

Millions Need Our Help

My dear Friends:

As we pause at Thanksgiving time to thank God for all the blessings that we enjoy here in our beloved country, we have always the sobering thought of the millions elsewhere who have known little else but suffering for many years.

Your own church has an active program of relief being carried out all over the world, except where our distinguished companions in the United Nations have set up their curtains, iron or otherwise. Wherever it can be done, we are clothing the needy, and Thanksgiving time is a most appropriate time to replenish the supply that makes possible our relief.

So do, please, gather together what clothing you can spare and deliver it to the collection center for your parish. It will finally shut out the cold from some human being, and that person's thanksgiving prayer will descend in all its graces upon your head and heart. Do not let this opportunity pass without having a share in it.

With my grateful blessing, I am

Your devoted Shepherd in Christ,

James E. Kearney
Bishop of Rochester

'God, Keep Out!'

Iron Curtain's Motto

By J. J. GILBERT
(N.C.W.C. News Service)

Official sources here are calling attention to the fact that Soviet Russia is not only continuing its anti-religious campaign but has recently issued directives to have it stepped up.

The communist government is telling the Russian people that religion "is a spiritual poison" which serves "class exploitation," the U.S. Information Agency says.

The western powers have intercepted a Russian language broadcast by the Grozny radio station which said that Eastern peoples created God "as a reflection of monarchy on earth." "Thus we see," the broadcast continued, "that God did not create man, man created God."

The USSR also reports that in the Odessa region of the Southern Ukraine, a communist radio station warned the people: "Some time ago, great work was done in the field of atheistic propaganda, but now its tempo has slackened markedly. It is the duty of party organizations to pay the most serious attention to the intensification of anti-religious propaganda, and to make it militant and aggressive."

Similar warnings have recently been issued to party workers in other parts of Russia, it was stated.

Moreover, Communist, the Soviet ideological journal, has told party members that the new "flexibility" in communist tactics does not include a relaxation of the fight against religion, USA reports. The agency cites an article in the book publication that reads in part as follows:

"It is particularly important to underline the requirement of a scientific atheistic direction to our propaganda work. Lenin pointed out: 'We must struggle against religion.' This is the ABC of all materialism and consequently of Marxism. But Marxism goes further. It says that one must know how to struggle against religion and for this it is necessary to know how to explain materialistically the source of faith within the masses."

Just what "relaxation" there has been of the communist drive against religion in Russia is not at once evident. Americans who have recently been in the Soviet Union report that religion already suffers under many handicaps there. The churches and synagogues that are able to conduct services are few; facilities for training future clergymen are scarce indeed; and religious education for the young is virtually impossible outside the home. On top of all this, whatever opportunity might exist for the dissemination of religious beliefs is opposed by the whole massive propaganda system of the communist state.

The warnings against "relaxation" would seem to rather directive for a pressing forward with an already rigid persecution.

BOOK SHELF

Saint
Pius X

By Sister Margaret Teresa
Nazareth College

ST. PIUS X, by Leonard von Matt and Nello Vian. Translated from the German by S. Bullough. G.P. Regency '55. \$6.00. With 150 photographic plates. At all Catholic bookstores.

BOY OF PHILADELPHIA, by Frank Morris. Bruce '55. In the Catholic Treasury Series. 135 pp. Illustrated. At Tuckers. \$2.00.

A pictorial biography of the beloved Pius X, first published at Zurich, with a pleasant, meditative text that has already seen translation into French, Spanish, Portuguese, and Dutch, is Regency's latest.

In these beautiful 94 by 64 in. pages, Bepi Sarto's little square of Venetian territory nestling against the foothills of the Alps comes alive. Lilies and vine tendrils and proud bell towers, dignified peasants with eyes that "see life steadily and see it whole" look just as they must have looked to the tireless young priest who loved men and God beyond any compromise with self.

IMPRESSIVE details emerge from the quiet study of relations and dwellings and belongings. The old inked "G. S." appears on a worn handkerchief newly adorned with a carefully embroidered "Pius X." The priest, bishop, cardinal named Sarto never rose later, says the text, than 4 a.m., the Pope of a tragic time kept four to six a.m. for prayer in his bedroom, would keep no papers or writing materials there that might lead to distractions, would permit none to rise to serve his Mass until six.

His slippers, mended brette, penknife, purse have their mute word of selflessness. His look in youth and middle life, his consecrating of the future Benedict XV as bishop, his consecration, wisdom from the quiet study of relations and dwellings and belongings. The old inked "G. S." appears on a worn handkerchief newly adorned with a carefully embroidered "Pius X." The priest, bishop, cardinal named Sarto never rose later, says the text, than 4 a.m., the Pope of a tragic time kept four to six a.m. for prayer in his bedroom, would keep no papers or writing materials there that might lead to distractions, would permit none to rise to serve his Mass until six.

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COURIER-JOURNAL
Friday, November 18, 1955

JOSEPH BREIG

You and I— and World Peace

The usual answer to John and Jane Doe when they ask what they can do about world peace is, "Pray." But there is more to it than that, as Pope Pius XII has said repeatedly.

Only the other day, the Holy Father returned to the subject of world harmony, this time in an address to the Italian Study Center for International Reconciliation.

Pope Pius divided his talk into two parts: Differences and Disputes of Nations, and The Church's Principles of Reconciliation for the Prevention of Disputes.

NOTE THAT THE Pontiff did not say principles of arbitration for the settlement of disputes. He spoke of "conciliation" and "prevention."

What the Holy Father wants is not a mere sterile, negative condition of non-war. He wants a positive collaboration of nations for the common good.

This is my term, but I am confident that the Pope would not object to it: what he envisions and desires is "Living Peace," a peace alive with mutual love.

Let us pass over the disputes of nations, and get to the principles of conciliation. As Pope Pius said, he has spoken time and again about these principles.

He has said, for example, that we must achieve certain victories: victory over hatred, over distrust between peoples, over the "hateful principle that might makes right," over the maladministration of the world's goods, and over the spirit of egotism.

IN HIS LATEST address, the Holy Father treated especially two other principles of conciliation: the Natural Law, and the Teaching of Christ.

We are all reasonably familiar with the Teaching of Christ. We are not equally informed, most of us, on the Natural Law.

The Natural Law, recognized by all great philosophers and lawmakers, is the law of man's nature, by which all normal men realize that there is such a thing as right and wrong.

As Pius XII says, "The first postulate of every action toward peace is the recognition of the existence of a natural law."

THE NATURAL LAW tells us that we all have rights and duties. We have the obligation to give justice to one another, and to work for the common good.

Now, says the Holy Father, there are two contrary forces which determine whether there shall be peace or war.

One is "blind instinct and unbridled passion." That leads to war.

The other is reason and calm judgment." That leads to peace.

What, then, besides training, can you and I do about peace?

WE CAN DO a great deal. We can win in our own hearts most of the "victories" for which the Pope asks—victory over hatred, distrust, egoism and the "hateful principle that might makes right."

We can win a sort of personal victory over the maldistribution of the world's goods, by supplying the effort toward a good of the world's goods, by supporting people to emigrate to new lands.

Above all, we can resolve that in our every action, and in our reaction to every event, whether local or national or international, we shall be ruled not by "blind instinct and unbridled passion," but by "reason and calm judgment."

IF ENOUGH of us will do this, we shall create the atmosphere in which true peace can flourish.

This does not mean being Pollyannas. On the contrary, it means insisting upon justice and charity. For example, as the Pope says, "those who violate justice in the community of nations should be regarded as criminals, and as such be called to account for their deeds."

We can achieve peace if we will determinedly follow the Holy Father's guidance.

Nuns On Public School Religion Panel



St. Louis, Mo. — Two Catholic nuns attended the public school curriculum panel during a National Council of Churches conference in St. Louis, Mo., which comprises Protestant and Eastern Orthodox communities. A number of Catholics with the treatment of religious viewpoints in public schools attended the conference as observers. (RNS Photo)

Educators, Churchmen Say

Public School Pupils Need 'Religious Truth'

(Religious News Service)

Religious leaders appear to be heading toward a consensus on the thorny subject of religious teaching in the public schools. The solution gaining increasing acceptance is that the schools may teach about religion or its value as a fundamental factor in our national life.

This principle is not completely acceptable to all religious groups. To some it does not go far enough. Others believe religion has no place in the public schools in any form. But as a general compromise, the proposal is achieving wider support.

MOST RELIGIOUS leaders are agreed that the public schools must not teach sectarian doctrine of any kind.

Reflecting the viewpoint of many churchgoers were the findings of a National Conference on Religion and Public Education held in St. Louis last week under the auspices of the National Council of Churches.

The conference, first of its kind, was attended by Protestant clergymen and educators. But an interesting feature was that representatives of Catholic and Jewish groups participated as observers.

The delegates approved a number of basic principles as a guide to public schools in dealing with religion.

Emphasizing the nature of the child as a creature of God, they said "religious truth" should be included in the child's education wherever relevant to the subject matter of public education.

The delegates urged that schools foster belief in citizens.

being brothers, children of God, with equal rights and responsibilities. They stressed that there must be respect for the individual conscience and faith of each child's allegiance.

One committee of the conference said the schools should deal with religion in relation to the course of study as it is related to the course content. Religion should be integrated with other subjects and not dealt with as a separate subject, the group recommended.

The Rev. James B. Heflich, superintendent of Catholic schools for the St. Louis archdiocese, and a Catholic observer at the conference, endorsed the integration approach.

He presented to the delegates two statements, one from the Archdiocese of New York and the other from the Catholic Lawyers Guild.

Both statements stressed "seven fundamental truths" American children should be taught in public schools as "non-denominational principles to be integrated into the curriculum and used as a frame of reference for the preparation of materials suitable to the various grades."

THE "TRUTHS" listed were the existence of God; man's condition as creature dependent on his Creator; God, the source of the inalienable rights of man; the fundamental purpose of our laws to protect these rights; the basic equality of man and the sacredness of human life; man's responsibility to the moral law as formulated in the Ten Commandments.

Rabbi Arthur Glibert of New York, representing the Anti-Defamation League, said that the Board of Education is considering a proposed handbook for the teaching of "moral and spiritual values" in public schools.

The form of teaching receiving most support from public educators is so-called religious heritage training.

Thomas D. Bailey, Florida superintendent of public schools, said that a program of religious heritage training in public schools of the state would be drawn up in consultation with Protestant, Catholic and Jewish leaders.

Mr. Bailey said that under the plan religion would be integrated with other courses such as art, music, history and social studies. The aim would be to "present the contributions of religion to our American way of life," he said.

The superintendent said teachers had complained to him about the difficulty of giving training in democratic ideals "without any reference to religious faith."

Meanwhile, an official of the National Council of Churches proposed this week that every public school in America should have an adjoining religious education building.

"The public school system can only teach about religion," said Dr. Edwin L. Shaver, director of the National Council's department of weekly religious education.

"Only in such a supplementary school system can we teach that phase of the American heritage which the public school system cannot teach by virtue of the separation of Church and State."

That answer depends actually on each individual's own conscience. But our own emotional reaction is left to our own choice.

What really counts is that we be ready for the last day no matter when or how it is to happen.

If we fear it because of our sins, then we ought to be sure we receive and retain the state of grace.

If we are confident of God's grace in our souls, then like St. Paul, we can look forward to the day that God will end our exile, wipe away our tears, and embrace us with our loved ones for all eternity.

In the final analysis, the world ends for each of us the day God calls us in death. That day can be any day. If we are always ready for that fact and live to be ready for it, then the "stars falling from heaven" need never terrify us.

Hospital Addition
Davenport, Ia. —(NC)—A new \$2,500,000 addition to Mercy hospital was dedicated here by Bishop Ralph L. Hayes of Davenport.

DOINGS AT THE DALY'S

Thanks For
The Podal

By Mary Taylor Daly

The onset of winter, clearing of attic and closets, the spirit of Thanksgiving—these all combine with an appeal to coincide with an appeal in our diocesan paper to help with the Thanksgiving clothing campaign.

Spearheaded by the kindly humanitarianism of the Archbishops and Bishops of the United States, the successful carrying out of the project depends on us, the ordinary lay people.

For eight years they and we have been thousands of tons of clothing, bedding and blankets to the destitute overseas as the result of this annual campaign. The lives thus saved, the comfort provided—or lessening of discomfort at any rate—and the trust instilled that there is still love of neighboring Catholic hearts can never be measured.

We don't know exactly where the goods are landed, but we do know that somebody somewhere is getting every last bit of wear out of it. And that old blanket, fringed on the ends, too disreputable to put out on the foot of anybody's bed... there's still warmth in it. It could be used to cover the radiator of the car on cold nights. We hesitate a moment, then decide to give it to the Bishops' relief, put more anti-freeze in the car and depend on newspapers—perhaps newspapers containing this column—to cover the radiator. If a trumpet being could get even a few nights comfort out of it, why waste it elsewhere?

FOR A LONG time we at our house have contributed clothing; but only recently came the realization that bedding is terribly important to those shivering folk without central heating, without proper housing. First I asked some women we received a letter from a family overseas to whom we have sent things.

"Thank you for the clothing," our friends wrote in carefully worded English. "We are much thankful because so many of the things had in them..."

As for us who supply those tightly packed packages, our part is only slightly inconvenient. It means that when we are going through our material possessions during this housecleaning season, we should keep in mind the true spirit of Thanksgiving—not a "smug 'I'm glad I've got what I've got' but a willingness to share."

IN CHARITY, we put into a box what we can no longer use. In greater charity, we sew on missing buttons, we polish old shoes—and always tie them together in pairs. Could there be anything more disappointing than to find more good shoes than to find more good shoes?

When the Archbishops and Bishops urge America to help us, we may be a bit dusty after clearing out those closets, but we have what they need to keep that love-of-neighbor cargo tremendous.

We're so glad we can do it!

THE fact that it usually takes a long time to organize a saint is apt to leave the impression that the days of the saints are a bit far away. We only hear of those who have been dead for many years. Now and then, a saint attains to the honors of the altar in the lifetime of his contemporaries. The Little Flower, Mother Cabrini, Maria Goretti, St. Pius X come to mind. But this is unusual.

When we think of saints, our minds go back into deep centuries.

But the day will come when the Church will put the halo on 1955 Catholics. Many of them will be martyrs, because we are living in the greatest age of persecution the Church has ever seen. But there will also be a due proportion of confessors and widows and virgins to fill the lists of a new litany.

What will make these people holy?

It will be Christ working through the Holy Spirit in his Church.

It will be each individual, striving to cooperate with the grace which Christ will give to him. There is no other way to holiness.

As in the past, so now, the Apostles in the making of today's saints. The Holy Father could not call it the "most perfect form of Christian living" if it did not have in itself the seeds of beatitude. The Morning Offering, which millions say each day, is the little piece of commonplace earth in which the flower of sanctity takes its root.

This becomes immediately evident when you remember that the Morning Offering is not just a prayer but a complete dedication of self to the service of God. It begins with the words I offer. It is a self-offering, akin to the vows of a Religious or the sacrifice of a priest. When I make my offering, I give myself to God just as I am; doing the work that I have to do today, pains and troubles which are going to be mine today. It is as real as that.

In this kind of dedication I do not offer myself in the romantic role of a picturesque missionary or a successful

move shoulder pads and sew them each to another and make for our baby a blanket. We were sad that our little one cried by the cold. Now we are thankful.

A bunch of old shoulder pads? Sent because heavy shoulder pads went out of style... and now keeping a baby warm? We couldn't resist passing on this bit of information in the hope that it will open the eyes of other Americans to the comforts we take for granted—how our surplus toss-outs are luxuries overseas!

Nor is it "warm clothing" only that are needed. This appeal is worldwide. Under and outer clothing are needed for people in all climates.

THANKS TO THE expert handling of Catholic Relief Services—NCWC, clothing is sorted as it comes in. A bin marked MOC contains Men's Outer Clothing. MIC means shorts and tee-shirts. There are like designations for clothing of women, boys and girls. No matter what we send, it gets to the proper place.

Viewed in the overall, the piles of tightly packed material might seem to be merely a bunch of freight. At the other end, however, they are carefully sorted. Light clothing goes to warm countries like Italy, heavier coats and suits, blankets and bedding are routed to Germany and other cold places. Eager people are waiting for every individual piece.

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crusader. It's me, Lord, only when I make my Morning Offering—the thing that, over and over, we do. It is the fact that the Lord needs me to finish the job which he began out of love on the Cross. That is enough. If He needs me, then, I have any spark of gratitude in me for all his love has done for me. He can have me. All of me.

What He can do with the little I offer is up to Him. But everything that comes into my life this day, be it prayer, or work or play, or suffering, He can have for use in the saving of souls.

This is the ground in which the seeds of holiness grow. To begin with, I am not going to offer the Heart of Christ, a gift of sin. So, after making my Morning Offering, its going to be hard for me to sin. I can give Him the temptations of a day. Once they are consecrated, I am doubly strengthened to resist them.

Sainthood begins with the staying out of sin.

But the big thing about the Morning Offering is that it sanctifies everything I do, to the salvation of souls. The more I live, the more conscious do I become of this motive for my living. I do what other people do to earn a living. But I do it for something else too. My thinking takes on the pattern found in the house at Nazareth, where Joseph and Mary worked for a living; and for something else, too.

God puts halos on some saints for his own purposes. It is his way of saying that John So-and-So is fit heaven. But as in the past, so now, the halo has nothing to do with the making of a saint. All we have to do is to give ourselves to God, just as we are. Then He will give Himself to us. That is love, and that is heaven, and that is sainthood.

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