

Theologian's Caution

Vote By Religious Bias Said Sin

Washington — (RNS) — If a Catholic voted for a Catholic candidate simply because of his religion and passed over a Non-Catholic candidate whom he thought would make a better President, he would be guilty of sin, a leading theologian said here.

Redemptorist Father Francis J. Connell of Holy Redeemer College, Washington, said that "while many of our citizens believe it is lawful to vote for a Catholic merely because of his faith, a conscientious Catholic must regard it as wrong to vote for a Catholic merely because of his faith."

The priest gave this warning in an article in the April issue of "Theological View," monthly journal published by the Catholic University of America.

Stressing that there should be no "Catholic Party" in the U.S., Father Connell said "Catholics are bound in conscience to vote for the candidate whom they consider best suited for the office, whatever may be his religious affiliation."

At the same time, he observed that "there is nothing in the Catholic religion that should prevent a Catholic from being a good President."

"On the contrary," he said, "the teachings of the Catholic Church regarding the duties of those in public office, if conscientiously followed, would help a person in public life to fulfill his obligations more effectively."

"CERTAINLY the Church's insistence on perfect honesty in political officials, on the duty of the public official to seek the good of his or her country primarily rather than his own advantage, and above all, on the doctrine that every person with civil authority should help a man in the responsible office of President of our country to fulfill his duties correctly, if he conscientiously observes these principles."

Father Connell stated that any Catholic in office must regulate his conduct by the law of God. "The same principle," he said, "should be observed by the Protestant and

Jewish officeholder — the primary norms of conduct, the divine law as his particular religion proposes it."

"The public official who would have no regard for God's law in the management of civil affairs is a person who cannot be trusted," he said. "For he would make merely human norms the ultimate determining factor in every public issue."

"He would subscribe to the policy, 'My country, right or wrong,' the policy followed in totalitarian states."

Sacred Heart Year

Reparation

By REV. LOUIS J. HOHMAN

IT IS EASY to seek a favor in prayer. It is relatively easy to thank God, especially when filled with the joy of his favor. To make an act of reparation is something else.

It is difficult to repair a damage because it brings one back only to the starting point. It registers no gain.

Yet reparation was the specific request of the Sacred Heart of Jesus in his second great revelation to St. Margaret Mary.

IN THAT discourse Our Lord specified the means of reparation — the Holy Hour. There is a reason for this. As a matter of fact it affords the clearest and most complete explanation of the idea of reparation.

The Last Supper is over. Jesus and the apostolic group make their way slowly through the Valley of Cedron toward the Garden of Olives. When they arrive, Jesus says, "My soul is sorrowful even unto death. And to Peter, James, and John whom he has drawn apart in the garden, "Watch and pray, that you may not enter into temptation."

Jesus prostrates himself upon the ground and begins to pray. The Father is placing upon him the guilt of all the sins of men — from the crimes of Adam and Cain to the last that shall ever be committed. All of us are familiar with the weight that guilt puts on our souls. Imagination cannot extend itself so far as to comprehend Our Lord's burden.

IT IS ENOUGH to say that the combination of his loneliness, his rejection by those he loved, and the terrible weight of sin, here shown on him like a wine press and forced his very blood through his pores.

Then there were the three in whom he had reposed so much trust. They were asleep. They had not watched. And they had not prayed, though great temptation was near at hand.

Meanwhile Jesus agonized. How many men would work how much sorrow on the world by sin, the rejection of God's love. How many would choose to walk the free path to hell by their sin — the refusal of God's love.

The sinners of Jesus Christ, his loneliness and his weakness at this moment were not his alone. They belonged to all mankind and would not end until the world itself ended. As a matter of fact, Jesus Christ was sorrowful for man, but for himself. They would be the heavy. They were suffering away the one thing that gives a man worth and dignity, the one thing that can make a man truly happy.

It is really important to remember this fact — Christ as God can experience no suffering. As man, he shares the lot of man in all things save sin. When man chooses

that the Holy Hour of Reparation is a self-purification. It drains off dirt and dust of selfishness in which we have long been wallowing. And this is done by thinking of Him and loving Him who suffers there in the Garden, and while He suffered thought only of us.

We should remember, too, that the Holy Hour of Reparation is a self-purification. It drains off dirt and dust of selfishness in which we have long been wallowing. And this is done by thinking of Him and loving Him who suffers there in the Garden, and while He suffered thought only of us.

This is a reproduction of an illustration from the New Testament of Henry II of Bamberg, saint and confessor (975-1024), showing the entry of Christ into Jerusalem on Palm Sunday.

Timetable of Parish Holy Week Ceremonies

The dramatic, grace-laden rites of Holy Week vividly recall the redeeming work of Jesus Christ, the world's Saviour.

Parishes will schedule these ceremonies according to the following timetable:

PALM SUNDAY — Blessing of palm, procession to honor Christ the King, solemn Mass, during morning hours.

Pope John XXIII has authorized American parishes to bless palm prior to the solemn rite with simpler ceremonies to accommodate the faithful who attend earlier Masses.

HOLY THURSDAY — Solemn Mass of our Lord's Last Supper, between 4 p.m. and 9 p.m.

Each parish may also schedule two Low Masses, one of which may be in the morning.

GOOD FRIDAY — The Liturgy of our Lord's sufferings and death, between 12 noon and 9 p.m. Preferable, but not mandatory time, is 3 p.m. Holy Communion is given at the conclusion of this rite.

HOLY SATURDAY — Easter Vigil service includes blessing of the Paschal Candle (symbol of the risen Saviour), Scripture reading, litany, blessing of baptismal water, renewal of baptismal vows, to be scheduled to end at midnight when Mass will be celebrated.

Parishes, with the Bishop's permission, may schedule the Vigil rite and Mass earlier Holy Saturday evening.

Fast and abstinence laws during Holy Week are the same as on other days of Lent. The Lenten laws end at midnight Holy Saturday.

Wisconsin Primary

The Lion That Squeaked

A recent movie "The Mouse That Roared" suggests a title for this week's Wisconsin primary — "The Lion That Squeaked."

Before the primary, the experts had predicted it would be a weather-vane to point to the nation's next president.

Now that it's over, the experts can't agree what the results mean.

Senator Kennedy didn't win as many votes as some expected and Senator Humphrey didn't win as many as others expected and Vice President Nixon who talked third did better than many experts expected.

The Wisconsin primary failed to be the clearcut clamor of public opinion it was expected to be. Instead of a roar, it turned out to be little more than a squeak.

TWO FACTS do seem to be clear, however.

Bigotry backfired in Wisconsin. There is negligible evidence that voters went to the polls to line up for or against any candidate because of favor for or bias against his religion. The campaign against Kennedy's Catholicism obviously failed to sway any more than a handful of voters. Wisconsin is, however, only one of fifty states and the religious issue has still forty-nine more to grow in.

The second fact is that political predictions are hazardous guesses which just don't seem to come true. The pollsters are, nevertheless, a hardy lot and they were promptly best at their job making more predictions on the basis of the primary's results.

One prediction is certainly to come true. There will be polls and more of them and predictions in dozens before November. But Kennedy has a way of keeping its silence. We won't know for sure what the voters want until the election is over.

Until then, the best advice is to keep your mouth shut. The only sure way to win is to let the voters decide.

Wind Of Freedom Blowing

World's Races Move To Unity

New York — (NC) — Deploring the "frightful" treatment of Negroes in South Africa and citing violations of civil rights in America, a Catholic priest-editor pleaded for "a spiritual unity in Christ" in a sermon here.

Father John E. Sheerin, C.F.P., editor of "The Catholic World," a monthly magazine, said: "We must outgrow old animosities about superior races and learn the facts about racial equality, but more importantly we must learn fraternity in the best sense of the word.

"Without fraternity there

will be no equality and no liberty."

Father Sheerin, who preached at the 8th annual observance of Interracial Sunday on the Fordham University campus, told students that "as Catholics, we believe the world is moving toward unity, not the uniformity of communism, but a spiritual unity in Christ."

The speaker noted a "wind of freedom" blowing all over the world to peoples degraded by colonial exploitation. He scored a reactionary South African regime for a policy of terrorism "almost Neanderthal in its brutality."

But he also related the Negro's troubles in Africa to the American domestic scene.

"To the degree that the American conscience is disturbed, to that degree we will make progress," Father Sheerin admonished. "It is to believe the promises for justice to the Negro are brighter than ever before in our history."

"We have reason to be impatient with Congress, some of whose members seem to be more concerned about partisan advantage and political aspirations than about civil rights."

New Life For Village Of Dead

Caserta, Vesuvius — (RNS) — A gray-haired priest has been working steadily and successfully for the past ten years to bring new life to this rocky mountain village southeast of Naples whose misty beginnings go back to the ninth century.

He is Don Theophile, who has been not only spiritual father, but teacher, adviser, friend, lawyer and even doctor to the humble inhabitants among whom he is now the most important and best loved citizen.

"When I first came here," he said, "I felt I was entering a village of the dead."

What aghast him most, he recalled, was the dilapidation and ruin that had befallen Caserta's 800-year-old cathedral which once had been its great pride and one of the glories of southern Italy. The brilliant frescoes had been destroyed, the statues mutilated, and even the altar was in a sorry, dilapidated state.

But Don Theophile was not content merely to shush his head over the things that time and neglect had done to the great church, built in 1183 by Bishop Bonifacio, the first Bishop of Caserta, the decree whose text is in the modern

books that lie three miles to the northeast. He paid endless visits to government offices in Naples and Rome until he finally succeeded in obtaining subsidies for restoring the cathedral from the Casa per il Mezzogiorno, an organization for the development of neglected and abandoned areas of southern Italy.

Today much of the cathedral's stonework and many of the frescoes have been restored. Under way are restorations of the Gothic-style campanile which was originally completed in 1234 and of the immediate neighborhood of the village.

More important, not only the local villagers but people from the surrounding wide countryside are again flocking to the cathedral. They listen to the sermons of Don Theophile, and often they hear him say of the new Caserta: "Yes, this is a beautiful place — a place to live in peace."

It is a place of peace — and of new vitality — because the old priest has worked hard to make it so.

He has, among other things, succeeded in inspiring the inhabitants with such confidence

in the future that it already has begun to move out — a trend that only a few years ago threatened to empty Caserta of every living soul within the next generation unless it ceased.

As the intimate friend of all, Don Theophile has settled disputes over land claims and crimes for justice. He has opened a school for the children, and built a home for orphans. The priest has no legal degree, but he has studied enough law to be of help to anyone running into trouble with country authorities over land and tax matters.

Nor does Don Theophile have a medical degree. He does, however, know enough medicine to treat the sick while waiting for a doctor to arrive from the nearest hamlet ten miles away. Sometimes he acts as an emergency surgeon. He has even assisted at childbirths. On such occasions, his innocent dark eyes light up, and he whispers softly over the newborn child, "Welcome to life at Caserta."

His dreams are his eyes. Some day, he says as his eyes rest on the remains of the his-

toric palace of other centuries that line the cobble streets and still inspire memories of a colorful grandeur. Caserta will again play an important role in European history as it did in ancient days.

Another false assumption spread by opponents in the United States is that the British Health Service is free. Actually it isn't. There are weekly deductions from the British pay package, known as National Insurance surcharges and this provides most of the money to run the service.

In 1959 the British Ministry of Health estimated that about 700 million pounds sterling (£10,000,000,000) was spent on the service. The money came partly from the national treasury, partly from the total amount paid as a service charge on prescriptions. This latter amount is estimated at about 24 cents per prescription. At this rate complete medical and hospital care for a whole year cost the British people less than \$20 per person in a population of just over 50 million.

Let it be understood that your Reager is not advocating the British system here in the United States. It is a sure and sure path to a higher level of medical care for Americans.

There is a basic Catholic principle involved — that of Subsidiary Function. What this principle states is that society is organized on various levels and groupings, which go up from the smaller and simpler to the larger and more complex, but that each level has its right to life and its vital contribution to make to the whole society.

A mere list of the component parts will illustrate what we are talking about: the person, the family, free associations, the city, the state or province, the nation and the family of nations.

What this principle demands is that the lower levels be left alone as long as they can and will do their job. Any invasion of this freedom of the lower or smaller will be tyranny, as long as the higher echelons can be justified only to the extent that the lower levels fail to function.

If they cannot or will not perform their job, the Common Good demands that the higher step in and assist not annihilate them, but rather to assist the lower would be gross interference on the part of the higher.

Your Reager stresses that he's not against the A.M.A. nor is he for State interference. He simply feels we've got to provide better care for our families at the lowest possible cost.

It's not just good medicine to emphasize

— HERALD H. SHERRY

Reapings At Random

Needed Medical Aid Beaten By A Label

The writers of some 15,700,000 U.S. citizens of years of age or over is not something that should be made a political football. Yet, it appears to be getting that way.

A move in Congress to alleviate the plight of our older citizens was made by Representative Aime J. Forand of Rhode Island. He introduced a bill to provide Social Security beneficiaries with surgical care up to 150 days a year of hospital and nursing home expenses.

Experts have estimated that the plan would pay bills totaling at least \$60 a year for the average elderly person, and a good deal more for anyone who had surgery or prolonged hospitalization. The program would be financed by increasing the Social Security tax from 3 per cent to 3 1/2 per cent.

given the British National Health Service. Actually, it's no more a Socialist creation than the British educational system or the British postal service. The National Health Service there is over 50 years old and has been preserved by successive Liberal, Conservative and Labor governments. The present program originated from the report of a bipartisan commission set up by the Conservatives during World War II.

The Conservatives endorsed the report, but it was left to the Labor government (after the war) to implement it. Now, after more than 10 years of operation, there is hardly a person in Britain who wants to go back to the old system.

Country A.M.A. and other propagandist opinion, the service is not compulsory; doctors are not regimented and private practice still exists. Some 97 per cent of Britons are registered patients of the National Health Service and never pay any medical bills.

Out of a total of 69,000 doctors in Great Britain only 600 have elected to stay out of the National program.

There does not seem to be any reason why there should be in the British system. There are no doctors who grip and jeer at the patients that even their people are not entitled to the benefits of the pro-

gram. I don't think that government control is the answer. But I do believe that it may have to be the answer if the medical profession and private organizations don't come up with something very soon.