

Prato Bishop Seeks New Court Trial

Florence, Italy — (NC) — Lawyers for Bishop Pietro Fiondelli of Prato, recently found guilty on a charge of defamation by a lower court here, have filed an appeal petition with the Court of Appeals.

The Bishop was brought to trial by a Prato couple married outside the Church, Mr. and Mrs. Mario Bellandi, after he had referred to them in a pastoral as "public sinners" living in "public concubinage."

No date has yet been set for hearing the appeal.

THE PETITION gives these reasons why the Bishop's conviction should be appealed:

• The Bishop did not offend the Bellandi's in any way as citizens of Italy, he attacked only their religious reputation because they had clearly violated a major law of the Church.

• The Bishop in doing so was exercising his religious authority. To deprive a bishop of his power to censure the faithful would be tantamount to voiding his spiritual power.

• The state guarantees freedom of religion to all and to the Catholic Church in particular, as confirmed in the concordat between Italy and the Holy See. All religious bodies exercise their authority through laws to which the faithful voluntarily subject themselves. In these matters the Church is sovereign and the state has no right to exercise judgment.

THE PETITION also criticizes the arguments in the lower courts decision which dealt with the Bishop's intentions.

It was pointed out that Father Danilo Alizzi was acquitted by the lower court of the same charges as those brought against Bishop Fiondelli because of the non-existence of a crime. It is on this same basis that the appeal is asking for a reversal of the decision against the Bishop. Father Alizzi is pastor of the parish where the Bellandi's live and read the Bishop's pastoral from the pulpit.

The petition declared that the expressions used by the Bishop—"public sinners" and "public concubinage"—could not be considered defamatory in the light of secular morals because every element of the case showed that the Bishop was referring to a violation of the laws of the Church by subjects of the Church.

THE PETITION added: "If a misunderstanding exists, it is to be found in the attitude of the plaintiff (the Bellandi's) who want to reconcile what is unreconcilable, who want to be able to scorn a doctrine and still be respected by those who adhere to it."

"It is certain," the petition stated, "that to recognize the need to recognize the freedom of religious confessions means recognizing the freedom of religious teaching."

Religious freedom necessarily involves freedom of religious censure.

15th Negro Priest Ordained in Lafayette

Lafayette, La. — (NC) — Newly ordained Father John Fisher Robinson of the Society of the Divine Word is the 15th Negro from the Lafayette diocese to become a priest.

He is the 13th Negro born in the diocese, to be ordained in the Society of the Divine Word, and is the 37th Negro priest in the Society.

My Fiance's Little Faults Irk Me, How Can I Be Sure I Love Him?

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

How do you know when you're really in love? Jerry and I have been engaged for some time, but it will be almost a year before we can marry because we want to finish school. Experience has taught us to avoid certain displays of affection, and we attend Mass together every morning. Lately, however, I find myself noticing many little faults in Jerry. These seem to irritate me a good deal, so I'm seriously wondering whether I'm really in love. I know he loves me. How can I be sure I love him?

To tell the truth, Marge, one can never be absolutely sure of human love. Since it consists in the union of wills, it is essentially a spiritual thing. You can't see it or weigh it.

Human love must always be taken on faith. But human faith always leaves a little room for uncertainty. I suppose that's why people in love keep saying so and over again.

That's why lovers feel the need to back up their words with repeated gestures of affection, signifying their unity and dedication.

Though you can't be absolutely sure, Marge, there are ways of reaching a reasonably prudent judgment in the matter. In the first place, remember that the type of love you really want is domestic love. By this I mean that you are not concerned with forming some kind of vague man-woman companionship with Jerry.

YOU ARE planning to build a life-companionship in marriage, implying intimate partnership in childbearing and child rearing.

Hence your first question should be, does he have the requisite traits and attitudes for such companionship?

Remember, Marge, you can love someone, or think you love him, though you could never build a successful marriage with him.

Men and women do this every day in our society, and because they forget that successful marriage requires domestic love and the qualities that go with it, they enter marriage in "love," and the divorce court in disgust.

PARADOXICALLY, some of the poorest marriage prospects in our society are apparently quite lovable characters. Entertaining, irresponsible, undisciplined play boys — and play girls — may be highly popular and attractive; they are no candidates for successful marriage.

Likewise, emotionally immature and overly dependent men strongly attract some girls. Perhaps this is their "mothering instinct," but whatever it is, they had best save it for their children.

WHAT TRAITS should you look for in Jerry? Well, Marge, since he attends Mass with you each morning, he apparently values his faith. He's going to get his degree next year, so he'll probably be able to support you and the children.



Is he emotionally balanced? Reasonably mature for his age? From roughly the same family background, so that your manners, attitudes, and family aspirations do not clash too greatly?

I rather think, Marge, that the above is not your problem. You are wondering about the "little things" that now seem to irritate you for the first time.

Are they serious?

Let's look at the situation a little more closely. You have been engaged for some time, yet you are not now preoccupied with immediate plans for your marriage. In a sense, this is an abnormal gap. You are two adults in love, but circumstances beyond your control force you from moving toward the normal culmination of that love in marriage.

Now courtship-love may be emotionally loaded; it remains nevertheless a relatively shallow love, lacking the solid underpinnings of the shared experience and deep personal intimacy found in domestic love. It is very likely that your prolonged engagement is revealing little faults which domestic love would discover but consider of little importance.

Furthermore, Marge, whether you recognize it or not, your prolonged engagement places both of you under an emotional strain.

You mention that you have learned to avoid certain dis-

plays of affection. You are correct in doing so, and though you consciously accept this restraint for moral reasons, it is difficult not to harbor some unconscious resentment that you cannot follow your normal impulses to show affection.

Under these circumstances, your feelings toward each other may be divided. You love each other, yet the object of your love is also a source of frustration. It is not surprising that this may escape as faultfinding or irritation at times.

What should you do? I feel that once you recognize the likely source of your problem, you will be able to solve it. No, Marge, you can never be absolutely sure of being in love; though in your case, I'd give mighty big odds that you are.

Pen Magnate Aids Vincentian Fathers

Mexico City — (RNS) — Many acres of fine land near the popular Chapultepec Golf Club outside the city have been donated to the Roman Catholic Society of St. Vincent de Paul by Milton Reynolds, the American ball-point magnate.

The society, which is devoted to apostolic and charitable work, plans to build a vocational training school on the land as well as a day nursery, a clinic and a home for the aged.

Cornell Prof To Study U.S.-Vatican

Ithaca, N. Y. — (RNS) — A thorough study of U.S.-Vatican diplomatic relations will be continued under a grant from the Fund for the Republic, Cornell University announced here.

THE GRANT will enable Alan F. Weston, assistant professor of government at the university, to gather material from the Archives of the Sacred Congregation for the Propagation of the Faith.

It also will give him an opportunity to do research at the Harry S. Truman Library in Independence, Mo., and complete the second volume of the work he started in 1951.

AS PART of the grant, Prof. Weston will supply a memorandum on U.S.-Vatican relations to a three-man panel of Ford consultants on "Religious Institutions in a Democratic Society."

Beginning with Benjamin Franklin's negotiations with the Papal Nuncio to France in 1783 and continuing up to the present, the study deals with the constitutional, political and foreign policy aspects of this country's relationship with the Vatican.

Birth Control Fails In Red Poland

Warsaw, Poland — (NC) — Despite the Polish government's stepped-up birth control campaign, the birth rate in this country reached an all-time high two years ago and has been steadily increasing since.

Figures made available here indicate that 526,909 babies were born in 1956 of 67,000 more than in 1952.

THIS INCREASE was recorded in spite of the fact that the population of Poland is today smaller by several millions than before the war, and that an estimated 200,000 abortions are performed every year in the country.

The constant increase in population is puzzling the authorities who, five years ago and against the wishes of Polish Catholics, introduced a law legalizing abortions for medical and "social" reasons. At the same time the government increased its campaign to promote the use of contraceptives to try to curb the rising birth rate, and entrusted the task of conducting propaganda work to the Ministry of Health.

A year ago Polish authorities created the Society of Planned

Parenthood to increase the use of birth control methods throughout the country.

THE HIGH RATE of population increase is creating another difficult problem for the authorities, that of space in schools. There were 23,726 primary schools in Poland in 1956-57, attended by 3,654,000 children.

In some schools classes had to be conducted in three shifts. By 1960 the number of children will have grown another million, meaning that the number of classrooms will have to be increased by at least one-third. The same problem reflects itself in the housing situation.

CHARGING THAT the government is seeking the easy way out by controlling births instead of constructing buildings, the Warsaw weekly "Swiat" wrote: "In the past we used to say: we have many children, we must build more homes. Today we must give birth to less children."

Sends Party Card To Bishop

Communist Mayor Quits Reds

Montefiascone, Italy — (NC) — Bishop Luigi Boccadoro of Montefiascone opened a letter in his office, here one day and pulled out an act of faith — in the form of an Italian Communist party membership card.

The card belonged to Giuseppe Clementini, the communist mayor of the nearby town of Marta, situated about 50 miles north of Rome. Trained in communist leadership schools, Mayor Clementini had been one of the province's top ranking communists since he joined the party in 1945.

With the card the ex-communist mayor sent a letter asking Bishop Boccadoro's forgiveness for the harm which his political actions had done the Church in the postwar years. He also sent an article for publication in the diocesan weekly newspaper of Montefiascone.

In the article Mr. Clementini told how he became a communist and why he left the party.

HE SAID THAT as a boy he had been brought up a Catholic and had at one time even considered becoming a priest. But during the war, he wrote, he came into contact with communist elements in the underground and registered with the Communist party of Italy in 1944.

He was immediately given important party duties and in 1951 he was sent to the party's school in Bologna for a seven-month leadership course. When he finished his schooling he was appointed director of the steering committee of the Viterbo labor association.

Mr. Clementini said that in that capacity he learned that the communist directives encouraging trade union struggles were not principally a matter of economic policy but rather of political strategy.

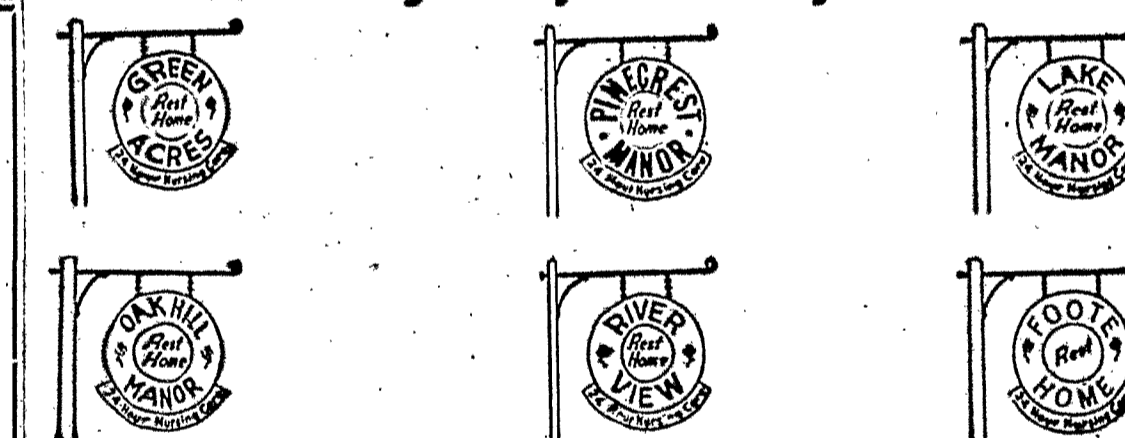
He added in his article that the Communist party dictum was "all the more people who go to jail or who die, all the more votes for the Italian Communist party."

THE FORMER communist revealed that he began losing his illusions about communism during the brutal Soviet repression of the Hungarian revolt in October, 1956. He said that he was suddenly faced with a debate within himself and that it took him more than a year to make the decision to leave the party and return to the Church.

When the letter, article and membership card arrived at Bishop Boccadoro's office, the prelate sent the letter and the card to Pope Pius XII. The Pope in turn sent his blessing to Mr. Clementini and gave him a rosary to commemorate his decision.

The last chapter of the story of his return to the Faith was written when Mr. Clementini's two sons, one 15 years old, and the other 13, took instructions for Confirmation and First Holy Communion.

"You Can Rest Assured" at the sign of good Nursing Homes



How to Judge a Nursing Home

1. How does the neighborhood look? Is there a place to sit outdoors?
2. Is the home covered by Hospital Trained Staff around the clock?
3. How many men and women are on the staff? What training have they had? Is there one employee for every five patients?
4. Does each bedroom contain a bedside table, lamp, easy chair, drawer space, closet, buzzer beside the bed? Are residents permitted personal possessions?
5. Are the bath facilities adequate? Are there non-slip materials on bathroom floors and stairways, handrails beside tubs and showers?
6. Is there an automatic fire alarm, extinguishers?
7. Are patients neatly dressed? What kind of expression do you see on their faces? Do they participate in any activities? How do they spend an average day? Are the ambulatory patients separated from the bed-ridden?
8. How do the menus compare with what your parent has been eating? What's the kitchen like? Is tray service available for bed patients?
9. Can patients have personal physicians?
10. What are the rules of admission, visiting, delivery and dispatch of mail? What is the basic cost?



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