

# 'Live As Independent Person' Urged As Widow's Remedy For Loneliness

By FATHER JOHN L. THOMAS, S.J.  
Assistant Professor of Sociology at St. Louis University

I'm a widow at forty-six with children nine to seven years. My husband and I were so close—friends and companions in everything. Never did I dream of what happens when left alone. It's like learning to walk and live again after following a different pattern for twenty-five years. Others must have felt the same, how did they start again? What did they do for their loneliness?

When death dissolves a happy marriage, the resulting sorrow is truly unique in intensity and duration.

Through marriage, husband and wife become "two in one flesh." This special intimacy, based on mutual complementarity and down, necessarily leads away from the face and face to form together through every part of their being.

Death does more than stop this process; it leaves the survivor's life "maimed and dilated." To the pain of loss is added the burden of reorganizing and readjusting the whole complex web of personal relationships.

You state it well, Monica: "It is learning to walk and live alone."

**BEFORE DISCUSSING** what to do, let's get some perspective by looking at the overall picture.

Approximately one fourth of all American marriages are in a widowed state at any given time. This means that about one out of every six persons of marriageable age (14 years old and over) is widowed. Owing to the current death rate among men, their greater age at marriage, and the higher remarriage rate of widowers, a little over two thirds of homes broken by death are fatherless.

**HOW DO PEOPLE** react to bereavement?

The principal ways are: (1) escape by recourse to drugs, drink, change of residence, social distractions, and suicide; (2) deliberate removal of all reminders both material and mental of the departed one; (3) consolation in religious beliefs, or by perpetuating the memory of the deceased; (4) overindulgence in grief or rejection of society and living by oneself; (5) taking over the work of the deceased and carrying on in the same spirit; (6) reattachment of affections to another person or "cause."

As you can see, Monica, some of these ways represent mere escapes or dodges. Others are based on self-pity and personal defeat.

Although it may be difficult to define precisely what suc-



cessful recovery from bereavement would be, it must clearly involve: (1) gradual lessening of the tensions and frustrations resulting from loss; (2) adequate retraining of love and affectional needs; (3) ability to face obligations and to meet problems related to social life with courage and energy.

**YOU ASK** how this can be achieved.

The answer is simple, though not easy. You must learn to live again as an independent person. For the past twenty-five years you have been living a shared, dependent, mutually supporting, couple existence. Now you must learn to walk alone—just as you did before marriage.

Of course your world has changed since then.

Today you have memories, children, obligations, acquired habits, and so on, which weigh you down. You feel you are so different now, but are you? As a matter of fact, whether in marriage or out of it, the average person uses only a limited percentage of his actual capacities. It is this reserve which enables us to adapt and adjust to such varied situations—if we have the will to do so.

**WHERE DO YOU** start? First, your immediate family

# Churches Hit Zoning Ban In Suburb

Cincinnati (NC)—Spokesmen of all three major denominations have protested a Cincinnati suburb's zoning law restricting church construction.

Objections to the ordinance, passed last month by the council of nearby Amberley Village, have been voiced by the Catholic Telegraph-Register, Cincinnati archdiocesan weekly; representative of Temple Shalom, a Jewish congregation planning to build a temple on an Amberley site, and the executive board of the Council of Churches of Greater Cincinnati (Protestant).

**THE ZONING** law bars construction in Amberley Village of churches which have "facilities for food service, athletic or social activities, or facilities not directly connected with religious worship."

According to an editorial appearing in the Telegraph-Register, the ordinance would discourage almost any church-building program. . . . The ordinance is said to be aimed at a particular congregation which was planning to erect a church in the suburb, but it strikes at all churches.

# Montreal Leaders Join Against Smut

Montreal (RNS)—A flood of "immoral and seductive" literature here is contributing "to the corruption of a whole generation," a statement signed by Protestant, Roman Catholic and Jewish leaders said.

Authorities and "all men and women of good will" were called upon "to combat this evil by all legitimate means." Those responsible for the public morality were urged to prevent the circulation of "these forms of seduction and unhealthy moral influence."

Among those signing the 40-word statement were Cardinal Leger, Archbishop of Montreal; the Rt. Rev. John Dixon, Anglican Bishop of Montreal; and Rabbi S. Herschorn, chief rabbi of Montreal.

# "BY THE WATERS OF BABYLON . . ."

writes the Patriarch Joseph VII, "my people continue to weep just as many centuries ago the Psalmist described the sorrow of the children of God who lived in the same country. . . . And why should there still be weeping and sorrow today in Baghdad (capital of Iraq)? For the same reason which accounts for so much of the Church's problem throughout the missionary lands of the Near East—a constantly growing Catholic population and rapidly shrinking Church funds. It is a happy deficit since it means more and more souls are being drawn to Christ—BUT—IT IS STILL A DEFICIT. The poor Christians of Baghdad earnestly desire to build a Church in this land of the Bible. It is their hope to raise this House of God to the honor of St. Joseph, Foster-Father of Christ (Feast of St. Joseph, March 19). The cost of this Church is \$5000—will you help for the honor of St. Joseph, the welfare of your own soul, or the soul of a dear departed one?



**IN LIFE—KEEP YOUR WILL IN GOD—AFTER DEATH—KEEP GOD IN YOUR WILL. REMEMBER THE MISSIONS IN YOUR WILL.**

"SUFFER THE LITTLE CHILDREN TO COME UNTO ME," commanded the Lord and we are happy to report that a great many of our generous Catholics take this wish of the Lord very seriously. But even though we have many who help us, there still remains a large number of boys and girls who need a new suit or dress for their First Communion Day. Would you like to share in the prayers of these young souls as they are united to Our Lord for the first time in the Sacrament of His Love? Your Lenten "sacrifice offering" will purchase a First Communion suit (\$10) and enable you to approach the Altar with an innocent child.

**THIS LENT SHALL LIVE FOREVER** If your sacrifices help to educate a boy for the priesthood or a girl to serve Christ in the poor of the missions, SAMI and IBRAHIM are waiting to begin their studies for the priesthood in St. Paul's Seminary (Lebanon). But each must continue to wait until he has found a benefactor who will give \$100 a year for the necessary expenses (total \$600). SISTER ANDREWS and SISTER ALBERTA are most anxious to join the Congregation of the Holy Family (India). Again, each must wait for a benefactor who will pay \$150 a year (total \$300) for the Novitiate training. You can pay the total amount in any way convenient while your "adopted child" is preparing in prayer and study to serve Christ in this special way. You can "go it alone," OR make it a project for the Bridge Club or the Bowling Team!

**GIFT CARD SUGGESTION** Your Lenten sacrifices can bring great joy to the missionaries. These heroic souls do not ask for themselves. Their only concern is for the House of God. Why not give an article to help furnish their simple chapels? You can do this in your name . . . in the name of a special friend . . . in memory of a dear departed one. Our beautiful GIFT CARD will tell of this kindness done for the intention of another. We will send a GIFT CARD anywhere for you and enclose **PRESSED FLOWERS OF THE HOLY LAND** which have been blessed on the Holy Sepulcher.

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# Statue For Fatima

Our Lady of Fatima statue receives finishing touches by U.S. Dominican sculptor Father Thomas McGlynn, at his work-shop in Pietrasanta, Italy. After Easter, the statue will be shipped to Our Lady's Shrine at Fatima, Portugal. Father McGlynn of St. Stephen's Priory, Dover, Mass., was commissioned to do the statue. (NC Photos)

# First Doctor Takes Vows In Missionary Community

Framingham, Mass. (NC) — Brother (Dr.) George Hungermann of Bridgeport, Ohio, is the first doctor to take vows in the Sons of Mary, Health of the Sick.

His vows were received by Father Edward F. Garsche, S.J., founder and Superior General of the community.

**ALSO TAKING** their first vows were Brothers Joseph and James Conlon, the first members from Framingham to join the community; and Brother Theodore Van Trarert, an X-ray technician from Park Ridge, N.J.

Brother George Hungermann served in the armed forces during World War II. After graduating from the St. Louis University School of Medicine in 1955, he served his internship at St. Mary's Hospital in St. Louis.

**FATHER GARSCHÉ** described that application for membership in the community has been made by four other doctors. He said the addition of such a professional medical personnel would greatly strengthen the community's presence in the field and people presented the raw and clerical students.

# China Reds Stage Election Of Bishop

By FATHER MORGAN J. YITTEGL

Hong Kong (NC)—Communists on mainland China have struck another blow against the Church by staging the "election" of a new "bishop" of Canton.

According to Wen Wei-pao, communist newspaper printer in Hong Kong, Father Chai Yi-shih was elected on March 3 to succeed Bishop Dominic Tang, S.J., Apostolic Administrator of Canton.

**BISHOP TANG** was arrested by communists a exactly one month before the election and accused of leading a group of anti-revolutionary Chinese Catholics loyal to the Holy See.

This is the third so-called "election" known to have been forced upon Chinese Catholics by the Peking government. In 1955 following the arrest of Bishop Ignatius Kung of Shanghai, the communists arranged the election of Father George So-long who persists in acting as bishop of Shanghai, although Rome has formally declared his election invalid.

The communist press has also reported that last December the Patriotic Association of Chinese Catholics in Szechuan province had elected and installed a Father Li Hsiang as bishop of Chengtu.

**ACCORDING** to communists in Canton, the Catholic press and clergy of that city "unanimously agreed" to elect a bishop after they had held a two-month "period of study" following the arrest of Bishop Tang.

A committee of five priests—Fathers Lien Ming to Liu Chien-hsiang, Huang Ming-shou, and Wu Chiu-kuang—are alleged to have arranged the election held on March 5.

On the day of the election, a communist news story said, 21 priests gathered at the episcopal residence to cast their ballots for the new bishop while 300 Catholics waited outside for the results. Father Chai, who received 22 votes, won the election.

**WHAT APPEARS** to be a standard procedure for the installation of a "patriotic" bishop was described by the Wen Wei-pao as follows:

"After the election four priests accompanied Father Chai Yi-shih to a position before a statue of the Sacred Heart where the new bishop took his oath. He would greatly strengthen the community's presence in the field and people presented the raw and clerical students.

# India Restricts Visas For Missionaries

New Delhi, India (NC) — Only 14 new visas to admit Catholic missionaries to this country were issued by the Indian government during 1957, according to a report of the Catholic Bishops' Conference of India.

**THE REPORT** was accompanied by a note from the conference's general secretary, Archbishop Pothumayy of Bangalore, which states that "visas are rarely granted nowadays."

The 14 authorized visas, according to the report, were all the result of a special appeal by missionaries during 1957. This includes 27 applications submitted by the Bishops' Conferences, of which only 11 were approved.

**THE 23** applications which have not been accepted include nine Catholic missionaries, the other 14 are all foreign. The report stated that 11 applications were approved at the end of 1956, and only two were later approved. Only three of the 14 visas approved in 1957 were for priests, the rest were for lay brothers, most serving in the mission field.

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