

'Wealth'

Dr. E. O. Blake, head of the Protestant National Council of Churches of Christ, recently stated his belief that the untaxed "wealth" which is falling into church control.

The large share seems to be falling into the hands of the Catholic Church. Dr. Blake added, obviously meaning the Catholic Church.

From pulpit comments at this time of year, few Catholics will be surprised about our Churches becoming "wealthy." Annual financial records consistently carry figures of "another year of increase and decrease in debt."

And whatever property or buildings the Catholic Church does own was paid for from the Catholics in America with significant small amounts from outside sources.

According to Protestant statistics, Catholics in America number half the Protestant population. If Dr. Blake is correct about the Catholic Church acquiring "too large a share" in cash income, then he admits that Catholics are more generous to their Church than twice as many Protestants are to theirs. It is, however, a complaint which will surprise most Catholic pastors as they tally up their list of contributions for the year.

But even if Dr. Blake is correct, then what is the Catholic Church in America doing with all its alleged "wealth"?

It is operating more hospitals than all other religious groups combined, 223. It has more orphanages, 317. It has more elementary schools, almost 10,000 (and what that means for parents each year runs into the millions of dollars). It has over 2,000 high schools, and 254 colleges. None of these are run for a profit. They all provide services which would have to be supplied otherwise at high professional costs plus the tremendous expense of erecting the equivalent buildings.

The Church's "wealth" — if Dr. Blake would face the facts — reaches not the Church but every community where it exists.

We feel that the average American realizes this and respects the Catholic Church for its contributions in educational, hospital, and social welfare aid to our American people. It is unfortunate that spokesmen like Dr. Blake make remarks which embarrass our Protestant friends. Dr. Blake, we believe, owes an apology to his own people even more than he owes one to us.



DR. E. O. BLAKE
"Too much" . . . from so few

'Modern' Churches Highlight Building Boom In U.S., Europe

At least \$5,000,000 will be spent for church construction in the Rochester Diocese this year.

The new churches for the most part are designed in "contemporary style," although some will follow "traditional" lines.

But the venerable pointed "gothic" arches and the classic round "Romanesque" arches seem now to belong to a by-gone era.

What do priests and people think of the "new look" in their churches?

To a great extent the "new look" is demanded by restricted budgets. Construction and decoration has to be limited to essentials. Functional steel girders replace the soaring vaults and majestic arches of medieval style churches.

Contemporary churches in the Rochester Diocese include nearly completed St. Pius X, Chilly; St. Anthony, Rochester; St. Joseph, Penfield; and the "older" Irondequoit churches St. James and St. Cecilia.

Proposed new churches to be built in modern design will be Annunciation and St. Thomas More Churches, Rochester; Sacred Heart, Owego; St. Joseph, Weedsport; and Christ the King, Irondequoit.

More traditional in style will be Macedon's St. Patrick's Church.

THE TREND to modern style churches is also reflected in reports from throughout the country.

A news release from Paris stated that a building boom is in progress in France and Germany too. These nations, ravaged by war, are only now recovering from the emergency house and factory reconstruction programs launched when the war ended. Now they have time for church building. Europe, like America, has also had its exodus from the cities to suburbs and the consequent demand for new churches. The refugee and displaced persons problems have added to the already critical shortage of church edifices in both France and Germany, it is reported.

Intense home-front missionary activity in France has also created a need for additional church buildings.

CARDINAL VERDIER built over 100 new churches in Paris itself during his lifetime. France has built over 3,000 churches just since 1943.

Cologne archdiocese has averaged 25 new churches a year—over 250 newly erected during the past ten years.

In Italy, Milan plans 50 new churches; Turin has built 9 new churches under their new archbishop Cardinal Lercaro and Switzerland is full of new churches.

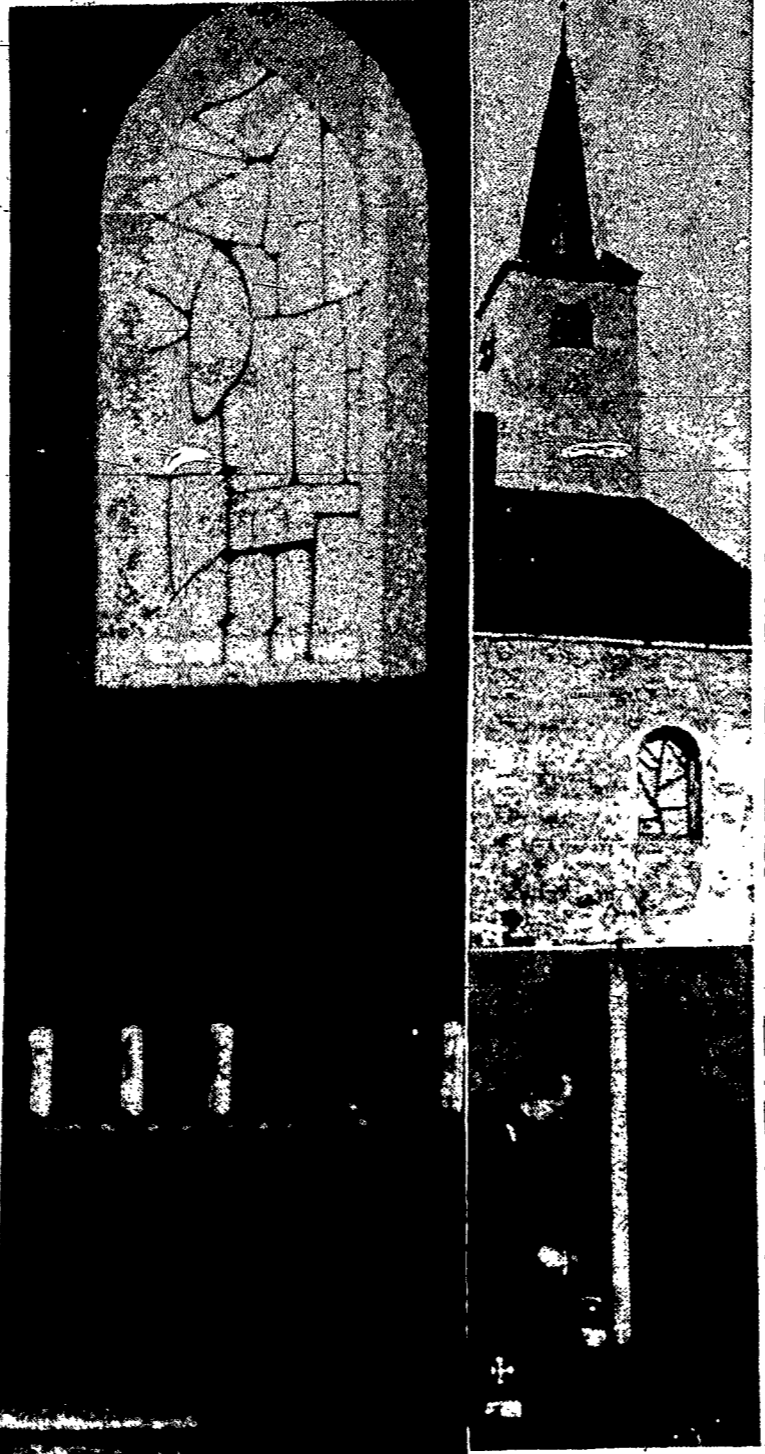
The tendency in European churches to extreme modern patterns has resulted in buildings that are often more curious than church-like.

In many of the small towns, war-battered ancient churches have been renovated inside making an unusual mixture of a medieval shell and ultra-modern interiors.

Experimentation with new styles, new lay-outs, new materials has been given free play in France.

In Germany, the Bishops there in 1949 issued a coordinated "Directive for the Building of a Church."

INCLUDED IN the German Bishops' program were suggestions to build churches back from the road to escape traffic noise, to locate the altar where



Modern Style churches dot American and European scene as architects experiment with new materials, new techniques. Shown above is French church at Fosse near Belgian border. Built in Middle Ages, wrecked by bombs of World War II, it has been renovated with ultra-modern interior. Stark, simple altar stands beneath plain window. Confessional, at lower right, is mere panel between priest and penitent. Original exterior walls are shown at top right.

It would have "greatest prominence" but still close enough to the pews for people to see and hear the priest. The German plan also calls for a smaller chapel for weekday Masses — a practical solution to the high cost of heating a large church for a few people.

Observers report that art themes in Germany stress suffering — an understandable theme in that nation which has endured the ordeal of Hitler's domination and Allied bombings.

Reaction to "modern churches" has been similar in both America and Europe — ranging from enthusiastic endorsement to bitter criticism.

Some have termed modern churches "spiritual factories." Others have countered that the "Church is contemporary — it is not meant to be hide-bound to an ancient style."

Church officials in Rome have made few pronouncements on the subject.

In his encyclical on church worship, Pope Pius XII stated, "Modern art should be given free scope in the due and rever-

The Bell Tower

Out in Chicago, where traffic is, if anything, worse than in this area, there has been an unusual demand for decals of a "Motorist's Prayer," which goes like this:

Lord grant me a steady hand and watchful eye,
That no man may be hurt when I pass by.

Thou gavest life; I pray no act of mine
May take away or mar that act of Thine.

Shelter those, dear Lord, who bear me company,
From evil of fire and all calamity;

Teach me to use my car for others' need,
Not miss through love of speed
The beauty of this world; that thus I may

With joy and courtesy go happily life's way
And reach without mishap —
Eternal Day.

The prayer was printed in an October issue of the New World, Chicago's archdiocesan weekly, and by last week more than 30,000 requests for car window decals of it had been received at the paper's office at 100 N. Dearborn St., Chicago 2, Ill. (The decals are 10 cents each, or 5 cents in lots of 100 or more).

Interestingly enough, the prayer was brought to Chicago by a rectory housekeeper from that land of uncrowded highways, Ireland:

No Need
Doctor: "Hm, the case is one, I think, that will yield to a mild stimulant. Let me see your tongue, please, Madam."

Husband: "Doctor, I can assure you that her tongue doesn't need stimulating."

Open House
"I've been warden of this penitentiary for twenty-five years today," said the warden to a trusty, "and tonight we're going to celebrate. What kind of party do you think the boys would like?"

"Well," said the prisoner wistfully, "they'd sure appreciate an 'Open House.'"

Once Is Enough
Mother to small daughter: "Why don't you give some of your apple to your little brother?"

Small daughter: "Oh, no. Look at Eve. She did that and she has been criticized for it ever since."



A father's love for his child reflects God's providence over all His creatures, as illustrated in photo above and article below.

Making Marriage Click Father's Role On Earth, Kin To God's In Heaven

In Cana Conferences one enjoys asking the question, "Why are women generally not great leaders, great artists, great industrialists?" Now and then an honest man will say, "But, Father, women do not have a wife."

As wonderful as women are in their own role, women will not be truly happy if they usurp or enact man's role.

There is a confusion today in what is man's role — what is woman's role. We can certainly blame some textbooks which over-emphasize the masculine and we can blame the many, many women teachers, who, through no fault of their own, help to feminize male students.

The father sets the pace for the family. He represents the family just as "Father," the priest, represents the parish. If the father's reputation is good, the family's reputation is good. The father is usually better known in the community; he must be in constant contact with it to make a living. If he is a villain it cannot be hidden. The father officially represents the totality; the mother represents herself.

THE WHOLE family bears the name of the father. His voice has more authority in society.

It is he who works with this society and can better affect its course. It is he who can more decisively communicate family values to the community. As much as it is woman's job to be home-minded, it is man's job to be home-and-society-minded. His

aggressive external dynamism is greater — man is the hunter, the explorer, the conqueror, the inventor, the seaman, the leader. He is more the protector of society; she is more the protector of the home. He is more exposed, more vulnerable, because he is this outside representative.

IT WAS ADAM, the man, who spoke to God and to whom God gave promise of the Redeemer. It was Noah, the man, who led his family into the ark and gave official thanks to God. It was man again and again, through David, through Solomon, through Moses, through Jacob, through Joseph, through the Centurion, through Simon the Cyrenean, who took the lead.

When God wished to choose a title, He did not choose the title "King" or "General" or "President," but "Father." A father is more like God than anyone else on earth. It is a title men are proud of and should honor. Fathers intimately share with God the power to create children, to provide necessities, to forgive offenses.

It is the father who blesses the food at table. It is the father who blesses his children at night or when they are sick with a sign of the cross on the forehead.

It was dramatic when Cardinal Leger returned from Rome to Montreal and knelt in the train station to receive his own father's blessing.

Since the father officially represents the family, one of the strongest desires of a child is to be proud of that father. Children want that more than money, than trips, than gifts. In their many endeavors fathers should ask themselves: "Will these actions, these words make my child proud of me . . . or ashamed of me?"



Monsignor Dellano

Moral Implications

President Eisenhower begins his second term of office this week with his "peace and prosperity" election slogan being a stern test.

Already on the docket for decision are explosive issues — intervention in the Middle East, America's relationship with satellite communist countries, integration in our own southern states, and the increasing demand for federal school aid.

Top on the list of controversies is the reported invitation to Yugoslav dictator Tito to be guest in the United States.

Issues such as these have moral implications which challenge the President to balance political expediency with the clear dictates of Christian conscience.

The recently formulated "Eisenhower Doctrine" throws down a gauntlet to America squarely in the path of any communist expansion in the Middle East.

Seeking to contradict this clear-cut policy is the overture to woo Tito to stronger ties with the western democracies.

Pope Pius XII warned in his Christmas message that the record of communist brutality — Moscow, Belgrade, or Peking variety — is a record drenched in the blood of its victims. He asked the unanswerable question, "How can the free nations talk with tyrants when there is no common language between them?"

EVER SINCE 1933 we have toyed with the fancy that we can win the communists to civilized standards if only we show them we want to be their friends — and we have witnessed half the world swallowed into Red enslavement and finally spood horror-struck and helpless at the blood bath in Budapest.

The administration, it is assumed, views the Tito visit to America as a wedge to pry the alleged independent communist dictator from his ties to Moscow.

DIPLOMACY OUGHT to be something higher than what "might work." Politicians of cheap degree through the years have jockeyed their speeches and their votes with a view as to what "might work" best for their special personal interests.

Compromising with conscience may "work" to the advantage of a man seeking reelection, or a party seeking power, or a nation seeking the easy way out.

In the final analysis the best solution — even if the hard one — is one which will face the test of time. "What will future generations think of it? What will God think of it?"

Mankind — Firm, United — Able To Smash Tyranny

By JOSEPH BREIG

The great events in Eastern Europe testify that decent mankind is sure to triumph in the struggle of our time. If only decent mankind will stand firm, unafraid, united — and wise.

Religion, the family, national and human rights — these are the unbreakable absolutes which are

shattering communism despotism, as they have smashed every other tyranny in history.

What is operating today is the irresistible logic of the very nature of things, built into them by their Creator. International communism and Soviet power are shot through with fatal diseases, brought upon them by their malvolence.

THE WHOLE communist complex is like a man still powerful, still cunning, still able to inflict dreadful wounds, but eaten within worms, so that the flesh

and the muscles are falling away in corruption.

The central illness of communism, the infection which from the beginning sowed dissolution in its very bowels, is the denial of truth — the sin that has for its father the Devil, who was a liar and a murderer from the beginning.

Lies cannot eliminate truth. They cannot change realities. They can only lead the liar into an insane world, fabricated by him for his own destruction. It is not the real world, the world that God made; it exists only in fantasy.

THIS IMBECILE universe of fanaticism and falsehood is intolerable to sane men. And most men are sane, and in the time of decision most men are men. What has been happening all through the soviet empire is that reality has been exploding in the fingers of the communist unrealists.

The captive nations now stand forth as crushing liabilities. They have remained undecided; they have never submitted to communism. They do not collaborate; they stubbornly resist.

The Soviets cannot even depend upon their own armed forces. Enough Red Army detachments went over to the patriot side in Hungary to demonstrate that fact. The communists now face what their own falsehoods concealed from them: their enormous failure.

CONFRONTING THIS stricken enemy, we must avoid two opposite errors. Moscow must not be goaded into a despairing suicide which would involve much of civilization. But the Kremlin must not be allowed to blackmail mankind into acquiescence in the enslavement of peoples.

Pope Pius XII, in his 1956 Christmas message pointed to the solution of this gigantic dilemma. He counseled us against craven yielding; he

warned against pacifism. He demanded of all of us firmness in the right.

He refrained, as he has always refrained, from calling a crusade — although he recognized that men rightly think of the struggle for human rights as a crusade. But he gave us no encouragement for rashness or blustering.

WHAT THE Holy Father did was to put his finger unerringly on the prerequisite for a lawful world — curbing of the armaments race. The United Nations, he said, must be strengthened to the point where it can "assume effective control of the armaments of all nations without exception."

THIS IS now possible, Pius said, because of the near-miracles of aerial photography. By this means, a fool-proof system of inspection can be established which will guarantee every nation against surprise attack. This is not a dream; it is a technological fact today.

'Love-In-A-Pigpen' And A Free Press

The following editorial appeared in the Syracuse Herald-Journal, daily newspaper which refused to accept advertising for the motion picture, "Baby Doll."

The "Baby Doll" craze has generated enough momentum to warrant attention.

This newspaper did not review the love-in-a-pigpen picture, except advertising promoting it, or list the theater in which it appeared.

Judging from some of the letters and telephone calls on the subject this action is being interpreted as a violation of the obligations of a free press.

We are happy to discuss this matter for it brings freedom of the press into proper focus.

To discuss this question honestly there must be a free press. Nothing that will be said here is aimed at any individual, or group, with the intention of belittlement. In a democracy everyone is entitled to his own opinion. That a newspaper in America is commonly balancing opinions in the effort to determine what is best for its own community, its state, and the nation.

There seems to be a conviction in most of our newspapers that a newspaper can do anything it pleases under freedom of the press.

It could be farther from the truth. A newspaper is not a lawless entity which redress is sought in a court of law — the libel laws are there to protect the public, not to protect the newspaper.

tionable. Endangering the security of the nation is a crime.

Then there are the voluntary self-imposed restrictions for common decency.

Every newspaper editor exercises censorship daily in withholding indecent and revolting cases of perversion from his columns.

Great care is also exercised in seeing to it that advertising making false claims or offending good taste is not accepted. If every advertisement offered was accepted, newspapers would be full of false cancer cures, thinly veiled bawdy house ads, blue sky stock offers, and many other efforts to bilk the public.

Under no circumstances can it be contended a newspaper must accept every advertisement offered. If that was so there would be a great loss of confidence in newspaper advertising for its honesty would always be debatable.

Thus, we hope, there can be no quarrel with the contention that a degree of censorship must be exercised in both news and advertising content — even to a free press — if a newspaper is to occupy the place of trust it should have in an American home.

So we come to "Baby Doll." This picture is from two one-act plays by Tennessee Williams, one of our greatest dramat-

ists. It was directed by Elia Kazan, one of Hollywood's real geniuses. A good cast helps make this what some critics have called a poignant sociological study.

The central figure is a thumb-sucking, retarded teen-age female and the climax revolves around her seduction by a man seeking revenge on her moronic husband who has promised not to ask her favors until she is 20.

As a social study the subject is, how low can a human get on the American social scale and still walk on legs?

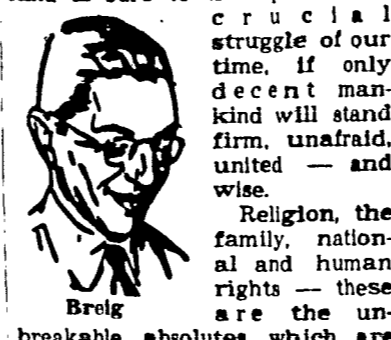
The question is, from a sociological standpoint, when does invertebracy set in?

Some years ago Nunnally Johnson, now a Hollywood producer, on seeing "Tobacco Road" remarked that the part of Georgia he came from was so bleak and poverty stricken it made the locale of that play and the characters in it "the country club set."

Tennessee Williams went Mr. Johnson one better and placed his characters in surroundings that would lead a well-bred Poland-China sow to insist on any of them wiping his or her feet before entering her sty.

Take the seduction scene out of this picture and it is drab and pointless.

Put the seduction scene in and one feels he is watching something taken from a report on the sex problem in a mental institution. It cannot be dignified by calling it "illicit love." The advertising for this picture featured the



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