$500,000 For Home Mission Alloted By American Board

CHICAGO—(N. C.)—Funds totaling $501,000 were allocated to the Bishops of 63 dioceses in the United States, Alaska, Puerto Rico, Hawaii, and to ten dioceses of the Philippine Islands, to the Military Ordinariate, to Negro seminaries and to other works at a meeting of the American Board of Catholic Missions held in the Chancery Office of the Archdiocese of Chicago last week.

The receipts of the American Board of Catholic Missions for the year beginning July 1, 1941, and ending June 30, 1942, were $548,102.98, it was reported.

In accordance with a letter from the Holy See, dated November 7, 1925, the American Board of Catholic Missions is entitled to 40 per cent of all one dollar memberships in the Society for the Propagation of the Faith, and to 40 per cent of the collection gathered in all dioceses of the United States and its possessions on Mission Sunday.

The receipts for the year 1942 were greater by $88,000 than during the year 1941, and this enabled the Board to give slightly more to the mission diocese and to the Military Ordinariate.

Glory of God Should Be Basis of Peace, 1,200 Told at Liturgical Week

ST. MEINRAD, Ind.—(N. C.)—The need of planning a peace after this war which will be lasting because it is "founded on the glory of God," was urged at the third national Liturgical Week at St. Meinrad's Abbey, here.

The week of conferences on the liturgy and related subjects ended with a Solemn Pontifical Mass celebrated by the Most Rev. Joseph E. Ritter, Bishop of Indianapolis and patron of the Week, which was sponsored by the Benedictine Liturgical Conference.

Other members of the Hierarchy included the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, the Most Rev. William A. Griffin, Bishop of Trenton, and the Most Rev. Gerard Vesters, M.S.C., Titular Bishop of Diocletianopolis and former Vicar Apostolic of Rabaul, New Britain.

His Holiness Pope Pius XII conveyed his Apostolic Benediction to the Liturgical Week through His Excellency the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States.

Rochester Diocese was represented by the Rev. Benedict Ehmann of St. Bernard's Seminary, the Rev. Leo C. Mooney, pastor of St. Patrick's Church; the Rev. George M. Kalb, pastor of Holy Trinity Church, Webster. Nazareth College delegates were Miss Clarisse Marteau and Miss Jane Kreckel.

A total of 1,230 members of the clergy and laity from 37 States and Canada took part. On the eve of closing the Rt. Rev. Columban Thuis, O.S.B., Abbot of St. Joseph's Abbey, St. Benedict, La., delivered a summary of the proceedings. Abbot Columban called for a "new order" which is not set up forcibly by pagan dictators but one which must be a Christian order, if it is to last.

This year's meetings were based on the general theme, "The Praise of God: Its Significance and Primary Importance in Catholic Life." They were held in a monastic setting, the functions in the abbey church being practical applications of the liturgy in action.

See Library Signpost, Page 19

While approaching the general theme from many angles, the speakers at all sessions agreed that only a revival of liturgical praise within the Church can provide the answer to what the Rev. John LaFarge, S.J., Executive Editor of America, termed "the religious anemia" of our days. The Rev. Thomas J. Carroll, of Boston, who had come as the representative of His Eminence William Cardinal O'Connell, Archbishop of Boston, carrying a cordial message of endorsement from His Eminence, Archbishop of Boston, carrying a cordial message of endorsement from His Eminence, stressed the fact that ours is a war-torn world today because it reflects the "war-torn mystical body of Christ." The restoration of the unity of the mystical body of Christ can best be achieved through a proper application of the liturgy in our lives as members of that body, he said.

SUNG MASS MORE NORMAL

Various speakers discussed how the primary function of liturgical art must always be to restore all things in Christ and to give greater glory to God. They emphasized for practical purposes that the Sung Mass is the normal form of the Mass, and that church architecture serves the main function of drawing the members of the Church more closely together and of drawing them closer to Christ.

It was brought out in the course of the debates that there should be no such thing as a non-liturgical devotion, while all liturgical devotions ought to be attuned to the formal liturgy. More than ever, particularly now during the war, there is a vital need of prayer, it was stressed, but it was added, to serve its highest purpose, prayer must be sublimated to praise. In this sense, the conference looked forward to what the Rev. Thomas F. Stack of Bloomfield, Conn., termed "a peaceful, but also a praying America."

1889 Published EVERY WEEK for More Than 50 Years 1942

Catholic Courier

Official [illegible] of The Rochester Diocese
With the Approbation of the
MOST REV. JAMES E. KEARNEY, D. D.
Bishop of Rochester

VOL. XIV — OCTOBER 22, 1942 — No. [illegible]

Member Catholic Press Association of the United States
Subscriber to N. C. W. C. News Service, (Washington, D. C.)

RT. REV. MSGR. [illegible] M. HART, V.G., Editor-in-Chief
REV. LEO C. MOONEY, Managing Editor
HOWARD W. KLUPPERT, Manager
THOMAS H. O'CONNOR, News Editor

Entered as second class matter in the Postoffice at Rochester, N. Y., as required under the Act of Congress of March 3, 1879.

Subscription $2.00 per year in advance, post paid [illegible] Single Copies [illegible] cents [illegible] Foreign $3.00 per year.
NOTICE: Subscribers served by mail who may wish to discontinue the CATHOLIC COURIER must notify [illegible] to that effect [illegible] service will not be discontinued and the subscribers will be held responsible for [illegible] of their subscriptions. This is in accord with Postal Law as interpreted by the Supreme Court of the United States.

Published by
CATHOLIC COURIER and JOURNAL, Inc.
Main Business Office
[illegible] Chestnut St. [illegible] Rochester, N. Y.
[illegible] and Business Office
ELMIRA, N. Y.
[illegible] 2-[illegible]
Cor. [illegible] and East Market St.
AUBURN, N. Y.
[illegible] Phone [illegible]

COURIER Estab. 1929 JOURNAL Estab. 1889

Votes To Concentrate On War Bond Buying

ST. JOSEPH, Minn.—The Executive Board of the Alumnae Association of the College of St. Benedict, has unanimously adopted the resolution that both the Association and the individual alumnae chapters should put aside individual projects for the year and concentrate their efforts on the purchase of war bonds.

It is believed that in this way members of the Alumnae Association can best serve the country during this national emergency. The bonds will be presented to the college. Ultimately the money will be used for the renovation fund.

Root Out Crime At Source Pleads Fr. Lane Before Prison Chaplains

ASHEVILLE, N. C.—"You will never find a man with a keen sense of right and wrong in prison," declared the Rev. Francis J. Lane, Catholic Chaplain of Elmira Reformatory in his address as President of the National Association of Prison Chaplains at the annual meeting held here in conjunction with the National Prison Congress on Oct. 13.

In a vigorous plea for intensifying religious training among inmates of penal institutions, Father Lane of the Rochester diocese, spoke as follows:

"During this Congress, as in many preceding congresses, we no doubt will hear much from the various social agencies who are working for the rehabilitation of the criminal and especially the youthful offender. They will propose more intensive academic training; greater stress on vocational training; a systematic and well organized recreational program.

"All these are good and necessary and we commend every group or agency that in any way contributes to these programs but not one nor all of these proposals together reach the root of what makes a criminal.

"Crime is like a noxious weed. Too long legislators, social workers and citizens have been content to cut off its top, leaving its roots firmly imbedded in the soil that nurtured it. The roots of delinquency and crime find sustenance not in the intellect nor in the muscle of a man but in his will or in his heart. Our Divine Lord said, 'As a man thinketh in his heart, so he is.'

Lacks Moral Sense

"We all know that a man may be well trained from an educational point of view, highly skilled in some trade or a well developed athlete and still be a dangerous criminal. Why, because such a one lacks a real moral sense of right and wrong. Anyone who lacks that sense, whether he be within a prison or outside is a danger to the community.

"You will never find a man with a keen sense of right and wrong in prison.

"The stronger and keener that sense, which might also be called a sense of duty or obligation to God, or to one's country or to our fellow man, the more noble a citizen he becomes. This is exemplified by the fact that we all know a great many individuals who wouldn't and couldn't steal even in the most distressing circumstances. This sense of right and wrong is developed naturally at times through the influence of one's companions or environment but more commonly through religious training, instructions and education.

"It is unfortunate that most of the States which spend hundreds of thousands of dollars each year on various programs for the rehabilitation of the criminal, turn so little of it into the channel where it would do the most good. We know that to carry out an academic program we need a well equipped school with a staff of well-trained teachers; to produce results from a vocational point of view we have shops with the most modern machinery and capable instructors, a good recreational program cannot be carried out without a trained director with proper equipment; therefore it seems unfair to expect us as Chaplains, religious teachers and instructors to carry out our program without proper equipment, to say nothing of a trained staff.

Chaplain Aid Inadequate

"In some of our larger institutions a shop instructor will have a class of forty or fifty, while we are told that in the academic program, a teacher should not have more than twenty-five or thirty. We find no fault with this, but is it fair for these same people who make such proposals, to turn over not fifty but from five hundred to fourteen hundred men to a single Chaplain and expect him to produce adequate results?

"Without religious and moral training, which up until now has only been touched upon in some institutions and disregarded entirely in others, there can be no solution to the problem of crime. We as Chaplains, must keep before us at all times the thought that setting forth and emphasizing the moral and religious angle in our field of endeavor is not only a duty but a service to truth.

"Service, in this sense, is the reality of Christ in our lives. It is the influence of His personality on our personality. It means the love of the living Christ and living in our lives of the living Christ. It means such a love for Christ that we love everything that is Christ's, His world, His friends and even His enemies.

Cites Real Service

"That is service and the measure of our service: to see in every human being, rich or poor, learned or ignorant, from the slums or from the avenues, to see Christ in every human being of every station in life. To reverence Christ and the image of Christ in all men. To respect the human dignity of every human being, because it is a dignity based on Christ. To do good to all human beings because in them we do good to Christ. To draw no distinction of class or color or race, because in Christ there is no distinction of class or color or race.

"This is real service—to see and love, in all human relations, Christ. Unless our service is based on a strong and abiding faith, it would [illegible]. Service not founded on faith and a love of God becomes "strictly business," becomes strictly selfishness. And strictly selfishness becomes a policy of expediency, a policy of private profit even at the expense of others and in any case [illegible], even at times with the sacrifice of the principles of fair dealing.

"This is not theory. It is actuality. Where Christ and the love of God do not motivate, selfishness takes control. There are times when our faith may be shaken, when our service seems to be in vain, when our work becomes depressing and disheartening, but if we have that abiding faith and ever keep before us the high ideals of our vocation, we will always find comfort and consolation in those words of our Divine Lord, 'As long as you have done it to the least of my brethren, you have also done it to Me.'"

Added Information Given Concerning Faculty Granted Papal Delegate In Matrimonial Cases

The Holy See recently granted to the Apostolic Delegate of the United States, as a special wartime measure, the power to name a special metropolitan tribunal to review marriage cases already passed upon by the lower courts. The purpose of this faculty is to obviate the necessity without curtailing the right of appealing to the Roman Rota. If we would understand this faculty correctly we must keep in mind a general perspective of the Church's procedure in matrimonial cases.

In all but obvious and patently invalid marriages, no declaration of nullity can be obtained without recourse to a formal process. This process requires that before any declaration of nullity can be effective two concurring sentences must be obtained from two different ecclesiastical tribunals.

Where Case Is Begun

These tribunals are not chosen at random by the parties but in accordance with certain very definite rules of competency. Ordinarily the case is begun in the Tribunal of the diocese where the marriage was contracted or where the accusing party has a canonical domicile or residence.

The causes of nullity, too, are very definitely and clearly stated in the Canon Law. If one of these recognized causes is asserted to have invalidated the marriage, the case is presented to a tribunal consisting of three judges. Sworn testimony is presented and all who have knowledge of the asserted invalid marriage are invited to appear. In addition, there is always present a learned and conscientious Priest known as the Defender of the Bond whose duty it is to defend as strongly as possible the validity of the marriage in question.

After all the arguments pro and con have been submitted, the evidence is reviewed individually and independently by the three judges. The majority opinion becomes the official Verdict of the Court.

If the verdict is in favor of nullity, the Defender of the Bond must appeal to the next higher Court. If the Verdict is in favor of the Bond, the parties may, and usually do, appeal to the same higher Court. If the sentence of the higher Court, which operates in the same way as the first Court, confirms the sentence the case is settled. Some times, however, the sentences differ and a third trial is required. In normal times the Court for this Third trial is the Rota. Its decision confirming one of the two lower court decisions is final.

During wartime, communicating with the Rota becomes almost impossible. Mail is uncertain and censorship rights require that much of what is personal be exposed to more or less public gaze. Because of these considerations, the Pope has seen fit to grant the Apostolic Delegate special and unusual powers.

The exact nature and meaning of these unusual powers are as follows: Because of the difficulties mentioned in the preceding paragraph, it is not longer necessary that the third hearing of a disputed marriage case, whenever such a step is necessary, take place before the Roman Rota.

The parties remain free to carry their case to the Rota if they so wish. But in order to obviate the dangers and the inconveniences of forwarding evidence to Rome by mail in the present circumstances, the Apostolic Delegate in the United States has been authorized by Pope Pius XII to designate, for each individual case, whenever he is requested to do so by the parties or by the Defender of the Bond, one of the Archdiocesan courts of the United States to hear the case in the third instance and to pass final judgment on it. Possible appeal from this court of third instance will not be to the Rota, since this court of third instance substitutes for the Rota, but directly to the Supreme Apostolic Signature, the Church's court of last appeal.

From this it is evident that the power of the Apostolic Delegate is limited exclusively to the designation of the court to try the case for the third time. He has no power to direct this third trial, much less to issue the final verdict. In a word, the Apostolic Delegate has not been commissioned by the Pope to pass judgment on all marriage cases in the United States for the duration. The Apostolic Delegate will merely choose the court to try the case in place of the Roman Rota. The trial itself will proceed along the lines clearly established by Canon Law and the verdict will be issued in conformity with long-standing regulations. Consequently there must be pointed out the inaccuracy of some of the accounts carried in certain papers which insinuated, though perhaps not intentionally, that the office of the Apostolic Delegate is soon to become a very active ecclesiastical divorce-mill. It is hoped that the preceding explanation may serve to set the matter in its proper light.

In Enemy Hands

Father John A. Wilson, C.PP.S., of Lyons, Kans., U. S. Army Chaplain in the Philippines. Word has been received that Father Wilson is safe but a prisoner of the Japanese on the island of Luzon. He will likely act as chaplain to his fellow prisoners.