

## Making Marriage Click

Man, Head  
Of House

By MONSIGNOR DE BLANC

God has endowed the fathers of families with great gifts—gifts which should inspire confidence. It is God who made fathers to be the heads of families. Children generally show an inborn respect when they say: "Daddy said!" Fathers have physical authority. By their very brawn they can enforce orders.

A father's voice is generally deep, strong, authoritative. Man is usually less emotional than woman and his judgment more universal, consistent.

prudent. One gets the impression that men and women will take orders from men, but rarely will men and women take orders from women.

Even in the Garden of Paradise God insisted that Adam, the man, was responsible for the garden and that Eve, the woman, would be his helpmate. One would be the "father," the other the "mother." So men generally are the doctors and women the nurses; men are the social welfare directors, women the case workers; men begin work and women take care of it.

This does not, of course, mean that men go about the home pronouncing infallible doctrines or making dictatorial decisions. It is basic that men realize that they are rulers—after listening to advice. This is essential. The family is a school of democracy, not of dictatorship.

Sacred Scripture insists constantly: "Seek the advice of just men." Life is that complex that no one, not even "endowed" fathers know all the answers. One is amazed seeing men in business seek advice from every reputable oracle, yet when judging the school their children will attend or who their future daughter or son-in-law will be, they are so cock sure.

There is actually a 51 to 49 decision where the father has the controlling edge. He is the mayor of the city, the president of the cabinet. If the decision is not clear in important matters the father should postpone the decision. Never should parents quarrel—especially before the children. Harmony between parents is something children can demand.

Of course, if children are ever to obey their parents, mothers must first give the example of obeying their husbands. Once wives do that then husbands will easily learn from them why and how men must obey God. This is part of a divine plan. "Obey" should not become a detestable thing. Many of us do "obey" the boss, the policeman, the doctor. We all obey the one we love.

For the "common good" there must always be one head—a two-headed family will be a dizzy thing, an unnatural phenomenon. God would not be a wise architect.

Good fathers do not demand that they be obeyed solely for their own personal comforts but they have a God-given right to command when the general good of the family demands it. It is unfortunate that there is so much propaganda in the country over T.V., on the screen, on the air, to deflate the role of the father.

In Genesis 3:16, Holy Scripture says, "To the woman God said: 'thou shalt be under thy husband's power, and he shall have dominion over thee.'" Pope Leo XIII (Christian Marriage) adds: "the husband is the chief of the family and the head of the wife. The woman, because she is flesh of his flesh and bone of his bone, must be subject to her husband and obey him."



Monsignor DeBlanc

Catholic leaders has also brought about a deeper understanding of such traditionally Catholic practices as confession. Many Lutheran ministers have introduced the practice in their own parishes. There is also a tendency to adopt ceremonies of the Mass for the previously quite simple Communion rites of Protestant churches.

ONE MINISTER who is a frequent visitor to the abbey was asked if these meetings and discussions would produce religious unity.

"No," he answered, "we talk a little each day, but not a great deal. We spend most of our time in prayer. That is the main thing. Unity is God's gift. It is up to Him when He will grant it to us."

To foster prayer for Christian unity, 15 men—11 monks, 2 Catholic laymen, and 2 Protestant ministers—met at the abbey every week for a special Mass offered for this intention. Following Mass, all unite in a prayer for "the reunion of all Christians in one faith."

CATHOLICS, OF course, do not plan Christian unity on a compromise basis, as is sometimes suggested by hasty observers.

According to Catholic theology, there already is Christian unity—the one true faith of Jesus Christ as preserved and taught by the Roman Catholic Church.

Pope Pius XII recently pointed out, however, "to say Catholic is to say universal. Nothing is more foreign to the true disciples of Christ than the concept of caste, isolation, or withdrawal into oneself. Our Lord asks from you a generosity that knows no measure, and sets before you an apostolate that reaches out to the entire world."

It is through such programs as Una Sancta in Europe and the Chair of Unity Octave in America that Catholics seek the most effective methods of bringing Christ's full truth and abundant grace to our sincere but separated fellow Christians.

Protestant contacts with

## Catholics, Protestants Pray For Religious Unity

"There shall be one flock and one shepherd."

These words of Christ are a divine promise that unity among Christians is still possible.

Christianity divided into approximately 300 conflicting denominations was described by the late Episcopal Bishop Manning of New York as "our sin of disunity."

CONVINCED THAT prayer is the best way to restore unity, Catholics this week will begin observance of the "Chair of Unity Octave." The octave is eight days of prayer—each day designated for a specific group of non-Catholics—and symbolized by St. Peter's chair, the throne from which Christ's Vicar rules the Church of God.

The octave was conceived by an Episcopalian minister and his associates at Garrison, N. Y. They later became Catholics and the original group has grown into the now familiar Society of the Atonement. The Society has a preparatory seminary in the Rochester Diocese at Montezuma Falls.

Private or public observance of the octave is richly indulged by the Church.

It is kept throughout the world, even in many Protestant and Eastern Orthodox churches.

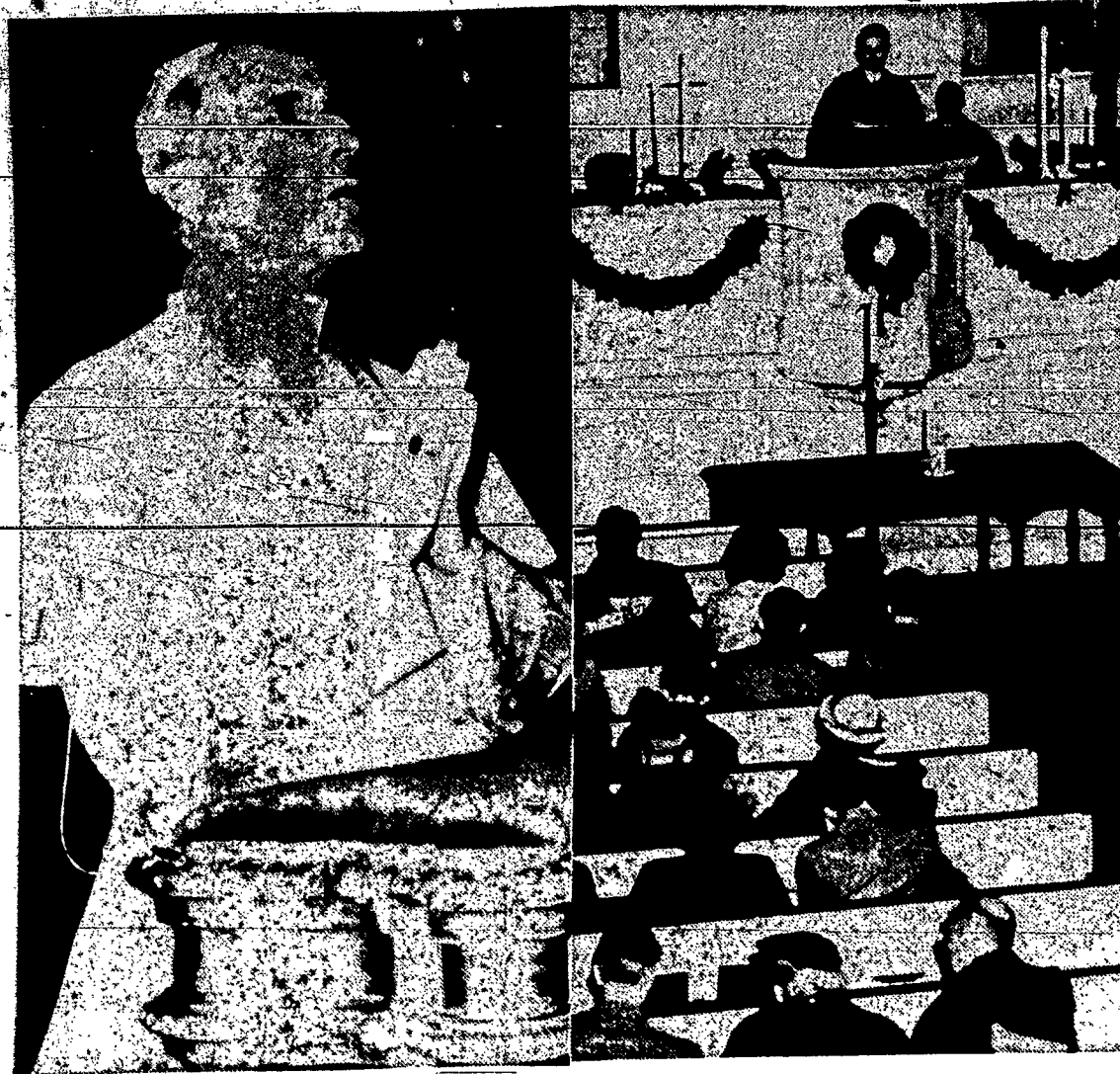
TYPICAL OF the growing tendency to seek Christian unity is the European Una Sancta (One and Holy) movement.

Una Sancta's headquarters are located in the ancient Benedictine abbey of Niederaltaich in Germany. Pope Pius XI in 1924 directed the Benedictine monks there to "do something soon to make contact with our Lutheran brothers."

Father Thomas P. Sartory has been assigned to work exclusively on the Una Sancta project.

He has given numerous talks all over Germany, is frequently heard in radio broadcasts, and edits the periodical "Una Sancta."

Una Sancta has established



Pope Pius XII—Vicar of Christ Shepherd of the flock, prays for return of 'other sheep' who are separated from Catholic unity.

research centers, libraries, discussion groups, radio and television programs, cooperative charity works—all with a view to ultimate religious unity.

For the past year, a newly constructed library and study wing at the abbey has attracted Protestant and Catholic leaders, clergy and laity alike, from England, Japan, India, and the United States.

Lutheran and Anglican theologians and a representative of the national Swedish Church

Sincere Protestants—shown in Communion rites above, deplore divided status of Christianity, seek to fulfill Christ's will for unity.

have come to the abbey to discuss their problems.

"They come not to argue or quarrel," explains Father Sartory, "but rather to a home where they can meet Catholics to discuss theological, cultural, and even political problems."

"Our abbey is a home where they can come simply to study, to use our library, and to see how our monks live and worship," says Father Sartory.

THE PROTESTANT people who come to Niederaltaich abbey do not depart as Catholics.

In the majority of cases they remain sincere Protestants—though several conversions have resulted. But their attitude toward Catholicism is often changed profoundly.

Father Sartory points out that Catholics themselves can learn a great deal from contact with devout Protestants. He admits that he has increased in his love for the Bible, and he respects the participation of Protestant congregations in their church services.

Protestant contacts with

## Family Communion

My Dear People:

On next Sunday, January 13, the Feast of the Holy Family will be celebrated. May I ask that again you sanctify this feast by the beautiful custom of the Family Communion.

Nothing will bring the blessing of the Holy Family so abundantly into our Catholic homes as this tribute of the Family Communion. Please make every effort to attend Mass and receive Holy Communion together.

God alone knows all the miracles of Divine Grace attendant upon this practice of Family Communion. Yet we have learned of enough to assure us that the Holy Spirit is very active each year in this observance.

Let us join together again in this devotion this year. It will be an assurance of God's blessings in the New Year, which is the sincere prayer of

Your devoted shepherd in Christ,

*James E. Kearney*  
Bishop of Rochester

The Holy Family  
In Our 20th Century

Sunday's feast of the Holy Family presents the attractive portrait of the perfect family, Jesus, Mary and Joseph, and tells us, "This is what your family life should be."

The one thing which makes its perfect is the fact that God is in its midst in the person of Jesus.

Certainly one of the principal factors adding to that fact is the mutual love and respect of child and parents for the other.

Also significant is the Scripture evidence that they did things together as a family unit. There is the story of going to the Temple at Jerusalem, and later in his life, Christ was recognized quite simply as the "son of the carpenter." Jesus, Mary and Joseph were obviously closely knit to each other in work, worship, and even in recreation.

THIS IDEA of doing things together as a family unit is often termed unrealistic in modern life. Yet there are more and more Christian families who have taken the Holy Family as a pattern and these twentieth century people enthusiastically state that the pattern is practical.

Increasing divorce rates, rampant birth prevention, growing juvenile delinquency are facts of daily life proving that family life in the United States faces a crisis.

The answer to this pessimistic picture is certainly to be found only in a return to true Christian family standards—where parents themselves set the example of holy living, and effectively enforce it on their children, not necessarily with the obsolete wood-and-iron technique but by the convincing evidence that holiness means happiness.

"Apples don't fall far from their tree." This old Yankee adage simply repeats the Christian philosophy that children will usually be what their parents are.

The Holy Family feast is meant, therefore, to be more than a one day a year observance—it is meant to be an every day picture in every Catholic home.

## Father Winterroth

The Diocese pays tribute in funeral rites today to the Rev. Theodore J. Winterroth, 60 year old pastor of St. John the Baptist Church, Elmira.

Father Winterroth's thirty-four years of priestly work have been highlighted by his constant concern and charity for the needs of the priests and people he served.

As an assistant to aged and ailing pastors in the early days of his priesthood, Father Winterroth was noted for his generous willingness to assist them in their physical as well as their pastoral needs.

Later, during the difficult years of the depression, the lay people found in Father Winterroth the strength and consolation, and practical emergency aid, they needed to survive.

To a great extent, the open heart of this priest reflected the Sacred Heart of Jesus and the very generous heart of his own mother. Father Winterroth's mother was widowed when the eldest of her seven children was hardly 10 years old. She reared her family with the traditional Christian attitude that "what we have, we have to share."

Throughout his priesthood, Father Winterroth lived that philosophy. Priests and lay people of the Diocese have been enriched in consequence of it. Now it is our turn to give to him, the prayers we send to God asking "may he rest in peace."

## JOSEPH BREIG

## Dr. Blake Fears Too Much Generosity To Churches

There is a certain kind of rhetoric for which I have a profound distaste. You might call it the "giving with one hand while taking away with the other" style of writing or speaking. What I deeply dislike about it is that there is no intention of giving at all. There is only this intention of taking away.

The apparent giving has one purpose: to make it seem that the speaker has only the kindest of intentions for his victim, that he is further from his thoughts than to hurt him, and indeed that he is sacrificing himself in order to do the poor fellow a good turn.

The holy beauty of this method is that you can start away very far from the other man while leaving him in a position to believe that you are generous and kind. If he despises what he has been given, because after all he has been out of common sense and he hurt you, he will not say, "He did not say, 'I am sorry.'"

I WILL NOT say that Dr. Eugene Carson Blake, president of the National Council of Churches, is master of the method, or even that he used it not long ago in a talk delivered at an assembly in Indianapolis. I will only say that I owe him an apology if what sounds to me like the kind of rhetoric I detest was not in fact rhetoric at all.

Dr. Blake assured his audience that he was not trying to stir up Protestant-Catholic controversy, which he said, truly enough, is (or was) "so happily at a minimum in this country." I will recall his word that he did not consider that he was trying; whether he succeeded, time will tell. It depends largely upon whether Dr. Blake was merely giving a statement of some of his personal feeling or whether he was firing the first shot in a barrage.

DR. BLAKE VIEWED with alarm the fact that religious institutions are not taxed in the United States. He was not at all sure that this was not a kind of religious institutions he meant, more from what kind of taxes he thinks they should not be exempt. Does he favor taxing hospitals? He did not say. Or churches? He did not say. Or seminaries? He did not say.

Schools? He did not say. Churches or congregations? He did not say. Dr. Blake, indeed, did not tell us what he was talking about.

Without bothering with such trivial details, Dr. Blake said he is afraid that so much wealth is falling into the hands of "religious institutions" that the time will come when the people will be so aroused that they will seek to have "no alternative but revolution and expropriation." And then it seems to me that Dr. Blake let out of the bag, because he added:

"Perhaps part of my concern is because too large a share seems to be falling into the hands of one church."

There is not the faintest doubt which church he meant. Dr. Blake, with a purely idealistic and disinterested concern for a religion which he does not particularly like, was sounding the alarm in a selfless effort to save the Catholic Church from the danger of "revolution and expropriation." Am I misinterpreting the words "because too large a share seems to be falling into the hands of one church"? If so, I mean?

Perhaps indeed I am misinterpreting. It may be that I am attributing too much nobility to Dr. Blake's statement. I could hardly blame anybody for so suspecting, because other things that Dr. Blake said were entirely of the taking-away sort, with little or no pretense of any giving.

THE WORSHIP of God, he observed, "can be equally shackled by an all-powerful totalitarian church as well as by an all-powerful state." Certainly it can; but I wish Dr. Blake would do us the service of telling us what he is talking about. Surely he cannot regard the Catholic Church as an "all-powerful totalitarian church." Or can he?

Then he returned to the giving-and-taking-away style. He pleaded with touching earnestness that the "threat" of tax-exemption for religious institutions be "faced before it becomes unsolvable, leading to anticlerical violence as it did in Eastern Europe." You see? The communists have not really been persecuting religion; they were merely driven to "revolution and expropriation" because all the wealth of Eastern Europe had fallen into the hands of those wicked, ragged friars. Or isn't that what Dr. Blake meant?

## FATHER SHEERIN

## Mid East Intervention, Pretext To Smash Nasser

The warmongers are at it again. They talk about the need of sending American troops to crush Nasser. There is much heat and little light in what they say, and a blind and bitter hate for the Egyptian leader. Even the superficial reader of the daily papers realizes that Nasser has some just grievances. But the warmongers see him black to the roots of his being. They want him destroyed.

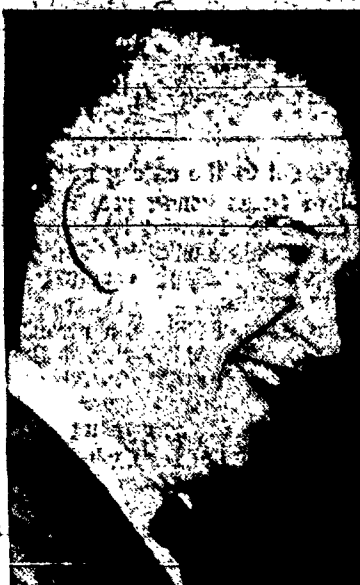
They want him destroyed. In his Christmas Address, Pope Pius XII stated that a lasting peace can be established only on a foundation of justice. It must be based on the truths and the eternal Commandments of God. His motto is: "Peace, the work of justice" and he has throughout his pontificate maintained that an unjust peace is a sham peace that only bears the seeds of future wars.

STALIN DIDN'T care a fig for justice. When he engineered the iniquitous Yalta pact, he could French invasion of Egypt. The U.N. General Assembly and

world opinion didn't believe him. We shall have to be sure that Russian penetration is not a pretext for sending American troops to crush Nasser. He could ask at Yalta that cynical question: "How many divisions has the Pope?" But Stalin's chickens of justice are coming home to roost in Hungary and other places behind the Iron Curtain where he solved problems by force and injustice.

In addition to the real warmongers there are others who are crying for American intervention in the Middle East. It seems to me, however, that they are consciously or unconsciously calling for American intervention for the same reason as the warmongers. They hope, in their heart of hearts, to crush Nasser. But that is not always the reason they give. At times they give glowing, humanitarian reasons that deceive "even the elect." Yet these reasons in many cases are only pretexts.

WE KNOW there is some Red penetration in the Middle East—



PRESIDENT EISENHOWER  
Aid to Mid East...

but how much? Eden gave Russian penetration of the Middle East as a reason for the Anglo-American drive to smash Nasser.

In reading the Pope's Christmas Address, we might at first think the Holy Father was being facetious when he said: "It is therefore consoling that in some countries, amid today's debates,

men are talking about conscience and its demands." Yet Pope Pius was not joking. He was happy to know that some men in international affairs are concerned about morality. Time was when the moral law was a joke in diplomatic circles, especially in the palmy days of colonialism.

EVEN TODAY there are men who have high places in our government or in journalism who think that the moral law has no place in international affairs. They say we should consult our own national interests and practice strategy rather than charity in dealing with other nations.

This seems to be a reaction from the abuse of moral language in the two World Wars in which America took part. Romanians in World War I told us we were fighting "to make the world safe for democracy." In World War II we were sermonized about fighting "to destroy Fascism." Fed up with such talk, these men have gone to the other extreme and have outlawed morality from international affairs.

So, the Pope was far from ironic when he expressed satisfaction that some men today are concerned about justice and conscience.

In emphasizing the need of justice as a solution of interna-



EGYPT'S NASSER  
... to smash his power?

tional problems, Pope Pius didn't condemn all use of force. His point was that you can solve a problem only if you solve it in the right way—by doing justice to both parties involved. However, force can be used to enforce justice. He clearly implies that the Hungarians had a just reason to use force in their rebellion against the unjust invaders of their country.

In fact, he considers the U. N. an organization dedicated to the reign of justice, and he believes it should have more power at its disposal than it has at the present time. It should have been powerful enough to expel the representatives of the Kadar regime from its ranks. It should have a strong army, strong enough to forestall the unjust military intervention of one state in another, powerful enough to safeguard order in the state that has been threatened.

Daily Mass  
Calendar

Sunday, January 13 — Holy Family (white), Gloria, 2nd prayer of First Sunday after Epiphany, Creed, Preface of Epiphany.

Monday, January 14 — St. Hilary, confessor, doctor (white), Gloria, 2nd prayers of St. Felix, Creed.

Tuesday, January 15 — St. Paul, hermit (white), Gloria, 2nd prayers of St. Maurus.

Wednesday, January 16 — St. Marcellus, pope, martyr (red), Gloria, VR.

Thursday, January 17 — St. Anthony, abbot (white), Gloria.

Friday, January 18 — St. Peter at Rome (white), Gloria, 2nd prayer of St. Paul, 3rd of St. Prisca, no Creed, Preface of Apostles; first day of Chair of Unity Octave.

Saturday, January 19 — Saturday Mass of our Lady (white), Gloria, 2nd prayer of the Martyrs, 3rd of St. Canute, Preface of our Lady.

omitted at High Mass. VR—Votive or Requiem permitted.

Chair of Unity Octave  
January 18 to 25

That they all may be one as Thou, Father, in Me and I in Thee; that they also may be one in Us; that the world may believe that Thou hast sent Me.

I say unto thee that thou art Peter.

And upon this rock I will build My Church. Let us pray. O Lord, Jesus Christ, Who didst say to Thine Apostles, "Peace I leave with you, My peace I give unto you," look not upon our sins but upon the faith of Thy Church and grant unto her that peace and unity which are agreeable to Thy will, Who livest and reignest God forever and ever. Amen.  
(300 days indulgence each day of Octave)