Vatican's Sisting Chapel painting of Christ by Michaelangelo.

Church-going Barbarians

Adults these days throw up their powerless hands as roungsters dance to tunes with jungle tempo.

The younger crowd on public busses or at public beaches are also often branded as "barbarians" for their ill mannered noise and sometimes downright rowdy behavior.

The puzzlement grows even more neute when these same youngsters appear next day in church and oldsters wonder why these "church-going barbarians" can't act civilized on the street as they defor the brief hour they are in the house of God.

Maybe it's time to ask the adults just exactly what the older generation has done to civilize the younger generation.

If a childr's abandoned to live in the woods he will grow up as an animal — and if adults fail to provide an environment of culture, is it any wonder their children grow up

The Catholic Church through the centuries has had a reputation, sometimes tarnished, as the mother of civilization, the author of culture.

The Church believes, for a variety of reasons, that Christian faith thrives best when rooted in civilized and cultured minds—that is why the Catholic Church insists not only on building more temples of worship but schools of learning as well — even on the frontiers of faith out in otherwise backward mission areas.

But the pity is that school lessons are too often shattered by the failure of follow-up from the home, Take for example the following:

MANNERS — The Christian concept that we owe reenect to our fellowmen, especially superiors, is expressed through simple, polite, good manners. How many homes teach this lesson today? Parents frequently lead the way in vulgar table manmers, impolite and lazy habits of receiving guests into a home, coarse remarks about women. Can we expect children titen to stand as an eleder enters or to recognize "ladies first" after such poor example at home?

MUSIC - The current rock-now! may perhaps be dismissed as a passing lad that editioners will get over, but what then? In these days when hear, every home has its Hi-Fi second player, which is a that of hites still know so little about the claus must materized - Beethoven, Handel, Purific Treatments clear — carents themselves have neither knowledge my interest in good many, so the Hi-Fi becomes the weige where it bar are melodies once. limited to the forests are now crossed beaming into our

PAINTINGS—Modern printing metiods have made the masterpieces of Michaelangelo, Raphael, or the contemporary works of Rouault, Renoir, or Matisse available for every home, and at a price often lower than the usual tawdry and gaudy so-called art cluttering walls. Children who never see a good painting can't be expected suddenly to appreciate fine are when a teacher starts to explain it in a classroom. I

SCULPTURE - Some saints statues are the best examples of the worst art. Certainly Our Lord and His saints deserve to be represented with dignity but statues that look more like kewpee dolls do no honor to the saints nor the person who displays them. How can children exposed to "saints" like these chose them as models and exemplars in preference to the current top TV personality?

This article does not mean that children must be dressed in tuxedos or pastel formals for montime lunch each day nor does it mean Dad must wear a monicle and Mother carry a lorgnette. But there are certainly many avenues of culture which need to be traveled by parents and children together if we expect someday the youngsters will grow up to be ladies and gentlernen.

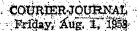


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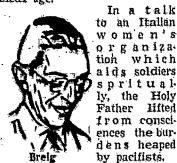
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JOSEPH BREIG

War in Our Time

A few weeks ago Pope Plus XII put in a nutshell the principles of a right Christian attitude toward war in our nu-



women's organiza. which aids soldiers pritual the Holy Father lifted from consciences the burdens heaped by pacifists.

In addition, he refuted those who argue that a modern war of defense could not possibly be a just war because it would be big and destructive.

The Holy Father first stressed that the Church spurns 'the notion that mankind is under an inevitable "law of the war of all against all." (Communist class warfare is the chief example.)

The Church also condemns, said the Pope, the theory that force is the only basis for relations between nations.

THE CHURCH rejects, too, the idea that war can be destrable for developing "manly virtues" or "stimulating fruitful enterprises," Pope Pius

Christianity, he said, |sees manisind as "one single family" and therefore firmly opposes war and aggression. Pope Pius expressed this opposition in a strong sentence:

"The story of brothers killing brothers will always be trightful, and he who tells. It, like him who hears it, must of necessity be filled with horror."

Nevertheless, said the Holy Father, war is not always wrong. On the contrary, defensive war can be an absolute duty for a riation unjustly at-

Pope Pius reviewed the history of human conflict from the murder of Abel, the victim, by Cain, the aggressor.

Cavemen later fought over possession of a cave, a river or iprest, or cattle.

Gradually, more complex mopreme power, or "the perverse will to overthrow every order, even to the trampling of every human and divine value."

FROM STRUGGLES between man and man and then tribe and tribe, warfare developed into struggles between cities and finally nations.

Today, said the Pope, "the conflict has grown into a combat between peoples whose en-. tire physical and moral forces are mobilized, with all their economic and industrial resources . . . A nation's entire territory is the battlefield, and the weapons ready for use are of unimaginable power."

Thus Pope Pius faced realistically the fact that modern war is immensely destructive. But precisely because of that

". . , no nation which wishes to provide for the security of its feontlers, as is its right and absolute duty, can be without an samy proportionate to its needs, supplied with every indispensable material, ready and alert for the defense of the homeland should it be unjustly threatened or attacked."

It is important to note the words, "as is its right and absolute duty." The Pope is telling us that national defense not only is permissible; it is obligatory. A nation has no right to leave its people and territory defenseless. To do so simply invites aggression. .

This carries us back to the teaching of St. Thomas that resistance can be necessary not only for the sake of those attacked, but even for the sake of the attacker.

Wicked, brutal, bullying men must not be allowed to run their course unchecked. The innocent must be defended, and the guilty must be brought up short, because otherwise the guilty will pile guilt upon guilt and run headlong to spiritual destruction.

MANY A MAN has been sayto accounting. Many a nation ed from Hell because there were policemen to bring him had its hellish pride brought low because there were armies able to curb its mad course of conquest.

Today, every nation is faced with one central decision does it care enough about God and man to add its strength to humanity's struggle against brutish, godless communism. which is bent upon enslaving manking and establish a universal rule of blasphemy and tyranny?

RY JAMES C. O'NEILL

Vatican City — (NC) — The Church's more than one million members of Religious orders and congregations are specialists atwork in a world where the demand for special knowledge is constantly increas-

To govern this army of dedicated men and women living in 80,000 communities throughout the world. the popes have established the Sacred Congregation of Religious, the Church's spiritual 'Pentagon'

Over its desk flow the problems, needs and future plans of more than 1,100 different orders and congregations,

According to statistica prepared by the Congregation of Religious there were at the end of 1956 (the most recent statistics a vallable) 276.886 members of religious institutes for men and 942,769 members of women's institutes,

Another 64,425 Religious, both men and women, lived in independent monasteries and convenis. These figures do not include Religious, who are members of institutes under the jurisdiction of the Sacred Congregation of the Oriental Church or I the Sacred Congregation for Propagation of

The Congregation of Religious reported that as of 1956 there were under its jurisdiction 206 men's institutes and 937 women's institutes,

Communities or monasteries of men Religious totaled 21,203 while women's communities added up to 59,930. All these figures would be larger today if a precise count could be made.

Nevertheless, these figures give a good idea of the tremendous role which members of Religious orders and congregations play in the Church to-

The Catholic parochial school system in the United States. could not have been built without the devotion and merifice of thousands of teaching, Sisters and Brothers, The world's Catholic high schools and universities are almost all staffed y Religious.

Add to this the operation of hospitals, orphanages, seminaries, publishing houses and the hundred other practical specialties of the Religious and it is easy to see how they have shaped their organizations to meet the needs of the contemporary tives entered - lust for su- world. Another group of specialists, and the most perfectly religious, namely the contemplative nuns and monks, also are at work daily, praising God and praying for man-

> What is a Religious? Canon Law defines the term as mean. ing a person who takes the three public vows of poverty, chastly and obedience and who, generally, lives with others in a Religious commun-

> Congregation of Religious has jurisdiction. It also directs societies living together without vows, Third Orders Secular and the fast growing Secular

It is over all these that the

The latter are principally a phenomenon of the 20th century. Although a Secular Institule was founded in the 18th

Over one million nuns, monks, brothers, religious order priests are all coordinated in a world-wide program to century in France, it was not

A Secular Institute is made up of men or women who take private vows of poverty, chastiiv and obedience. They generally do not live in community nor do not wear distinctive habits. Their distinguishing mark is that they comfinue to live in the world, working at their lay profession, but living a deeply religious life.

until our own time that these

associations really began to ex-

As of the beginning of this year the Congregation of Religious has granted recognition to 51 such institutes out of 199 netitions. Only 12 - four for men and eight for women have been granted pontifical recognition. The others exist only on the level of the diocese in which they are located.

Directing the multi-form activities of Religious Institutes, the Congregation of Religious has authority over everything touching on their government, goods rights and privileges,

Heading it is the 74-yearold

Profect. His Eminence Valerio Vardinal Valeri. The Cardinal, a thin, white-halred prelate with a long career as a diplomat of the Holy Sec. has in the past four years journeyed to France, Communist-dominated East Germany, Brazil, Canada and the U.S. in connection with his position as Prefect.

Pope Pius XII has appointed 23 Cardinals to the Congregation. Claretian Father Arcadio Larraona, the Congregation's Secretary, like most of the staff, is himself a Religious,

Among the congregation's biggest tasks is the supervising of the development and anproval of new Religious Institutes. Between 1942 and 1956

Vatican Office 'Pentagon' For

Nuns, Monks women's groups alone jumped from 732 to 997. The number

to 59,930 in 1956s. HOW DOES a new order start?

of convents increased by more

than 15,000, from 45,437 in 1942

A new Religious Institute is born on the diocesan Ievel. Some pious person who sees tion in the Church asks his Bishop for permission to form a community. The Bishop asks the congregation for permission and, if granted, allows the group to live together.

This embryo group is no more a Religious community than an egg is a chicken. It is considered only as a group of plous persons living and work! ing together under the direction and authority of the

If all goes well and the community flourishes, the Bishop may petition to organize the group as a religious community but only on the diocesan level. When a community like this becomes firmly established - usually about 100 memhers and live houses — the Bishop then may apply for a

"Decree of Praise." which gives the group pontifical standing.

One final step is necessary

before a religious community

is considered fully established.

The Congregation of Religious must approve its constitutions, the rules by which its members will live as Religious. In 1957, 10 congregations were given diocesan approval and 14 were granted decrees

of praise. The constitutions of 18 others were approved. ALL ORDERS and congregations must submit annual reports on membership. They must also submit comprehensive and detailed reports on

their activities once every five years. By means of these renorts the congregation keeps abreast of the affairs of its various institutes and can make suggestions or laws to change, improve or correct specific problems.

The Pope and the Congregation of Religious have devoted much attention to the contemplative orders.

The Pontiff recently liberalized the rules of strict clois-

Daily Mass Calendar

Sunday, August 3-Tenth Sunday after Pentecost (green), Gloria, 2nd prayer of St. Stephen, Creed, Trinity Pre-

Monday, August 4-St. Dominle (white), Gloria.

of the Snows (white), Gloria; Creed, Preface of our Lady. Wednesday, August 6-Transfiguration of our Lord (white), Gloria, 2nd prayer* of St. Xystus, Creed, Common Preface.

Tuesday, August 5-Our Lady

Thursday, August 7-St. Cajetan (white), Gloria, 2nd prayer* of St. Donatus, VR. Friday, August 8-St. Cyrla-

cus (red), Gloria, VR. Saturday, August 9 St. John Vlanney (white), Gloria, 2nd

prayer of vigil of St. Lawrence, 3rd* of St. Romanus, or Vigil of St. Lawrence (purple),

Wrong Rung • In one parish the archbishop

used to stroll by frequently on his afternoon constitutional. One morning as he walked through the neighborhood he saw a small boy run up the steps of a house and stretch to reach the doorbell.

The archbishop saw that the boy couldn't quite reach the bell, so he stepped up onto the veranda and rang it himself. "Thanks," the boy shouted.

ter to peimit contemplative nuns to help support their houses. Part of the congregation's cloistered nuns now adays can engage in teaching catechism, educating children or work in preparing young-sters for first Communion or Confirmation.

save souls through the Catholic Church's "pentagon"

the Vatican Congregation of Religious.

The rules of closure have also been modified to permit contemplative nuns to leave the cloister in case of air raids, requisition of the convent by milliary or civilian authorities, serious economic reasons, apos tolic work and voting.

FURTHER AID has been of fered to these groups by the congregation's en couragement of federation of independent religious houses, In France this year, for instance, the congregation an proved the federation of it convents into two groups. This permits the independent convents to maintain an economic ally practical common novitiate and to exchange freely superiors and Religious with

special training. The Pope and the congregation have also encouraged Religious institutes to adapt their hablis, their garments, so as to be more practical for everyday

Yet, while encouraging certain adaptations to modern needs, the Pope and the congregation of Religious have constantly stressed the need for these institutes to remain faithful to their austere spirit and to fulfill their yows in the strictest sense.

This year the congregation issued a letter to Religious superiors strictly banning the use of television in contemplative houses. It allowed television to be used in non-collemplativa communities, but only in so far as it was a necessary aid to the particular community's

Another modern development fostered by the congregation has been the formation of national and international congresses and committees of Religious superlors. Today there are 25 approved national com mittees of these superiors Through them, congresses, weeks of prayer , study courses and other means of centering attention on the work o IReligious institutes have been sponsored.

There are more Religious in the world today than ever before. And yet the congregation sees a disturbing trend. While there has been a significant increase in the number of fullfledged Religious, there has not been a corresponding increase in the number of novices.

For instance, in 1942 there were 17,100 men novices throughout the world, In 1956, there were 16,997. During the same period the number of women novices showed a slight rise from 31,346 in 1942, to 38,320 in 1956. The number of women under perpetual vow in those same years jumped from 422,307 to 599,731, an in-

crease of more than 150,000. In other words there has been a very marked fall-off in vocations in the past 12 to 15

To cope with this the congregation has established a Pontifical Society to Promote Religious vocations, It also sees in the Committees of Religious Superiors and such organizations as the Sisters' Foundation in the U.S. hopeful means of meeting this decline.

Missions Teach Americans

Block Plan' Knits Parishes

By ROBERT G. HOYT

Kansas City — (NC) American parishes may one day be repaid for their financial support of the missions—but not in cash. The repayment will be in the spread of an idea and a technique,

THE IDEA: In a period of social fragmentation, the parish must be something more than a "sacramental service station."

THE TECHNIQUE: A form of parish organization evolving now in Africa, the Philippines, and Japan, Itis designed to knit person to person, family to family, and thus to make the parish once more a genuine, .functioning community,

Maryknoll Father Bernard Meyer, a veteran missionary, for 32 years in China, developed these suggestions in an interview here. He stopped 'n this city on his way to the West Coast, where he is scheduled to embark on an 18month tour of Catholic foreign

Father Meyer is convince!

that the modern urban parish

must take into account the loss of human solidarity brought about by the urbanization and industrialization of society.

The inevitable result of many modern social changes has been to "isolate" and "depersonalize" the individual, he

"We don't realize how mutually dependent we human beings are, how much we depend on others simply to be ourselves," he said. "And we certainly don't realize how we have been affected by the loss of stability in our communi-

The parish, as now constituted, just isn't much help, he said. It is too big to be a famlly, and the shortage of priests makes it impossible to create "neighborhood parishes" of a size to cope with the problem.

The Maryknoll priest finds a hint toward a solution in the devices used in some mission areas, coupled with a suggestion made some years ago by the late Archbishop John F. Noll, Bishop of Fort Wayne,

"In Japan, all members of a parish are organized in a Neighborhood Association' which meets regularly and follows a parish wide dis-

cussion-action program. This program grew out of the necessity for organizing converts, cut off from their old associations for mutual support."

of the need to provide a Christian equivalent of the tribal structure, every convert is recruited into a Catholic Action cell. He is told, "This is the Christian tribe." The fundamental liles behind

In parts of Africa, because

these programs, Father Meyer declared, was anticipated years ago in Archbishop Noll's program for "block organization" of every parish. This, he said, is the heart of his own pro-

The Fort Wayne prelate suggested that in every parish, Holy Name men should be appointed as block captains and lieutenants. The "block" would not be geographical: its size would vary with the concentration of Catholics. "I would say each 'block' would have 15 or 20 families," Father Meyer said.

One function of the block captain would be to maintain a perpetual census of his area. Another would be to welcome newcomers-arid, beyond this. to integrate them fully in the

'Now run like heck!