

Intrigue in Moscow Bares Myth Of Red Paradise

Once again, the Marxist myth has been exposed, the myth, namely, which claims that the Communist State is a "Peoples Paradise."

This is the practical lesson that free peoples can take from the latest quarrel among the Kremlin leaders in a fierce struggle for power, the veteran Red chiefs, Molotov, Malenkov and Kaganovich, were ousted from their posts in the all-powerful Presidium. Khrushchev, backed by Marshal Zhukov's armies, emerged the victor and still top man in the Soviet ruling clique.

The significant point in this behind-the-scenes struggle among Kremlin dictators is this: The people had nothing to say. The millions of peoples in Soviet Russia were not allowed to have any voice in choosing their rulers.

"The dictatorship of the proletariat" merely waited for the victorious clique to come forth from the secret struggle in the Red Hierarchy.

The enslaved and muted "peoples democracy," acting on cue, acclaimed "enthusiastically and unanimously" the victorious Khrushchev, the Moscow press reports.

The Russians did not choose or elect Mr. Khrushchev. They were told about him. That is the way things are done in the so-called "socialist democracies." The people have no voice in the selection of their rulers.

In a red "peoples paradise" a dictator or a group of dictators tell them what is best for them, and like dumb robots they must applaud.

The latest power struggle among the Moscow overlords was, as The New York Times observes, "a fight among gangsters, decided finally on the basis of which clique had more guns at its disposal." This is reminiscent. The Times also adds, of the way Chicago gangsters decided their disputes during prohibition days.

The Communist leaders themselves have shown us once again with dramatic force the naked ugliness of their political system. What has happened in Moscow is a mockery of free men everywhere.

What happened in the "peoples paradise" is a mockery of free government and a return to the law of the jungle where might makes right.

Even the most confirmed Communist must recognize the Moscow regime as a shabby counterfeit of true democracy.

The gangster character of the Red State is even more clear if we compare it with our American system of political life.

Here in the United States we the people choose our political leaders in a free election. Here we the people speak. We do not wait to be told.

We in America enjoy not only the free right of saying who shall be our leaders, but — and this is equally important — we enjoy the right of rejecting our leaders when we do not approve of them.

Democracy must and will come to the Soviet Union, we are sure. That day will be when the ballots of the people not the guns of dictators, will speak for the Russian people.

Selling Kids On Love

Speaking of vocations, we are reminded of the pastor who rebuked the diocesan director of vocations with this statement: "How can I encourage religious vocations when they are already holding hands in the seventh grade?"

The sad fact is that juvenile love-making is being encouraged on many different fronts, not as a remote preparation for the vocation of marriage but for the purpose of making money.

The outstanding offender is the record business, which yearly presses thousands of discs aimed at teen-agers.

The "love-dove-moon-June" theme has long been standard fare in popular music, but of late it has had a terrifying teen-age tone.

"Young Love," "Teen-Age Crush," "Teen-Ager's Romance," "After School," "A Rose and a Baby Ruth," "School Days," "Party Doll," "Sittin' in the Balcony," "First Love," and "First Date, First Kiss" are just a few of the titles that come to mind. Each is a pleasant invitation to teen-age love-making.

The people who produce this sort of thing have a cash register for a conscience. As long as a record sells, they will make it, and imitate it.

A record will sell as long as teen-agers buy it—and teen-agers will buy almost anything they can afford and they think it necessary in their social role. — The Stuebenville Register.



Two proud parents were bragging about their children. One of the men said, "When my son went to college, it took him just three years to get his B.A."

"That's nothing," said the second man. "When my daughter went to college, it took her only two years to get a Ph.D."

"Impossible," gasped the first parent. "How could she get a Ph.D. in just two years?"

"Easy," answered the proud father. "She married him."

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The community loafer was heading for the creek with his fishing pole on his shoulder. A disapproving neighbor asked him, "Do you think it's right to leave your wife at the wash tub while you go off fishing?"

"Oh, yeah, it's all right," said the man. "My wife don't need me watching. She'll work just as hard as she would if I was right there."

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Two women dining in a restaurant were discussing a third who had just entered.

"Her husband was a judge wasn't he?" asked one.

"Everybody thought so," replied the other, "until he married her."

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Phil: "I'm looking for someone with a little authority around here."

Abe: "Why not try me? I have as little as anyone."

Catholics find unity of faith in the teaching authority of Pope Pius XII, Vicar of Christ. Many Protestants, according to author of accompanying article, "envy a Church which can speak with a single voice on matters of faith and morals. They seek a similar voice empowered to speak for Protestantism."

Protestants Seek Unity In Mergers

Father Curran, professor of history at Loyola Seminary, Shrub Oak, N. Y., is the historian of the New York Province of the Society of Jesus. He is also the author of "Major Trends in American Church History" and "The Churches and the Schools: American Protestantism and Popular Elementary Education."

By FATHER FRANCIS X. CURRAN, S.J.
(Written for N.C.W.C. News Service)

Latest developments in a worldwide drive for church reunion, which has gathered strength among Protestants during the present century, have taken place recently in this nation.

THESE DEVELOPMENTS WERE:

- The recent formation of the United Church of Christ through the merger of the Congregational Christian Churches and the Evangelical and Reformed Church, both products of previous mergers.
- The forthcoming union of the United Presbyterian Church in North America and the Presbyterian Church of the U.S.A.

In the former, the union was 17 years in the negotiation stage. Now, as the United Church of Christ, it is an organization with 2,117,000 members, making it the seventh largest Protestant Church in the nation. The union took place in Cleveland.

Leaders of the two Presbyterian sects have agreed to meet in Pittsburgh next May to unite into one organization to be known as the United Presbyterian Church in the United States of America. If the union takes place — it has failed on three previous occasions — the new group will have three million members.

SUCH DEVELOPMENTS are known as the ecumenical movement which is nothing new. Indeed, the call for the reunion of the churches sounded within Protestantism almost as soon as the Protestant Revolt broke out in the 16th century.

In the centuries prior to 1900 the most notable achievement of these attempts at unity was, ironically, the emergence of new sects.

A European example would be the "Unitas Fratrum" (Union of the Brethren), known in this country as the Church of the Moravian Brethren.

A unity drive in the United States — The Campbellite Movement in Pennsylvania in 1809 — produced not one but two sects, the Disciples of Christ and the Churches of Christ.

THE PROTESTANT ecumenical movement, which existed only sporadically until 1900, has had a notable measure of success since then. This can be attributed to two major factors:

- The increasing cooperation of the churches.
- And the erosion of the major obstacles to reunion.

Many churches have found that while they were not yet ready for organic union with others, they could cooperate in many fields — missions, social work, and education. Consequently, the churches established a group of interdenominational agencies.

Recently, these agencies in the United States have been consolidated into the National Council of the Churches of Christ. On the world scene, we have witnessed the formation of the World Council of Churches.

The churches have thus come to know and respect one another. Cooperation has prepared and is preparing the way for reunion.

Christ is God, and is divisive to debate whether or not He was born of a Virgin. There remain few theological barriers to the reunion of the churches.

Strangely, a dogmatic conclusion still hampers the ecumenical movement: polity or form of government is derived from dogma.

In their formative years the Protestant churches chose their church government according to their theological views: individual congregations were autonomous; groups of congregations were ruled by synods of presbyters, or churches were governed by bishops.

WHILE MOST Protestants now believe that the form of government is not an essential of the Christian church, they have been so long accustomed to their own peculiar forms that they find it difficult to change.

That two Presbyterian Churches plan to unite is quite understandable. More difficult was the creation of the United Church of Christ, which joins a church of congregational government with one of presbyterian polity.

This union is not, however, unique; there have been other examples in the United States and elsewhere. Perhaps the most notable union was the creation in 1947 of the Church of South India which merged Anglicans, Methodists, and Congregationalists. The barrier of polity is crumbling.

LIKE ALL human motives the reasons why Protestants seek church unity are mixed. Some reflect the presence of Catholicism. With the Catholic Church apparently advancing on all fronts, some Protestants feel compelled to draw together defensively. For example, the European theologian Karl Barth would like to see the churches united to combat Rome.

Others, however, seek union not against Rome but with Rome. They look forward to the day when all Christians will be united in a single church.

Also, many Protestants envy a church which can speak with a single voice on matters of faith and morals; they seek a similar voice empowered to speak for Protestantism.

But the main motivation of the ecumenical drive is one which all Christians will respect and admire — the desire to fulfill the will of Christ that His Church be one.

PROTESTANT LEADERS regret and deplore the scandal of a divided church; some even label the schisms caused by the Protestant Revolt as errors and sins. They have set themselves an impossible task. But one can admire their aim and applaud their efforts.

Historically speaking, it seems beyond the bounds of possibility that the ecumenical movement will, in the foreseeable future, succeed in uniting even a majority of Protestants.

Theologically speaking, the task is hopeless. Without uniting with the center of unity, the Protestant churches cannot but fail. "Ubi Petrus, ibi ecclesia." (The Church is where Peter is).

JOSEPH BREIG Are The Layfolk Invited?

One of the great basic needs in the Church in America is to bring the layfolk who are among the finest and most loyal the world has seen — into their proper place in the apostolate. And by "proper place" I do not mean merely letting them wash dishes after a Communion breakfast, or take up a collection for an addition to the parish school.



But a layman is not the best person to say these things. The best person is a priest, because a priest can hardly be accused of anti-clericalism.

I am happy, therefore, that Jesuit Father Joseph H. Fichter of Loyola University of the South unbundled his mind in Ave Maria magazine, published at Notre Dame University, where he has been serving as a distinguished visiting professor.

Father Fichter pointed out that the Church in America is coming of age. The present generation of Catholics is an American generation — mature, responsible, well-educated, and anxious to serve the Church.

But his researches as the nation's foremost priest sociologist convince him that most priests do not yet appreciate what a treasure these layfolk could be in the apostolate.

IT IS TIME, HE SAID, for priests to realize they are not dealing with European peasants, but with Catholics who have status in our society. The pastor who says, "When I want something done I'll tell you," is running in direct opposition to the American culture of our times.

As a priest himself, said Father Fichter, he felt free to say that "there is a lack of understanding on the part of priests about the status and role of the American Catholic layman. . . . It's something about the Southern attitude that the Negro must stay in his place. Many priests feel, with the same kind of attitude, that the layman must stay in his place in the Church."

Father Fichter said that he is convinced that there is "tremendous potential for the good of the Church" among the laity, but the potential is not being realized because layfolk are not given proper recognition.

THE WISEST PASTORS, Father Fichter held, "look for ways to promote initiative, to give recognition, to encourage the laity to share in decision-making." He held that laymen ought to be handling many of the "material, financial worries" with which pastors now must contend.

Furthermore, "Laymen can run many of the parish organizations better than priests. The more you give them the right to do this, the better they will do it."

Father Fichter feels that at present we are in a stage which the pastors say, "If I could only get the lay people to cooperate, and the layfolk say, 'If we could only get Father to do something.' He remarked that "if each would look into his own situation and see what he is doing or not doing, it would be much better."

AT THAT POINT, I think that Father Fichter might well have mentioned the fact that it is up to the priests, by and large, to take the initiative.

Layfolk cannot be expected to better their way into the apostolate, at the risk of being dismissed as brash and disrespectful. Those who could be most valuable are precisely those who will never do that.

I am well aware that almost any priest could cite cases in which he has found some layfolk — with whom he has tried to work, expediting in the extreme. But then, almost any bishop could cite cases in which he has found some priests very exasperating.

This work of bringing the laity into the apostolate is going to take patience and wisdom and prayer, but it will pay enormous dividends in the Church's mission on earth.

• A psychiatrist was examining a new patient. "Do you ever hear voices without being able to tell who is speaking or where the voice is coming from?"

"Oh, yes, frequently!" replied the patient.

"And when does this occur?"

"Every time I answer the telephone," the man replied calmly.

Teacher Asks: Why Should Children Attend School So Long?

(N.C.W.C. NEWS SERVICE)

Should children be allowed to complete their grade school education in six years? High school in three years?

A Detroit teacher wonders why the period of education must be as long as it is.

Sister Mary Thecla, who teaches at Detroit's St. Raymond's school here, points out that professional men could be



Mary pupils—and teachers—will welcome the proposal to reduce grade school education to six years and high school to three.

ready to earn a living two or three years earlier if the present "outdated" eight-year elementary system was modified.

She suggests a plan whereby gifted students would be allowed to skip grades during their elementary education.

Writing in the June issue of the Catholic School Journal, Sister Mary Thecla, a member of the Sisters, Servants of the Immaculate Heart of Mary, says that such a program would make it entirely possible for children with higher I.Q.'s to skip both the fourth and seventh grades.

The current eight-year program, Sister Thecla states, was instituted as an emergency measure — an attempt to meet the needs of people in earlier days who did not have secondary schools available.

"Surely those who first suggested it would be astonished if they could know that today, after nearly 75 years, it is still being followed!"

THERE IS NO way of telling how many able men are lost to the professions because they are not willing to put off marriage and establishment of a home until they have completed their professional training, the author continues.

If the elementary school were six years, and high school and college each three years instead of four, men would be ready to support themselves at a much earlier age.

Sister Thecla writes that she searched done by herself and seven other nuns has indicated that much of the content currently attempted in the elementary school could well be deferred to high school — it is taught there anyway.

DIRECTING ATTENTION to college students, Sister Thecla said that some of the time and energy wasted by them might be spent on studies if there were greater incentive for them, such as shortening of the course from four years to three years.

"Some of these (students) probably acquired the habit of wasting time in grade school, where all must sit until the last slowest member of the class has learned the content or procedure before a new one may be taught," she ventures.

THE ARTICLE describes the school program instituted by the Msgr. Clarence E. Elwell, supervisor of schools for the Cleveland diocese. This is an eight-year program where capable children are let skip grades.

The usual eight grades are provided for the average and slow learners, while the bright students complete elementary school in six or seven years.

Early grades are so planned that grade four is a review of all that has been taught in the first three grades. While the average and slow students master what they have learned in the early grades, the bright students go on to the fifth grade.

THOSE WHO SKIP grades have the option of returning to the previous grade if they find the new material too difficult. Grade seven is another review year.

Some who skipped grade four will also skip grade seven.

Daily Mass

Sunday, July 14	Fifth Sunday after Pentecost (Green vestments). Gloria, Credo, 2nd prayer of St. Bonaventure. Preface of Trinity.
Monday, July 15	Saint Henry, King, Confessor (White). Gloria, Common Preface, VR.
Tuesday, July 16	Our Lady of Mount Carmel (White). Gloria, Credo, Preface of the Blessed Virgin.
Wednesday, July 17	Saint Alexis, Confessor (White). Gloria, Common Preface, VR.
Thursday, July 18	Saint Camillus de Lellis, Confessor (White). Gloria, 2nd Prayer of St. Symphorosa and Seven Sons. Common Preface.
Friday, July 19	Saint Vincent de Paul, Confessor (White). Gloria, Common Preface.
Saturday, July 20	Saint Jerome Ambrillan, Confessor (White). Gloria, 2nd Prayer of St. Margaret, Common Preface.

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

• "What were you doing outside the Waldorf-Astoria?"
"I stay there."
"Outside the Waldorf-Astoria?"

Course Journal

OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE

Vol. 68 No. 41 Fri. July 12, 1957

MOST REV. JAMES E. KEARNEY, D.D., President.

Member of the Audit Bureau of Circulations and the Catholic Press Association. Subscriber to the National Catholic Welfare Conference Religious News Service.

Published every Friday by the Rochester Catholic Press Association.

MAIN OFFICE — 35 Scio — Baker 4-5211 Rochester 4, N. Y.

ALBANY OFFICE — 41 Grant Ave. Albany 1-3516

ELMIRA OFFICE — 312 Beatty Bldg. Elmira 1-3422

Entered as second class matter in the Post Office at Rochester, N. Y., at special rate of \$1.00 per year under Act of Congress of March 3, 1879.

Single copy 10c; 1 year subscription in U. S. \$3.50; Canada \$4.50