11th centuries and were, in most cases, taken over by state control. The orthodox churches have preserved the rites and many of the beliefs of early Christianity and can be said to be "closer" to the Catholic Church than many more recently established sects.

BOOK SHELF

Origin

ORIGEN, by Jean Daniélou, S.J. Translated by Walter Mitchell. Sheed, 55. 343 pp. \$4.50.

Pere Jean Daniélou of the Faculty of Theology of Paris has one likeness to Teresa of Avila — his genial instruction tempts the untheological out of their depth, but they make their way back to shore greatly improved, even if in matters not of primary importance to the author.

As for theologians and biblical exegetes, perhaps this is the book of the decade for them, if only for its systematic handling of the whole range of today's scholarship in an third-century Christian thought — on worship, on the Sacraments, on exegesis.

TO SUGGEST that Pere Daniélou's ORIGEN is not a treatise in the general, in its easy, friendly narrative you go to school with the third-century Christian of Alexandria and Caesarea, and meet a flame of a man, a magnificent layman, an apostle, later an ordained minister, and a daily contemplator of the Word, an exegete supreme in the hearing of his time. These sound like successive careers, yet they were one, and were not chosen as careers. Origen lived a life as straight and deep as a furrow, wholly intent on preparing men for martyrdom and for Christ.

The boy Origen was grounded in Scripture by his father Leontides. During his father's triumphphant martyrdom, to which the boy encouraged him, sprang that sense of urgency which made Origen a man at 17, and within one year a catechist of such devotion and thoroughness, such asceticism and fearlessness, that he was sought by learned and unlearned Christian and pagan alike. He spent the greater part of the night studying the Bible, was accustomed to pass to his instructions after tender farewells to the martyrs of that day, to teach the next day after their reverent burial. His "one-man university," or daily instruction of his flock, numbered in the whole range of the liberal arts, as a preparation for understanding the Word of God, was an almost immediate outgrowth of his zeal and fame; competent associates ran the catechetical school, while Origen worked out the needed higher studies. His better pupils revelled in the whole pageant of philosophical systems, their master training them to see the emotionally upon none, but to lay all under contribution for Christianity's sake.

THE LESSENING of persecution from time to time made this widening and deepening of Christian instruction possible, yet it still kept to the furrow; Origen's teaching bore always the stamp of the "one-man university" of his father, here lay his doctrinal power — and on the Christianity of Scripture, how "the Logos" is present under the accidents of the Scriptures as food for the soul.

What an expressive figure, and what a self-evident defense to this poor reader of Origen's orthodoxy about the Eucharist, however unsatisfactory in general his "Eucharistic teaching" seems to be. He is not a theologian.

THIS VOLUME makes a splendid prelude to the study of Augustine, Ambrose, Jerome. For a "barbarian," a literary person, it is even useful for the fuller understanding of many of Dante's concepts in the Comedy, revealing the long reach of one on another, thread in the great poem, the "higher being" of such creations as placed the purification by fire before entering paradise, and the like.

Pere Daniélou keeps his eye on the times, on the man, warns anyone seeking in the speculative order for a right view as complex a body of work as Origen's that it will not be found there. "Origen," he says, "was a man who had met Christ. This religious experience, this familiarity with the risen Christ, determined the course of his whole life."

When he speaks of Christ, thinker though he essentially is, he puts such affection into his words that the mind goes for a twinging, once again, to the "one-man university" of his father, here lay his doctrinal power — and on the Christianity of Scripture, how "the Logos" is present under the accidents of the Scriptures as food for the soul.

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