

## Kibitzers or Conscience

# Who Should Plan Your Family?

Birth control proponents made a double barreled bid for Catholic support this week.

The mail brought an appeal from Mrs. Margaret Sanger, noted birth control advocate, asking donations for the "World Population Emergency Campaign" to halt poor people from being born in Asia and Latin America.

Contributions, she writes, are "tax deductible."

Then a letter to the editor in Tuesday's Democrat and Chronicle, Rochester morning newspaper, announced the local Planned Parenthood Center offered guidance "on family planning methods including the Catholic Church approved rhythm method."

It was a clear invitation to Catholics to get their "needed family planning services" at the Center.

Both the Population appeal and Parenthood invitation were voiced in terms of high ideals.

Should Catholics pick either plea?

No.

The current excitement about an alleged "population explosion" is a highly debatable subject. Statistics and impressive charts indicate the human race will soon crowd itself off the planet if nothing is done to arrest its growth. Equally convincing statistics show the birth rate drops as people become more healthy. Present day advances in world health standards will, it is claimed, do far more to control population than the clumsy, slow, uncertain and thus far ineffective birth control methods of Margaret Sanger. A donation to her program in the hope of halting births in India is like contributing for grass seed for the Sahara.

What about Catholics going to Planned Parenthood Centers for "rhythm method" advice?

Informed Catholics know they will get their best moral guidance from the Church and not from kibitzers, no matter how well intentioned they may be. People on one side of a fence always know how to run things on the other side of the fence. This is an age-old practice. What we wonder about, however, is why some Catholics themselves think they need to go over the fence for their moral guidance.

We are also puzzled by the fact that donations to Margaret Sanger's program to prevent births is bolstered as tax deductible but the extensive educational program of the Catholic Church in operating schools for over 5,000,000 pupils in this country continues without tax relief.

Is it not a strange arrangement when it is considered a service to the nation to prevent the birth of children abroad but an unappreciated service to educate them at home?

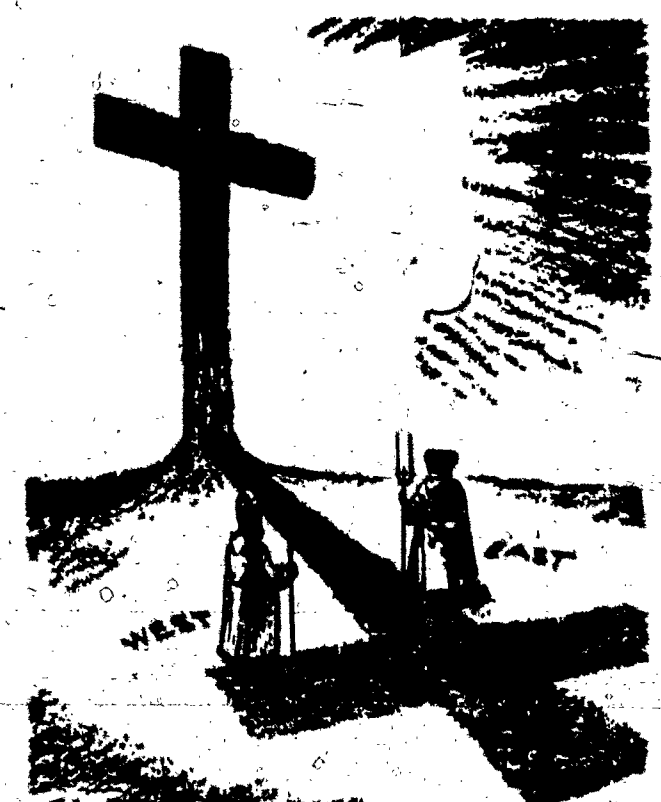
Perhaps if our Catholic families won a little elementary justice in this tax situation there would be less need for them to look for relief in ways their faith forbids.

And to clarify one final point.

Who ever said the rhythm method is "Catholic Church approved?"

There is no blanket ok on this practice. Catholic couples need to settle this question on moral and religious principles, not just with devices or techniques provided by birth control experts.

Consciences are better guided in a confessional, not in antiseptic Planned Parenthood Centers.



COMMON MEETING GROUNDS

## Courier Journal

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## Calendar

Sunday, July 3 — Fourth Sunday after Pentecost (green); Gloria, 2nd prayer of St. Leo, Creed, Trinity Preface, 1950 — Rev. Edward Dwyer.  
Monday, July 4 — Mass at yesterday except no Gloria, no 2nd prayer, no Creed, common preface, VI.  
Tuesday, July 5 — St. Anthony Mary Zavieria (white); Gloria.  
Wednesday, July 6 — Mass at Monday, VI.  
Thursday, July 7 — St. Cyril and St. Methodius (white); Gloria.  
Friday, July 8 — St. Elizabeth, queen (white); Gloria, VI.  
Saturday, July 9 — Saturday Mass of the Blessed Virgin Mary (white); Gloria, VI.

## Brainwashing And Martyrdom

# Maryknoll Builds Frontier Faith

Maryknoll, N.Y.—The sentencing of Bishop James E. Walsh in 1955 years in a Communist prison, a devastating typhoon in Formosa, and destructive Chinese earthquakes were listed among the major events of Maryknoll as the mission society nears its 50th year.

It was on June 20, 1911, at the request of the American hierarchy, that Pope St. Pius X authorized the establishment of the Catholic Foreign Mission Society of America, now popularly known as Maryknoll.

Co-founders were Bishop James A. Walsh (1867-1934) of Boston and Father Thomas F. Price (1880-1919) of North Carolina. The society's headquarters were first temporarily located at Hawthorne, N.Y., but since 1911 it has been here, 35 miles north of New York City and just outside Ossining, N.Y.

Today, Maryknoll priests and brothers care for millions of people living in remote areas of Formosa, Korea, Japan, Hong Kong, the Philippines, Hawaii, Chile, Peru, Bolivia, Mexico, Guatemala, and Tanganyika in East Africa.

The first Maryknoll Departure Group of four priests steamed out of San Francisco for the China mainland in September, 1911. Each succeeding year, more and more Maryknollers carried the Gospel to the Chinese people until the villages and cities entrusted to the Society promised a rich missionary harvest.

But this was in Church history added ten years ago when Chinese Communists seized power in the Peking-Canton area. American missionaries working in China — 210 Maryknollers among them — were either jailed or expelled.

In the five ecclesiastical areas entrusted to the society, twenty-two Maryknoll priests were imprisoned. Twelve were subjected to repeated brainwashing, followed by public trial. Two Maryknoll Bishops, Archbishop John J. Sheehan in the hands of the Communists.

Bishop Francis X. Ford succeeded in a Red cell in Canton after fourteen months of imprisonment, and Bishop Patrick J. Byrne died at the hands of the Reds following the infamous "death march" to the Yalu River in North Korea.

Since that first departure to the China mainland forty-two years ago, Maryknollers have taken the Gospel to various parts of the world. In the 1920's they went into Korea, Manchuria and the Hawaiian Islands; in the 1930's to Japan. In the 1940's, when World War II temporarily interrupted mission activity in the Orient, Maryknollers turned to Latin America to begin work in Guatemala, Mexico, Bolivia, Peru and Chile.

The latter half of that decade saw them return to their missions in Asia, even as a vast new area was assigned to them in British East Africa — a section of the Trust Territory of Tanganyika. In the 1950's, after the Communists halted mission work in China, Maryknollers expanded their activities in Hong Kong and assumed new responsibilities in Formosa and the Philippines.

Maryknoll's Superior General, Bishop John W. Conboy, characterizes his priests, brothers and seminarians as "frontier builders."

"We move into areas where the Church is not established," he says. "There we build churches and schools, instruct the catechumens, erect sanctuaries."



Maryknoll Bishop James Walsh in 1955 photo, after Communists had already made him a virtual prisoner in his Shanghai office. This year he was sentenced to 20 years term in a Red China prison.

aries and nourish vocations to the native clergy. When the area is strong and thriving, we pack up and move on to another frontier area. In a word, it is our objective to build the Church of native sons . . ."

Never losing sight of their prime objective — the building of a native clergy to replace themselves — Maryknollers are presently training 385 native vocations in their missions. Fifty-three of these seminarians are in their final stages of preparation for the priesthood.

Some of the more important Maryknoll events already reported in 1960 concerned mission areas, personnel, and new advances in apostolic techniques.

The following Maryknoll priests figured in the year's news:

Bishop James E. Walsh, M.M. (Cumberland, Md.), last American priest in China, sentenced to 20 years in prison by Communists.

Father John J. Connelley, M.M. (New Bedford, Mass.), named director of newly-formed Latin America Bureau of NCWC in Washington, D.C.

Father Joseph P. McCormack, M.M. (Palmyra, N.Y.), released after five years in a Chinese Communist prison, returned to mission work in Korea.

Bishop Thomas J. Donohy, M.M. (Manitowac, Wis.), head of Bolivia's "Green Hell" mission, died of a heart attack at the age of 45.

Father Albert J. Nevins, M.M. (Yonkers, N.Y.), elected president of the Catholic Press Association.

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Four Maryknoll missionaries laboring in remote mountain parishes of Guatemala were awarded the Hermann Pedro Award for their contribution to the social and educational development of Guatemala.

Construction started on the new Maryknoll minor seminary in St. Louis, which is expected to be completed in 1961.

In the category of improved techniques, the following proved successful:

Maryknoll radio factories in Hong Kong — turning relief flour into radio sets for poor Chinese refugees — has been adopted by other Asian countries.

The Peruvian hierarchy meeting in Lima, commended Maryknollers in Peru for their efficient catechetical work in Peru which has re-established the old institution of doctrine teachers; we recommend that this practice be extended to all the dioceses of Peru.

Maryknoll's Good Shepherd Movement in Japan, which attempts to reach the highly literate Japanese through mass communications media, broadcast the first Catholic television program in Japan.

18 radio-schools in remote Bolivian mountain villages educate Indians in religion, agriculture, health, animal husbandry and other subjects.

Formosa floods devastated Maryknoll's mission area last August. U.S. Defense Dept. praised work of 40 Maryknollers there for 300,000 disaster victims aided.

September's Typhoon Vera, most destructive storm in Japan's history (1,500,000 homeless) engaged 53 Maryknollers in relief and rescue operations.

The Diocese of Brooklyn announced the proposed construction of a boy's high school to be built there in honor of Brooklyn-born Bishop.

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## Sacred Heart Year

# Sacred Images

By REV. LOUIS J. HOHMAN

"I will bless every place in which an image of my heart is exposed and honored."

The objection might be leveled: this is an example of that external piety which is so often overdone in the Catholic Church. Why should we have to bother with honoring images?

The first and most obvious answer is this: the Sacred Heart promised a blessing upon those who do this reverence. His image, therefore, it is necessarily good and profitable.

It must be granted that there is still a certain danger in over-emphasizing external piety. But this danger will be present as long as human beings are inclined to be immoderate in whatever they do. Granted it can in certain circumstances lead to a false notion of religion and mockery of it. But simply because there are dangers does not mean that the whole thing should be abandoned.

It is in the nature of most people to want some externalization of their love. This need is greater or less depending on the individual. The portrait photograph business would be all but destroyed if this were not so.

For many, a sensible image can be infinitely more effective than a merely mental image of the beloved. In respect to the Sacred Heart, his picture can be a frequent reminder of him, a source of inspiration, a help to prayer, and sometimes a sting to the conscience.

AT THIS TIME we should not neglect to mention at some length a particular form of devotion to the image of the Sacred Heart known as the Enthronement. The Enthronement of the Sacred Heart means, in the words of Father Matteo, its founder, the official and social recognition of the loving Kingship of the Heart of Jesus in the Christian family.

The family manifests this recognition by solemnly installing an image of the Sacred Heart in a place of honor in the home, and dedicating itself to him by an act of consecration. Thus the family is brought under the secure and loving influence of the Divine Heart, which asserts itself in all the events of the family life. It is like a recognition of the living presence of Our Divine Lord in the home and the place of authority and honor he holds there.

The Enthronement is not a transient thing, consisting only of the ceremony and the act of consecration, but is meant to be a permanent way of living under the auspices and influence of the Sacred Heart of Jesus.

It was our privilege some fifteen years ago to make a retreat under Father Mateo Bovey-Crawley. His love for Christ, his holiness shown through his falling body like a shining beacon. When he spoke of the love of Christ this eighty year old became transformed into a young man. He had found the Divine Fountain of Youth. For him the Enthronement was a driving force, capable of "renewing the face of the earth."

THE ENTHRONEMENT is in a large sense the realization of the desires of St. Margaret Mary, Enthroned in a family which is imbued with Divine charity. Jesus lives with his members as with his very own, directing and supernaturalizing the intimate life of the family. The home becomes his sanctuary; he is its King and Friend, reigning over it by love, receiving adoring love and tender respect.

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The Bell Tower

Weather Bureau: a non-prophet organization.

She was an old maid in the prime of life.

The contractors were all there, making guestimates.

It was a half-truth, and he had the wrong half.

All dressed up in his blue spurge suit.

It was easy to tread between his lines.

Tired from playing cowboy, five-year old Mike wandered into the family garage where his father was repairing the car. In a few minutes Mike's pal Billy tiptoed in nervously.

"Get your guns, Mike," he whispered. "Tommy is giving us only until he counts to 100 to get out of town."

"Don't worry about that," drawled the tough cowboy with great disdain. "Tommy can't even count up to 100."

## Reapings At Random

# I Disagree With Fr. Ginder's Editorials

For the past several weeks, Father Richard Ginder, columnist for a national Catholic weekly, has leveled attacks on the Foreign Policy Association. He bluntly states that an Atlantic City Grand Jury has declared the FPA to be a subversive organization.

Your Reader has examined the grand jury statement, and has found no such indictment. All the jury did was to question some of the material used in FPA "Great Decisions" discussions.

At the outset we want to remind our readers that we are not being antebellum by dissenting vigorously with Father Ginder. As an editorial columnist he must be held accountable for what he writes. Accordingly, we are disagreeing with Father Ginder, the writer, and not Father Ginder the priest.

The FPA has its critics, of course — it supports the United Nations. To some people this indicates immediately that it has leftist leanings.

Unfortunately there are people who see only the "left" in any organization whose views they do not share. And the indication among us for an unbalanced public. They feel that an informed citizenry would lead us to better cooperation with other people of the world. In their eyes, this would be heresy. Although their number is declining, there are still a few who are always eager to "blacken the face of a respectable organization."

Father Ginder uses the phrases "Communism" and "soft" on Communism with abandon. In the June 28 issue of Our Sunday Visitor, he has been forced to retract his labeling of the Fellowship of Reconciliation as a "Communist cause."

Readers will recall that last year Father Ginder implied that Suburban Father John F. Cronin was "soft" on Communism. Father Cronin, assistant director of the Social Action Department of NCWC, has one of the most impressive anti-Communist records in the country. It was he who first brought to light the dubious activities of Alger Hiss.

We believe in the need for an expression within the Church of a conservative viewpoint. But we also think the liberal voice should be heard. We cannot help but be reminded of Pope Pius XII's admonition to American Catholic editors on controversial matters.

"... Free discussion would be altogether legitimate, and each may hold and defend his own viewpoint. But let such an opinion be presented with due restraint. No one will condemn another simply because he does not agree with his opinion; much less will he challenge his loyalty."

Many finally closet his skeletons. This is as true of the Foreign Policy Association as it is of the Church. The FPA in the past has published under its auspices some questionable material on the Soviet Union and Communist China. The authors of these pieces have been of dubious political affiliation. However, the present organization should not necessarily be judged on its past mistakes.

The FPA, a non-partisan educational agency founded in 1918, has been praised by every president, from Woodrow Wilson to Dwight D. Eisenhower, for its contributions to the enlightenment of Americans.

If then Father Ginder line of logic is followed through, President Eisenhower would suspect because they lauded FPA aims.

It may seem odd that Father Ginder should so vehemently denounce an organization which his own bishop's newspaper, The Pittsburgh Courier, has endorsed. To us, this reflects the attitude of thought that is within the Catholic Church, a latitude respected by some, deplored by others.

Father Ginder's allegations are accomplished mainly by innuendo. This is his chief weapon. He rarely has substantial facts to back his case. He gives the sympathies of an occasionally charged audience, and the fact that he is a priest tends to give an aura of credence to his implications, which some people interpret as cold fact.

Republican Senator Kenneth Keating of Rochester remarked the other day, that "an isolationist is a person who is angry because a foreigner discovered America." This seems to be the attitude of Father Ginder.

We all agree that we have a nation worth protecting and fighting for. But for one individual to discredit another, purely to further a personal viewpoint, is not in keeping with the highest ideals of Christianity or Americanism.

Much has been made of the ideological aspect of Communism. Basically it is a religion — the state is supreme. Are not those who preach a rigid patriotism, such as Father Ginder, falling into the same error by trying to substitute big brother surveillance, based on a personal crusade, for a flexible, tolerant democracy?

The Catholic press cannot afford the luxury of hit-and-run sensationalism as a substitute for sound journalism. If Father Ginder continues building his house of glass, it won't be too long before he'll be telling us that casting stones is an un-American activity, subject to investigation.

—GERALD E. SHERRY