



Congress Told

Police Control Soviet Church

Washington (AP) — Testimony indicating that the Orthodox church in the Soviet Union is under direct control of the secret police has been made public here by the Senate Internal Security Subcommittee.

Sen. James O. Eastland, of Mississippi, subcommittee chairman, said the testimony was taken at subcommittee executive sessions and established that a number of the secret police serve as priests of the Orthodox church.

Metropolitan Nikolai, foreign affairs secretary of the Russian Orthodox church and second-ranking churchman in Russia, was shown by testimony to be an agent of the secret police, the senator said.

"The Russian people still yearn for their churches," Sen. Eastland declared. "Because of this strong feeling, churches are allowed to exist. But the freedom always has been dangerous to tyrants. To eliminate many priests to become agents."

"Those priests who resisted were liquidated and were replaced by specially trained police agents who donned clerical robes to carry out their assignments. Thus the churches are no longer a threat to communist oppression because they are merely an arm of a government which denies the existence of God."

Testimony linking the Orthodox church to the Soviet regime was given by Peter S. Perich, former MVD (secret police) officer, who was attached to the Soviet Embassy in Vienna, Austria, when he defected from the ranks of communism in 1954.

The former secret police officer said he was assigned to assist Metropolitan Nikolai when the churchman came to the Vienna Peace Conference in December, 1953. The witness said he received his assignment by telegram from Moscow which related that Metropolitan Nikolai was an agent of state security in addition to his duties as a churchman.

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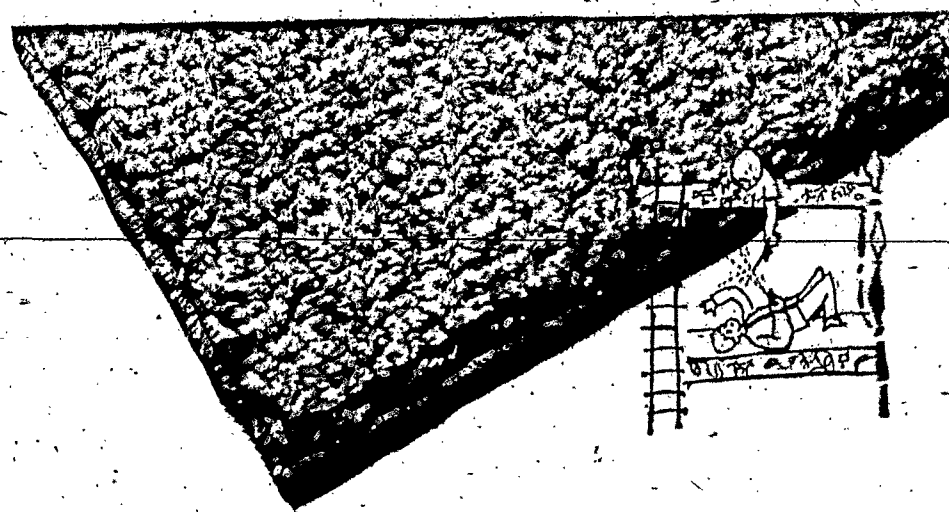
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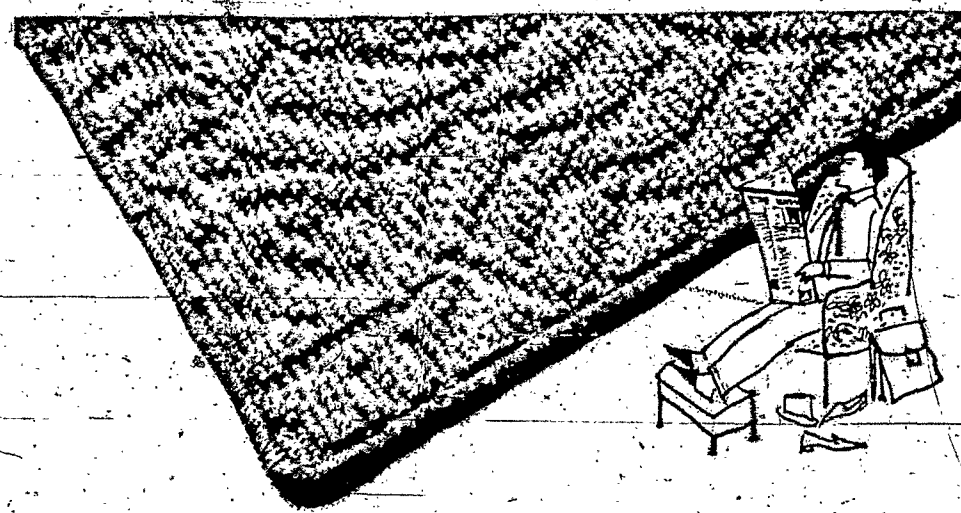
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When Is Rhythm Right?

By FATHER JOHN L. THOMAS, S.J.

Will you explain the Church's teachings on the use of rhythm? We've read some articles and discussed the matter with others, but opinions seem to differ so much that we're still pretty confused. We'd like to know the Church's official position and how to present it logically to others.

I've discussed some aspects of rhythm before in this column, but since so many keep asking questions about the matter, I'll explain the Church's position again.

You can find my previous discussion in the published edition of my column, "Family Clinic" (Newman Press, Westminster, Maryland, 1958). I have also written a book "Marriage and Rhythm" covering the social, moral, and personal implications of this subject (Newman Press, 1957).

As your letter suggests, whether or not the practice of rhythm has been effective in preventing pregnancy, it certainly has generated a good deal of controversy.

In this connection, one is tempted to agree with the cynic's remark that whatever else one might say about its efficacy, it sure leads to some small arguments! However, since we're not interested in arguments, let's get down to principles at once.

Children are one of the major blessings of marriage, and parenthood is the divinely designed means normally leading to a couple's happiness and fulfillment in marriage.

Any serious consideration of family limitation must take into account this normal relationship between the blessing of children and the fullest development of husband and wife.

Although children constitute one of the major blessings of marriage, their ideal number is relative to the capacities and peculiar circumstances of the individual couple who must bear and rear them to maturity.

Two observations are pertinent here. First, marriage, considered as a status, is the divinely designed institution

through which couples cooperate with the Creator in the procreative and educative work of the race. Marriage partners who habitually make use of the rights and privileges of this status implicitly accept the obligations of achieving its purpose. Thus there exists a meaningful relationship between the habitual use of marital rights and the obligation to provide for the conservation of the race, and this order of means (conjugal relations) to end (procreation and education) must be observed by married couples.

Further, in determining the extent of these obligations, the general principles apply that a positive law never binds (its fulfillment involves proportionately grave inconvenience extrinsic to the law).

In the present instance, since the object of the positive law is an important good, the conservation and propagation of the human race, its positive fulfillment binds couples unless there exists a serious inconvenience.

Plus XII has enumerated under the general headings of medical, economic, and social "indications" some of the sources from which such serious reasons might arise.

As long as these serious reasons exist, whether for a time or throughout marriage, the couple is excused from the obligation.

Hence the Church does not specify any ideal number of children that couples must have, though it insists that marriage partners would be culpable of neglecting their duty if, without proportionately serious reasons, they habitually make use of marital rights while always avoiding the possibility of pregnancy, for in following such a course throughout their married life they would show that they either did not understand the blessings of parenthood or were acting on motives alien to Christian standards.

Spice prevents a more adequate treatment here, yet I hope I've given enough information to sketch some small arguments.

South Africa

Prelates Hit Job Discrimination

Cape Town (AP) — A new law allowing South Africa's Nationalist government to restrict jobs in business and industry to white workers has been strongly condemned by three Catholic bishops.

Archbishop Denis E. Hurley, O.M.I., of Durban called it piling "injustice on injustice," and said:

"The jobs that are being reserved for whites can be performed by non-whites. To reserve them is to reduce bread-winning opportunities for people already afflicted by God-knows-what grinding poverty. It is unjust discrimination." In a statement to the Southern Cross, Catholic weekly, he said:

"Aimed as it is against the most defenseless sections of the community, on grounds of color alone, it offends against Christian principles of justice and charity."

Knights Urged To Meet Present Day Faith Need

La Crosse, Wis. (AP) — The challenge of fearless Catholic living is far more demanding today than it was at the founding of the Knights of Columbus in 1882.

THAT'S WHY K. of C. members should "reexamine their purposes" and "analyze their programs," Bishop John P. Treaty of La Crosse, told some 700 persons at the 58th state K. of C. convention here.

He said the K. of C. constitution and by-laws are "noble documents," and the organization grew strong through the years, wherever and whenever members were inspired to deeds "because of the noble principles

The same day, Archbishop Owen McCann of Cape Town declared that "the value of the individual person and the worth of his labor do not depend on his color or origin of race," and said he can only "condemn the policy of job reservation."

Bishop Ernest W. Green of Port Elizabeth condemned the principles of job reservation as "unjust discrimination." In a statement to the Southern Cross, Catholic weekly, he said:

"Aimed as it is against the most defenseless sections of the community, on grounds of color alone, it offends against Christian principles of justice and charity."

on which the Knights were established."

Even under the changed conditions of the mid-20th century, he said, Knights can find a compelling challenge in the principles set down in the constitution by their founder, Father Michael J. McGivney, in 1882.

He said the K. of C. had been founded as an antidote to the secret societies then attacking the Church, to strengthen members in their Faith.

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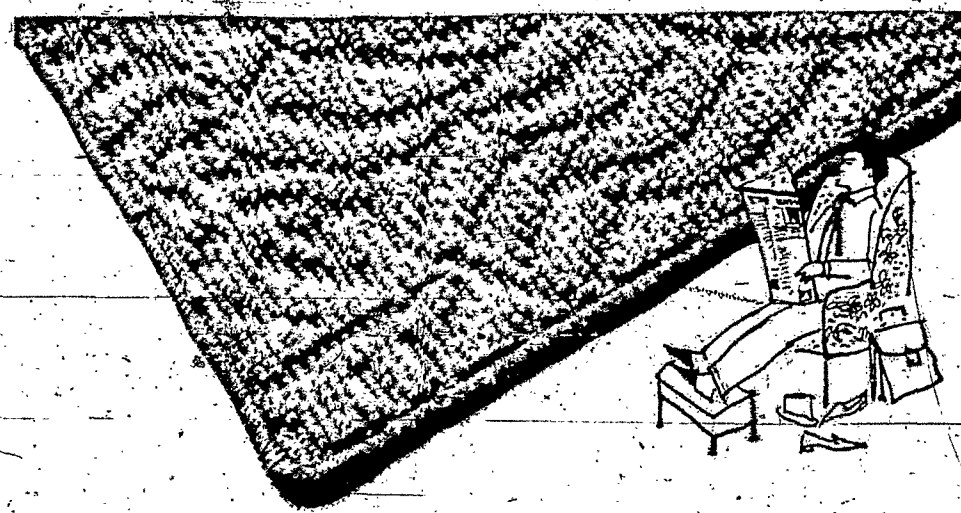
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