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MARY, MODEL OF MOTHERS

NEWS OF INTEREST

by Mary Barrett

A SPEECHLESS BOY

In the little village of Chenimenil, France, a lonesome little boy used to sit at the window to watch the trains go by. For years he did this, and learned to think of the trains as his friends. He could neither walk nor speak. Alain Harmand was badly paralyzed. Although he sat there, day after day, the trains took no notice of him. One day, however, a mechanic saw Alain, and saluted him with three pulls of the locomotive whistle. His companions took up the signal, and each day from then on, every passing train blew its whistle three times when going by Alain's window. Soon, the whole area, and then all of France, heard about the little speechless boy. Letters began to come to him from all over the world. One mother sent him an electric locomotive to play with. An industrialist gave the crippled lad a television set. Passengers nowadays wave to Alain, still seated at his window, and strangers come to visit him. He is no longer "all alone".

"EL SILENTO"

David Rodriguez is known to the wrestling world as "the silent one", because he cannot speak. However, he has won the respect of many fans for courage, skill and clean, athletic style. David is a Mexican by birth. He has been deaf since an accident at the age of three. Watching his father dive from a fifty-foot cliff into the water, the little boy tried to do the same, suffering irreversible damage to the ears. As a wrestler, David has won a good number of matches against some of the leading men in that sport.

THE DEAF AT THE WORLD'S FAIR

It has been reported that an organization called "MOBILE CARE" will provide specially designed sight seeing tours for the deaf, blind and handicapped people at the World's Fair. Visitors to the Fair should look for this service in the terminal building near Gate No. 4.

ADULT EDUCATION

About one hundred deaf men and women have answered the invitation of the American School in West Hartford, which is offering them a number of courses by experts in the fields of language, insurance and practical economics. American school teachers serve as interpreters. Deaf people from Connecticut and Massachusetts attend and benefit from instruction in English, simple law, current events and other general academic subjects.

WANTED: PSYCHOLOGIST FOR THE DEAF

Dr. Albert Rosen, Director of the Counseling Center for the Deaf at Gallaudet College, announces a July first vacancy in the area of child clinical psychologist. Applicants must have a doctorate in philosophy plus two years of clinical work with children. If interested, please write or phone to Dr. Rosen at Gallaudet, Seventh and Florida Avenue NE., Washington, D.C., 20002 (543-9515, extension 233).

HEARING AND MUSEUM

A collection of all types of electrical hearing aids, from the earliest to the present, has been made by Dr. George Zinser, at the Berlin Hearing Aid Museum.

BIO-CHEMIST DEAF FROM BIRTH

Catholic University of America has conferred the degree of Doctor of Philosophy on Donald L. Ballantyne, one of the few congenitally deaf who has achieved this honor.

Dr. Ballantyne, a bio-chemist, is distinguished not only in this. He is, at 42, an authority on skin and organ transplants. Disqualified by deafness from becoming a doctor of medicine, Donald Ballantyne has devoted his talents to helping those of his fellowmen disfigured by accident or from birth. He also does extensive research on skin grafts for those who may survive atomic attack. An assistant professor in experimental surgery, Dr. Ballantyne is interested in methods of successful transplant of vital organs.

One advantage of being deaf, says this scientist, who is married and the father of three, is that noise is no problem. One develops a deep power of concentration.

QUIET STREETS

Those of us who have listened, day after day, to the shattering noise of drills on city streets, rejoice in the good news that something can be done about it. We hear that the United States Bureau of Mines has found something to muffle the most objectionable sound waves caused by rock drills. The new discovery gives promise for the men who operate these noisy instruments, too. They will be able to hear other sounds, like warning shouts and emergency signals. Formerly, many of them suffered permanent damage to their hearing, as well as exposure to oncoming dangers.

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DEAF INVENTOR

Not many people know that it was Robert Carr Wall, a deaf man, who built the first standard-size wheel bicycle in Philadelphia before the turn of the century. Up to that time, high-wheeled bicycles were in use, and these were often rather dangerous. Mr. Wall, who had been a pupil at Western Pennsylvania School for the Deaf, also deserves credit for creating the first gasoline automobile seen in Philadelphia. So good a designer and mechanic was he, that the Packard Company asked him to make all their windshields. They had been looking for someone who could turn out a rattle-proof windshield, and it was Robert Carr Wall who solved their problem.

TALENTS

The parable of the talents teaches us to be watchful and faithful in our duties. God gives us certain talents. Some get more and greater talents than others. God does not so much regard the number of our gifts and the amount of our work, as the dispositions and the fidelity with which we work.

In this parable one servant is lazy and does not make use of his talents. He will be punished in hell. The other two servants make good use of their talents and are rewarded in heaven. God wants us to use our talents for Him.

(MEDITATION POINTS)

1. Are we envious of others who have greater talents?
2. We have a responsibility to use our own talents.
3. Our talents must be used for God and not against God.

GETTING THE SIGNALS

Hearing loss is no longer a handicap to a youthful football player in Idaho Falls. Missing too many of the signals when he depended solely on lip-reading, the high-school-age athlete found the solution to his problem when a resourceful hearing aid dealer wired an instrument right inside the helmet. The intricate wiring and positioning of the aid in a cushioned mounting has given such good results that the boy can continue to play football even on into college, as he hopes to do.

WORDS OF INSPIRATION

"I, too, must often fight hard to keep a steadfast faith. When I fail to hear the divine voice, grief overwhelms me, my faith wavers, but I

MEDITATIONS ON THE PSALMS

Psalm #6 - GOD'S MERCY

This psalm comforts us when we are sick in soul, mind or body.

Our weakness appeals to the great mercy of God.

We feel assured that God will hear and accept our prayer.

Psalm #7 - GOD'S JUSTICE

Sin brings its own punishment, here and hereafter.

God is just, knowing whom to punish and whom to reward.

When we are falsely accused, God will fight for us.

Psalm #8 - GOD'S GLORY

God's glory is revealed in the starry heavens and even more so in man.

Man is very small when compared to the universe around him.

Yet man has the great dignity of being the priest of nature.

Psalm #9 - PRAYER OF THANKS

Thanks for past favors precedes the request for future needs.

God does not deny His Grace to one who does what he can.

We thank God for keeping us safe from the forces of paganism.

Psalm #10 - SECURITY IN GOD

From the altar Christ looks out upon His afflicted people.

Trust in God more than in the power of men will save us.

God is angry with those who do violence against us.

LIVES OF THE SAINTS

by Antoinette Gontasz

SAINT HENRY

Saint Henry was born on May 6, 972 in Bavaria, Germany. He was the grandson of Saint Matilda, the son of Duke Henry and nephew of Emperor Otto the Great. Destined to become a priest from his youth Henry received an education at the abbey of Hildesheim. The young prince was greatly influenced by Saint Wolfgang, Bishop of Ratisbon, the most eminent in all Germany for learning, piety and zeal. By his excellent instructions and example the pupil made wonderful progress in the arts and sciences of the day as well as in Christian virtues. The death of his teacher and spiritual guide, which occurred in 994, was a most severe blow to Henry.

In 995, his father died and due to political circumstances Henry was made Duke of Bavaria. He ascended the throne well trained, especially in the fear of God.

In 999 he married Cunegund, daughter of Siegfried of Luxemburg and his saintly wife, Hedwig. This young bride had been piously trained by her parents. Equally pious, Duke Henry gave his bride a beautiful crucifix of eastern workmanship as a wedding present. Even as queen and empress Cunegund was to continue the life of prayer and penance, to which she had been long accustomed.

It is related that Henry saw in a vision his dear teacher, Saint Wolfgang, who was pointing to the words "after six". Interpreting it as a warning sign to prepare for death, Henry for six years continued to watch and pray. At the end of the sixth year, he found the warning confirmed, not by death, but by his

election as emperor of Germany.

Succeeding Emperor Otto III as king of the Romans, the young Duke took the title of Henry II. His coronation was held at Mainz and that of his wife at Paderborn two months later. Holiness reigned on the throne of Germany in the persons of Henry and Cunegund. They travelled together to Rome to receive the imperial crown on February 14, 1014 from Pope Benedict VIII. Henry II is the last of the Saxon Emperors. He became one of the strongest rulers of the Holy Empire, triumphing over many difficulties as a statesman and warrior. It is generally agreed that he is one of the most Christian princes who ever reigned in the West.

An account is given of one difficult cross which Cunegund had to bear: it happened that the empress became a victim of slanderous tongues which accused her of scandalous conduct. An added suffering was the knowledge that even her husband's confidence was somewhat shaken. Feeling that her position required vindication Cunegund cleared herself by an oath and by the ordeal trial. Placing her trust completely in God and in His Divine Providence she proved her innocence by walking over twelve red-hot ploughshares without being hurt. This gave great joy to the heart of the Emperor. He thereupon severely reproached himself for having momentarily doubted her. From this time on they lived together in a complete union of hearts.

HENRY AS RULER

Henry possessed a noble and energetic personality combined with great moral strength and conscien-

tiousness. He was a good ruler and a great statesman. By prudence, courage, and clemency, he stifled a rebellion at home at the beginning of his reign. Much of his life was taken up with military campaigns and wars for the defence and consolidation of the empire. On occasions it was seen how his guardian angel and martyr-saints and patrons fought in Henry's behalf and protected his life. Cunegund accompanied her husband on these journeys and military campaigns. She used her exalted position as empress to further increase charities towards the poor and needy. Germany, Austria, Switzerland, the Low Countries, and northern Italy formed their dominion.

By his ability to temper his administration of justice with Christian mercy Henry became very popular with the masses. Sensible of the end for which alone he was created, the holy ruler exerted his most strenuous endeavors to promote in all things the divine honor, the exaltation of the Church, and the peace and happiness of his people. Henry made frequent journeys through the vast empire to promote religion, correct public abuses, and prevent the oppression of the poor. He also tried to protect his people from new injustices and oppressions. True to his duty, the king could not be induced to permit any selfish family policy at the expense of the empire. He gave certain privileges to his cities to the great encouragement of the flow of commerce.

With all his learning and piety, Henry was an eminently sober man, endowed with sound, practical common sense. He went his way cir-

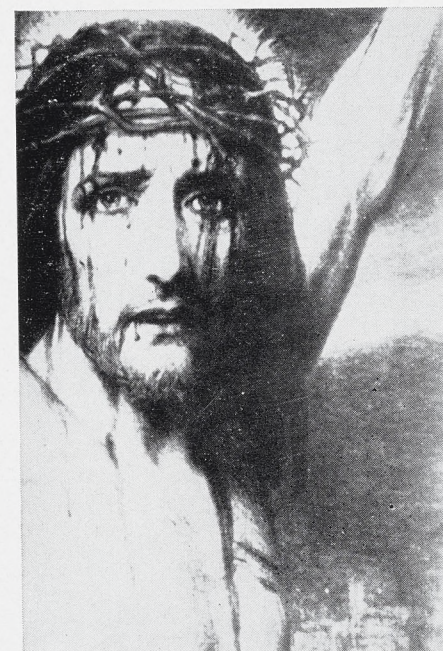
cumspectly, never attempting anything but the possible and, wherever it was practicable, applying the methods of amiable and reasonable good sense.

HENRY AND THE CHURCH

The saint managed to serve empire and Church together. As emperor he retained the love of the Church and her institutions which he had learned as a youth. No ruler was more desirous of procuring the glory of God or the honor of the Church: no ruler understood better the excellence of the monastic life and the need for reform of the clergy than did Henry.

A national council of bishops was convoked by him in 1005, in order to regulate many points of discipline, and to enforce stricter observances of Church laws. It was owing to his zeal that provincial synods were also held for the same purpose.

Naturally pious, and well acquainted with ecclesiastical culture, Henry made efforts to revive spiritual life among the German clergy. He exerted his zeal for the maintenance of ecclesiastical discipline through the instrumentality of the bishops. Both Henry and Cunegund meticulously checked the appointment of bishops to insure the choice of worthy candidates. The bishops whom he had invested with their offices and endowed with land and administrative authority, were also many times used to control and curb the unruly lay nobility. Thus Henry is not entirely free from the charges that he used ecclesiastical power to reinforce secular power. However, political dependency on the state did not injure the internal life of the Church in Germany under this ruler. By means of its economic and educational resources the Church had a blessed influence in this epoch.



Henry worked hand in hand with the Church. He let it be known that he would intervene in the affairs of Italy only in the capacity of a protector and for the greater good of the Church. In 1012 he drove the anti-pope out and brought Benedict VIII back to Rome. On the occasion of Henry's coronation in Rome, Pope Benedict handed the emperor an imperial globe, richly adorned with jewels and a cross. The globe signified the universal aspect of imperial power. But Henry had the globe sent to the monastery of Cluny, in order to show his devotion to the ideals of the ecclesiastical reform movement. The relations between the saintly ruler and Pope Benedict VIII were always cordial. Henry worked closely with the pope in his reform efforts.

As their marriage remained childless the emperor and empress spent lavishly of their wealth on financing the construction of churches and on the restoration of episcopal sees. The royal couple also built and endowed monasteries and made new foundations, that the divine honor and the relief of the poor might be

provided for to the end of time. In 1006 Henry founded the new bishopric of Bamberg, a scheme all his own. Cunegund also contributed to this project, for it was partly at her instigation that the Cathedral of SS. Peter and Paul was built and that the monastery of St. Michael was founded. The Bamberg See was to become a center of Christian culture in Western Germany.

On her way to make a retreat, Cunegund fell dangerously ill. She made a vow to found a monastery in Kaffugen, if she recovered. As soon as she returned to health the Empress made plans to keep her promise. A beautiful monastery was built and was given to the nuns of the Order of St. Benedict.

To extend the kingdom of Christ on earth Henry sent missionaries to the heathens. He also gave Saint Stephen assistance in making Hungary a Christian nation. In 1021, Benedict VIII asked the emperor to take arms against Basil II, emperor of Constantinople, whose progress was imperilling the pontifical possessions. On returning from the expedition Henry was taken to Monte Cassino seriously ill. He suffered greatly from a painful contraction of the sinews in his thigh. A miracle was effected at the intercession of Saint Benedict, but lameness persisted all his life.

Like King David of the Old Testament, Henry employed the fruits of his conquests in the service of the temple. The forests and mines of the empire, the best that his treasury could produce, were consecrated to the sanctuary.

HENRY AND CHRISTIAN PERFECTION

Attentive to the smallest affairs amidst the multiplicity of business which attends the government of the state, nothing seemed to escape

him. But whilst he was most active and vigilant in every duty to the public, the emperor did not forget that self-government was his first obligation. Care of his own soul and the regulation of his interior was always his first concern. Thus Henry was known for his practice of virtues, especially for humility and forgiveness. His was a powerful personality tempered with kindly forbearance.

The saint had before his eyes the great dangers to which those who move in places of power are exposed. He studied the extent and importance of the obligations which attended his dignity; and by the practice of humiliations, prayer, and pious meditation, maintained in his heart the necessary spirit of humility and holy fear. Thus he was enabled to bear the tide of prosperity and honor with constant evenness of temper. By the practice of meditation his heart was firmly anchored upon the eternal truths. The higher the emperor was exalted in worldly dignity and honors, the more he sought in all things the greater glory of God. He was well aware of the emptiness of this world's honors. He knew the fleetness of time; the fickleness of men; and how quickly human things can be overturned and defaced. He was sensible that pride and vain-glory are the most dangerous of all vices, that they are the most difficult to be discovered and the last that are vanquished in the spiritual warfare; that humility must be the foundation.

The saintly ruler banished flatterers from his presence, calling them the greatest pests of courts: for none can so damage a man's judgment and modesty as those who praise him to his face. He loved those persons best who most freely put

him in mind of mistakes, which he was always most ready to confess. Through misinformation Henry, for some time, harboured coldness toward Saint Herebert, Archbishop of Cologne. Discovering the innocence and sanctity of that prelate, the emperor cast himself at the feet of Herebert and would not rise till he had received his absolution and pardon.

Prayer seemed the chief delight and support of his soul: especially the public office of the Church. Assisting one day at this holy function at Strasbury, he most earnestly desired to remain there always to sing the divine praises among the devout canons of that church. Finding this impossible, he founded then a new canonry for one who should always perform that sacred duty in his name. "The holy sacrament of the altar and sacrifice of the Mass were the object of Saint Henry's tender devotion." He also had great devotion to the angels and to all



the saints. All his projects were accompanied by prayer.

Though living in the world Henry was perfectly detached from it in heart and affection. By the continuous practice of mortification of the senses, he kept his passions in subjection. Both he and Cunegund deprived themselves of many lawful privileges. They worked together to promote in everything God's honor and the advancement of piety.

Long before his death Henry earnestly desired to quit his throne, and to devote the remainder of his life to penitential and religious exercises in the cloister. He confided his decision to the abbot of St. Vanne at Verdun, begging to be received among the number of his religious. The Abbot, knowing the Emperor's saintly life, his piety, and the wisdom with which he exercised authority, assembled the monks in solemn chapter. In the presence of all, the Abbot questioned the Emperor whether he was ready to practice entire obedience until death, according to the rule and example of Our Lord. The Emperor replied that he sincerely wished to do so. The Abbot then spoke as follows: "From this moment I receive you among the number of my monks, and charge myself with the care of your soul, if you, on your part, promise to observe faithfully whatever I enjoin on you." Henry answered that he would do so. "Then," said the Abbot, "I command you herewith to resume the government of the empire entrusted to you by God, and to promote, as far as you can, the salvation of the subjects committed to *your charge*." "Make the entire Holy Roman Empire your monastery." The Emperor was greatly grieved at this unexpected

command. Nevertheless he obeyed, resigning himself to God's holy will. Living faithful to the command, Henry gained the merits of exercising the evangelical counsel of obedience while seated on the throne of a mighty empire.

Henry died on July 13, 1024 and was buried in the cathedral of SS. Peter and Paul in Bamberg. He was canonized in 1146 by Pope Blessed Eugene III. In the Roman liturgy Saint Henry has a lasting memorial in that the Creed was introduced into the Mass at his request. Saint Henry was declared the patron saint of all Benedictine Oblates by Pope Saint Pius X. His feast is kept on July 15. In art he is pictured as an emperor, with a lily and a church.

SAINT CUNEGUND

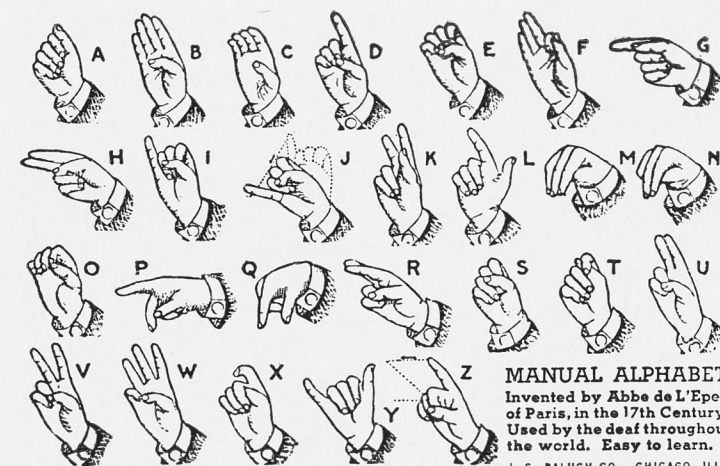
The death of the emperor left his wife in a state of near poverty, since her substance had been spent in charitable works. Desiring an even more perfect service of God, in evangelical poverty, she wished to give up all possessions. When the anniversary of Saint Henry's death occurred in 1025, Cunegund gathered together the prelates of the realm for the dedication of her church at Kaffugen. While the celebration was taking place, the saint took the habit of a nun, receiving the veil from the Bishop's hands. Then she retired into the Kaffugen monastery.

Serving God alone, she performed her tasks with the conviction that she was the lowliest in the house. No recollections of having been an empress seemed to cross her mind. Cunegund's days were days of prayer, reading and ordinary manual labor.

As the time of her death approached in this holy state, the saint

noticed that a splendid gold-fringed cloth was in preparation as her shroud. She begged that this would be changed, and gave them no peace until the promise was made that she would be buried as a simple, poor religious.

Cunegund died on March 3, 1033 or 1039, and her body was laid to rest at Bamberg, near that of her husband, Saint Henry. Her canonization in 1200 was proclaimed by Pope Innocent III. In art she is represented as walking barefoot over red-hot ploughshares, in memory of her "ordeal". The feast of Saint Cunegund is kept on March 3rd.



LANGUAGE OF THE DEAF

From the deep South comes a hopeful note for the deaf, in the form of courses in Sign Language being offered to the normal hearing. The State of Alabama, which gave Helen Keller to the world, has three centers where business people, as well as church and social workers and rehabilitation counsellors, may learn to speak to the deaf. There is no charge made. The State Department of Vocational Rehabilitation feels that "this is a service that will help in the finding, training, and placement of many deaf people".

THE SUFFERING MESSIAS

My God, why hast Thou forsaken me? I am become like to a worm rather than a man. I am the reproach of men and the outcast of the people. They laugh in scorn at me, they curl their lips, they wag their heads. They surround me like wild bulls and roaring lions. My bones are out of joint. My flesh melts away like water. My heart is like wax. My tongue is all dried up. Evil men dig holes in my hands and feet. Onlookers can count my bones. The soldiers play dice for my clothes. My God, why hast Thou forsaken me?

HEARING AT THE FAIR

Visitors to the Hall of Science at the New York World's Fair will see the human ear and hearing mechanism in three dimensions. Sponsored by the Hearing Aid Industry Conference, this exhibit demonstrates how normal hearing sounds, and also how speech and noise sound to people with various types of hearing loss. Symptoms of hearing loss and steps towards correction are described.

The Hall of Science will remain after the Fair, as the New York Museum of Science and Technology.

LOVE

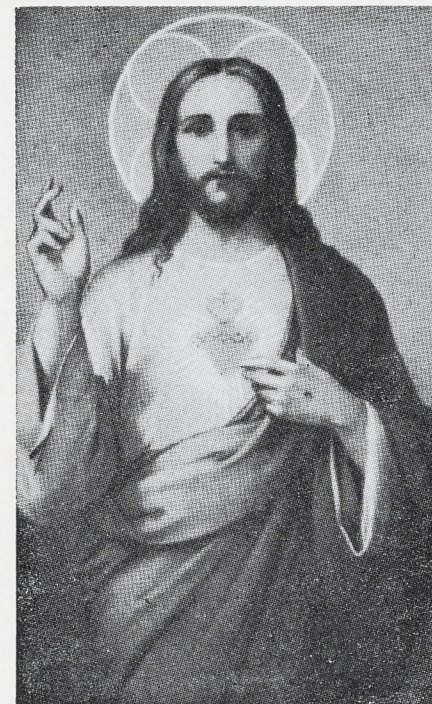
1. Romance, adventure, thrills — all part of love — win the human heart.
2. The human heart was made for Love alone.
3. No love in hell. Devils do not love. Devils hate God and neighbor.
4. Two modern extremes of love — immoral love — inhuman love. Neither is true love.
5. Immoral love is lust. Inhuman love is devilish hatred or cold, queer indifference.
6. Modern extremes of love lead to insanity, and worse, to the possibility of hell.
7. Man has body and soul; we cannot understand man by eliminating either one.
8. Body-worship takes the place of God-worship.
9. Self-worship takes the place of neighbor-love.
10. Even the most brilliant deeds are as nothing — without love.
11. True love makes one unselfish — drives out bad self-love — insures good self-love.
12. You may not be called to be a preacher or a martyr — you are called to Love.
13. Love's sweet vocation comprises all vocations.
14. Love is The Law of the City of God, the Church.
15. Those who minimize love, are the devil's paid servants.
16. A life of love is the contemplation of God in Himself — imaged in man — reflected in nature.
17. "He that loves not, abides in death" — loveless people are dead people.
18. Saints say: "To love or to die" — life without love is worse than death.
19. The true friendship of God and neighbor is greatly to be desired and loved.
20. The Eternal Love of God is manifested to us by Christ — proved by His death.
21. This Love is passed on to us in the Mass and remains with us on the Altar.
22. Mother Mary encourages this love in us and we pass it on to our neighbor.
23. After death we bring back to heaven the love which came from heaven.
24. Saint Francis de Sales wrote "The Treatise on the Love of God".
25. We hope to fulfill his wish by writing on "The Love of Neighbor".



SWEET HEART OF MARY
BE MY SALVATION

THE LOVE OF GOD

1. The science of the love of God; I desire no other science.
2. Without love, deeds even the most brilliant, count as nothing.
3. Not one act of love will ever mount upward out of hell.
4. Love makes one want to say a thousand foolish things.
5. My heaven was none other than the love of God.
6. I longed to love Jesus, to give Him a thousand proofs of tenderness.
7. The characteristic of love is to humble itself.
8. To be fully satisfied love stoops to nothingness and changes it into fire.
9. I throw little straws upon love's embers: a smile, a word of love.
10. Charity made me forget myself and then I was really happy.
11. I wish to give all my love to Jesus; only love attracts me now.
12. Our Lord is more tender, more forgiving than a mother.
13. Our hearts are made for nothing else but love.
14. Love supplies for length of years; love does not end with death.
15. Love does not demand great deeds; only surrender of self and gratitude.
16. Jesus has no needs of our works but only of our love.
17. Love knows how to draw profit from all, even from our faults.
18. The fire of love is more sanctifying than the fire of purgatory.
19. Love comprises all vocations; love is everything.
20. I am a little child: I love for others who must fight outside.
21. God gave me a loving and sensitive nature.
22. The love of God is more com-

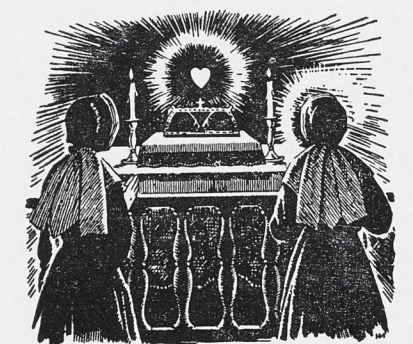


SWEET HEART OF JESUS
BE MY LOVE

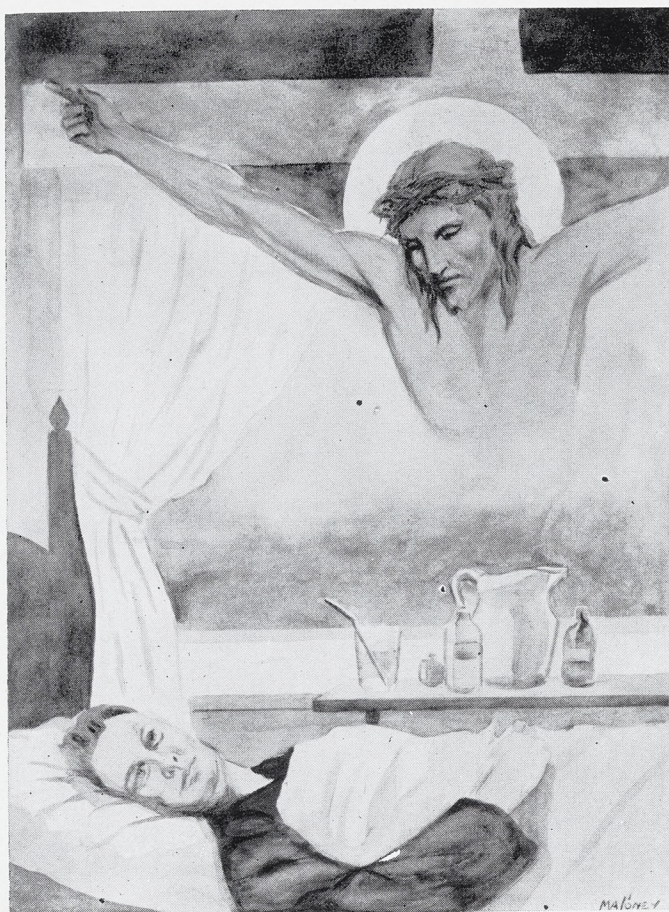
- mon among women than among men.
23. I wanted to give Jesus all the little attentions a bride gives the bridegroom.
24. Without love, nothing we can do is really worthwhile.
25. God alone is unchanging; He alone can satisfy heart's limitless desires.
26. The truest, best kind of sanctity when all one says and does comes from God living within; no danger of illusion here as in case of special revelations.
27. Perhaps God's Justice more than any other virtue has love for its setting.
28. My vocation is love; it includes all the others.
29. The law of fear is replaced by the law of love.
30. Love is all the skill I have; love can only be repaid by love.
31. Please Jesus in all and try never to offend Him.
32. Give Him love despite His constant silence.

LOVE OF NEIGHBOR

1. Love your neighbor as yourself for the love of God.
2. Extreme sensitivity makes one almost unbearable to other people.
3. A heart given to God loses none of its natural affection; rather it becomes stronger, purer, more spiritual.
4. True charity makes one bear the neighbor's defects.
5. True charity is not surprised at mistakes, and is edified by the smallest virtues of another.
6. Charity must not remain shut up in the heart; we must prove our love.
7. Love our neighbor as ourselves, and love them even as God loves them.
8. When I show charity towards others, it is Jesus acting within me.
9. I will try to think kindly of others that Jesus may judge kindly of me.
10. Try to regard as your friend the person who causes you most annoyance.
11. Don't regard the bitter outside, but see Jesus in the depths of your neighbor's soul.
12. True love includes sacrifice; we must sacrifice for our neighbor.
13. Love alone imports life to all the members of the true church.
14. Do not seek revenge for evil done to you, but return good for evil.
15. Encourage one another every day, and encourage each to do good.
16. Uneven dispositions make it hard for people to live together in peace.
17. To give help to another is better than wasting time in pity for yourself.
18. We need each other, and by helping each other we prove our love for God.
19. Observe a man's friends (or his books) in order to know his character.
20. Holy friendships begun here on earth will continue in heaven.
21. Try to see Christ in others, even though He comes in so many disguises.
22. Look at other men with the best of yourself, with the eyes of heart and love.
23. By the Communion of Saints we on earth, those in heaven, and the souls in purgatory help each other.
24. A word, a kindly smile, will often suffice to gladden a wounded and sorrowful heart.
25. The more united I am to Jesus, the more I love my neighbor.
26. I must always bear in mind that human love is very limited and very fickle.
27. At times God allows certain human friendships to fail, lest the parties forget Him and His Love above all.
28. A friendly welcome reminds us of the welcome God will give us in heaven.



LOVE FOR
BLESSED SACRAMENT



EXTREME UNCTION

1. "Through this holy anointing and His most benign mercy, may the Lord pardon thee whatever transgressions thou hast committed by sight, hearing, taste, speech, smell, touch, walking. Amen."
2. Saint James: "Is any man sick among you? Let him bring in the priests of the Church, and let him pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man, and the Lord shall raise him up, and if he be in sins, they shall be forgiven him".
3. The priest anoints the five senses with holy oil blessed by the bishop on Holy Thursday.
4. This sacrament increases sanctifying grace, remits mortal and venial sins which a person cannot now confess, gives strength in suffering and temptation, often relieves pain and restores health to the body.
5. Having faith and imperfect contrition (as the fear of hell), a person in mortal sin and unconscious would be forgiven by this sacrament.
6. The Greeks call it "prayer-anointing", but the Council of Trent called it the "sacrament of the departing".
7. This sacrament is given only to those who have reached the age of reason and beyond.
8. It is not given to those people who are perpetually insane.
9. It may be repeated after a month of serious sickness with no marked improvement; here it is equivalent to a new danger.
10. One ought to be anointed as

soon as there is probable danger of death from sickness, accident, or old age.

11. A criminal going to the electric chair or a soldier going into battle is not anointed.
12. In case of real emergency it suffices to use only one anointing.
13. It is possible, but not certain, that a person with good dispositions, receiving this sacrament, would go right to heaven.
14. For this sacrament, prepare a table with a white cloth cover, a crucifix, two blessed candles, holy water, salt or a little bread, cotton, a glass of water, a tablespoon.
15. While Confirmation is given for the battle of life, Extreme Unction is given for the battle at death.
16. Extreme Unction produces first grace more surely than does absolution, if the penitent is unconscious, but in good faith (and had attrition while conscious), since it does not call for any external manifestation of contrition.

PRAYER FOR VICTORY

O may the King of kings send you help from His holy sanctuary, as you prepare yourself for battle. May the Lord listen to you in this your hour of great need. May God remember all the offerings that you have made to His Sacred Name. May He crown thy hopes with fulfillment. May the Lord protect His anointed king on earth. While others trust in horses and in material weapons, do you, O earthly king, put your trust in the King of heaven and earth, the King of kings. He will grant you the victory.



MEDITATION THE PROVIDENCE OF GOD

Preparation: I am in God's Holy Presence. I am nothing. I adore Thee, and I love Thee. I need Thee. Please help me to pray well.

A. Think:

1. "I set the Lord always in my sight: for He is at my right hand, that I be not moved."
2. "But Thou, Father, governeth all things by providence."
3. Providence is the Divine Reason itself which, seated in the Supreme Ruler, disposes all things.
4. Two things belong to providence: the exemplar of order which disposes, and the execution of order called government.

5. While providence resides in the intellect, it presupposes the act of willing the end.
6. "Divine Wisdom reaches from end to end mightily, and orders all things sweetly."

B. Pray:

1. I bow down in adoration before God who provides for all my needs.
2. Mother Mary, teach me to use human providence in imitation of Divine Providence.
3. "Though I walk in the midst of the shadow of death, I will fear no evil, for Thou art with me."
4. I am thankful to God, the Universal Cause of all things, that I cannot escape His Providence.

5. O God, help me to see the importance of good order, foresight, wise planning.
6. I admire Thee, O God, Who allows some little defects to remain, lest the good of the whole should be hindered.

C. Resolve:

I resolve to say the Our Father carefully, noting the phrase "give us this day our daily bread".

D. Conclusion:

Thanks, O God, for this meditation. I am sorry for my faults in prayer.

**SAY YOUR MORNING AND
EVENING PRAYERS**

OBEDIENCE

1. Obedience should be interior, loyal, simple, prompt, joyful.
2. Obey all positive and negative commands which are essential to salvation.
3. Man is never greater than when he obeys.
4. Let us learn to serve God in His way rather than in our way.
5. Take thy correction mildly and kiss the rod.
6. Let them obey that know not how to rule.
7. Obedience is greater than sacrifice.
8. Obey promptly, gaily, intelligently, above all to please God.
9. Be docile and obedient to the guidance of Divine Providence.
10. Our little rules help us to persevere in our vocation.
11. By simple obedience I shall please Jesus best.
12. I obey Jesus when I obey His representatives on earth.
13. How happy the single-minded, who obey the will of a superior!
14. Perfection is doing God's Will and being what He wants you to be.
15. Nothing matters but to do God's Will with complete resignation.
16. As long as one wants the Will of Jesus, everything is all right.
17. I want nothing, except to do what Jesus wants.
18. We must obey in the doing of a thing, obey in will, obey in judgment.
19. Do the necessary, then the useful, then the pleasurable.
20. A free man's loving obedience is so different from forced slavery.
21. Perfect obedience is a constant source of penance.
22. Learn to love obedience more than to fear disobedience.
23. Superiors are to be loved even more than to be feared.
24. It is the obedient one who can speak of victories.
25. The devil does not fear other penances as much as he fears obedience.
26. God is a spiritual communion to those who do His Will.
27. Obey God's Will in His commands, His inspirations and in events of life.
28. Where there is less of our choice, there is more of God's choice.
29. Obedience makes us submit in all humility to lawful authority.
30. It would be better if we stopped so much reasoning and learned to obey.
31. A boss cannot give a long lecture with every command; he requires obedience.
32. Perfect obedience is better than the gift of contemplation as such.

A KING'S THANKSGIVING

The king rejoices and is grateful for Your strength, O Lord. You have granted him victory. You have fulfilled the wishes of his heart. You have anticipated him with blessings and graces. You have granted him

a long life with fitting dignity and becoming majesty. You have put his enemies to flight. You have filled his heart and his realm with joy. A king says thanks to the King of kings.

LITTLE THOUGHTS

When you are tempted, offer to God the merit of that temptation to obtain the opposite virtue. If you are tempted to pride, offer the temptation to obtain humility. Offer the temptation also for the conversion of sinners. This enrages the devil, and causes him to fly, because the temptation is turned against himself. After that he will leave you very quiet.

* * * * *

It is in our fights against hell and in our fight against temptation, that we prove our love to God.

* * * * *

There is nothing so contrary to love as pride.

* * * * *

If you speak, speak of God; if you are silent, speak to God.

* * * * *

What is a priest? A man who holds the place of God, a man vested with all the power of God.

* * * * *

Saint Bernard tells us that all graces come to us by Mary. We may say also that all comes to us by the priest; yes, all happiness, all graces, every heavenly gift.

* * * * *

In temptation say: "O my Jesus, through Thy Passion and death, give me the victory over this temptation". Take your crucifix, kiss it devoutly while the temptation lasts, and rest assured that you will not sin.

* * * * *

We prove our attachment to God more in suffering a great deal for His sake than in working a great deal for His glory.

PRAY THE
ROSARY
TO OVERCOME
COMMUNISM

OLIVER GOLDSMITH

1. Oliver Goldsmith, born in Ireland in 1728, died in 1774.
2. He was an essayist, poet, dramatist and novelist.
3. He was a gentle humorist, kind, artless, good-humored, sensible and intelligent.
4. He made a comedy out of his many struggles and privations and failures.
5. He was the son of an Irish minister; he was considered stupid as a boy.
6. He became homely after small-pox; he was generous, fond of languages and letters.
7. He went to Trinity College in Dublin; he met most scholars of his time.
8. He attempted the study to be a clergyman, lawyer, doctor and failed in each.
9. He has a clear, elevated, elegant style, an easy optimism, a sweet purity.
10. He has genial sympathy, delicate irony, finished but fluent lines.
11. He has sincerity, natural simplicity, uniformly agreeable, an amiable sadness.
12. His heart was soft to weakness, so generous he forgot to be just.
13. He was so liberal to beggars that he had nothing left for his tailor and butcher.
14. His works sweeten our tempers, harmonize our thoughts, put us in good humor.
15. Making us pleased within and with others, he makes us happier and better.
16. There is in him a strange mingling of weakness and strength.
17. His works are like simple songs of love and beauty, with delicate and masterly description.
18. He made a tour of Europe mostly on foot; he played the flute and told stories for his

A PRAYER FOR PARDON

My past sins are many and great. I pray God's pardon and ask for divine guidance. My eyes are ever turned toward the Lord. May my present innocence and goodness be a humble claim to protection. May God show me the way to go. May He free me from my worries. May He look with pity on me and have mercy on me.

SPONSORS FAIR EXHIBIT

Cost of the Hearing Aid Industry Conference exhibit, in the Hall of Science at the New York World's Fair, has generously been assumed by the P.R. Mallory Company of Tarrytown. Mallory is widely known as a manufacturer of hearing aid batteries, and introduced the mercury battery during World War II.

WALK IN INNOCENCE

Do me justice, O Lord. I do try to walk according to Thy truth and goodness. I do not keep company with wicked men. It is Your altar, tabernacle and sanctuary that attract me. I want no part with the godless or with hypocrites. Test my feelings and my heart, Lord, test me, put me to the proof. My trust is really in You.

DEAR READER:

If you say that you like to read this magazine, why not try to get a few of your friends to subscribe? As you know, the price is only one dollar a year for twelve monthly copies. We thank you in advance.

HISTORY OF THE POPES

118 - LEO V

1. Leo V reigned as pope only a few weeks in 903.
2. He was a praiseworthy and a holy man.
3. Leo V was deposed and imprisoned by a cardinal-priest, Christopher, who claimed the papal throne.
4. Leo died in prison, probably of natural causes. The anti-pope, Christopher, was also deposed, thrown into prison and murdered.

119 - SERGIUS III

1. Sergius III reigned as pope from 904 to 911.
2. He owed his elevation to the family called Theophylact, whose most notorious members were three bad women, Theodora the Elder, and her daughters. Theodora the Younger, and Marozia.
3. Sergius was a bitter enemy of Formosus, taking steps to dishonor his memory and persecute his followers.
4. Except for his unfortunate policy against the party of Formosus and his involvement with the Theophylact family, Sergius seems to have been a hard-working and fairly wise pope.
5. He rebuilt the Lateran Basilica and encouraged monastic life (Cluny was founded during his pontificate).
6. Sergius defended the doctrine that the Holy Ghost proceeds from the Father and the Son.
7. This pope showed great solicitude for the welfare of the Church by calling a number of synods.
8. Sergius confirmed the establishment of several English sees.

120 - ANASTASIUS III

1. Anastasius III reigned as pope from 911 to 913.
2. Not much is known of this pope except that he was a Roman and seems to have been an excellent man and a good pope.
3. Anastasius determined the ecclesiastical divisions of Germany.
4. Howell the Good, king of Wales, travelled to Rome to see the pope and asked him to confirm new Welsh laws.
5. The epitaph on Anastasius' grave states that the tomb holds the bones but could not contain the merits of this pope who ruled the Church.



MARY, TEACH US
RESPECT FOR MOTHERS

121 - LANDUS

1. Landus reigned as pope from July or August 913. He died in the early part of 914.
2. As in the case of Pope Anastasius III very little is known about Landus, except that he was a man of good character.
3. With the fall of the Carolingian Empire the papacy was deprived of its sole protector. This was the signal for ambitious nobility to take over. Theophylactus, a Roman high official, his ambitious wife Theodora and their powerful daughters Theodora and Marozia were first to take a hand in affairs. They controlled and dominated the papal elections and the popes for over fifty years. They reduced the temporal power of the pope to a shadow, and placed on the papal throne men who were unfit for the great office. Many of those appointed by the Theophylacts were the real 'bad popes' who are the stock figures of religious controversy.

122 - JOHN X

1. John X reigned as pope from 914 to 928.
2. He owed his elevation to the papacy to the influence of Theodora.
3. He was a diplomat, warrior, and ecclesiastical administrator; he was more of a statesman and soldier than a pope.
4. Soon after his elevation John organized an army against the Saracens. He himself led the men ably and energetically to victory.
5. This pope forbade the ordination of anyone who was ignorant of Latin.

6. In Germany Pope John encouraged the clergy to support King Conrad in his efforts to bring law and order to that country.
7. In France John appointed the five-year-old son of Count Heribert of Aquitaine archbishop of Rheims in return for the count's release of King Charles.
8. In Italy his support of Hugh of Burgundy for king caused the enmity of Marozia, now the dominant figure of the Roman group.
9. It seems John was getting too independent, Marozia did not like it. She had the Pope's brother killed and the Pope himself was imprisoned.
10. John X died in prison, either from anxiety or was murdered.

123 - LEO VI

1. Leo VI reigned as pope from June to February 929.
2. Very little is known about this pope. Since Rome was dominated by Marozia, it is highly probable that she had Leo made pope.
3. He seems to have been a good man who "... exercised no tyranny and died in peace ..."

124 - STEPHEN VII (VIII)

1. Stephen VII reigned as pope from 929 to 931.
2. Nothing is known for certain about this pope. Most probably he was made pope through Marozia's influence.
3. A Greek writer said of Stephen VII: "the first pope who was shameless enough to shave himself and to order the rest of Italy to do likewise".
4. During this pontificate Saint Odo was abbot of Cluny. From this Benedictine monastery will come the great spiritual leaders of the eleventh century.

ROMANS

1. This letter was dedicated to Tertius at Corinth about 57-58 A.D.
2. This is the longest of Saint Paul's Epistles and the most profound.
3. He introduces himself to the Romans as he is on his way westward to Spain.
4. The letter contains over 7,000 words, showing the importance of the letter and of the Roman Church.
5. It begins with a greeting, an expression of thanks and the theme of the letter.
6. Faith and justification are treated of; the faith of Abraham is praised.
7. Salvation comes not from personal merit, but from God's mercy through Christ.
8. The fruits of justification are: peace, hope, dominion over sin, freedom from the Mosaic Law, grace and glory.
9. The grace of the Gospel of Jesus Christ has come for all souls.
10. Active justification consists of divine forgiveness and inward sanctification.
11. Passive justification consists of a permanent state of soul which has passed from the state of sin to that of sanctifying grace.
12. Israel has been rejected by God, but a remnant will still be saved.
13. Baptism is the instrumental cause of justification; the Mercy of God is the efficient cause; the death of Christ is the meritorious cause.
14. The Church of Rome was not founded by Paul, but more likely by St. Peter.
15. The moral portion stresses duties to God, to neighbor, to oneself, and to weak Christians.
16. The conclusion gives Paul's motive in writing, his desire to visit them; he adds greetings and warns them to avoid evil society.
17. Humanity is bankrupt except for the revelation of Jesus Christ.
18. This is an encyclical letter on the nature of the Christian religion.
19. Metaphors are taken from racing and boxing, which his readers love.
20. Phebe, a Christian lady, delivered the letter.
21. Saint Paul later went to Rome as a prisoner.
22. His doctrinal position would be known at Rome, approved by Peter himself, and then used by the whole Church.
23. The gentiles broke the natural law and the Jews also broke the Mosaic law.
24. Jews and gentiles have failed in the past; God's new offer of grace is a free gift of His.
25. Grace helps one to keep the law, not to break it.
26. Paul sings the great hymn of the new life in Christ.
27. Paul has grief over Israel as he studies the mysteries of Providence.
28. There is a warning here to Christians, not to presume to triumph over the Jews.

JESUS + MARY + JOSEPH

SHAKESPEARE

The magnet:

"You draw me, you hard-hearted adamant; but yet you draw not iron, for my heart is true as steel".

Poor dog:

"Use me but as your spaniel, spurn me, strike me, neglect me, lose me; only give me leave, unworthy as I am, to follow you".

Too much:

"I am sick when I do look on thee".

Not enough:

"And I am sick when I look not on you".

Desperate:

"I'll run from thee and leave thee to the mercy of wild beasts".

Cruel:

"The wildest beast has not such a heart as you".

Male and female:

"We (women) cannot fight for love, as men may do; we should be woo'd, and were not meant to woo".

Marriage:

"One heart, one bed, two bosoms, and one troth".

Together:

"My heart unto yours is knit, so that but one heart we can make of it".

What a face!:

"I am as ugly as a bear; for beasts that meet me run away for fear".

Brave love:

"Run through fire I will for thy sweet sake".

Sorry now:

"Content with her! No; I do repent the tedious minutes I with her have spent".

Exchange:

"Who will not change a raven for a dove?"

THE TEMPEST

1. Shakespeare wrote this comedy in 1611; it is of unknown origin.
2. It is very readable and has superb poetry; it is one of his really great plays.
3. See in it the providence of God; forgiveness of injuries; innocent love; the presence of angelic messengers.
4. Some see in it an allegory of the Fall and Redemption of man or even a history of the Church.
5. This is a fable of the human mind cast away on the lonely island of self.
6. This is the last of his comedies and was written for a royal wedding.
7. It is one of the 14 plays acted at court; it is a play of reconciliation and peace.
8. The play is imaginative, original and poetically emotional.
9. This is better a "reading" play than a play on the stage.
10. It is the joining of exquisite poetry with serene wisdom.
11. The fairy-like elements in it remind one of *Midsummer-Night's Dream*.
12. The play is full of balances and parallels.
13. It is best played indoors by candle-light at night by a group of amateurs.
14. The play opens with the shock of a storm.
15. Some regard Prospero as Shakespeare himself saying farewell to the theatre.
16. Prospero may represent Thought; Ariel being the magic of Art; Miranda stands for the soft appeal of loving kindness; Caliban stands for various greeds and lusts.
17. Ariel is weightless, sexless, unsubstantial, and so is difficult to perform.
18. Ariel may represent the air or angelic; Caliban may represent the earth or the earthly.
19. Caliban is the servant or slave, more fish-like than ape-like, the product of Satan and a witch. Caliban once attempted to seduce Miranda.
20. Caliban does not appreciate having been taught language, since it taught him how to curse.
21. Prospero has the power of magic and he alone is able to see Ariel.
22. To Caliban, the fish-man, even the drunkards seem as "gods".
23. Ariel is restless and buoyant like the upper elements of air and fire, while Caliban is like the lower elements of earth and water.
24. Miranda at first takes Ferdinand for a spirit; he takes her for the goddess of the island. Ferdinand is a Renaissance prince.
25. Sympathy grows for the animal-like Caliban as the play moves on.
26. While the good men sleep, the evil men plot in greed.
27. The two drunkards talk nonsense and have some low comedy between themselves.
28. Gonzalo stands for loyalty; Alonso, Sebastian and Antonio for treachery; Ariel for the higher nature of man; Caliban for the lower nature of man (halfway between beast and man); Miranda for purity; and Ferdinand for the perfect lover.

KEEP SMILING