

Self Support Urged In Africa

Kwanza, Tanganyika. — (NC) An African Bishop has called it high time Africans start supporting their Church and stop asking for money abroad.

Auxiliary Bishop Renatus Butabage Lwamosa of Mwanza told a weeklong meeting of 130 laymen from East and Central Africa that such dependence on foreigners "makes us look like a miserable people."

HE SAID that in the Diocese of Mwanza all parishes and parish priests are supported by Catholics of the parish. He said the diocese operates on the principle that the parish is an "extended family" and that Catholics have the responsibilities of a family under a father, not that of an organization under a manager.

He said Catholics in the Mwanza diocese help in the administration of parishes as well as in their financial development.

"It is time we in Africa took the responsibility for the Church," Bishop Butabage Lwamosa declared.

"We must work for the Church. We ourselves must finance it."

"I am a son of Africa. I know what my people have and what they don't have. And I know that all can contribute something."

His audience came from Uganda, Kenya, Mysaland, Rhodesia and Tanganyika. It included Americans, Europeans and Asians as well as Africans.

High Enrollment — (NC) — The Diocese of Pittsburgh has a record 132,000 enrolled in its 236 grade schools and 57 high schools. Five new grade schools and two new high schools opened this term.

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In Atomic Attack

Protect Your Own Family First

New York — (RNS) — In an atomic attack, do Christian ethics demand that a man give up his family fallout shelter to an unprepared neighbor or a passing stranger?

No, says Father L. C. McHugh, S.J., an associate editor of America, national Catholic weekly.

Father McHugh, writing in America's Sept. 30th issue, said that the Christian cannot in conscience risk the welfare of his wife or children. He may turn the unprepared neighbor away.

"The father of a family," he wrote, "is tied to his wife and children by bonds of both love and justice. His every normal instinct prompts him to nourish and protect his dependents."

"He cannot carelessly squander their essential welfare for the needy stranger and call this irresponsibility an act of charity."

"He may not idly stand by while his brood is robbed of what is necessary for life and then explain that his cowardice is actually a wholehearted obedience to the Biblical injunction to overcome evil by good."

Father McHugh said that when a man builds an atomic fallout shelter for his family, that family has the first right to use it.

For one to "crowd his haven to the hatch in the hour of peril," he said, would be "misguided charity."

"It is the height of nonsense," he said, "to say that the Christian ethic demands, or even permits, a man to thrust his family into the rain of fallout when unsheltered neighbors plead for entrance."

Father McHugh added that he doubted any Catholic moralist would condemn the householder who used violence to repel "panicky aggressors who applied crowbars to the shelter door."

"No where in traditional Catholic morality," he said, "does one read that Christ, in counseling nonresistance to evil, rescinded the right of self-defense which is granted by nature and recognized in the legal systems of all nations."

Where there are but "marginal resources for survival," he said, the householder must protect the interests of his natural dependents. "And there is nothing wrong from the standpoint of Christian ethics, said Father McHugh, in keeping a fallout shelter secret from one's neighbors or making one inaccessible to all except one's dependents."

The priest advised fallout shelter owners to "think twice" before rashly giving family space to neighbors or passersby in the event of an attack.

"Does prudence also dictate that you have some 'protective devices' in your survival kit—for example, a revolver to break up traffic jams at your shelter door?" asks Father McHugh.

That's up to the householder to decide, he said, but quoted Civil Defense Coordinator Keith Dwyer, who said: "There is nothing in the Christian ethic which denies one's right to protect oneself and one's family."

Two Sides Usually Enkindle Woes Of In-law Difficulties

By FATHER JOHN L. THOMAS, S. J. Sociology Professor St. Louis University

As a Non-Catholic, I'd like to see an article on the following. I know a young Catholic couple, married only two years, whose marriage is breaking up because of her mother. The woman is frightfully jealous of the young husband, talks against him constantly, and tries to run the family. The young wife is utterly confused and the couple argue constantly. Since they live next door to her mother, the husband wants to move. So far, the mother has prevented this. She pretends to be a very religious person. Don't your priests preach sermons on such problems?



From your description of the case there is every reason to be concerned about the plight of this young couple. Their situation presents all the typical features of one classic form of the in-law problem: outside interference before the marriage has become well established, proximity of the source of interference, confused family loyalties on the part of one of the spouses, and incipient disintegration of the marriage is indicated by the constant arguing.

It seems safe to predict that unless this unfortunate couple seek counseling at once, their marriage is doomed to failure.

It should be noted that in-law problems of this type are never one-sided affairs. There can be no effective outside interference in a marriage if both partners value their sacramental unity more highly than loyalty to their parents.

Whenever interference proves effective, therefore, it will be found that one or both of the partners have failed to grasp the real meaning of marital unity, either because they are too immature to understand its practical implications or are so dependent on their parents that they are incapable of total loyalty to their partners.

Such cases are seldom helped merely by moving away from the interfering parent, although separation is frequently a necessary pre-condition of initiating therapy. If the marriage is to prove successful, the irresponsible or overly dependent partner must be helped. Thus, if one of the spouses is irresponsible, that is, too shallow or immature to understand the obligations of the marital contract, mere absence of parental interference will not make them responsible. If one of the partners is overly dependent, separation from the interfering parent will help only if the partner is capable of emotional growth.

Roughly speaking, there are two broad types of over-dependence. One type implies no unhealthy emotional attachment to the parent but results from mere failure to assume personal responsibility and self-direction as an adult. In other words, the pattern of necessary parental dependence developed during childhood is thoughtlessly maintained after adolescence. Such cases usually grow up once they are separated from their parents.

The second type implies such unhealthy emotional attachment to the parent that the victim is not capable of breaking away without a great deal of help. Because this attachment is rightly regarded as abnormal, both parent and child angrily deny its existence and become very defensive when it is implied. Mere separation is no remedy in their case; they require adequate counseling.

What type of dependence exists in the case you mention is not clear from your letter, though there are some indications that it is the second. The couple are in serious need of competent help, and moving away will only be the first step in the remedy.

As you probably know, the Church's position in such cases is quite clear: The primary loyalty of the partners must be to their marriage. Once they are married, they are no longer their own but belong to each other in a sacred union that makes them two in one flesh, a union that has priority over all other relationships—"Wherefore a man shall leave father and mother, and shall cleave to his wife" (Genesis, 2:24).

Cross For Peace

Munich — (RNS) — Recalling Christ's death on the Cross, 39-year-old Lebanese student Edmund Kaayat carries a 24-foot-long cross through downtown Munich in a plea for peace. His sign in German reads: "After 2,000 years, mankind still suffers from persecution and war. Still she (mankind) carries her cross. When will peace finally come to the earth? When will peace come? When?" The Lebanese student has made similar demonstrations in several other European cities. During October, he plans to cross the border between East and West Berlin with his cross.

Pope Speaks To Medical Specialists

Castelgandolfo — (NC) — The Pope has told an international assembly of scientists that science can always count on the support of the Church.

Pope John XXIII, was speaking to more than 1,000 participants in the 10th International Congress of Rheumatology which had met in Rome. They came here (Sept. 8) for a special audience at the Pope's summer home.

Pope John recalled to them the figure of Christ, who went about healing the sick. He said that like Christ "the Church has always considered the cure of the sick as a direct part of its ministry of charity."

He continued: "Everyone knows through experience how a good state of health favors the equilibrium of a person and facilitates the performance of mental and spiritual actions. The Holy Church implores with her many prayers the health of mind and body since one often conditions the other."

Among the scientists present was Dr. Philip S. Hench of the United States, winner of the Nobel Prize for his discovery of cortisone.

4 Million Gain In New Churches

Washington — (RNS) — Church construction rose to \$80,000,000 in August, the Census Bureau reported here.

This was \$4,000,000 above July, but \$2,000,000 less than the record set during August, 1960.

Construction of new church buildings totaled \$629,000,000 for the first eight months of 1961, the bureau estimated, three per cent less than in the same period a year ago.

Building activity by non-public schools and colleges set a new record of \$55,000,000 during August, \$4,000,000 above July and \$5,000,000 ahead of the same month in 1960. Total construction by these institutions during the first eight months of 1961 was \$374,000,000, an increase of three per cent over the 1960 period.

Meanwhile, the boom in construction among private hospitals and institutions, many of which are church-affiliated, continued with \$69,000,000 worth of new construction during August, an increase of 31 per cent over the same month a year ago. More than half a billion dollars worth of new buildings have been undertaken by these institutions in the first eight months of this year, an increase of nearly 40 per cent over the comparable period of 1960.

Havana See — Vatican City — (NC) — Archbishop Evelio Diaz y Cia, administrator of the Archdiocese of Havana since 1959, has been given the right of succession to the Archdiocese of Havana on the death or resignation of Manual Cardinal Arteaga y Betancourt.

Lutheran Movie Wins Catholic Award

London — (RNS) — "Question Seven," an American-made Lutheran film, was honored for its third time by a Catholic A-1 rating and a Special Accreditation when it received a colade from the National League of Decency in the United States.

The movie, which depicts the pressures against Christians in East Germany, was one of four films honored at the first annual Festival of Film held here under the sponsorship of the Catholic Film Institute and the Catholic Radio and Television Center of England and Wales. Previously the movie won the

In the London citation, the movie was praised for its "high merits, both from the point of view of technical qualities as well as spiritual and human values."

Question Seven was produced in Germany by Louis de Rochemont Associates for Lutheran Film Associates of New York.



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