[illegible] Are For Priests

[illegible]

A good priest is first of all a good Christian. One of his [illegible] duties is to practice Christ's love for those in need. [illegible] himself is called the "servant of the servants of God."

A lot of people seem to think that a priest sits in his rectory just waiting for the doorbell to ring and has hours [illegible] to chat with the chance visitor. Actually, the priest is like men in other professions. His day is filled with a variety of appointments ranging from catechism class for the children to sick calls, convert instructions, and the necessary burden of administering a complicated business of school, church, convent, rectory, and often a recreation center besides.

But even that doesn't mean he has no time for you. He has the time — but maybe not just the minute you arrive. The solution is simple. Call your parish priest for an appointment. Make your case briefly so he can judge how much time will be needed. If he is out when you phone, leave your number so he can phone you back.

And by all means take your problems to the priest before they grow so large that solution is impossible. You can be sure that Father will be as happy as you are if he can be of any help in finding the right answer to your problems.

East Germans Warned By Russia's Bluster

This week Soviet leaders thundered their threat of massive retaliation against any war launched by the western free democracies.

Observers wondered if the Kremlin blast was really aimed at Washington, London, and Paris or if instead it was a warning to subjugated East Germans not to try another Hungary-type revolt.

Just in case the East Germans failed to take the hint, 400,000 Soviet troops stand ready to quell any uprising.

Four years ago the East Germans rioted in Berlin, but in those days Stalin's iron-grip control clamped the lid on freedom. After the Red tyrant's death, Poland made a bid for its present "independent communism" followed by Hungary's fight for freedom.

Last autumn's blood bath in Budapest informed the satellites that Moscow wanted no more of this independent action, but Berliners are too close to western freedom and prosperity to rest content under Red rations of three pounds of meat a month, sky-high prices, and the galling yoke of foreign domination.

East Germany's communist boss, Stalinist Walter Ulbricht stays in power because he has a soldier with a gun for every 25 Germans. But even 17 million unarmed Germans are a formidable army which has the well equipped Soviets worried.

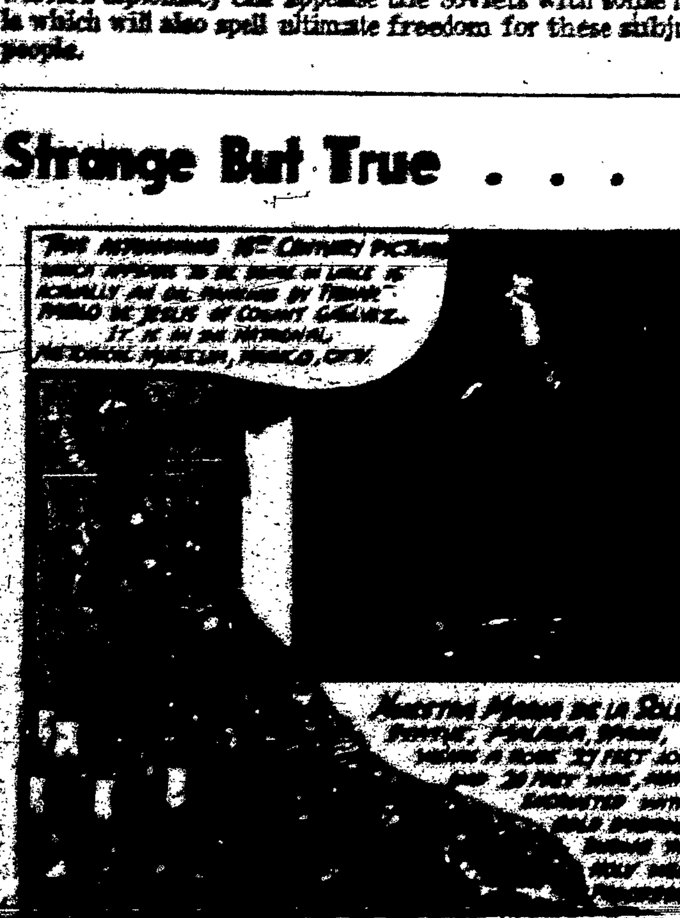
Revolutionaries in Germany have learned that the Hungarian method can have fatal consequences, so the German technique is now a subtle slow-down and sabotage, bit by bit winning concessions from reluctant Red leaders.

West Germany's Adenauer has warned his slave-state neighbors that it would be futile for them to fight tanks with bare fists. "It didn't work in Hungary," he cautioned them, and pleads for patience to prevent triggering a possible third World War.

Russia has made it clear that East Germany has to stay in the Red orbit. If the Communists lose Berlin, the other satellites have an exit to the west and to freedom.

This fear of Kremlin's leaders as they see the possible break up of Red control in eastern Europe could well explain Russia's current bluster about guided missles poised for massive retaliation. But it also is just as possible that Moscow would be willing to lauch its atomic rockets rather than consent to freedom for the satellite nations. God grant that western diplomacy can appease the Soviets with some formula which will also spell ultimate freedom for these subjugated people.

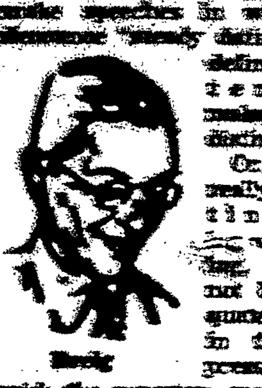
Strange But True . . .



JOSEPH BREIG

Steady Dating Is Goofy

I wish that the people who make speeches in which they denounce "steady dating" would define their terms and make careful distinctions.


Breig

Or, if they really are distinguishing and defining, but are not being adequately quoted in the public press, then I wish the reporters would report more completely what they say.

I am afraid there is an impression in many minds that if the same young man and young woman are seen together a dozen times in a year, they are engaging in what is called steady dating. But they aren't.

I fear also that many people are coming to feel that a youth must necessarily select a different girl almost every time he goes to a school dance or some such festivity; and that she must select a different boy. But that is not so.

WHAT, IN FACT, is the nature of the steady dating against which young people are being warned, and need to be warned? It is something that ordinarily has a touch of goofiness about it, and can be defined with reasonable accuracy.

It involves young people who are in no position to marry within, say a couple of years, or who in any case have no intention of so doing.

"Steady dating," properly defined, means that two such people are together a great deal, perhaps a couple of times weekly or oftener, and that frequently they are alone together or at least accompanied only by one other couple.

Usually, steady dating also means that this young man and young woman select each other exclusively, or nearly exclusively. They seldom or never make "dates" with other boys or girls.

THREE CHIEF excesses are involved. There is excess in frequency of association; excess in exclusiveness, and excess in aloneness or privacy.

The note of goofiness enters because this over-dating leads to public displays of possessiveness —displays which are ludicrous, ill-mannered and embarassing to everybody.

Perhaps the most depressing effect is the loss of femininity and masculinity I mean that the young people involved in these excessive attachments tend to lose identity, individuality and distinctiveness.

THEY BECOME over-dependent on each other It is as if each were the opium of the other; and both grow dopey.

The girl no longer likes to be with girls. She does not enjoy the special lighthearted fun of female gatherings. She feels incomplete without the chap to whom she has grown fast.

She is entirely too much his property. She is more his property than she ought to be even if she were his wife.

Even in marriage, the two personalities ought to retain their dignity. Husband ought not to be submerged in wife, nor wife in husband.

As husband and wife, they are two in one flesh, but they remain two souls, each with the right and duty of ultimate self-reliance and self-respect.

THE YOUNG MAN suffers even more than the young woman in these over-attachments, because manliness, of its nature, is more independent than womanliness.

The "steady-dating" boy ceases to share the vigorous pleasure of male gatherings. No longer, shall we say, does he belong to himself and to the male sex; he belongs to a woman. He is bound as if with apron strings.

Youth is a time for larking and gregarious gatherings. It is a time for getting acquainted with a great many people; for becoming a familiar and cheerful member of the human family.

But all this is not to say that young men and women should not have preferences. Of course they will have preferences, but they must not let them get out of hand.

If young people are to become what they really want to become —self-reliant and mature men and women—they will master and control their dating as they master and control other things. They will do some straight thinking about it, and guide themselves accordingly.

Church Rites of Holy Week recall events climaxing Christ's earthly life of nearly 2 thousand years ago. First Holy Week opened with triumph of Palm Sunday, ended with burial of dead Saviour in a borrowed tomb. Striking painting above by El Greco shows grieving figures of Mary and the Magdalene. Catholics will observe events of Christ's sufferings and death in rites restored last year by Pope Pius XII to ancient schedule and simpler ceremonial. Parish bulletins should be consulted for exact time of various services.

How to Make CONFESSION EASIER

By Father Michael Pathe, C.SS.R.

A CONVERT to the Catholic faith told me this story about herself. The priest who instructed her advised her to tell her confessor each time she went to confession at least until she became familiar with the requirements, that she was a convert.

This, he assured her would allay any fears she might have concerning the telling of her sins and would inspire the priest to give her special help.

Shortly after her first confession and Communion, a mission was held in her parish, and she decided to go to confession to the missionary. In fear and trembling she waited for her turn to enter the confessional.

When the slide opened she began in true Catholic fashion, "Bless me Father for I have sinned." Then in her excitement she blurted out, "Father I'm a convict."

From then on her mind became a blank. Her nerve failed her and she could not recall afterward what else she said to the priest or what he said to her. Ever after that it became an acute agony for her to go to confession.

* * *

Even without such a blunder many converts suffer bitterly in going to confession. No doubt part of this suffering is due to half-remembered but horrible things against confession they have heard from non-Catholics before they ever thought of becoming Catholics.

But there are also wrong notions about confession, that may take possession of the minds of life-long Catholics as well as converts, which make going to confession a great trial.

It is most often these wrong notions that make people say: "I hate to go to confession." The more common ones are the following:

● **"I'm never sure whether I am telling my sins properly or not."**

DEAR FRIEND, you have no cause for worry on that score. So long as you prepare yourself reasonably by prayer and a sincere examination of your conscience, and so long as you have the desire to do what is pleasing to God, you cannot make a mistake.

God is not a tyrant. He is not unreasonable. If, through no fault of your own, you make a mistake in the manner of telling your sins or even by forgetting a sin, God will surely forgive you.

● **"When my confession is over I never feel happy about it. I have no sense of relief. I never experience the satisfaction for which I long, and which others talk about."**

IT MAY HELP you to know that this can sometimes be said by many who have been Catholics all their lives. Now listen carefully to what I am going to tell you. You do not receive any sacrament in order to feel satisfaction.

You receive the sacrament in order to please God. And as long as God is pleased by what you do, nothing else matters.

You must be guided by your faith and not by your feelings. Your faith tells you that God is satisfied with your good will, your honest effort, your repentance and obedience.

● **"The confession of my sins is such a humiliation to me."**

OF COURSE That is why it is called "the sacrament of penance." And you know penance is never a picnic. We all have to do penance for our sins. It is by penance that we make atonement to God for our violations of His law.

Fines and imprisonment are the penances that the state imposes on those who break its commandments. The self humiliation of admission of guilt is the chief penance God requires of those who have offended Him.

However you are inclined to exaggerate the humiliation of confession. God after all is very considerate of sinners. The penance involved in confessing your sins to a priest is really a very easy one.

Your good name is safeguarded by the darkness. The secrecy, the anonymity of the confessional, and by the seal under which the priest has bound himself to reveal nothing you tell him under pain even of death.

Your obligation is merely to tell what sins you have committed. It is neither necessary nor advisable, rather it is forbidden, for you to go into unnecessary details or descriptions of your sins.

If there are any important circumstances that ought to be mentioned, the priest will discover them by brief and prudent questioning.

And you can always console yourself with the thought that the penance of humbly confessing your sins to an unknown priest is infinitely easier than the eternal punishment of hell, or the pains of purgatory.

● **"The priest will have a terrible opinion of me."**

NONSENSE. May I tell you my reaction when a poor sinner kneels before me? I feel that God must have a special love for this soul. Otherwise He would not have lavished upon it the extraordinary grace it needed to acknowledge such human frailty.

And if God is so good to this creature, how could I dare be otherwise? I would be afraid of God's anger against me if I were to say one word that might prevent the return of a soul to Him.

● **"The sins of my past life, which I have already confessed, torment me every time I go to confession."**

I KNOW, AND you always want to tell them over again. Will you be displeased with me if I scold you for your sad lack of confidence in God? I'll wager that many a priest has scolded you for your unnecessary worry, but you paid no heed to him.

God's words apply perfectly to you. "Why are you fearful, O you of little faith?" Faith tells you that in the sacrament of penance all your sins are forgiven provided you tell them honestly and are really sorry for them. You are sure you told them. You know you were deeply sorry for them.

Now take my advice and conduct a little private funeral of your own. First put all your past sins in a box. Then put the box in a deep hole in the ground. Cover it up and don't mark the grave so that you may never be able to find it again.

● **"I'm haunted by the fear that the priest may not understand me."**

I WOULD CALL that a left-handed compliment. You may have a very exalted idea of the sanctity of the priesthood but I'm afraid you don't credit the priest with a sufficient quantity of brains.

For a long time before a young man is ordained he is thoroughly trained in all the principles of theology and philosophy. Under the guidance of competent teachers he studies the law of God and is made well acquainted with all the strange vagaries of the human will.

● **"I like to say my prayers in my own language. The priest doesn't speak that language. That is why I hate to go to confession."**

YOUR PRAYERS ARE to God, and He understands all languages. In telling your sins to the priest you do not need to be very fluent in the language you use. Remember, there is only one thing you have to make known to the priest. That is your sins.

Don't worry if you have an accent, or if your English is broken, or if you are not sure whether you are using the right words. The priest knows all the words, scientific and popular for the various sins you might commit.

Don't every stay away from confession because you cannot speak the language of the priest with fluency.

* * *

NOW, LAY ASIDE all your fears concerning confession. Think of this sacrament as a most wonderful proof of God's mercy toward you.

No matter what sins you have committed, you come like a little child to the God who loves you with an infinite love, to the Good Shepherd Who has been searching for you, to the Father Who has been waiting for the prodigal's return. Do not be afraid of Him anymore.

Be humble, and do the best you can. Then leave everything else to Him. He cannot fail you because He is God.

And when your confession is over, and you walk out of the confessional, leave all your worries there — forever.

This article — "How To Make Confession Easier" may be obtained in pamphlet form for five cents a copy from the Liguorian Pamphlets, Redemptorist Fathers, Ligouri, Mo.

Holy Week Time Table

The purpose of Holy Week is to make men holy. This is the goal and objective of all the Church's rites.

During the early centuries of the Christian Faith, the Church commemorated the events of the first Holy Week not only on the day of their anniversary but even at the same hour the events occurred.

The Last Supper was therefore marked by an evening Mass on Holy Thursday.

Christ's crucifixion was observed by a memorial service in mid-afternoon on Good Friday.

Saturday was kept as a day of "watching and waiting" which climaxed with church rites at midnight, traditional time of Christ's resurrection.

In the middle ages, these Holy Week rites were pushed to the morning hours for many and complex reasons. In consequence, the rites lost much of their symbolic value.

The commemorative rites also became quite elaborate so that the people little undderstood them and took only a passive part in them.

To restore Holy Week to a more easily understood ritual and to enable the people to attend more conveniently and take part more actively, Pope Pius XII has restored Holy Week ceremonies to their original time of observance and to a simpler form of ritual.

For Communion at morning or evening Masses fast three hours from solid foods and alcoholic beverages, fast one hour from liquids. Water may be taken anytime.

Palm Sunday, April 14

Sunday Masses as usual.
Procession honoring Christ the King, before High Mass.

Monday, Tuesday, Wednesday

Masses as usual.
Meals as on ordinary days of Lent.
Confession may be made on one of these three days if not already made on Saturday, April 13, to prepare for Holy Communion on Holy Thursday, Good Friday and Easter.

Holy Thursday

Low Mass and Holy Communion in the morning if scheduled by the pastor.
Bishop's Mass at the Cathedral to bless chrism and the holy oils at 9 a. m.
Parish Masses of the Last Supper between 4 and 9 p. m. as scheduled by the pastor.

Good Friday

Fast and complete abstinence all day.
Good Friday Liturgy and Holy Communion between noon and 9 p. m. as scheduled by pastor.

Holy Saturday

No Mass and no Holy Communion in morning.
Meals as on ordinary days of Lent. Fast laws in force until midnight.
Confession may be made today if not made earlier in the week in preparation for Easter Communion.
Easter Vigil Rites will begin at about 10:30 or 11 p. m. as scheduled by the pastor. Mass will begin at midnight.

Easter Sunday

Sunday Masses as usual.
Those who received Holy Communion at midnight Mass may not receive again in the morning.
Those who assisted at midnight Mass are not obliged to attend Mass in the morning.

Making Marriage Click

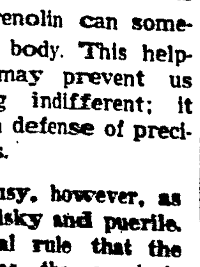
Green Eyed Jealousy Sign Of Childishness

By MSGR. IRVING A. DEBLANC

(Director, Family Life Bureau, N.C.W.C.)

Only saints can really fall in love! For the pure love of which I speak is not natural: to always give and never ask is to surpass nature. Love needs God.

But deliver me from "supernatural" love. You have surely met the type. For them love is duty, a Commandment. It is a dry function, an act of the will. There is no joy: there is nothing felt. It is an obligation. But where true Christian love does exist, I cannot imagine that jealousy, the childish type, could ever take over.


Monsignor DeBlanc

There is then, obviously, another type of "jealousy" which is not childish, which can serve a good purpose for the emotions —much as adrenolin can sometimes help the body. This helpful jealousy may prevent us from becoming indifferent; it may rally us in defense of precious possessions.

Using jealousy, however, as a weapon is risky and puerile. It is a general rule that the one who cares the most is the one who is most at the mercy of the other. If a man does not love his wife, or does not think that he is getting a great deal out of the marriage, he will not be worried if his wife actually does go flirting. As a weapon, "making him jealous" is then ridiculous and useless.

Here are a few positive suggestions on the subject of jealousy:

● A spouse's deliberate attempt to arouse the other party's jealousy is evidence of a weakness of character or a confession of failure. Why must a man always give a qualified praise about another woman? Even if a wife remarks how beautiful another girl is, why must he always say, "Yes, she is beautiful except for her nose"? The basis of their love, then, must first be a Christian one.

● Build up your common interests. It may be children, religion, culture, work, recreation, food.

● Help each other grow emotionally, but first of all be sure you youself are growing up as a complete person.

Anyone who has ever loved conjugally and cannot hold that love is either extraordinarily pagan and ignorant or extraordinarily indifferent and clumsy. God pity them if it is all four!

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