Great Need Exists All Over The World

My dear People:

The Fourth Sunday of Lent — which we call Laetare Sunday, from the opening words of the Introit — has been set aside for many years for the annual Bishops' Relief Collection. I am sure that you are all aware of the great need which still exists all over the world for the necessities of life for so many people.

Once again, our Holy Father begs the bishops of our country to maintain this very generous practice during this Lenten season. Listen to the words of Pope John XXIII: "On Our elevation to the Throne of St. Peter, We expressed Our intention of being the Good Shepherd of the flock We had been chosen to rule. In addition to the spiritual food of the eternal truth — and the treasures of God's grace, the Shepherd of Christ's sheep cannot omit to administer also material food and other necessities of life to those in need of them.

"During the short time that has elapsed since We assumed the care of all the Churches' (II Cor. XI, 28), We have been made painfully aware of the pressing need for charity which still exists in very many parts of the world. If We are to meet, even in small measure, the calls being made upon Us, if We are to follow, even from afar, the splendid example of fatherly beneficence, given by Our beloved Predecessor, then We must of necessity rely, as He did, on the generous solidarity and support of Our beloved children in the United States of America.

"You will readily understand, therefore, how comforted and consoled We were to learn that you are to renew the appeal to the charity of your people. We cherish the confident hope that their response will be as liberal and whole-hearted as heretofore, so that it will be possible to continue and even extend and intensify the manifold relief programs already in operation."

Since almsgiving is part of every sincere Lenten program, what better opportunity for feeding the hungry, caring for the sick, clothing the naked, harboring the refugees and the homeless, than a generous response to the appeal of the Holy Father for help in the Laetare Sunday Collection?

Your generosity to this special appeal has always been outstanding. For that I am most deeply grateful, and pray that God may bless your generosity as He alone can.

Your devoted Shepherd in Christ,

+ John E. Kearney

Bishop of Rochester

Why Do Only Catholics Get Questioned?

The statements of Senator John F. Kennedy on the thorny Church-State subject triggered an across-the-nation reaction in editorials of diocesan newspapers.

As the Courier Journal editorial stated last week, most expressed surprise at the Senator's apparent effort to appease bigots who object to a Catholic in the White House.

It now appears that the Massachusetts Senator lost far more than he gained by his leaning over backwards. Bigots are seldom convinced no matter what anybody says, so he gained few votes by coddling them.

He did, however, make even Catholics wonder just what kind of man they want in the White House. Do they want one who bears the name Catholic but is ready to compromise as political cross-currents require or do they want a man who will stand by his conscience no matter what the cost to his career?

We thought Senator Kennedy was the type of high-principled citizen the nation's top office needs.

Certainly the Kennedy family name has long been known for its outstanding reputation of service to both Church and Country.

All the turmoil followed Senator Kennedy's attempt to answer questions about his opinion on diplomatic ties with the Vatican, tax support for parochial schools and how a Catholic's faith would hamper a president in carrying out his oath of office.

As this column stated last week, we think the Senator was on the spot. Reporters and newscasters asked him these questions which were unfair. No matter which way he answered he was bound to antagonize a sizeable section of the citizenry.

The Trenton paper, the Monitor, said the whole episode has "played into the hands of the crusading bigots by virtually conceding that Catholics are something less than normal American citizens, that their loyalty is open to question."

Why is it that a Baptist, a Presbyterian or an Episcopalian candidate is never asked his attitude about diplomatic ties with England (where U.S. Episcopalian bishops meet with the Queen who also holds the title Supreme Head of the Church in England) . . . or about tax funds for denominationally run colleges (as are operated by Baptists or Presbyterians) . . . or about sale of alcoholic beverages (banned as sinful by many sects)?

Why do only Catholics have to face a religious test?

Does not our constitution explicitly state that "no religious test" shall be required of any candidate?

What disturbs us even more than the Senator's appeasing replies is the fact that so much editorial ink was spilled in the secular newspapers over columnist Marie Torre to defend her freedom of speech — but nary a drop to defend the freedom of faith for a man of the stature of Mr. Kennedy.

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Cyprus, Island Of Conflict

Nicosia—(NC)—This British-ruled Mediterranean island, scheduled to become an independent republic within a year, has a long history of internal strife, much of it based on religious differences.

Most recently the struggle—waged more on national rather than religious grounds—has been between the Greek Orthodox majority led by Archbishop Makarios and the rest of the population made up of Turks, who are traditionally Moslems.

In past centuries there were other Moslem-Christian conflicts and for a long period there was a bitter struggle between Greek Catholics and those of the Latin Rite.

Today Catholics on Cyprus, which was Christianized by St. Paul and St. Barnabas, a native Cypriote, comprise less than one per cent of the population. Of the 550,000 people here, only about 5,000 are Catholics. Of these a majority—about 4,000—belong to the Maronite Rite, 1,000 belong to the Latin Rite and a few hundred to the Armenian and Byzantine Rites.

There is a Maronite Rite Diocese of Cyprus, headed by Bishop Elie Farah, part of whose see is in Lebanon. The island has 90 churches and 80 priests. There is one seminary and the Church also runs 24 schools with a total enrollment of 1,550.

The new republic of Cyprus, which was once a base for Crusaders' efforts to free the Holy Land from Moslem domination, will be set up as a result of an agreement signed in London by the Greek and Turkish and British governments and leaders of the Greek and Turkish communities here. The agreement brings to an end four years of bitter strife.

Greek Cypriotes, backed by the Greek government in Athens, have long demanded "enosis," union with Greece.

Four years ago a Greek Cypriote terrorist organization — EOKA — launched a campaign of violence to force the British to agree to union. The Turkish Community, with the support of the Turkish government, countered by insisting on the island's partition.

Britain, meanwhile, maintained that it had to retain sovereignty over Cyprus, which it had acquired from Turkey in 1878. It noted that Cyprus had become its main Middle Eastern base following the withdrawal of British troops from Suez.

Under the new agreement Cyprus will be governed by a Parliament, 70 per cent of whose members will be Greek and 30 per cent Turks. A president will be elected from and by the Greek community. The vice-president will be chosen from and by the Turkish community and will have certain veto powers.

Britain will retain sovereignty over two military areas.

After being for centuries under Roman, Byzantine and Arab rule, Cyprus was conquered in 1191 by King Richard the Lion Hearted of England, one of the great leaders of the Crusade, who gave it to a Frank, Guy de Lusignan. Five years later the Frankish King Amaury obtained a Latin Rite hierarchy for the island from Pope Celestin III.

At that time Cyprus had been ecclesiastically independent for centuries. Its Greek-speaking Catholics were ruled by an archbishop ranking immediately behind the five major patriarchs of Rome, Alexandria, Antioch, Constantinople and Jerusalem.

The introduction of a Latin Rite hierarchy became the source of centuries of discord an bitterness between the two groups of Catholics. Greek clergy and faithful were put under Latin control; many Greek churches were taken over by the Latins, and Church revenues were assigned to the Latin clergy.

During the early 13th century 13 Greek monks who opposed Latin Rite control were put to death, the Greek archbishop was deposed and exiled and other Greek bishops were ordered to live in small villages and obey the Latin Rite archbishop.

During the centuries that followed the Greek Catholics came to be regarded by the Latins—as well as by the Orthodox Patriarch of Constantinople—as more or less schismatic. Two efforts were made to unite the two groups during the period when the Genoese ruled Cyprus, 1373 to 1489, but neither was successful.

Conditions for the Greeks became so bad under the Venetians, who won control here in 1489 that the Greeks welcomed the Turks as deliverers when they conquered the island in 1571.

The Turkish conquest resulted in the destruction of the Latin Rite on Cyprus. Two bishops were killed along with many priests and monks, churches were profaned and most Latin Rite Catholics left the island.

Most of the Maronite Rite community, very numerous during the period of Latin rule, later left or apostacized as a result of Orthodox or Turkish persecution.

March—Month Of St. Joseph

The Church observes March 19 as the feast of St. Joseph, spouse of the Blessed Virgin Mary and foster-father of the Christ Child. In this picture a Franciscan prays at the Nazareth grotto which, according to tradition, marks the spot of St. Joseph's workshop.

'Eliminated Slavery'

Brotherhood Irks Red

Washington—(NC)—Commerce Secretary Lewis L. Strauss disclosed here that in a sharp exchange over the brotherhood of man with Anastas I. Mikoyan he charged the Soviets with bringing slavery back into the world.

ADMIRAL STRAUSS said Mikoyan came to his office on the last day of his visit and presented a box of caviar. The admiral said he presented in return a copy of Washington's Farewell Address.

"This has the same sort of validity for us as the writings of Lenin for you and I'll mark a passage that tells why my countrymen think religion of importance," he said he told Mikoyan.

The Commerce Department head underlined that oft-quoted passage of the address "Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

Mikoyan replied: "You know, you talk about religion, but we have a religion too and we think it is the highest type. We send our sons off to battle. Khrushchev sent off three and one didn't return."

Adm. Strauss said he retorted that wasn't religion, but the desire for self-preservation, "a virtue of pagan nations that has nothing to do with religion."

Mikoyan heatedly replied: "You have preached the brotherhood of man for 2,000 years and you have achieved absolutely nothing."

Adm. Strauss said he answered: "That is an indictment of man, but not of religion. You overlook the fact that the brotherhood of man was successful in that it eliminated slavery, until you reinstated it."

With that, Mikoyan turned and departed, Adm. Strauss said.

When You Say

Et Cum Spiritu Tuo

Eight times at Mass the priest greets the people—Dominus vobiscum. They reply—Et cum spiritu tuo.

The Lord be with you. And with thy spirit, are the literal translations of the two phrases.

This exchange occurs whenever a new portion of the Mass is to begin. It is an invitation, a polite summons to be attentive. It is like calling a meeting to order and since the Mass is a religious "meeting" the call to order logically has a religious form.

Both the greeting and the reply are very ancient.

In the Old Testament Book of Ruth (2:4), Booz salutes his reapers with the phrase. The first Christians, using the phrase at Mass, saw in this Jewish greeting the fulfillment of our Lord's promise, "Behold, I am with you all days — Ecce, ego vobiscum sum" (Matthew 28:20).

When the priest at Mass today says to the people—Dominus vobiscum — he reminds them, that the Lord is with them to hear their prayers, to accept their gifts and their sacrifice, to strengthen them for life's trials and to bless them.

The people's reply — Et cum spiritu tuo — recalls St. Paul's fatherly advice to the young bishop, Timothy. St. Paul tells him the Holy Spirit dwells in him giving him the power and grace to perform his high office (2 Tim. 1:6 and 14).

So today when the people answer the priest they acknowledge the dignity of the priesthood by which Christ perpetuates His redeeming work.

This dignity resides in the soul of the priest who receives a sacramental character, a spiritual mark at the time of his ordination.

The brief dialogue of priest and people thus unites them in a bond of faith and devotion as together they proceed in the rite of the Mass.

Strange But True . . .

Joseph Breig's Column

One Man's Strength

Each week this column of mine is published in so many Catholic newspapers that several million persons have the chance to read it.

How many do so, I have no way of knowing.

I am not unduly concerned on that score. If there is anything that history teaches in very large type, it is the fact that the great changes in the world usually are brought about by the comparative few.

I try never to forget that God was willing to spare a wicked city from destruction if but one just man could be found living there.

That story is told in the Old Testament. It was written about people thousands of years ago. Today, you and I are living in the midst of a similar story.

FORTY-TWO YEARS ago, God sent the Virgin Mary to a village in Portugal to tell mankind how peace can be obtained for our planet.

Nobody realized then how indispensable peace soon would be. But now we know. A war in our time, thanks to our new weapons, could wipe out civilization.

Possibly it could even make the earth uninhabitable.

One airplane today can stand off, hundreds or thousands of miles away, and unerringly strike cities dead.

A submarine, lurking invisible under the sea, can pour nuclear devastation upon population centers at great distances.

BALLISTIC MISSILES can be loosed from underground launching sits to carry atomic explosives into the heart of a nation.

These are some of the methods of death and destruction that we know about. There are others that are "top secret" — we can only speculate about them.

There is no use trying to delude ourselves that these forces cannot be let loose upon us. Inevitably they will be let loose, unless God restrains them.

The Virgin Mary, at Fatima in Portugal, told us, through three shepherd children, how we can insure that the divine restraints will be applied and will continue.

She said: "People must pray the Rosary."

She asked that individuals and nations consecrate themselves to her Immaculate Heart.

She urged that we make the sacrifices necessary for our state in life.

And she pledged the graces we need at the hour of death if we will receive Communion and pray the Rosary on the first Saturday of five consecutive months, to make reparation for mankind's sins — and ours.

Our Lady entrusted three "secrets" to the shepherd children, to be made known at the appropriate times.

The two which have been revealed concerned the outbreak of World War II and the communist persecutions of the Church, together with the promise that Russia will be converted and an era of peace will be granted to humanity.

THE LAST of the secrets was written and sealed by Carmelite Sister Mary Immaculate, the only one of the children now living. According to popular belief, it will be given to the public next year.

Between now and then, we will be especially diligent in fulfilling the requests of Our Lady of Fatima, if we are people of good sense.

Some of us have done little or nothing thus far. Some of us, in other words, have been foolish, careless and slothful.

It is silly of us to be like that. Indeed, it is uncharitable, it is terribly selfish.

WE CATHOLICS have the Church, the sacraments and sacramentals, the Catholic devotions, because they were given to us as free gifts from the Holy Spirit, who "breathes wherever He will."

These gifts, valuable beyond words, were not given for our good alone. We have a duty towards others — our neighbors, our countrymen, our fellowmen all around the earth.

It is our business to draw forth God's blessings and protection for them as well as for ourselves.

Very well, then; in nine or 10 months 1960 will be upon us. I hope that what I have written will move at least a few to do their part in fulfilling the urgent requests of Our Lady of Fatima.

Making Marriage Click

Why Go On Dates?

By MSGR. IRVING A. DeBLANC
(Director, Family Life Bureau, N.C.W.C.)

"We often hear in class that dating is a preparation for marriage. I frankly don't think that is so." Marilyn.

Dr. Jessie Bernard has cleverly indicated that there are four reasons for dating and she seems to agree with you, Marilyn. One is that dating is sheer play and having a good time; another that it is educational. It helps develop personalities.

It is then of special importance today because most boys and girls come from small families where the children have little social contact with others of their own age.

Then there is another type of dating which is a source of excitement and prestige and even of conquest. It becomes almost a competitive sport. In this type the important thing is neither tenderness nor affection but acclaim from the rest of the gang: one has dated the Homecoming Queen or the President of the Student Body, so "bravo!"

Finally, it is seen as an early step in the mating process, though marriage, of course, is not seen yet as a conscious goal. I am personally of the opinion that all four, especially where some little romance exists, are subconsciously at least related to eventual mating or refusal to marry.

If dating is a play function, it concerns the opposite sex and the same is true with regard to the educational function or the one where sheer excitement and prestige are involved.

Potential mates are often measured by vague deep-seated notions and not clearly conscious standards. Sometimes it is the image of a parent which furnishes the material of which the marital ideal is made.

From the early image of a parent a child, as he becomes older, often changes his image to some hero, a movie star — some never-to-be-obtained mate. Later, those images are discarded after reasoning sets in.

Then a marital choice is determined by more important considerations. You choose one who will help you to get to heaven, a good companion, a good provider, a good mother for your children. Sometimes an ideal arises in connection with the needs one feels and so a person is chosen who personifies your need to be protected, to be encouraged, to be strengthened.

People are often influenced in their final choice of a mate by some ideal they have had for years. This often goes back to early dating and so again I say dating as a rule is related to marriage.

This "ideal" image refers to the image or images which a person of marriageable age may have of the kind of person he or she would like to marry; her "dream-man," his "dream-girl." "He should be intelligent but not too bookish, a sense of humor but he doesn't have to be so good looking. I would like him to be of the same religion, of course."

Incidentally in studies by Anselm Strauss a difference of race was the number one trait most objected to for marriages; the difference of religion was second. Social, economic and educational differences were third.

"I'd like him to be the kind of person who puts people at ease right away and be able to carry on a conversation right away. He should be affectionate, considerate, and generous," surveys say maids want.

Yes, and that ideal probably started long ago before they ever thought of marrying. Marilyn, and it may well have some bearing on whether they ever marry or not.

Daily Mass Calendar

Sunday, March 8—Fourth Sunday in Lent (rose), Creed.

Each day of Lent has its own special Mass as in missal. On feast days, the priest may say either the Lenten Mass or the feast day Mass.

Monday, March 9—St. Francis of Rome (white), Gloria.

Tuesday and Wednesday — Lenten Mass.

Thursday, March 10 — St. Gregory, pope (white), Gloria, Creed.

Friday and Saturday—Lenten Mass.