

Age of the Shrug

Tug-of-War For Souls

This is the Age of the Shrug, the "so-what" attitude, the "what-in-it-for-me?" philosophy.

Rather than rearing our youngsters to meet the perils of our time, we have, to a great extent, conditioned and brainwashed them for Godless, lawless living.

Britain's bishops recently warned that the Church's greatest danger in this mid-twentieth century is not the age-old devil or heresy but a coarse materialism which corrodes the faith even of devout Christians.

Young members of the faith are increasingly aware of this tug-of-war for souls and have mustered forces in a battle with this moral malaise which seems well-nigh universal.

U.S. Catholic teenagers and young adults will debate this problem in nearly a score of summer meetings—the youth-sponsored Schools of Catholic Action, Christian Family Movement regional congresses and similar organization conventions across the country.

In Europe, young people will play a prominent role at the 37th international Eucharistic Congress in Munich July 31 to August 7. This spiritual demonstration will be marked by special prayers for world peace. A specific goal of this Congress, which will draw pilgrims from around the Catholic world, is to point out the moral strength needed to use rightly the wealth of material pleasures available in the modern world.

Across the Mediterranean Sea another meeting will be held in late August in Morocco—the 16th "plenary assembly" of Pax Romana, Catholic college graduates, who seek the Christian answer to the problems of an Africa stirring with a spirit of freedom and tempted to taste the bait of Kremlin offers of technical and military aid.

At Buenos Aires, Argentina, in November, an inter-American Congress honoring our Lady will launch a youth crusade to combat Communism in the western hemisphere and to spur a spiritual upsurge in all walks of life. The Congress was planned prior to the Red threat in Cuba and long before this week's warning by FBI director J. Edgar Hoover that Communists are concentrating on winning America's young people to its Godless outlook.

Church leaders are looking to young people for a new zeal and fervor which will match that shown by their contemporaries in the Communist orbit. They point to the enthusiasm for political causes shown by students in Korea and Japan and note with regret the widespread complaint in America that TV stations have scheduled too much time for political conventions and cancelled western thrillers and "who-dunnit" shows.

If Catholic youngsters would channel their zeal into religious causes they could easily revolutionize a world in which lawlessness and immorality are rampant to an unparalleled degree, Church leaders say.

The current spathy to the Church's need was scored by Archbishop Egidio Vagnozzi, apostolic delegate to the United States, in a talk this past week at Dallas, Texas. He complained that the encroaching materialistic culture is blocking American Catholic young people from entering the priesthood and religious life.

He singled out television in particular for bringing "into the home an emphasis on sex that does little to encourage vocations."

In a similar earlier appeal, Gregory Peter XV Cardinal Agagianian, named this week to head the Church's world-wide mission program, told college girls "even a few years of service to God as lay apostles to the missions will bring rich rewards in grace and blessing."

"But for those who cannot do this," he said, "there is the mission at home, making the Faith known and loved here in your own country and among the many unchurched peoples of America."

The recent rioting in connection with the Jazz Festival at Newport, R.I., caused Father Norman J. O'Connor, C.S.P., chaplain of Boston University's Newman Club, to deplore beer-drinking young men and women "who apparently came from some of the fine homes of the East." In painting his dismal picture, he said, "parents must not care if sons and daughters sleep out all night on beaches, in cars, or not at all." Nor, he added, do some parents any longer care about the drinking habits of their children.

Despite the bleak outlook which finds young people shrugging off their responsibilities, Pope John sees a ray of hope. He noted this week that they are keeping the faith despite strong de-Christian influences surrounding them.

He said, "It is not true that humanity is moving toward a path without light, without the grace of Christ or apart from the Gospel."

"In spite of forces in exact opposition to the commandments, young people show they want to deepen their knowledge and love for the faith."

If any conclusion from these seemingly contradictory facts and events is possible, it is this—youngsters these days must make a definite choice between sharply different attitudes to life: one of total dedication without compromise, whether to the cause of Christ or to the cause of Communism, or the spineless shrug which fails to make a commitment to good or evil but just drifts aimlessly as the current goes.

Human Weakness With Heroic Faith

Lisieux (NC) — Devotion to St. Therese of the Child Jesus has grown in depth, a Carmelite nun said here. "Souls are learning more fully the saint's message of humility and hope in God."

The nun spoke from behind the dark-curtained grille in a parlor of the convent where St. Therese spent her nine years of Carmelite life. The parlor is an annex built since the saint's time. The convent that she knew still exists as does the chapel but some additions have been made to provide for pilgrims.

"The pilgrims come in as great numbers as ever," the Carmelite told us, "and we receive many, many letters."

Many missionaries write to the Carmelite nuns, she said. She described their devotion to St. Therese, who with St. Francis Xavier is patron of all missions, as "really touching."

One of the priests who serve as chaplains here, under Canon Georges Durand, the pilgrimage director, estimated the yearly total of pilgrims at 1,500,000. The nuns devoted to the spirituality of St. Therese are "centers of resistance" in the great masses that are beset by materialism and worldliness, he said.

Here in Lisieux one sees indications that a clearer and deeper knowledge of St. Therese is spreading. There

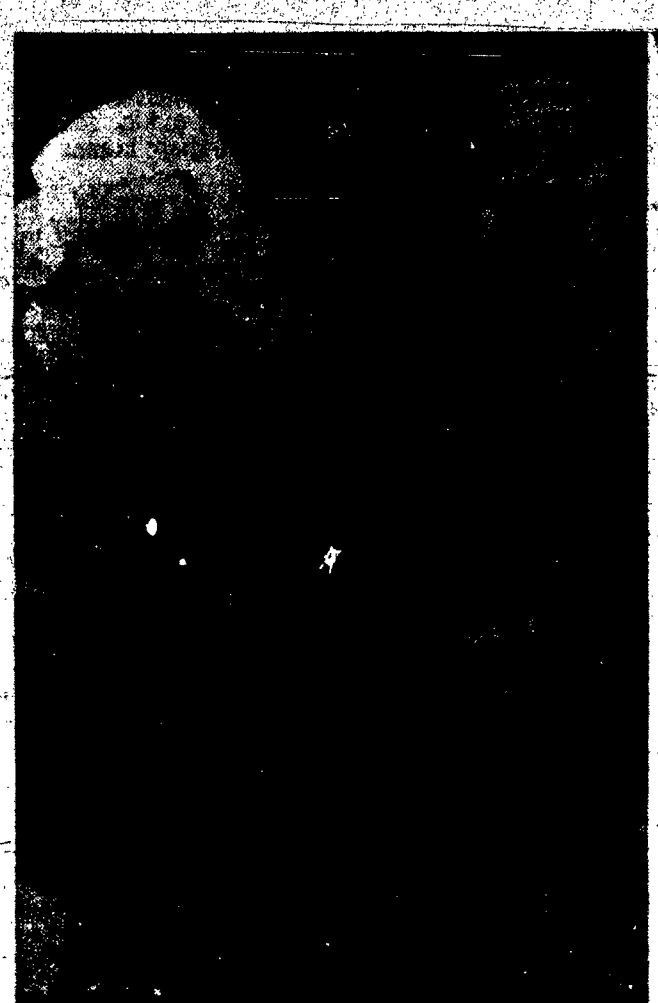
seems to be less emphasis on the shrine containing the remains of St. Therese, rest her sisters, Mother Agnes de Jesus (Pauline), 1861-1931, Sister Marie du Sacre-Coeur (Marie), 1860-1940, and Sister Genevieve de la Sainte Face (Celine), 1868-1959.

On the terrace behind the great Basilica of St. Therese, now completed, on a hill overlooking the town, one finds the graves of her family and hers. Their remains were returned from the 1907 by cemetery in December, 1907, and reinterred here. The inscriptions say: "Here rests the Servant of God, Louis Martin, 1823-1894. Here rests the Servant of God, Zélie Martin, 1831-1877."

The thousand informative processions for the beatification of the saint's parents have now been completed. They are two separate processions, conducted side by side.

"A large number of letters have come from many countries, including the United States, asking that the father and mother of St. Therese be beatified," the Carmelite nun told us. The writers felt that the beatification would give an inspiring example of family life based on faith.

Lisieux is no longer the quaint old Norman town of timbered houses that one knew before World War II. In the terrible aerial bom-



St. Therese (right) with her sister Celine.

Africa Races To Independence

Paris (NC) — With France's promise of independence to seven African countries, the continent's people and more than half of its Catholics will be living in 25 free nations by year's end.

France signed agreements here (July 11) pledging independence to Niger, the Ivory Coast, Dahomey, the Volta Republic, the Congo Republic, the Central African Republic and Chad. Another agreement is being drawn up to give freedom to Gabon.

The signing of these agreements means that 174,833,000 of Africa's 237,644,000 inhabitants will be living in independent countries comprising some two-thirds of the continent's total area by the end of 1960.

These free nations will include 12,596,485 of Africa's 23,802,415 Catholics.

Half a century ago only two African nations—Ethiopia and Liberia—were independent. Two more—Egypt and the Union of South Africa—became independent between World Wars I and II.

Twelve have become free since the end of the last war, half of them in 1960. Those which won their independence between 1949 and 1959 are Libya, Morocco, Tunisia, the Sudan, Ghana and Guinea.

The nations which have already become free this year are the former French territories of Cameroon, Togo, the Mali Federation, and the Malagasy Republic, the Somali Republic, which includes former British Somaliland and the former Italian trust territory of Somalia, and the Congo, former Belgian Congo.

Nine more states will become independent in 1960—the British colony of Nigeria and the eight former French possessions with whom agreements have been signed or are being negotiated.

In addition to those which will be independent by the



"He tastes good like a missionary should." — Quote

end of 1960, two African countries—the Central Federation of the Rhodesias and Nyasaland, a British colony, and the French North African territory of Mauritania—have local self-government.

A third—the British trust territory of Tanganyika—is scheduled to become self-governing later this year. Together these countries have a population of 17,190,000, 2,638,338 of them Catholics.

Twenty-five African territories with a total population of 48,821,000 and 8,637,864 Catholics are still under colonial rule. Two of the 25—the Belgian trust territory of Ruanda-Urundi and the British colony of Sierra Leone—are scheduled to become free nations in 1961, along with the self-governing state of Mauritania.

The eight French territories that will become independent this year are former parts of French West Africa and French Equatorial Africa.

The West African countries of the Ivory Coast, Niger, Dahomey and the Volta Republic, which have had local self-government since 1958, will be grouped in the Council of the Entente. Their total population is 10,805,000 and they have 418,227 Catholics.

Independence day for these four new nations is set for the first week in August.

In addition to Catholics, there are 140,861 catechumens taking instruction in the Faith in the council countries. The Church in the area is administered through three archdioceses, six dioceses, and three apostolic prefectures.

It is served by 433 priests, of whom 44 are natives of the region, 160 Brothers and 477 Sisters.

The Equatorial African states which have been promised independence are the Congo Republic (west of the present riot-torn Congo), the Central African Republic and Chad, which have also been self-governing since 1959.

Along with Gabon, these states will be grouped into the Union of Central African Republics. They will become independent as soon as the agreements are ratified by the French Parliament and their own legislatures.

Their total population is 5,045,000, including 623,296 Catholics. They also have 150,468 catechumens. There are three archdioceses, 10 dioceses and three apostolic prefectures in the area, served by 617 priests, of whom 116 were born in the four states. The three archdioceses are all headed by native prelates, as well as one of the dioceses. There are 111 Brothers and 712 Sisters.

Daily Mass Calendar

Sunday, July 24 — Seventh Sunday after Pentecost (green), Gloria, 2nd prayer of St. Christina, Creed, Trinity Preface, 1929 — Rev. Edward Bayer.

Monday, July 25 — St. James, apostle (red), Gloria, 2nd prayer of St. Christopher, Creed, Preface of Apostles, 1929—Rev. John Gleason.

Tuesday, July 26 — St. Anne (white), Gloria, no Creed, 1931 — Monsignor Michael Nolan.

Wednesday, July 27 — St. Pantaleon (red), Gloria, 2nd prayer of Sunday.

Thursday, July 28 — St. Nicholas, St. Calixtus, St. Victor and St. Innocent (red), Gloria, 1943 — Rev. Joseph Wurser.

Friday, July 29 — St. Martha, virgin (white), Gloria, 2nd prayer of martyrs, 1932 — Rev. John Killeen.

Saturday, July 30 — Saturday Mass in honor of the Blessed Virgin Mary (white), Gloria, 2nd prayer of St. Abdon and St. Sennen, Preface of our Lady.

Korea Awaits Elections

By FATHER PATRICK BURKE
Society of St. Columban

Seoul (NC) — Church authorities in Korea are remaining neutral in the electoral campaign now being waged in this country.

The Bishops of Korea have endorsed no party or candidate, and have issued no statement on the June 29 elections, the first to be held since the government of former President Syngman Rhee was overthrown in April.

Catholic laymen, however, are playing an important role in the elections despite the fact that Catholics number only 417,079 in a total South Korean population of 23 million.

Although more than a score of new parties have come into being since the Rhee regime's downfall, the Democratic party — headed by a Catholic layman, former Vice President John Chang — is seen here as Korea's strongest. It is expected to win control of the new National Assembly.

Thirty-four Catholics are among the candidates running for the 233 seats in the lower chamber, the House of Representatives. Fourteen of the 34 are running on the Democratic ticket.

One Catholic is a candidate of the new Popular Socialist party, while the others are campaigning as independents. One of the five women candidates is a Catholic.

Four Catholics are running for seats in the upper chamber of the National Assembly, the House of Councilors.

The Catholic-oriented Kyungyang Shinmun in Seoul, one of Korea's most influential dailies, which was closed down by the Rhee government in 1958, is supporting the Democratic candidates.

Strongest of the new political groups are three moderate socialist parties—the Popular Socialists, Korean Socialists

and Reform Alliance. All have publicly repudiated Communism.

The main point at issue between the conservative Democrats and the socialist groups is economic. The socialists advocate a planned economy, while the Democrats favor the free enterprise system. There is little difference in the conservative and socialist stands on foreign policy and national defense.

The Liberal party, formerly headed by ex-President Rhee, which ruled Korea between World War II and the ousting of the Rhee regime, has been seriously weakened. While maintaining its organizations in rural areas and small towns, it is not running candidates in cities, which are Democratic strongholds. Some former Liberals, however, are running as independents.

The United Nations Commission for the Unification and Rehabilitation of Korea will observe, but not supervise, the elections.

Customer: "I'd like a bottle of reducing medicine." Druggist: "Antifatt?" Customer: "No, it's for my uncle."

Upon receiving the dentist's bill for a tooth extraction, Sam called up to complain. "Why that's three times what you usually charge me!" Druggist: "Antifatt?" Customer: "But you yelled so loud you scared away two other patients."

A nickel gets a long way these days. You can carry it around for a week without finding a thing it will buy.

Eight-year-old Mary was crazy about school, but her six-year-old sister was what less enthusiastic. "Let's play school," suggested Mary one day. "All right," agreed her younger sister grudgingly, "but let's play that I'm absent."

Readings At Random

Summer Snowballs, Twenty Eight Flavors

These are the times that try parents' souls. The children want to stay up late and get up early. They require ten changes of clothes a day, and food and drink on the hour — every hour. And it's still a long, long time 'til September.

All this is difficult enough. But Summer brings with it hucksters of the open air life, who sell everything from swimming pools to shrubbery, from vacancies in summer camps to August vacations in the torrid atmosphere of Florida sun.

Greatest summer annoyance is the constant clang of the snowball peddler's bell who, with the zeal of a pious priest, summons all the children of the neighborhood to buy his products. We have more than Henry and Johnson, and the children have to try them all.

It would be tolerable if parents got a break. But the insidious bell is heard from morning 'til night — far into the night.

Last year we had a problem with the Good Humor man; he used to arrive just after the children were put to bed. He'd cling his bell until the moppets would get out of their beds, go to the window and shout, "Hi, there, Stanley!"

Stanley would then exhibit one of his stock pieces, a popsicle or fudgegicle, hoping

that the plaintive cries of the children would melt the hearts of obdurate parents.

This late-hour problem brought forth a council of the war lords of suburbia, who in turn rallied parents to a desperate plot to assassinate Stanley — or anyone else who dared disturb the precariously peaceful coexistence of suburban living. But they never got a chance. Stanley heard about the plan and fled to another trade.

Quiet returned to the neighborhood and the children soon forgot he ever existed. Another Good Humor man is on the route this year, and he's learned a lesson in human relations. He comes once a day, and gets a good reception.

The snowball man is an innovator; he thinks. Obviously he never met Stanley, and he's even less. For the past several weeks he's been making his rounds in the neighborhood in the afternoon and about 10 o'clock at night. His bell is bigger than the Good Humor man's, and it's so loud it might have been taken from a church or a fire house.

The snowball man, like everyone else, is entitled to earn a living. And as long as his product meets the required health standards there should be no problem. But there are problems. He insists on waking up the neighborhood; he insists on enticing children from their beds — and he succeeds.

As yet, nobody has taken remedial action. But in several garages, fathers are seen working late into the night. Local merchants say they've been purchasing such items as gunpowder, cannisters, wire and fuses. Wives have observed husbands trying on disguises, including false beards, berets and dark glasses. One of the fathers asked me where he could buy a little black bag, but he wouldn't say what for.

So, if the snowball man doesn't stop his nocturnal visits, there's bound to be an explosion in our peaceful community. But mind you, the people in our neighborhood are very patient.

Of course, parental tempers are always frayed in the summer. If it is raining the kids stay in the house dropping back on the floors whatever mother has just picked up. The place is tidy at ten and a wreck at eleven. By twelve, it is straight again but at one it looks as if a tornado had hit. As you can see, this is a strain on the nerves.

On sunny days, the kids naturally want to get out. The local recreational center has decided on a picnic, and lunches have to be prepared. Then there's money for ices, ice cream, bubble gum and a host of other little goodies which save money for everyone except the parents. One sometimes wonders whether it would not be cheaper to take the

kids to an expensive restaurant where at least there's one set tariff.

After the picnic lunch the kids come home to tell us that the recreation council is showing a good movie that evening in the local school. A chorus of voices tells us, "It's only ten cents each — and can we have a coke? Can we have a dime, too, for a popsicle?" All in all, rain or shine, summer gets bleaker.

By the way, the county road commission visited our village the other day to put new tar and pebbles on the streets. They look quite neat now and you'd think we'd be happy about it. However, all is far from well. Washing machines are being taxed by lay hidden summer clothes which defy all claims made by detergents chosen by all the makers of these home appliances.

It's no use asking the kids how the tar came to be there; they just don't know. "We were just sitting down in the road, mamma, that's all."

One could go on relating summer woes, but what's the use, it won't make things any better.

Blaht! There goes that snowball bell again. I've been staying up late studying chemistry. I want to see if I can fix a fuse and a primer. — GERALD E. SHERRY

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