

## Prayer of Pope Pius XII

HEEDING YOUR VOICE, O Immaculate Virgin of Lourdes, we hasten to your feet at the humble grotto, where you deigned to appear to show the way of prayer and penitence to those astray and to dispense to the stricken the graces and wonders of your unsurpassed kindness.

Receive, O merciful queen, the praise and supplication which peoples and nations, oppressed by bitterness and anxiety, trustfully raise to you.

O fair vision of paradise, banish the darkness of error from our minds with the light of faith. O mystical rose, relieve crushed souls with the heavenly fragrance of hope. O inexhaustible source of healing waters, revive barren hearts with the flow of divine love.

Grant that all of us, your sons and daughters, comforted by you in our sorrows, protected in our danger and aided in our struggles, may love and serve your gentle Jesus and merit eternal happiness near your heavenly home.

## Prayer to Our Lady of Lourdes

O EVER IMMACULATE VIRGIN, Mother of mercy, health of the sick, refuge of sinners, comfort of the afflicted, you know my wants, my troubles, my sufferings; deign to cast upon me a look of mercy.

By appearing in the Grotto of Lourdes, you were pleased to make it a privileged sanctuary, whence you dispense your favors; and already many sufferers have obtained the cure of their infirmities, both spiritual and corporal.

I come, therefore, with unbounded confidence, to implore your maternal intercession. Obtain, O loving Mother, the grant of my requests. . . I will endeavor to imitate your virtues, that I may one day share your glory and bless you in eternity.

## Good Morals And Good Medicine

New York City is quite sharply divided along denominational lines in a current controversy about a birth-control ban in city-financed hospitals.

Catholics have stood firm in defense of Dr. Morris A. Jacobs, New York's commissioner of city hospitals, who forbade a city-employed physician to provide a Protestant diabetic woman with a contraceptive device.

Protestant and Jewish groups just as firmly disagreed.

The director of New York's Protestant Council, Dr. Dan M. Patter, asked for a special meeting to find out if the "civil rights of physicians and patients were being violated."

The American Jewish Congress wrote to Mayor Wagner protesting Dr. Jacobs' action. So also did the organizations about bingo on the whole of New York State, and there Separation of Church and State.

Catholic physicians promptly spoke up in defense of the commissioner. The New York archdiocesan chancery issued a statement explaining the Catholic attitude on birth control and quoted Pope Pius XI who termed the practice "intrinsically immoral."

As the debate continued, the issue was clouded with political implications. It was charged that a "powerful minority" of tax-payers (Catholics are approximately one third of the New York population) were trying to force their personal opinions in religion on the city-financed hospital system.

These same spokesmen seem to forget that only a few months back they were trying to force their personal opinions about bingo on the whole of New York State, and there are still enough of us alive who remember when their personal opinions about drink were imposed through the prohibition amendment on the entire nation.

THE WHOLE ACRIMONIOUS argument will probably bog down into a question of who can get out the most votes, as if morality were decided by the majority. The Bible and common sense can point out countless cases where the majority was quite unconcerned about morality.

As Catholics we cannot expect that our conscience will be the community's guide but it is unfortunate that so many people apparently determine their stand by being contrary to anything Catholic — whether it be in movies, medicine, or marriage behavior.

Americans of all denominations are certainly agreed that our mutual goal is victory over disease and that the best interests of humanity lie in cooperation to eradicate suffering rather than in arguing along sectarian lines.

We believe good morals and good medicine can go hand in hand and that the birth controllers controversy simply slows the progress of both.

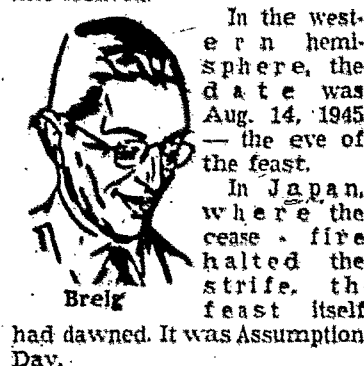
## Strange But True



## JOSEPH BREIG

### Day The War Ended

I wonder how many of us have forgotten that World War II ended on the feast of the Assumption of the Virgin Mary into Heaven.



In the western hemisphere, the date was Aug. 14, 1945 — the eve of the feast. In Japan, where the cease-fire halted the strife, the feast itself had dawned. It was Assumption Day.

Our prayers had been answered. The rosaries we had recited, the Communions we had received, the sacrifices we had made, had saved Christendom once more, as so often in history.

Now, we are engaged in a worldwide novena, led by Pope Pius XII, for a profounder peace.

The novena will close on another Assumption Day, next Friday.

We pray for much more than a sheathing of swords, which in our time take the form of atomic weapons. We pray for such inhuman power that they can "submerge in universal extermination not only the defeated but also the victors and the whole community."

WE ARE ASKING God, through Our Lady, for the reunion of mankind in one family.

How can this be accomplished? Only by a turning to God as our Father, only by a return to His house, like the Prodigal Son.

If we will put away our pride and lusts, we will find God waiting with open arms.

But we must not sit with the pigs praying only with our mouths. We must rise up and go back to our Father's house.

Then we shall find ourselves stepping from darkness into light, from hatred into love, from ugliness into beauty.

AS POPE PIUS, venerable with years and sacrifice, told us in his encyclical calling for this novena, "Every intelligence not enlightened by the light of God separates itself little by little from the fullness of truth. Disorders arise, increase and grow . . ."

The mind and heart disconnected from God are like lamps when a storm has torn down the electric lines. Where there should be illumination, there is a blind groping.

There cannot be true peace on earth, there cannot be a happy human family, when the Church is persecuted, and when even many who think themselves Christians wallow in pigsties of evil reading, entertainment and behavior.

"A state without religion," Pope Pius said, "cannot have moral rectitude or order." So much for communism.

"MANY WRITE and spread their works," wrote the Holy Father, "not to serve truth and virtue, but to give readers a true diversion, but to excite turbid passions for the purpose of gain, or to offend and soil with lies, calumnies and abuses all that is sacred, noble and beautiful." So much for the literature, drama and entertainment which leaves unclean the hands of the western world.

We pray, therefore, for a vast pilgrimage of mankind to the atonement needed to make of our planet what the poet Francis Thompson envisioned it to be — a great censor, wreathed in clouds like incense, swinging in adoration and love before the throne of God.

BECAUSE CHRIST is our Savior, He is the way to God. Because Mary is His Mother, she is the way to Christ. God so willed it even in the Garden of Eden, when He promised a champion who would come through the woman to crush the head of Satan.

We pray with trust and confidence. Never has our Mother refused us. "We invite all the flock entrusted to us to place themselves confidently under her protection," wrote Pope Pius. "It is certain that at the end, the Church, like Christ our Redeemer, will have a peaceful victory over all enemies. . . We nourish the hope with certainty that she (Our Lady) will not in any manner put aside . . . the universal prayers of Catholics."

## 'Propaganda' Directs World-wide Missions

By JAMES C. O'NEILL

Vatican City — (NC) — The Church's missionary program is the world wide responsibility of the Sacred Congregation for the Propagation of the Faith.

This administrative headquarters is a specific fulfillment of Christ's command: "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

Propaganda Fide, as it is usually called, is the only one of the 12 Roman congregations set up to put itself out of business. This liquidating process is well illustrated by the growth and development of the Church in the United States.

In the 1600s the congregation had jurisdiction over the missionary activities of the English in Maryland and the East of the French in the Middle West and of the Spanish in the Southwest and California.

Shortly after the U.S. became a nation, the congregation established the American hierarchy. This major development in the mission country took place in 1789. But it was not until 1908, only 59 years ago, that the Church in the U.S. was deemed to have passed through its formative period and to be stable enough to be independent of the mission congregation.

The U.S. was the last major area to be removed from the jurisdiction of the Propagation of the Faith congregation. But many countries, such as India, Australia, Japan and even Peru, China and even Persia, have today established hierarchies and are on the road toward full recognition.

His Eminence Pietro Cardinal Fumasoni Biondi is Prefect of the congregation which numbers 22 cardinals on its top desk. Assisting him is His Eminence Gregoire Pierre XV Cardinal Agagianian, who was appointed Pro-Prefect recently, succeeding the late Cardinal Samuel Stritch of Chicago.

Among American cardinal members of the congregation are Cardinal Mooney, Archbishop of Detroit; Cardinal Spellman, of New York; and Cardinal McGulgan of Toronto.

The Cardinals living in Rome meet every Monday to discuss the major business of the congregation. Cardinal Agagianian meets with Pope Pius XII on the second and fourth Thursday of each month to submit the congregation's decisions to the Pope for his approval. The congregation's Secretary, Archbishop Pietro Sigmund, also confers with the Pope on the second Tuesday of each month.

As of June 30, 1957, there were 690 ecclesiastical areas all over the world under the congregation's jurisdiction.

Catholics in these areas totaled 31,894,815 and another 3,218,774 persons were taking instructions. Remarkably, they are spread throughout almost all of Africa, Asia, Australia, New Zealand, parts of South America, the Scandinavian countries and other isolated spots in Europe such as Albania.

At work in these areas are 26,350 priests, 9,962 Brothers, 16,185 Sisters and 113,421 catechists. Also under the congregation's direction are 22 men's religious congregations and 26 women's congregations exclusively devoted to mission work.

THE CENTRAL offices of the congregation are located in a brownish-red building in downtown Rome facing on the tourist's mecca of the Spanish Square. Once the site of the three-centuries-old Propaganda College, the cavernous building now houses a variety of offices.

Various priests have been assigned to desks specializing in the problems of a particular mission area. Thus, there is one desk to handle the correspondence and business of missions in Japan and Korea. Another concentrates on the



Turin — (NC) — In the Basilica of Mary Help of Christians, Turin, Italy, Martin Wou, Chinese Salesian deacon, is ordained by Bishop Michael Arduino, S.D.B., expelled by Communists from his Diocese of Shih Chow, Ku Kong, China. Studying theology in Italy or England are 35 other Chinese Salesians of Saint John Bosco.

problems of India, Ceylon, Burma and the Malayan archipelago.

Africa is divided between two desks, one for the northern part which is mainly the province of French missionaries, and the other for the south where many nationalities are at work. The missions of South and Central America, those of Oceania, the West Indies, Scandinavia and European areas are the work of another desk.

Another section of the building is devoted to the offices of the mission news agency, Fides. The agency processes news from all mission countries. It is issued in five languages, German, Italian, French, Spanish and English. The English language editor is Maryknoll Father George Helzmann.

Various commissions and offices in the congregation handle all the different aspects of the Church in mission countries. This congregation appoints Bishops and administrators, assigns territories to the various religious orders and congregations, and supervises the discipline of both the laity and clergy in all mission territories.

It has authority over all Religious in mission territories and over the training of Religious in so far as it is connected with missionary work.

To guide its decisions and insure its knowledge of the territories under its jurisdiction, the congregation requires all mission superiors to send in yearly reports. It also requires that these superiors submit a comprehensive report once every five years giving full details of their religious, social and financial status.

The congregation's history is long. It was originally founded to heal the 11th century schism between the East and West. But with the Age of Discovery in the 15th century and of colonization in the 16th century, the popes gave the congregation the specific task of spreading the Faith.

In the reign of Pope Pius XII great attention has been centered on Africa. Within 25 years the Catholic population on Africa has more than quadrupled. Today there are 19 African bishops and 1,811 African priests, in addition to thousands of missionary priests and nuns.

Asia too shows great growth. There are more than 100 Asian bishops. Despite the setbacks in the Church's missionary work in China and communist North Vietnam, the Catholic population exceeds more than 10 million.

In the four Scandinavian countries there are about 60,000 Catholics, with Denmark the leader with 27,000 faithful. South America and Oceania, Australia and New Zealand each add their growing totals to the statistics kept by the congregation.

TO FINANCE this worldwide missionary program, the congregation relies in great part on four missionary societies which have budgeted \$15,760,000 for the needs of the missions for the year 1958-1959. These societies are:

• Society for the Propagation of the Faith, of which Auxiliary Bishop Fulton J. Sheen of New York is the U.S. national director.

• Society of St. Peter Apostle for the Native Clergy. This society collects and distributes funds to 104 major and 296 minor seminaries in mission countries.

• Missionary Union of the Clergy, which is a union of priests with a membership of more than 200,000 to pray for and encourage mission vocations.

• Pious Association of the Holy Childhood, a group dedicated to encouraging interest and donations among Catholic school children.

Other funds for mission work come from the congregation's property holdings in Italy and a big part of costs are met by the religious orders and congregations working in the various mission territories.

Though its expenditures are in the millions, the congregation could use twice the amount to meet the pressing and growing needs of the missions. To keep pace with the rapid development of many mission territories the Church is stepping up its building of hospitals, schools, chapels, churches and seminaries.

## Accident Claims

### Is It A Sin To Get All I Can?

By VERY REV. FRANCIS J. CONNELL, C.S.S.R.

This article from the July "Liguarian" magazine by Father Connell of the Catholic University of America explains the widespread sin of making exaggerated and dishonest claims against insurance companies for damages in accident cases.

A growing evil in American life is the utterly unscrupulous attitude of many persons in the matter of claims for damages.

They seem to believe that the virtues of justice and honesty do not have to be observed when there is an opportunity of getting some money through a suit for some injury supposedly done to themselves or to their property.

How much damage was actually done seems very unimportant; the only consideration seems to be how much they can get.

A workman accidentally spills a drop of paint on a woman's dress — something that can be completely cleaned with a simple solvent costing in a few cents — yet she sues for more than the cost of the entire dress.

A motorist grazes the fender of another car, and instead of the two or three dollars sufficient to repair the damage, the owner puts in a claim for fifty dollars.

A bus comes to a sudden stop, and a man is jarred off his seat. He is not actually injured at all, but a dishonest lawyer persuades him to sue the company for \$5,000 in compensation for "internal injuries and nervous shock" — the understanding being that the lawyer will get half the amount that will be paid.

Catholics, at least, who are supposed to be more familiar with the moral code than other persons, should realize that such practices are a violation of God's law.

When a person has suffered some real harm, he may press his claim to the genuine amount of loss he has incurred and may make use of legitimate means to win his claim. But if he demands more than what he realizes was the true amount of the injury, he is just as truly a thief as the man who enters a house and steals money from the safe.

And even if he is granted the sum he claims by the civil courts as a result of his falsehoods, he has no right to it

in the eyes of God and is obliged to make restitution or at least to have the intention of making restitution when he can before he can have his sin forgiven by God.

Sometimes people have the idea that when an insurance company is bearing the expense, they may raise the amount beyond the sum of the actual damage. Of course, this is an erroneous notion.

It is just as much a sin of injustice to exact money from an insurance company by false claims as it is to victimize a private individual.

Lawyers especially must avoid lending their services to persons attempting false damage suits.

A lawyer is sometimes confronted with an easy way to make a few hundred dollars when a person approaches him with a damage claim that will probably be successful if a few facts are falsified. But if he has any regard for God's law he will refuse to accept the case, or at least he will inform the petitioner that he will present it truthfully.

Unfortunately there are some who will even insure their clients in dishonest methods of procuring their assets. What a degradation of the noble legal profession! Let us hope that everyone who reads this article, including lawyers especially, will firmly resolve to avoid all participation in the loathsome practice of making money by false damage claims.

## Making Marriage Click

### Suffering Draws Souls To God, To One Another

By MSGR. IRVING A. DeBLANC

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

The bell rings in the life of absolutely every one of us and somehow, someday, someday we are forced to our knees. There is no exception. Every adult can tell us of sorrows. That is one reason why compassion is a necessary ingredient in the hearts of every one of us.

Compassion was in the heart of the little girl who was expelled from her mother's home. Why she was returning home so late, "Mary" broke her doll, she said. "But you couldn't help her fix it — why did you remain so long?" her mother asked. "I stayed to help her cry."

One never errs in offering some degree of compassion to every acquaintance.

Sorrow, however, is a special reminder of another world. The Cross is a universal key to Heaven. It is a proof of submission to God's Will.

Sanctity was once considered a luxury for the rich who could afford servants and be free to spend hours in church. But sanctity is not only in saying prayers. It was Christ who said that to be like Him, we must also take up His Cross and follow Him.

Suffering is one of the most practical means in existence to draw men out of themselves. It is a reminder of divinity. Not good in itself, the Cross is priceless as a means of grace. Likewise, as a cargo stabilizes a ship against storms, so suffering also stabilizes us against the storm of passion.

Suffering is God's constant reminder that we are just creatures and not minor deities. If it wasn't for suffering there are many strong men who would probably become tyrants.

FOR MANY who are pagan, the Cross is a scandal. "There they are told of a tiny

toothpick of a lad who was called 'a good God!' they say. This thought absorbs them like whirlpools in a river at flood height. But when they try to escape suffering, they become hard and selfish. They seek comfort only and their spiritual energy dries up. Unless man learns to suffer, it destroys him.

doing his homework. It was an assignment for an art class. He had to draw a staircase. He had just finished the assignment and was pleased but as he was putting it away he dropped a blotch of ink in the middle of his paper. He could not help it; he burst out crying. "All this work and now it is ruined," he blubbered. The good grade he had hoped for was vanishing quickly.

A wise mother quickly came to the rescue and suggested that the drop of ink could be turned into the figure of a dog. Not sure that his teacher would accept this change, there was still little else that he could do. The next day, as you have guessed, his paper and his alone was praised because its artist had the creative talent to put a live creature, a dog, on a lifeless staircase.

So, a good Christian makes friends with pain. Suffering never gags him. He sharpens his teeth upon it for God allows us to suffer, not to do us harm but to gather us in His arms. God is like a mother who holds a boy close to her bosom so that her child will climb upon her knee and get closer to her.

If one knows why he suffers he can become the most important person in the parish, not only because of the graces he earns but because of his very presence; no explanation of suffering is as convincing as the example of one who bears pain joyfully.