

United Nations Works For Peace
My dear People,
It is a very happy coincidence that puts United Nations Sunday on the same day that our Church dedicates to her mission workers all over the world.
The Mission of United Nations is a world-wide apostolate trying to preserve that peace which Christ came to give to "men of good will" all over the world.
Please offer a special prayer at your Mass today, that the Holy Spirit may enlighten the minds and guide the hands of those concerned with the destiny of the world, in the Councils of United Nations.
With my blessing, I am
Your devoted shepherd in Christ,
+ James Kearney
Bishop of Rochester.

Joseph Breig

Nikita's View

Khrushchey was shown something of the body of America. How much of its soul he perceived is another question.
The Soviet premier is not easy to analyze. He talks about God, for instance, as if he recognized God's existence; but he suggests that he is an atheist.
He was similarly paradoxical in Hollywood, which, with its sublime genius for dotting the empty-headed things, presented the can-can as its contribution to Khrushchey's education about America.
A dance by Fred Astaire, Gene Kelly or Marge and Gower Champion would have been truly representative of America. As it was, Hollywood demeaned America.
KHRUSHCHEV promptly condemned the can-can as immoral. But if there weren't any God, morally wouldn't exist. You can't deny God and call anything immoral.
Khrushchey blamed "capitalism" for degrading girls with dances like the can-can, and said his government has a right to protect people against that kind of thing.
Here are his words to Walter Reuther, president of the United Auto Workers, and other top labor leaders:
"As head of the working class I will protect workers from capitalist propaganda. (He then referred to the can-can.) This is what you call freedom. Freedom for girls to show their bodies. For us it's pornography. It's capitalism that makes the girls that way."
Such was Khrushchey's lame answer to Reuther's question: "You advise more trade. How come you oppose a free flow of ideas by jamming radio broadcasts?"
Khrushchey was evading the question by using the can-can as a diversionary tactic. At the same time, he appeared that the can-can had offended him—morally.
Or was he merely seeking, astutely, upon a chance to try to put Americans on the defensive?
Khrushchey kept talking as if America could be defined and contained in the word "capitalism." In Washington and New York, he got away with it for the most part.
Why? My guess is that some of the people he met in those cities are as basically materialistic in their thinking as Marx was.
YET, THE FACT is that today in the Soviet Union is thoroughly capitalistic, whereas in the U.S. isn't.
In the Soviet, all capital is in the hands of a handful of bureaucrats, giving them despotic economic power over the people. That's capitalism with a capital C.
America has become what Chesterton called "distributism." Most of the capital is in the hands of the millions, not the few. Thus the people wield economic as well as political authority.
America approaches more and more to the ideal of "every man a king."
A minority of Americans have never become reconciled to that. Members of this minority, because their thinking is in the past, could not challenge Khrushchey's taunts about "capitalism."
Indeed, Khrushchey handled our arguments with this kind of American.
IT WAS ANOTHER story when he tried to debate with the labor leaders. His replies were pitiable when he asked him why no workers flee into the Soviet orbit, whereas millions flee from it why Soviet tanks were sent into Hungary, and why unions in Soviet Russia are mere rubber stamps for the Kremlin.
Khrushchey likewise had no adequate answers to the talk in which Henry Cabot Lodge, U.S. ambassador to the UN, reminded him that America is a "nation under God"; that its attitude to the world is that of Lincoln—"with malice toward none, with charity for all, with firmness in the right as God gives us to see the right"; and that America's soul is expressed in the Declaration of Independence, in the prophet Micah's injunction "to do justice, to love mercy, and to walk humbly with God," and in Christ's commandment that we love our neighbor.
If Khrushchey cannot understand those truths, he has learned little about America.



Go into the Whole World, Baptize . . .

A missionary priest in a chapel as big as all out-doors pours the saving waters of Baptism on an aged Chinese woman. She has fled to Formosa from mainland China where Communist forces destroyed her home and life's savings. Catholics throughout the world are asked this Sunday, Mission Sunday, to pray and sacrifice for the Church's far-flung mission program.

Blocking The Bridge

The World Council of (Non-Catholic) Churches has fired another shot in the battle for birth control.
A special 21-member study group of the Council said there was "no moral difference" between out-right contraception and the Catholic-approved (in some circumstances) "rhythm" methods.
Catholic theologians promptly replied that there was a difference — the difference between what God forbids and what God permits.
Even Orthodox spokesmen, members of the World Council, stated they too disagreed with the study group's conclusions. "Parents do not have the right to prevent the creative process of matrimonial intercourse."
What prompted the study group to make such a statement?
One of the reasons given was the world's alleged "population explosion."
Statistics indicate the world's population — now about 3 billion — will probably double in 50 years. Experts fear that if half the world is hungry now, doubling the population will double the world's misery and create conditions leading inevitably to war, it is charged.
Our reaction to this population debate, with its side battle of "yes, you may — no, you mustn't" practice birth control, is that somebody is blocking the bridge and breaking this bottleneck could solve most of the world's misery almost overnight.
The hungry people are crowded chiefly in India, Africa and Latin America.
While they starve, Canada and the United States pile up food surpluses or just simply plow under crops because we North Americans have too much to eat already.
To bring it down to Main Street — if there is a hungry people on West Main Street and grocers dumping out food on East Main Street, why give contraceptives to the West Main crowd? They want food and it's available.
If we ask to interview a starving Indian in Calcutta and ask if he wanted to practice birth control or have a square meal, can anyone doubt his choice? Yet we continue to debate the issue while he and his children go hungry.
This over-simplification ignores the future, we will be told.
Before we all become terrified by the spectre of the year 2000 when our fair earth will resemble an ant hole with scrawny men crawling over each other in search of scraps of food, let's realize that there is every reason to believe science can keep pace with expanding populations.
Back in primitive times, each man needed about five square miles to himself to catch the wild beasts he needed for food and clothing. As man became more civilized he was able to produce what he needed in a far less extensive area.
Take, for example, England back in 5000 B.C. when about 15,000 people roamed there. They were faced, it seems strange even to say it, with over-population. In primitive conditions of that era, there just was no more room for more people.
Perhaps they discussed the problem. Some perhaps suggested migrating to Scotland but the idea, at that time, was ruled out as being impractical and unlikely to be of any permanent relief to the booming population. Another might have suggested introducing the new art of agriculture just invented in Egypt, but this visionary was probably promptly put in his place for being unrealistic. The only solution, they said, was to prevent any further growth of population.
Fortunately, this solution was not followed out or mighty England would be hardly a hamlet today.
Little Holland today with one of the best health records in the world has shown people can live well on an average 2 tons "grain equivalent" per year. This includes meats, dairy products and delicacies to satisfy our habits of eating tasty foods.
On Dutch standards, the world's productive lands today could provide food for 25 billion people, ten times the present world population. And if we rule out the delicacies and produce just cereal diets (with scientific flavoring for variety) the figure can be boosted to 50 billion people.
These statistics do not even then represent a limit. Agricultural techniques can certainly be improved and experts tell us we have another vast food supply available from the sea.
So our descendants still have a few centuries before they face certain starvation. By that time they can build space ships and migrate to Mars.
Meantime instead of haggling about birth control, we had best leave the bridge blockers into the river and get the food on our side of the world to the hungry people on the other side of the world.

Trans-Atlantic Confusion News Reports Garble Church Laws

Newspapers this week carried a report that divorced Peter Townsend, former suitor to Britain's Princess Margaret, plans to marry a 20 years old Belgian Catholic heiress, Marie Lucie Jamagne.
The Associated Press story from Brussels, Belgium, apparently garbled the parish priest's statement. It quoted him as saying any "wedding not performed within the Catholic religion by a Catholic priest" was invalid. If this were true Townsend's first marriage (performed in an Anglican church by a minister) would be ruled out and open the door to the proposed marriage with the Belgian girl.
The priest was also quoted as saying divorced people could be again married if they obtained a special dispensation from the Holy Pope.
A Religious News Service report to the Courier Journal identified the priest as Father F. Van Aert, pastor of Miss Jamagne's parish church. The RNS report said the priest stated just the opposite as AP quoted him.
According to RNS, Father Aert said the couple cannot be married in the Catholic Church because Mr. Townsend is divorced, his first wife is still alive, and their marriage in the Anglican Church was recognized as valid and binding by the Catholic Church.
EARLIER, Monsignor John E. McCafferty, head of the diocesan marriage tribunal, also questioned the priest's statement as first quoted. Monsignor McCafferty said the priest was probably "misquoted or something was lost in translation."
Msgr. McCafferty explained: "No consummated marriage between two baptized persons can be dissolved by any human authority or be dissolved by any means apart from death." This is based on Canon law of the Catholic Church, he said.
"The Pauline Privilege can be invoked in certain extraordinary cases where the parties are not baptized. This involves a conversion to the Catholic faith," the priest continued. The baptismal status of Townsend and his divorced wife are not known to him, he added.
Non-Catholics may "validly be married before a proper civil official or by a minister or rabbi of their choice," Msgr. McCafferty said. He added that only Catholics are obligated to marry before a priest and two witnesses.
He explained the Pauline Privilege is defined in the text of St. Paul's first epistle to the Corinthians, chapter 7: 12-13 and its application is carefully governed by detailed Church law procedure.
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Berlin Mayor Says Thanks

(The author of the following article is the Mayor of West Berlin, the number two man in the city's government. In the article, written exclusively for the U.S. Catholic press, he urges support for West Berlin as an advance post of the free world by all who want to defend religion and freedom against atheistic communism.)
By FRANZ AMREIN (N.C.W.C. News Service)
In past months the large numbers of visitors to our city, coming from Europe and abroad, have shown and strengthened their feelings of friendship toward the Germans, especially toward the people of Berlin in their fateful position.
We must express our heartfelt thanks and point out what great encouragement it is to Berlin when we feel that our struggle is understood and that we can feel assured of such far-reaching assistance.
In this regard the orders placed with our industry, which we naturally want and which give our workers bread and social stability, are less essential to us than the moral support of all who are ready to defend Europe and, over and above that, the civilization and religion which have come from tradition and conviction, against advancing communism.
Faith has brought it about that Berlin has a mission to fulfill in an advance post of the free world in an era of communist hegemony. It is a mission which surely corresponds to the interests of the German people but which, above national considerations, in even greater measure aims at the common defense against the greatest danger of our generation.
This danger is the subjugation of the individual human soul to the will of a few communist who are entirely alien to the broad mass of the people.
It is the danger of the enslavement of the human worker in the service of an ideology which, according to the bitter experiences of a large part of our compatriots, does not bring the promised paradise, but which has forced millions of them to flee their homeland.
It is the danger of losing our universal right to self-determination, our right to pattern our lives according to our conscience. It is the endangering of our individual God-given human dignity.
Millions of Berlin residents are defending themselves against that. Ten years ago they successfully opposed a frightful Soviet blockade by an all-out effort.
They want unity for their country and freedom also for the population (of Soviet-controlled East Germany) which cannot speak freely or realize its political aspirations. Its attempted revolt in 1953 was suppressed by Soviet armor. But its desire for freedom will not let itself be suppressed.
We in Berlin want to maintain free access to the West and remain attached to the West politically, economically and intellectually. That is the significance of the present alteration.
If we can hold out against it in our own hands, we will be kept within bounds. If we lose it, or if we only give way little by little, we in Europe shall all be in immediate danger.
Today the free people are partners in destiny. For them, we in our advance post, in Berlin will do our duty. If we remain united and firm, we shall retain our liberty and life will remain worth living.

Rome Zone

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Competent with the pr synod said this into ecclesias would aim at tion of var classes.
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Maryknoll Hall Of Fame

Bishop Francis X. Ford, M.M., of Brooklyn.
Bishop Patrick J. Byrne, M.M., of Washington.
Father Daniel I. McShane, M.M., of Columbus.
Father Gerard A. Donovan, M.M., of Pittsburgh.
Father William J. Cummings, M.M., of San Francisco.
Father Joseph H. Shrubbs, M.M., of Roseland, Neb.
Father Otto A. Raushenbach, M.M., of St. Louis.
Father Lawrence A. Conley, M.M., of Dorchester.
Father Robert J. Citras, M.M., of Worcester.
Father Thomas J. Carey, M.M., of Newark.
Father Moco P. Franco, M.M., of Brooklyn.
Brother Gonzaga Chittell, M.M., of Philadelphia.
The exemplary lives of these Americanas serve as foundation stones, strong and lasting from which Maryknoll seminarians of today draw inspiration to strengthen their missionary vocations.
Nostalgic memories are brought back to veteran Maryknollers as they stand in the Hall and gaze at the sketches and personal belongings of classmates and friends who have gone. To them, the Hall is a hallowed shrine, a place where they can meet the challenges tomorrow is assured that they but their predecessors.
The atmosphere that exists within its Oriental architecture is far different from that which permeates the wall of Peking's Red headquarters today.
The communists are using the occasion of the tenth anniversary to display industrial achievements, political strength and a slave army of millions. While the Chinese Reds brag of creating an atheistic colossus — Maryknoll is producing spiritual giants.
His army of missionaries are caring for some 30 million souls on five continents. Maryknoll was created for that purpose and exists for no other reason.
In the years ahead the Hall of Memories will grow as further sacrifices are required of this American missionary society. That the young men of Maryknoll today will be ready to meet the challenges tomorrow is assured that they but their predecessors.

Federal Aid Assured

Buffalo — (NC) — Future decisions by the Supreme Court of the United States will favor public provision for Catholic school pupils, a noted Jesuit law school dean predicted in an address.
Father Robert F. Drinan, S.J., dean of the Boston College Law School, said he foresees many decisions on church and state relationships in regard to education.
Stressing that it is difficult to forecast how the Supreme Court will rule in these cases, he said he believed the decisions would allow fringe benefits from tax money for Catholic school children.
Father Drinan addressed the first of the fall series of academic lectures at Canisius College.
"Within the next few months," he stated, "it seems probable that the United States Supreme Court will be confronted with the church-state problem again." He said such matters as Sunday law, school Bible reading, bus rides for parochial school pupils, and state-purchased textbooks for Catholic students, are likely to be contested in the nation's high court.
No one can safely predict the outcome of Supreme Court cases, he said. "One can hope, however, that the court will continue to pursue the policy of cooperation between church and state that was enunciated in the Zorach ruling in 1952."

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Priest Wins Reprieve For Doomed Native

Adelaide, Australia — (NC) — A priest who converted a man on death row has succeeded in saving him from the gallows.
The priest, Father Thomas Dixon, M.S.C., traveled over 2,000 miles from Adelaide to North Queensland to seek new evidence to save Rupert Stuart, an aborigine, who was sentenced to hang for the murder of a nine-year-old girl in the South Australian town of Ceduna.
Father Dixon was convinced that Mr. Stuart had not made a confession, as claimed by the police who arrested him. The alleged confession was largely responsible for Mr. Stuart's conviction.
An expert on Aruana, aborigine language, Father Dixon said the prisoner could not understand English sufficiently to have made the confession, attributed to him.
The priest went to Queensland and obtained statements from three persons who had seen Mr. Stuart on the day of the murder. The statements indicated contradictions in stories told on Mr. Stuart's whereabouts at the time of the murder.
After a nationwide protest against the conviction, Premier Thomas Playford of South Australia set up a royal commission to investigate Mr. Stuart's conviction.

Daily Mass Calendar

Sunday, Oct. 18—St. Luke, evangelist (red). Gloria, 2nd prayer of 22nd Sunday after Pentecost, 3rd for Missions, Creed, Preface of Apostles.
Monday, Oct. 19—St. Peter Altamira (white). Gloria.
Tuesday, Oct. 20—St. John Kanty (white). Gloria.
Wednesday, Oct. 21—Mass of 22nd Sunday after Pentecost (green), 2nd prayer of St. Hilarius, 2nd of St. Ursula and companions; VR.
Thursday and Friday, Oct. 22 and 23—Mass as Wednesday except no second collects; VR.
Saturday, Oct. 24—St. Raphael (white), Gloria, no Creed.
VR—Votive or Requiem permitted.

Courier Journal
OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE

Friday, October 16, 1959
Vol 71 No. 3
MOST REV. JAMES E. KEARNEY, D.D., President.
Member of the Archdiocese of Buffalo and the Catholic Press Association. Subscriber to Catholic Press Association.
W. J. A. & Co. Conference News Service, Religious News Service. Published every Friday by the Rochester Catholic Press Association.
MAIN OFFICE — 45 Scio — Baker Bldg. 4th Fl., Rochester 4, N. Y.
ADVERTISING OFFICE — 43 East Ave. 4th Fl., Rochester 4, N. Y.
RECEIVING OFFICE — 112 East Ave. 4th Fl., Rochester 4, N. Y.
Entered as second class matter at the Post Office at Rochester, N. Y., as required under the Act of Congress of March 3, 1879.
Single copy 10c. 1st class postage at U. S. 24-55. Canada, \$2.00. Foreign Countries 14.00