

GOD LOVE YOU!

By MOST REV. FULTON J. SHEEN

Communists make many sacrifices for their evil works and gains but (this should be no surprise) St. Paul, referring to athletic games, told of how much young men trained to gain corruptible crowns.

Though we may be discouraged sometimes at the worldliness which affects those who should be on fire with Christ, nevertheless, for hope and inspiration look to the Missions. Here are three case histories:

Case No. 1. Some years ago an orphan child whom relatives did not want, was brought to one of our leper colonies in Japan. The pretext of the relatives was that "chito blanchito" appeared on her skin. Years later, it was discovered that she never had leprosy. By that time, she refused to leave the colony. She studied nursing, specialized in leprosy, became a convert and now spends herself and is spent for those she loves. Looking back on her life in the leper colony, she says: "It was there I found Paradise on earth."

Case No. 2. A priest offered himself to become a chaplain to prisoners in a penal colony. One day, a prisoner was brought in suffering from leprosy. All other prisoners avoided contact with him — except the priest who went into another part of the island with him. After a while other lepers were committed to his care. Finally, he contacted leprosy, lost his eyes, but he still continues to smile and to reach out his hands to those whom in the Heart of Christ, he calls his "children."

Case No. 3 — Is you. Nothing in all the world brings us closer to Our Lord than sacrifice or suffering. Behind each "God Love You" is a noble soul who loves the Church that he decreases his having that he may grow in being with Christ. Beautiful, too, is the fact that they will all send their sacrifices to the Holy Father. The other day, he sent 3000 missionaries to various parts of the world. He is responsible for them. You cannot give to all who ask, but you can equalize the little you can give by sending it to the Heart of Christ. This you do when you send your sacrifice to the Society for the Propagation of the Faith.

"GOD LOVE YOU to 'Teen-ager' for \$2 "Just a small donation to help me make up for some small wrong doing" . . . to D.M. for \$1 "When I get my allowance I put some away for savings and some for the missions" . . . to Mrs. S.M. for \$25 "This represents 10 cents on every dollar I get on tips. I have so much to be thankful for" . . . to S.B. for \$1 "I am a teen-ager who was starting to save this towards the price of a new sweater" . . . to P.A. for \$10 "The day my dog, Buck, disappeared, I promised the remainder of my eighth grade graduation gift money to the Missions for his safe return" . . . to L.J.V. for \$9.05 "Again employing the 'Penance Bank'" . . . to Michigan Traveler for \$5 "The enclosed is being saved by taking cheaper hotel rooms on a two weeks business trip through Michigan."

Every piece of jewelry has something of its own to say. A bracelet, for example, might say "Please, notice my hands," a ring — "I love you," but only one says "God Love You," and that is the GOD LOVE YOU MEDAL which we will send you at your request and for the following offerings:

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- 3 3 Small silver medal and chain
- 4 4 Small 10k gold filled medal and chain
- 3 5 Large silver medal
- 3 10 Large 10k gold filled medal

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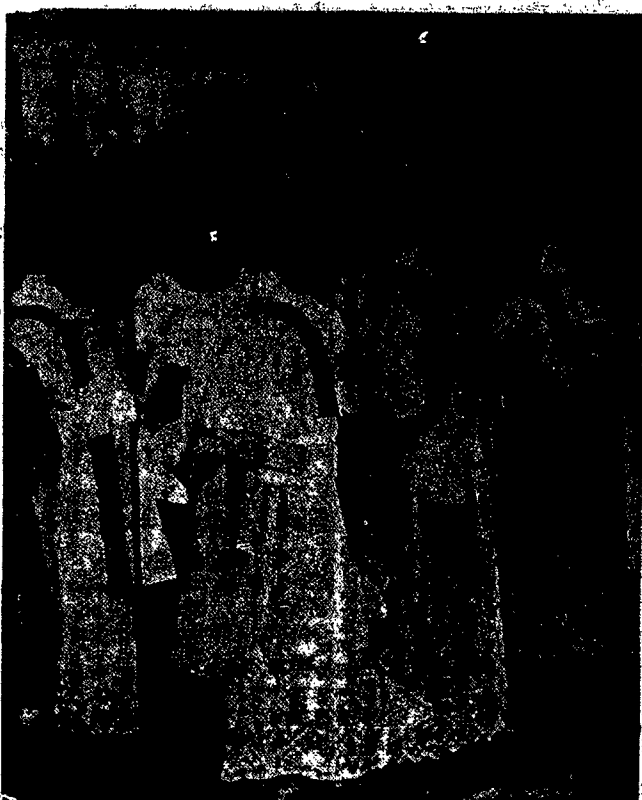
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The Weekly Note from Mr. Pepsi

Halloween, or All Hallow's Eve, as it was originally called, is once again here — with fiery-eyed pumpkins, and witches riding across the moon in an Autumn sky. But, Halloween was not always a time of children's laughter and sociable apple-dunking. Many of the customs which we have today are based on the beliefs and superstitions of past times. October 31st marked the end of Summer, or the time when the sun retreated before the powers of darkness. It was a time of fear and eerie mystery. All the dark underworld characters were supposed to engage in all sorts of malicious mischief.

Today, mischievous, laughing children don false-faces and "trick 'n treat" throughout neighborhoods. Halloween is the delightful Autumn holiday of the merry-making young-at-heart.

Frank G. Staropoll, Pres.
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SHRINES OF THE Finger Lakes were dedicated Sunday at the Immaculate Heart of Mary Seminary at Geneva. More than 2,000 persons attended the ceremonies. At left, Father Achilles, Father Richard and



of Our Lady of Fatima, during dedication. At right, Priests and students gather at Shrine of St. Christopher for dedication. (Photos by P. B. Oakley, Geneva).

2,000 View Geneva Shrine Blessing

Geneva—Two thousand visitors in the shrine group, that streamed into the grounds of Our Lady of Fatima. It was the response of Geneva and Immaculate Heart of Mary Seminary on Lochland Rd., Sunday for dedication ceremonies of the Shrine of the Finger Lakes.

The Capuchin Fathers who operate the seminary were pleased at the last-minute arrival of one of the important

time ago. But as generous was the response of Geneva and area residents that several more statues were added to the group.

For the last few months volunteers have worked in the spare time to prepare the grounds for the shrines. Seminary students have also assisted.

FATHER ACHILLES, superior of the seminary, presided. He was assisted by Fathers Richard, Jude, Angelus, Philip and the seminarians.

In contrast to Saturday's downpour, the weatherman smiled at the setting on Sunday. As a result, a record attendance was reported. At the conclusion of the blessing and dedication, two Masses were celebrated, one in the seminary chapel and one in the outdoor chapel on the grounds. Celebrants were the Rev. Father Achilles and the Rev. Father Richards.

STATUES DEDICATED included those of Our Lady of Fatima; St. Joseph, the worker; St. Anne, the Crucifixion scene flanked on the left by the scene of the Agony in the Garden, and on the right by the Pietà; the Stations of the Cross which lead to an outdoor chapel of Christ the King; a semi-circular arrangement depicting the 12 apostles; a statue of St. Therese; and the Infant of Prague and of St. Christopher.

The shrine of Our Lady of Fatima looks towards Geneva. The St. Christopher statue faces toward the south.

THE NEW SHRINE of the Finger Lakes is expected to attract thousands of travelers to the area from all parts of the country. The seminary property which was formerly screened from public view by towering trees and foliage is now open and easily accessible and there is plenty of parking space.

Should Father Help Mother In Solving Children's Problems?

By FATHER JOHN L. THOMAS, S.J.
Assistant Professor of Sociology
St. Louis University

My wife keeps nagging me about not helping her discipline the children. She can't seem to realize that a man's generally tired when he arrives home and doesn't feel like getting involved in a lot of children's problems. I figure if I make the living, she should run the home. Isn't that fair enough, or do I have to do both?

No, Frank you don't have to do both, but it's well to remember that there's more than one way to skin a cat. It's obvious that you're defining your role as husband and father in one way, and your wife has another definition in mind. Judging from my own observations and the letters I receive, your problem is much more common than most of the literature on family life would lead us to believe. There's a great deal of talk about companionship, "democracy," or cooperation in the home, but these appear to be an ideal rather than a fact in many circles. Traditional family patterns change slowly.

In order to reach a prudent solution to your problem, we will have to start from basic principles concerning the meaning of marriage and the family. Custom and tradition what your folks or hers always did, may not be very much help, not only because conditions change from generation to generation, but past solutions may not have been as adequately Christian as some people seem to think.

It is sometimes forgotten that Christian ideals of marriage and the family have been variously expressed in different cultures. Thus, German, Irish, Italian, Polish, French, etc., Catholic families differ considerably in the way they define the roles of husband and wife, parents and children, conjugal unit and relatives.

These various family patterns represent attempts to apply Catholic ideals to different concrete social conditions. Hence they are Catholic patterns but not the Catholic pattern. Yet people constantly identify their family

system with the Catholic ideal, forgetting that it represents at best only a more or less adequate attempt to translate this ideal into particular under concrete social circumstances.

How is all this related to your problem? I feel it is basic, for whether you know it or not, you are defining your roles in the family according to a pattern historically worked out and approved by some Catholic groups.

Hence you feel that you are right, that is, morally right; that is, your views are in conformity with the Catholic ideal. If you don't believe this, of course, you'll simply have to admit you're not doing your duty, and there's no point to further discussion. Does your definition conform to the Catholic ideal? Let's look at the ideal. Marriage is a mutually perfecting and sanctifying partnership dedicated to the service of new life. You maintain that your job is to provide economic support for this partnership, while your wife is to run the home.

This looks like a fair division of labor and many cultures have apparently accepted it as such. If you take a close look at it, however, you will discover that it reduces fatherhood to the fulfillment of mere economic and sexual functions.

Is this all it means to be a father? Are the children to be raised entirely by the mother, with only an occasional glow from you? If the primary purpose of marriage is the procreation and education of children, how can you in conscience refuse to cooperate in the exacting task of instructing, guiding, and disciplining them? You share this obligation equally with your wife, though the manner in which you fulfill it will necessarily differ since your function in the home is different.

You protest that you're generally too tired to bother with the children. Too tired or too indifferent? Isn't it really because you refuse to admit your serious obligation to take an active part in raising your

children? Morally, you have no choice except to cooperate. You entered marriage freely, and you freely chose to bring these children into the world. Before God and society, you stand personally responsible for your share in their Christian training and education.

What type of cooperation can mothers reasonably expect from their husbands? In the first place, they have the right to expect that the raising of children will be regarded as a mutual, cooperative task. This means that you and your wife discuss parental problems, formulate plans together, and present a united front in dealing with your children.

It means you show an active interest in the children, understand them as individuals, and back up your wife in training them. Is it surprising if your wife faces disciplinary problems when your children notice that you don't seem to care whether they obey their mother or not?

Think it over, Frank. They are your children as well as hers. She's willing to do most of the work provided you'll back her up and lend her the support she needs. In this connection it is well to reflect that one of the primary reasons why wives resent the sexual aggressiveness of their husbands is because so many men refuse to share the consequent burdens and responsibilities. True partnership goes all the way.

United For Separation

MILWAUKEE (ZNC) — A new book charges that Protestants and Other Americans United for Separation of Church and State (POAU) has wandered from its announced aim in favor of assaults on the Catholic Church. The book, entitled "United for Separation," claims that rather than confining its activities to constitutional questions of church and state relationships, POAU makes Catholicism its principal target and permits its spokesman to ridicule Church teachings, forms of worship, ecclesiastical organization and school systems.

St. Boniface Group Builds Over Thousand Churches

Muenster — (RNS) — More than 1,300 Catholic churches and chapels have been built by the St. Boniface Association in diaspora areas of West and East Germany since the end of World War II. It was reported at the organization's annual meeting here.

Founded in 1849 to strengthen Catholicism in areas where Catholics are a minority, the association has a membership of more than 800,000. After the war, it received substantial financial help from American Catholics for the erection of emergency chapels and other purposes.

The St. Boniface Association, it was reported, at present maintains 72 orphanages and employs about 1,000 pastoral assistants to aid priests in caring for scattered parishioners. The association also has sponsored the reconstruction of over 150 churches destroyed during the war and erected several thousand temporary places of worship.

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