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'Meet Sister Mary Catherine'

Mercy Nun's Booklet In 2nd Printing

Sister Mary Estelle Martin, R.S.M., of the Sisters of Mercy in Rochester is witnessing the reprinting of her vocation booklet, "Meet Sister Mary Catherine."

Following the complete sellout of 10,000 copies of the first edition, the second printing promises a wider distribution among third graders. The 32 page brochure illustrates and tells the story of Catherine McAuley, foundress of the Sisters of Mercy.

COLOR HAS been aded to the second addition printed by the Sheible Press in Rochester. The yellow and blue cover colors are continued through the booklet.

Copies are available in schools taught by the Sisters of Mercy in the diocese and will soon be available in leading bookstores.

Written in the language of a small child and printed in large type, the booklet is copyrighted by the Sisters of Mercy in Rochester.

Sister Mary Estelle is spending her second year as an art major at Siena Heights College, Adrian, Mich.

THE BOOKLET is the result of a class assignment to letter and layout a small booklet.

Remembering the difficulties of her early teaching experience trying to explain the religious life to the first grade at St. Andrew School, Rochester, Sister Estelle conceived the idea of reflecting the life of the foundress of the order in simple language for youngsters.

She places special emphasis on children's work in the booklet while stressing little points of courtesy and conduct.

Sister Estelle is the daughter of Mr. and Mrs. Lawrence R. Martin of North Country Club Dr., Pittsford. She is a graduate of Our Lady of Mercy High School, Rochester, where she wrote for the student publications. She also assisted at Catherine McAuley Junior College prior to continuing her training at Sienna Heights Colege.

SISTER MARY ESTELLE, R.S.M., author of "Meet Sister Mary Catherine", is seen with instructor and classmate in a serigraphy or silk-screen workshop at Studio Angelico, Sienna Heights College, Adrian, Mich. Student at left is Henrietta Nagle and the instructor is Sister M. Jeannine, O.P., Ph.D.

Specializing in graphics, Sister Estelle's courses this year include lecture and discussion classes in history of art and theology as well as workshop sessions and demonstrations in serigraphy, painting, enameling and ceramics.

Theatre Guide

Downtown Rochester

PARAMOUNT
Peyton Place A-3
(Unobjectionable for adults)

REGENT
The Sad Sack A-1
(Unobjectionable)
Raiders of Old California A-1

PALACE
Sayonara A-2
(Unobjectionable for Adults and Adolescents)

LOEW'S
Les Girls B
(Objectionable in part for all)
The Hired Gun A-1

CINEMA
Perri A-1

LITTLE
How to Murder a Rich Uncle A-1

Famed Roman Basilicas On Rochester TV Sunday

New York — Ten of the great Roman basilicas, with their priceless Middle-Age mosaics and marble work, will be featured in part two of "Rome Eternal," on WROC-TV, Channel 5, Rochester on Sunday, 1:30 p.m.

"These examples of early church building have never before been so closely analyzed by the motion picture camera," commented Pulitzer Prize-winner Paul Horgan, author of "Rome Eternal."

"ROME ETERNAL," a four-part film series that began on The Catholic Hour last Sunday, presents for the first time on television a documentary portrait of Rome and Vatican City, past and present.

"The past seems to show itself to you in layers," Horgan explains in Sunday's film which illustrates how the Christian basilicas were built on the ruins of pagan temples and took their form from the classical Roman basilica.

"Rome Eternal," the first special project of the 1958 television season, was filmed in Rome by NBC and the National Council of Catholic Men after more than a year of planning. Renaissance Rome and 20th-Century Rome will be shown on Jan. 19 and 26, respectively.

Science Talks On Vatican Radio

Vatican City — (RNS) — The Vatican Radio inaugurated a series of broadcasts by eminent scientists entitled, "Science and the Church."

The station said the series was designed to "clear away apparent, but unfounded, differences between scientific and religious conceptions of the world."

Oratorio Society Lists Triptych

The Rochester Oratorio Society, 300-voice community chorus will present Triptych in Eastman Theatre on Sunday, Jan. 19 at 8:15 p.m. with soloists and members of the Rochester Philharmonic Orchestra.

Triptych is a program of three works, two religious and one secular: Holst "Hymn of Jesus," Kodaly "Te Deum" and Orff's "Carmina Burana."

Tickets are $1.50-$2.50 at Eastman Theatre—BA 5-1750. The society, conducted by Theodore Hollenbach is sponsored by the Junior Chamber of Commerce and more than 3,000 people of Monroe County have sung in it during its 13 years of existence.

Legion of Decency Listings

CLASS A, Section 1—Unobjectionable for General Patronage

Abominable Showman
Abductors
Across The Bridge
Admirable Crichton
All At Sea
All Mine To Give
Alligator Named Daisy
Apache Warrior
April Love
Around the World in 80 Days
Beginning of The End
Bernadine
Black Scorpion
Bridge on the River Kwai
Chasing the Sun
Courage of Black Beauty
Crash Landing
Decision Against Time
Deep Six
Deerslayer
Destination 60,000
Duel at Apache Wells
Enemy Below
Escapade in Japan
Face in the Night
Girl Most Likely
Gentle Touch
Giant Claw
God is My Partner
Ghost Divers
Gun Glory
Gunsight Ridge
Hell Canyon Outlaws
Hired Gun
How to Murder a Rich Uncle
Invisible Boy
It's Great To Be Young
Jacqueline
Jamboree
James Dean Story
Joe Dakota
Johnny Tremain
King And I, The
Last Stage Coach West
Monolith Monsters
Night Passage
Omar Khayyam
Pawnee
Perri
Plunder Road
Persuader
Return to Warbow
Ride Out For Revenge
Sad Sack
Search For Paradise
Slim Carter
Spanish Affair
Rockabilley Baby
Spook Chasers
Stopover Tokyo
Story of Mankind
This Is Russia
That Night
Tin Star
Torero
Town Like Alice
20 Million Miles To Earth
Under Fire
World Was His Jury
Zero-Hour

CLASS A, Section 2 — Unobjectionable for Adults and Adolescents

Affair to Remember
Amazing Colossal Man
Black Tent
Careless Years
Cast a Dark Shadow
Chicago Confidential
Copper Sky
Dalton Girls
Death in Small Doses
Doctor at Large
Escapade
Flood Tide
Fort Bowie
Forty Guns
From Hell It Came
Fuzzy Pink Nightgown
Green Eyed Blond
Gun Fever
Guns Don't Argue
Hard Man
Hatful of Rain
Hear Me Good
Helen Morgan Story
Hell on Devil's Island
Hunchback of Notre Dame
Interlude
Johnny Trouble
Journey to Freedom
Killer on the Wall
Land Unknown
Legend of the Lost
My Man Godfrey
Naked in the Sun
No Down Payment
Oklahoma Woman
Parson & the Outlaw
Paths of Glory
Quantez
Quiet American
Raintree County
Restless Breed
Ride A Violent Mile
Rock All Night
Saint Joan
Sayonara
Sea Wife
Operation Madball
She Creature
She Played With Fire
Sinner
Slaughter on Tenth Avenue
So Lovely—So Deadly
Stakeout on Dope Street
Taming Sutton's Gal
Tijuana Story
Time Limit
Tip On a Dead Jockey
3:10 To Yuma
Triple Deception
Trooper Hook
Unearthly
Unholy Wife
Unknown Terror
Violators
Weapon
Wink of An Eye
Witness for the Prosecution
Woman in a Dressing Gown
Young and Dangerous

CLASS A, Section 3 — Unobjectionable for Adults

Cabiria
Bonjour Tristesse
Darby's Rangers
Gervaise
Wild Is the Wind
Time Without Pity
Peyton Place
Girl In The Woods

CLASS B — Objectionable in part for all

18 & Anxious
Action of the Tiger
Affair in Havana
As Long As They're Happy
Baby Face Nelson
Back From The Dead
Band Of Angels
Bayou
Black Patch
Blonde in Bondage
Bop Girl Goes Calypso
Checkpoint
Decision at Sundown
Deep Adventure
Devil's General
Devil's Hairpin
Disembodied
Domino Kid
Don't Go Near The Water
Dragstrip Girl
Escape From San Quentin
Every Second Counts
Fernandel the Dressmaker
Farewell To Arms
Flesh and the Spur
Golden Virgin
Girls in Prison
Gunbattle at Monterey
Hell Bound
House of Numbers
Invasion of the Saucer Men
I Was A Teenage Werewolf
Island in the Sun
Island Woman
Jailhouse Rock
Jeanne Eagles
Jet Pilot
Joker Is Wild
Kiss Them For Me
Layfayette Escadrille
Les Girls
Long Haul
Lost Lagoon
Love in the Afternoon
Lovers' Nest
Love Slaves of the Amazon
Loving You
Man in the Shadow
Man of a Thousand Faces
Man on Fire
Man On The Prowl
Mister Rock and Roll
Monkey on my Back
My Gun Is Quick
Naked Paradise
Pajama Game
Portland Expose
Panama Sal
Pal Joey
Pride and the Passion
Short Cut To Hell
Stowaway Girl
Sun Also Rises
Sweet Smell of Success
Tarnished Angels
Teenage Doll
Three Faces of Eve
Until They Sail
Valerie
Value For Money
Wayward Girl
Will Success Spoil Rock Hunter
Woman of The River

CLASS C — Condemned

Elysia
Garden of Eden
Violated

ANSWER TO HAL MARCH'S QUESTION

Jesus Was Mary's One, Only Son

Here is the right answer — the Catholic, Scriptural, historical, traditional, linguistic answer — to the question put to Nigerian "Bible expert" Adepoju Aderonmu in the climatic round of the "$64,000 Question" show on the Columbia Broadcasting TV network Nov. 26, by Hal March, master of ceremonies.

March at the beginning of the Dec. 3 show acknowledged protests and apologized briefly to all offended by the controversial query.

This Catholic answer is given here by Father John J. Castelot, S.S., M.A., S.T.D., S.S.L., Professor of Scripture at St. John's Provincial major seminary at Plymouth, Mich

FATHER JOHN J. CASTELOT, S.S.

CATHOLIC TELEVIEWERS were dismayed recently when "$64,000 Question master of ceremonies Hal March presented this question to Adepoju Aderonmu:

"Jesus grew up in a family of five brothers, including Himself, identified in the 13th chapter of St. Mark. Name all four of Jesus' brothers."

Catholics looking in and listening were amazed by March's

This article is reprinted from the January issue of OUR LADY'S DIGEST.

blithe assumption that the Virgin Mother had children other than Our Lord.

Most were aware that the wording of the question reflected a not uncommon misunderstanding of the texts indicated and remained simply dismayed.

Others, however, perhaps not so well informed, went scurrying for their New Testaments and, sure enough, there it was in black and white, just as the question had suggested:

"Where did He get this wisdom and these miracles? Is not this the carpenter's son? Is not his mother called Mary, and his brethren James and Joseph and Simon and Jude? And his sisters, are they not all with us? Then where did he get all this?" (Matt. 13: 55-56).

"And many, when they heard him, were astonished at his doctrine, saying, 'Where did he get all this?' and, 'What is this wisdom that is given to him?' and 'What mean such miracles wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James, Joseph, Jude, and Simon? And are not also his sisters here with us?'" (Mark 6:2-3).

BUT HERE is another $64,000 question:

In view of the apparently unmistakable statements recorded by the Evangelists, how are we to explain the fact that, at the very time these statements were put into writing, Christians were convinced that Mary not only conceived and bore Jesus in virginal fashion, but also that she had remained a virgin forever after?

For this belief of the Church is not by any means new. It goes right back to the days of the Apostles themselves. In fact, it was not until the fourth century that anyone attacked this belief.

About the year 380, a man named Helvidius wrote that the "brothers of the Lord" were children of Mary and Joseph, born to them after the virginal birth of Jesus.

St. Jerome, foremost Scriptural scholar of the early Church, considered this opinion not even worth answering since, as he put it, it was "novel, wicked, and a bold insult to the faith of the whole world."

But in the end, Jerome yielded to the urgings of his friends and wrote a treatise in which he trounced Helvidius so roundly that the latter did not even attempt to defend himself.

St. Jerome was able to appeal to the testimony of "Ignatius, Polycarp, Irenaeus, Justin Martyr and all the other learned men going back to Apostolic times." He was also able to present convincing arguments from the Scriptures themselves.

HERE ARE some of those arguments:

• Saints Matthew and Mark were Jews. Their native language was Aramaic, which had supplanted Hebrew as the language of the Jews of Palestine during their exile in Babylon in the sixth century B.C.

Now neither Aramaic nor Hebrew has a special word for "cousin." In Gen. 14:14, for instance, Lot is called the "brother" of his UNCLE Abraham, and in Gen. 29:15 Jacob is referred to as the "brother" of his UNCLE Laban.

In 1 Par. (Chron.) 23:21-22, the sons of Cis are described as the "brethren" of their COUSINS.

Now Matthew and Mark naturally thought in terms like this when they wrote their Gospels. As a matter of fact, St. Matthew wrote the first edition of his Gospel in Aramaic.

Consequently, it is not at all surprising that in referring to our Lord's relatives, the Evangelists called them simply His "brothers."

The first readers of the Gospels understood perfectly well what they meant; so well, in fact, that they could, at one and the same time, accept the statements of the Evangelists on this score and still acknowledge the fact that Jesus was the only child of Mary.

It is interesting to note in this connection that these "brothers" of our Lord are never referred to as the children of Mary or of Joseph.

In the passages indicated in the contest question, the townspeople are expressing their amazement at Jesus' knowledge and power.

They point to the fact that Joseph (and Jesus, too) is just an ordinary workman and Mary a simple housewife.

They look over the rest of the family, or clan — as villagers are wont to do — and find that none of Jesus' near relatives is particularly distinguished for learning — or for anything else, for that matter. Hence their bewilderment at His obvious pre-eminence.

• James, one of the "brothers" mentioned in the above texts is named again in Matt. 27:56 and Mark 15:40 as the son of a "Mary" who is present at the Crucifixion.

Now in St. John's description of this same scene (19:25), the Evangelist identifies this Mary more specifically as our Blessed Mother's sister, the wife of Cleophas, or Alpheus, as he was also called. And again, in Matt. 10:3, James is called the son of Alpheus.

Consequently, if James was the son of Mary and Alpheus (Cleophas,) he was not the son of Mary and Joseph, and if he was a "brother" of Jesus, he was, at most, His cousin.

• Jesus is known to His fellow townsmen as "THE son of Mary," not "A son of Mary," and when, at the age of 12, He remains behind in the Temple (Luke 2.41 ff.), it is apparent from the whole account that He is the only son of His anguished parents.

• When He was dying on the cross, Jesus entrusted His Mother to the loving care of St. John. But if Mary had several other children, there would have been no need for Jesus to find someone to care for her after His death. As one distinguished non-Catholic scholar has written: "Is it conceivable that our Lord would thus have snapped asunder the most sacred ties of natural affection?"

• It is sometimes objected that Jesus is called Mary's "firstborn" in Luke 2:7.

If He was the first, they say, someone must have been second, and third, and fourth. But all through the Bible (Exod. 13:2 and Num. 3:12, for instance) the firstborn is simply the child "which opens the womb," and there is not the slightest implication that there are subsequent births.

A child was called the "firstborn" immediately upon birth and was so called from that time on, even though he or she remained the only child.

An interesting inscription from the time of Our Lord was found in Egypt in 1922; it tells of a woman named Arsinoe who DIED in giving birth to her "first-born."

THESE ARE just some of the many arguments that could be singled out for special attention. The whole New Testament presumes that Jesus was Mary's only child and the few texts that SEEM at first blush to suggest otherwise should be read in the light of the whole. That is how the first Christians read and understood them.

They held as an unassailable fact that Mary was a virgin before, during, and after the birth of the Babe of Bethlehem — and they were closer to the facts than we are.

Every possible consideration — linguistic, contextual, historical — bears out the conclusion that Our Lord's "brothers" were nothing more than His near relatives.

Comedy Listed By Catholic Theatre Group

Catholic Theatre of Rochester has completed casting and rehearsals have started for the group's second production of the season, "The Lady's Not for Burning."

Performances are scheduled for Feb. 7, 8 and 9 at the auditorium at the corner of Hudson and Cliford Avenues. A matinee performance will also be given on Saturday, Feb. 8 for nuns in the Rochester area.

Directed by Wilford Scott, the principal roles will be filled by Jean Strachan and Ronald Pedrone. Also in the cast will be Lucy Hope Lyon, William White, Patricia Farell, William Weider, Robert Napier and Ronald Clawson.

The romantic comedy by English playwright Christopher Fry was a hit of the 1950-51 Broadway season.

Tickets may be obtained by writing to Catholic Theatre, P.O. Box 1249, Rochester 3, N.Y.

Religious Orders Of Women In Our Diocese

Sister Rita

SISTER SERVANTS OF MARY IMMACULATE

Sister Servants of Mary Immaculate came to Rochester 15 years ago to teach at St. Josaphat School on Hudson Ave. Although the six Rochester nuns primarily teach elementary school children, the order also does nursing and conducts homes for the aged and orphanages. The sisters wear a dark habit with a scapular and cincture of dark blue. Their coif is white and they have a black veil. The sleeves of their habit are wide with black sleevelets.

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