

Miss Wallace Wedding Held

Corning — Miss Mary Helen Wallace, daughter of Mr. and Mrs. Thomas A. Wallace, 102 Corning Blvd., became the bride of Peter John McLarney, son of Mr. and Mrs. Steven McLarney of Salamanca, Oct. 13, at 10 a.m. in St. Vincent de Paul's Church.

The pastor, the Rev. Joseph Guilfoil, performed the wedding ceremony.

Miss Kathy Wallace was maid of honor for her sister.

Patrick McLarney of Rochester was best man for his brother.

School Event Draws 400

The first annual Home School Night was recently held in St. Mary's School at Horseheads when about 400 parents were in attendance.

CLASSROOM visitation and conferences with the teachers was followed by a program held in the auditorium.

Rev. Joseph L. Hogan, Dean of Studies at St. Bernard's Seminary was the guest speaker. His topic was, "Bringing Up Junior."

Sister Matilda, school principal, spoke on "School Policy."

Father Cloonan Transferred

Change of address for a priest of the Diocese of Rochester in the United States Navy follows: Commander Joseph F. Cloonan, CH. C. USN

Room 127, Howard Hall University of Notre Dame Notre Dame, Indiana.

Transferred from U.S. Naval Station, Washington, D. C.

Mothers Circle Slates Rosary

Hammondsport — Members of St. Gabriel's Mothers' Circle last week extended an invitation to parishioners to join them in the church on Thursday evening, Oct. 25, in recitation of the Rosary for world peace.

The group has been meeting each Thursday evening during October, the "Month of the Rosary."

When Prayer Is a Problem

By REV. LEO DUNN, C.S.S.R.

This is the second in a series of First Friday devotional articles by Father Dunn of St. Joseph's Church, Rochester. He is director of the novena to Our Lady of Perpetual Help held every Wednesday at St. Joseph's and is also assistant superintendent of schools for the Rochester Diocese.

A prayer is as simple as a disciple that "they must always salute to the flag. What loyal pray and not lose heart." (Luke American finds it difficult to xvii-1) Now if prayer were stand at attention during the playing of the Star Spangled Banner? Actually neither a prayer nor a salute to the flag is a simple action. Both call into play the whole man with his sentiments and loyalties and convictions.

This is why prayer can be difficult, or at times, almost impossible. It is a serious mistake to think that prayer is always easy; and, an even more serious mistake to think that something is wrong with us when prayer becomes a problem. "My Jesus Mercy," a simple ejaculation, said from the heart, calls into play the whole man with his sentiments and convictions.

But suppose that the sentiments are at the boiling point because of the heat of a temptation? Or suppose our convictions are no longer clear and defined because of some tragedy that has befallen us? Does prayer still rise easily from the heart? Decidedly not. And it is important to know why this is so.

We can imagine that the Pharisee had no trouble with his prayer. He stood tall and straight before the altar. Words came easily. He simply told God how satisfied he was with the universe. But what of the poor Publican? He probably had to force himself to slip through the door of the temple. Then, without raising his head, confused and upset by feelings of guilt and rebellion, he mumbled his prayer, wondering, if after all, God would bother listening. We know whom God favored.

Naturally, if we enjoy praying, that does not mean that the prayer is without value. The point is, that merely because prayer is difficult, does not mean that it is useless. Further, the point is that the more aware we become of the weakness and inclination to evil of our nature, the more inadequate and valueless our prayer seems. If we understood even a little bit about human nature, this should not surprise us.

In many places in Scripture we find indications that Christ anticipated our difficulties with prayer. Our Lord told his

Ford Funds For Catholic Agencies

New York — (NC) — Catholic universities in Chile and Venezuela and the Catholic Near East Welfare Association are among recipients of new Ford Foundation grants.

The Pontifical Catholic University in Santiago, Chile, was granted \$450,000 to finance a development program in the mathematical and physical sciences. The University of California will provide visiting professors and advisers.

The Andre Bello Catholic University, Caracas, Venezuela, was granted \$240,000 for its faculties of engineering and social sciences. The funds will be used to hire three professors and to equip several laboratories.

The Catholic Near East Welfare Association was given \$200,000 for conferences to be held at Bouake in the Ivory Coast on the place of Islam and African religions in African development and on Christianity and religious syncretism in Africa.

Corning Nurses' Unit Reports Activities

Corning — Corning Chapter of Catholic Nurses will hold their first fall business meeting Nov. 7 at 7:30 in the Knights of Columbus Home. Slides will be shown by

Miss Lucille O'Neill covering the National Convention of Catholic Nurses held recently at Boston, Mass.

THE REFRESHMENT committee for this meeting consists of Miss Ann Stack, chairman, Elizabeth Alamo, Mary Alverman, Gabriel Castrilli, Lucille Gorman, Mary Flaspahler, Rose Mary Hoey, Helen Harvey, Frances Barrett and Mary Kester.

On Sunday morning, Oct. 14, following Mass, members of the Corning Chapter had breakfast at the Lodge on the Green.

Miss O'Neill was toast mistress. She introduced Miss Jo Ann Dart, recipient of the chapter's Sister Mary Michael memorial scholarship. The late Sister Mary Michael was a sister of Mrs. Charles Githler, a member of the local chapter. Miss Dart, who was graduated in August from St. James Hospital, Hornell, thanked the group for sponsoring her during her three-year training period.

The Rev. William Thomas, moderator of the chapter, welcomed the group. Father Thomas made an appeal that all Catholic nurses join a local chapter. He then explained the division of the Diocese into local chapters for nurses.

Mrs. Zita Linehan of Geneva, president of the Rochester Diocesan Council of Catholic Nurses, was introduced by Father Thomas.

It was announced that the Corning chapter has accepted the anonymous gift of a statue of the Blessed Virgin and a floral centerpiece used at the breakfast.

Miss O'Neill, secretary, introduced the officers of the Corning chapter to the group. They are: Miss Eleanor Sloan, president;

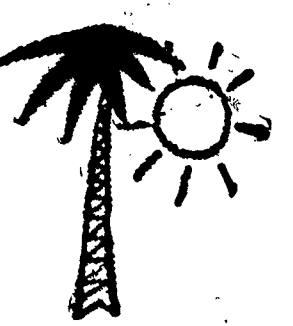
Mrs. Mary Martuscello, vice president; Mrs. Doris Rodriguez, treasurer. Officers were in charge of arrangements for the breakfast. Thanks was extended to the telephone committee who are Mrs. Joan Mahoney, chairman, Eleanor Sementilli, Victoria Dougherty, Harriet Faisey and Mary Killigrew.

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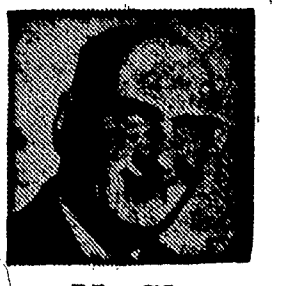
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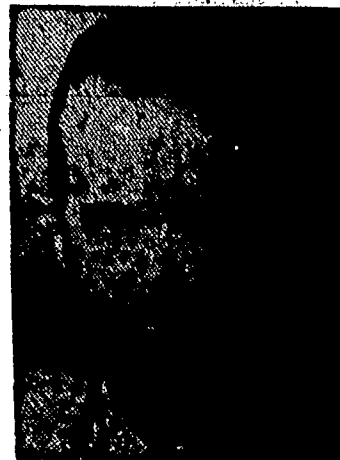
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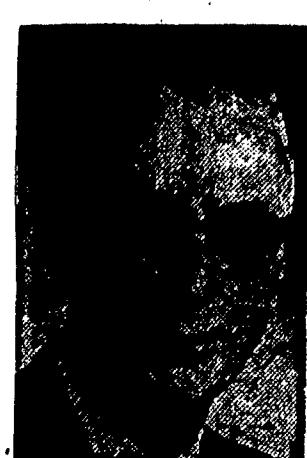
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GOD LOVE YOU!

By MOST REV. FULTON J. SHEEN

How different are the works of God and man! The works of God are done only with much difficulty and suffering; the works of man are wrought easily and mechanically. This is brought out in the way Sacred Scripture describes two golden objects: the golden candlestick, which illumined the sanctuary of the tabernacle in the Old Testament, and the golden calf, made by Aaron and the people while God spoke to Moses atop the mountain.

The golden candlestick, which was the symbol of Christ, the Light of the World, was to be of "beaten gold." The fact that the pure gold had to be hammered foreshadowed the sufferings of Our Lord who was "beaten with many stripes" on our behalf. This is in striking contrast with the golden calf, which was cast out of a mold and required no beating, no crucifixion, no suffering, but only the pouring into a mold.

Those who serve Christ, the Light of the World, and those who serve an idol, whatever it be, seem to be the same on the outside, as both the candlestick and the calf were golden. But they differ on the inside, in the manner in which they were made. One passes through suffering, which transforms the inner self; the other is simply molded from the outside by public opinion or the spirit of the times.

There is not a church or a school, a leprosarium or a hospital, a catechist or a nursery in any mission land which is not made of beaten gold. Someone had to suffer to bring Christ the Light of the World to a person or to a place. Sunday after Sunday in this "God Love You" column, we invite our fellow Catholics to help prepare the candlestick of Christ the Light of the World through acts of self-denial and mortification. But it is so easy to get money for a golden calf, and so hard to get it for a candlestick of beaten gold!

Would you not set aside at least a penny a day for the Holy Father and the Missions of the world? Then, at Christmas, send us the pennies that you have saved. This would not be beaten gold, but at least it would be BEATEN BRASS, and the Missions will be grateful for it. Thank you!

GOD LOVE YOU to Mrs. E.P. for \$1 "I made this selling beans, but I wish I had thousands and thousands to send to help the homeless and hungry." . . . to Mrs. E.A.S. for \$9 "Please accept this as an insurance policy for protection of the men who are building a house on our property." . . . to M. and H.D. for \$50 "Last year on our anniversary we sent you a gift for the Missions. We couldn't think of a better way to celebrate again this year." . . . to L.M.Y. for \$1 "When I read about the poor of mission lands, I know I have been blessed although I am not rich."

Find out how an annuity with The Society for the Propagation of the Faith helps both you and the millions of poor, aged and sick throughout the world. Send your requests for our pamphlet on annuities, including the date of your birth, to Most Rev. Fulton J. Sheen, 366 Fifth Avenue, New York 1, New York.

Cut out this column, pin your sacrifice to it and mail it to Most Rev. Fulton J. Sheen, National Director of the Society for the Propagation of the Faith, 366 Fifth Avenue, New York 1, N.Y., or your Diocesan Director, Rev. John F. Duffy, 40 Chestnut St., Rochester 4, New York.

On the other hand prayer does bring solace. But two things must be understood if we are not to misunderstand it. First of all, we must know ourselves; then we must be determined to practice our faith.

We must know ourselves. Now this may seem trite. If so, that is because these words have been repeated so often in a superficial way, and have been the object of much unrealistic thinking. To know ourselves does not mean that we make a list of our likes and dislikes, and then try to draw some sort of flattering conclusion about our personality. To know ourselves means that we realize how involved and complex we are; that each of us is a jumble of anxieties, worries, and errant emotions.

And our trouble comes from the fact that this jumble is alive and scheming to take possession of us, color our thoughts, control our actions. When they succeed, then we become confused, and discouraged. Life seems hardly worth the effort.

One of the most profound difficulties with prayer has its roots deep in this complex that makes up our human nature. For example, a person faced with a grave crisis turns to prayer. It is always something serious: the death of a dear one, a breakup of a marriage, or a serious illness. On the surface, each of these crises seems simple enough and something all of us may face sooner or later. But each individual case is different. Each individual is subjected to onslaughts from their personal fears and emotions, and only the individual knows their terrible intensity.

Words lose their meaning; it is impossible to explain the vague fears and anxieties that roam through the mind. Finally, the temptation to think that the whole of existence is pointless takes hold, and the individual is terrified by the danger to despair.

In such a situation, the simple admonition to pray falls on deaf ears. The person is already wondering if God cares; or even if they any longer possess the faith. This is, of course, a temptation but none the less, a true difficulty.

Now, if man were a simple creature, like a vending machine, none of this would be possible. A short prayer, uttered in good time, would immediately bring the required peace of mind and release from the terrible struggle. But man is a complex creature, thrown into turmoil as a result of sin. The sentiments and inclinations that spring from our depths were intended to help us. Instead, they are in revolt, blindly striving to subject reason to terror or hate or despair.

The one and only solution to this difficulty is faith; faith in Christ who has shown the way. Now faith is not a mere word; it is an action. Despite darkness, confusion, that inhabit our minds, we pray: "not as I will, but as Thou wilt." If we would know what to do or what to say when our souls are so terribly afflicted, read and ponder the 22nd chapter of St. Luke; it tells of the agony in the garden.

Are we to think that Christ was insensible? Are we to think that the fear of death left Him unmoved? Can we possibly imagine the horrible weight of discouragement and despair that threatened to crush Him? Do you think His agony was unreal?

Yet, He prayed: "Not as I will, but as Thou wilt." "But when he was at the place, he said to them, 'Pray, that you may not enter into temptation.' And he himself withdrew from them about a stone's throw, and kneeling down, he began to pray, saying, 'Father, if thou art willing, remove this cup from me; yet not my will, but Thine be done.' And there appeared to him an angel from heaven to strengthen him."