



**Aquinas Open House**

John Lyng, an Aquinas Institute student, and Joseph Orczyk prepare materials for the school's Open House, slated for Monday, Oct. 28, from 6:30 to 9 p.m. Demonstrations of school activities, films, and the opportunity to talk with faculty members will all be featured at the evening. The program is designed to introduce the school to eight graders and their parents.

**WORD FOR SUNDAY**

*Father Albert Shannon*

Sunday's Readings: (R1) Sir. 35:12-14, 16-18 (R2) 2 Tim. 4:6-8, 16-18. (R3) Lk. 18:9-14.

Last week we said that if prayer is to be an effective force in one's life, it had to be first a regular activity, not a hit-miss affair, and secondly a surrender, especially of all thoughts and feelings and actions contrary to the law of love.

This Sunday's readings lay down another condition for effective prayer — humility. The prayer of the lowly pierces the clouds' (R1). "The Lord hears the cry of the poor" (Response) — not the economic poor, but the humble, the poor in spirit. "This man (the humble tax collector) went home from his prayer justified" (R3).

Humility is not grovelling in the dirt. Rather humility is what one thinks himself to be in relation to God. The humble person recognizes that God is everything that God is needed, that without Him one can do nothing. That's the truth. But humility is more than truth. The other half of the concept of humility is to admit the truth. If I realize I can't do anything without God, I shall — if I am humble — take the next step: I'll go to God in prayer, I'll never try to do anything without Him.

Prayer, therefore, begins in our minds. What do we think of ourselves — especially in relation to God? If we think like the Pharisee, and believe ourselves to be the sole cause of all our achievements, we shall either never pray or, if we do, we shall pray like the Pharisee. Our prayer shall simply be a boasting, a cataloging of our achievements. It won't go any farther than the roof.

Our thoughts and feelings, therefore, are of paramount importance for prayer. But equally important, one must realize that thoughts and feelings don't necessarily affect our lives; only those thoughts and feelings affect our lives on which we focus our attention. The thoughts that enfold you are the thoughts that mold you.

To understand why this is so, we must understand a little about the subconscious mind. The subconscious is not something invented by modern psychology. It has always been a part of our make-up. Modern psychology merely studies the subconscious.

The subconscious is that part of us that keeps operating when we aren't even aware of it. Sometimes it expresses itself in dreams; at other times it causes us to do things that embarrass us — things we never dreamt we'd do. What we often do not realize is that when the subconscious causes us to do things we don't want to do, it is simply causing to surface what we already had planted in the subconscious.

Our subconscious mind is like soil. It will grow whatever we sow in it. If we constantly dwell on our own selves, harbor fears, anxieties, hate — well, that is precisely what we'll get back. If, however, we plant true thoughts about self, love, faith and joy, we will get those back.

Thus the subconscious, like electricity, can be our servant or master. It will do what we tell it. We can make electricity light a room or power the electric chair. If we dwell on ourselves, our fears, hates, resentments in our conscious mind, the subconscious mind will react accordingly. That is why spiritual reading is so important to prayer life. Spiritual reading is reading that fills us with good thoughts, uplifting, inspiring, expansive thoughts. The mill will grind the wheat you throw into it — good wheat, good flour, bad wheat, bad flour. The thoughts that enfold you are the thoughts that mold you. Live with thoughts of failure, you'll get failure. Expect a little, you'll get a little.

Prayer is a cup held up to God to be filled. First, it must be empty. But how large the cup will be — a thimble or a goblet — will depend on how big or small our thoughts, desires or affections are. The thoughts that enfold you are the thoughts that mold you.

I bargained with Life for a penny,  
And Life would pay no more,  
However I begged at evening  
When I counted my scanty store.

For Life is a just employer,  
He gives you what you ask,  
But once you have set the wages,  
Why you must bear the task.

I worked for a mental's tire,  
Only to learn, dismayed,  
That any wage I had asked of Life,  
Life would have paid.

**2 Pre-Cana Workshops Scheduled**

Two Pre-Cana workshops have been scheduled for early November, according to Father Robert L. Collins, diocesan director of the Office of Family Life.

The first, scheduled for non-metropolitan Rochester, will take place from 8 to 10 Friday night, Nov. 1 at the St. Stephen's School Cafeteria in Geneva.

The second, for metropolitan Rochester, will be from 8 to 10 Saturday night, Nov. 2, at the Pastoral Center, 1150 Buffalo Road, Rochester.

The workshops will be identical. Father Randall Blackall,

Family Life director of the Hartford, Conn., diocese will be the guest lecturer. Father Blackall has written such books as Design for Marriages, The Parish Family Life Committee, and has just finished a new translation of Humanae Vitae to be published soon.

Father Randall's topics will be How to Lead Discussion Groups Better and How to Treat the Topic of Sexuality in the Pre-Cana Conference. The workshops are free and for reservations the telephone number is 546-3630.

7th and 8th Graders and parents ...

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