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Sociality of Our Lady

Sodality Unions

By REV. ROY B. MORPHY
Diocesan Director for Socialities

Was it Benjamin Franklin or someone else who first said, "In union there is strength?" Well, no matter. But it is a truth that applies also to our Socialities. This week has been a working out of that, when representatives of various parish and school Socialities met to inaugurate their fall season of activities. They are the Directors, officers and committee chairmen, come together to mutually discuss the problems of leadership and plan a common mode of Sociality action. These meetings give me the occasion to speak a bit about our Sociality Unions.

A Sociality Union is not any separate Sodality, nor is it any super-organization. It is a federation of Socialities, suggested and encouraged by Rule 66, primarily for the betterment of the individual Socialities and the individual Socialists. True, the Union is larger than the individual Socialities, inasmuch as there are a number of Socialities in the Union. But the Union is not supposed to get away from the importance of the individual Sociality. Rather, the Union exists for the Socialities which make up the Union membership. And it should always look to those Socialities, striving to benefit them, helping them to benefit the individual Socialities.

Like a Normal School
Miss Dorothy Willmann of the National Sodality Office likes to refer to the Union as a normal school, a school for those who are to teach others. Living their own life, showing them how to teach and what to teach. The Union offers them an opportunity to learn the theory of Catholic Action and Catholic leadership. It presents a workshop and methods of leadership with excellent opportunity for experimental work.

If you will refer to your Sociality Rules you will find that the Union is spoken of as a "Congress." This term suggests a representative group. Thus, representatives, not the whole membership of each Sociality, are to attend the Union meetings. This means the officers and committee chairmen, those who

Information Desk

Mixed Marriage Law

Q. A friend who has seen many mixed marriages performed in the church was told by his pastor that his own marriage (to a non-Catholic) must take place in the rectory. He has explained to me, and wondered why the distinction is made in different cases.

A. The law of the Church is that mixed marriages should not be performed in church. This is a law which the Church has made, and consequently the Church herself can dispense from it. She has declared that if the observance of the law would in a given case be the cause of undue hardship for the parties concerned, the Bishop of the place can allow the ceremony to take place in the church. Of course, the Nuptial Mass and nuptial blessing are never permitted in such cases.

Consequently you see what has happened in the case of your friend. Evidently the pastor decided that in his case, there would be no undue hardship or inconvenience attached to the observance of the law, and so the pastor was obliged to see that the law was observed. His conduct is not guided by whim or prejudice against the parties concerned. The conditions under which he may permit a mixed marriage in the church building, are clearly determined by the moral theologians, and the pastor is obliged in conscience to act according to the principles they lay down.

Q. Is it possible to change mentally, without the knowledge of the priest, the intention for which one has a Mass offered?

A. Our questioner evidently has in mind such a case as this: I request a priest to say a Mass for a certain intention. Later, I change my mind, wanting that Mass to be said for a different intention, but do not inform the priest that I have changed it. Now, does the Mass go for my new intention, or for the old one?

This question cannot be answered by a simple "yes" or "no." The answer will depend on the way in which the priest is first asked to offer the Mass.

The more usual way of requesting a Mass is to specify the intention for which it is to be offered. Thus, we usually ask, "Father, will you say a Mass for the repose of the soul of my son, James?" If the priest agrees, he marks down in his Mass-book the name of the beneficiary, and on the day appointed, goes to the altar and prays quite explicitly for the deceased son. If the Mass has been requested in this way, a mental change of intention on the part of the donor would have no effect. The priest, being ignorant of the change, would offer the Mass for James.

Sometimes, however, people simply request a Mass "for my intention," without specifying to the priest what that intention is. In this case, the priest goes to the altar, and offers the Mass for the intention of the donor. The priest does not know what that intention is, but God does, and that is all that matters. In this case, if the donor should change his intention before the Mass was actually offered, the Mass would go for the new intention. If, therefore, a Mass is requested in this general way (for my intention), a purely mental change on the part of the donor would be effective.

Q. Is there any difference between cursing and swearing?

A. Yes. Strictly speaking, cursing is a sin in which we wish evil to another person or thing. It is asking God to condemn or destroy some creature. Swearing, on the other hand, is taking an oath, calling God to witness the truth of something we are saying. Both sins are alike in that they involve levity and irreverence in the use of God's holy name.



Brush Up, Boys and Girls, On Homework Technique

By SHEILA JOHNS DAILY
GOING to school and picking up a little knowledge in various departments is a very serious business. You spend at least 12 years of your life at this routine of cracking the books, and so long as you have to devote that much time to learning, there's a good reason to try to make the most of it. So let's look the situation over and see how you can get the best from this thing called education.

Perhaps we should review your grades in the basement division. If this is the case, a work schedule is exactly what you need to make your marks soar and to cut to a minimum the amount of time you have to spend on study. Everybody works best at regular hours, so set aside enough time each night to allow you to complete your assignments without hurry. You know your tough subjects and you know the ones which are a bit of a breeze for you, so divide your time accordingly and stick to the schedule.

You'll be smart to buy yourself a desk calendar to help you keep track of your assignments. If you're going a long range, full-scale project for one of your classes, mark down the date it is due, and the very last date on which you had better begin to worry about getting it started. This will avoid any last-minute cramming, when you stay up till the wee hours, keeping the rest of your long-suffering family awake and unhappy while you beat your brains out on a history paper that was assigned three weeks ago but which you

They Cut Off Their Hair

By Rev. Richard Glades

Can you imagine any woman electing to walk through life without a head of hair? Catholic Sisters do it. There are no problems about nuns cutting or perming their hair because they parted company with their hair when they entered the convent.

It's hard to know how they feel about that. For naturally one does not discuss it with them. It must represent a great sacrifice. And yet it is a sacrifice freely made for the love of Christ.

But it's only a small sacrifice compared with the other things nuns give up when they take their vows. By a solemn oath, each nun renounces forever her right to have private property. That's her vow of poverty. Everything she wears or uses belongs to the society or order of which she is a member. She herself is a pauper, together with all her sisters.

By a second vow, she gives up her right to marry and have a family, promising Jesus to keep perfect chastity of body and mind forever. Her mind and body, forever. Her sacrifice is doubtless her greatest sacrifice — she lays aside her own will, promising to obey her superiors in whatever they may require of her — granting always that it is in harmony with the law of God. Her vow of obedience means that she will teach, scrub, or nurse, depending on whatever her superiors may judge most useful for Our Lord. She herself is silent in the matter. She may be sent to Brooklyn, Zelenople, or El Paso—wherever she may be most needed.

The most striking thing about our nuns is their garb. They always wear the same kind of habit, and always black or some dark color. Just think of what it must mean to a woman never to get a new dress, never to have a new Easter bonnet!

The key to all this self-sacrifice, made with such alacrity and joy is the love Jesus wears for Jesus. They set before themselves the ideal expressed by St. John the Baptist about Christ: "He must increase, I must decrease."

Their three vows keep their minds free from many of the worries and problems that beset those of us with family and property. With an undivided heart, they can fix their attention on Christ, for Whom they have sacrificed so much.



Mary vs. Tito? Apparitions Around Government

Valencia City — (Radio, NC) — Connecting an "apparition" of the Federal Granadine Republic, OBSERVATIONS — ROMANO sees in these an indication that in Yugoslavia political activity will be discerned even in suburbs, which are to be regulated by a governmental decree.

— Depending on such minutes being agreeable to the authorities or not.

The presence of OBSERVATIONS was caused by the speech of the Great Prince Minister, Vladimir Ribicki, who told the Chamber of Deputies that the government regarding the apparitions of the Blessed Virgin Mary have been reported. Church authorities have not yet made any governmental or these reports.

Mr. Ribicki said the authorities had so far returned from investigating in those religious manifestations. However, they believed they might cause of their own accord. However, they have recently increased in intensity, the minister said, and the authorities could no longer remain indifferent. He has said that the government is of the opinion that if they should fail to condemn and prohibit such manifestations, "let the warning suffice."

London Catholics Organize Unit To Fight Divorce

London — (NC) — Catholic authorities in the London area have set up a Catholic Marriage Advisory Council, under the presidency of His Eminence Bernard Cardinal Griffin, Archbishop of Westminster.

The Council's center, where expert advice and help in the spiritual, moral and physical problems of marriage will be available in all Catholic parishes, is based in the House of the Holy Spirit, a convent in the shadow of the House of Parliament.

A group of representatives of married couples will be sent to help in troubled husbands and wives, and later, it is hoped, to help people about to marry. Councils are also being planned for other cities while parish-level lawyer groups will be set up to help out the common people in the divorce courts.

A new legal center, set up, has been organizing the Catholic Marriage Advisory Council, which is to help out the common people in the divorce courts.

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