**COURTER JOURNAL** Friday, October 20, 1961



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### Saints of Unity

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ST. METHODIUS OF CONSTANTINOPLE . . . called the Confessor, a strong opponent of the Iconoclast heresy, was sent to Rome to report on the persecution to the Holy Sea. He was named Patriarch of Constantinople in 842. Among his acts was the institution of the "Feast of Orthodoxy," still observed by the Eastern Churches. His feast is June 14.

# In Search of A New Faith

A Jewish young man told a priest of this Diocese It in effect gave government a story which challenges each of us to ask if we are in organs a veto power over part responsible for his decision.

The college student came to the agonizing conclusion that his own religious heritage was not adequate protect for exerting portication and the boy she wants to many others do on affection and te and to abandon his ancient faith would also entail giv- pressure on the Church and ing up his home and family ties.

- search of a new faith, the young man visited three Catholic churches and then three Protestant churches. He made study of the creeds and claims of the various denominations.

# Polish Reds Shackle Faith

As a rule, trifling admin- day beside the feast of Cor-(The following analysis of how the Polish communist istrative offenses - which if regime is slowly forcing committed by a civil official shackles onto the Church would not justify even a comes from a highly authorireprimand — are given as tative source. But the writleasons for the removal of a pastor or parish administraer's identity cannot be revealed without harm to the tor. The requests for removal from office are dictatorial Church. This is the first of a series of six articles on the and final: persecution of the Church in

Poland.)

toral matters.

councils.

years.

parish boundaries,

cials. That decree was issued

in February of 1953, the year

that saw wholesale trials of

priests and the seizure of

Stefan Cardinal Wyszynski

Primate of Poland, who was kept under arrest for three

The decree superceding the

oppressive 1953 edict was is-

sued on December 31, 1956.

This declee has become the

for hampering her develop-

ment. The setting up of snew

parishes or the division of

the large ones is often im-

possible, because the presi-

diums of the provincial na-

tional councils regularly re-

thy parish.

cisions.

court decisions.

Church appointments.

(Special from N.C.W.C.)

Pastoral work in general meets with numerous and manifold obstacles set up by the civil authorities. The Communist Poland is givgoal, apparently, is to reing the Church an increasingstrict priests to an ever more ly hard time not alone in the limited scope of activity. field of education but also in Warnings, threats and fines the administrative and pasare common. The civil authorities above all are determined not to permit any The regime led by Commu-Church work in those fields nist party leader Wladyslaw which government authori-Gomulka proclaimed when it ties hold to be their came to power in October, "monopoly." 1956, that its goal was the

rule of law. But in its deal-By means of taxation, such ings with the Church, it has charitable activities as aiding been beating a steady, if erthe poor and providing meals ratic retreat from this goal. for the needy on an organ-Arbitrary disregard of estabized scale have been made lished constitutional and impossible. There is a tax of legal provisions have more 65 per cent on funds spent and more become the byword. -and such expenditures are The situation extends from sometimes "estimated" by the national government the civil authorities. down to provincial and town

According to a circular of the Ministry of Interior of A particular roadblock June 25, 1957, Corpus Christi against the Church exists in processions require only an the field of pastoral appointagreement on the course and ments and the changing of the time of such processions. But they are sometimes made impossible by assigning new The Church-State agreecourses, different from the ment of December 8, 1956, traditional ones and running had as its first point a promoutside of inhabited areas, ise of annulment of the old or by a blank refusal to agree decree of the Stalinist era to any route or time for any

pus Christi itself. Other processions - such as to the cemeteries - are often forbidden, although the same circular of the Ministry

> of Interior distinctly stated that permission will be granted for them. The constitution itself also guarantees the right to hold processions. Celebrations of purely religious character organized

on the occasion of the "Millennium" of Christianity in Poland, and posters publicizing the slogans of the "Great Novena" preceding it are being forbidden. Such posters are being removed from church entrances and fines are imposed for displaying them.

A pastor at Gluchow, in Koszalin province, was fined for projecting religious slides during a catechism class without first obtaining a permit for using the projector. Actually, under a 1958 ordinance. such operation does not require any permit.

Churches and chapels which have been used as places of worship for many years are being taken away in some places, including Krosno and Odra, Koscian, Strzezewo, county Chodziez, and Lubosina. The civil authorities have issued orders prohibiting holding of religious devotions in chapels in Nosalewo, Debica, Podgaje, county Szczecinek, and Mroczen, county Kepno.

which demanded prior State

## **How Can Parents Prevent Daughter's Foolish Marriage**

### By FATHER JOHN L. THOMAS, S. J.

### Sociology Professor St. Louis University

How far should parents go ment they receive, they conin trying to prevent their sistently refuse to make one daughter from entering a positive move to change the very bad marriage? Our situation. In spite of their daughter is a college gradu- protests, they thrive on misate and holds a good job. treatment and exploitation as

is several years older, didn't spect. finish high school and is un-It is usually easy to discovemployed most of the time because he claims he's not 'er how unhealthy their attraction is for as soon as well inwell. They spend most of their dates watching TV, but tentioned relatives or friends start to criticize the offendif they go out, she has to ing partner, they rush to his pick up the check. Yet she delense. wants to marry him. Are we

Such churches are being demolished or changed into houses of culture or stores, despite the protests of the population.

Expenses for church equipment or church construction are considered as subject to income tax, and taxed up to 65 per cent of the total costs for such purposes.

Aid given to poor parishes by the diocesan chanceries in Poznar are treated as expenses subject to income tax and taxed accordingly.

Pastoral work in hospitals also meets with obstacles and prohibitions. According to an instruction of the Ministry of Health of March 31, 1956, "the hospital chaplain may freely visit the sick."

Many hospital directors do not recognize this, however. They forbid Mass in hospitals on Sundays and holidays, and since January 1, 1961, they permit Mass only once a month. Some forbid the chaplains to visit patients on certain days. Others permit the chaplains to enter the hospital only to see those patients who request his visit. They forbid the free visiting of patients.

The exercise of the religious ministering is permitted only for seriously sick patients and at their request, and the nurse in charge is allowed to call in the chaplain only with the permission of the doctor on duty.

approval for all Church of fi-

serious thought to the meaning of Christian marriage?

needs of neurotics and incom-

petents.

vice.

through the practical demands that marriage and family life inevitably make upon a couple, and on the basis of these obvious demands, ask her to judge whether they are prepared to marry. Whether this man is really sick or merely slothful, he is clearly not capable of assuming the serious and sacred responsibilities of marriage. A man at his age who can't hold a job has no right to think about marriage, even though he can talk some immature girl into

## SERMONETTE

### **GLUTTONY**!

By Rev. Richard Madden, O.C.D.

The Roman Empire will never be forgotten. It made too much noise while it lasted. All the modern processes of law are of Roman origin. Art reached its highest peak of magnificence. Rome governed the known world because Rome owned it. And Rome also left us the ghastly heritage of the big gorge. For who has not heard of the endless eating and the gastric relief of the "vomitorium"? This was streamlined gluttony.



Well, we still have Roman law and Roman art with us. But what has happened to the Roman gluttons? Where are the likes of Enrico Caruso who, when finishing a concert, would traipse around the corner to à little Italian restaurant and come to grips with a couple of chickens, a bowl of ravioli, five miles of spagetti and maybe half a ham. Then swill it all down with a couple quarts of dago

red? Where are the likes of Diamond Jim Brady and Babe Ruth?

Obviously, the age of the big eat is gone. Today, people are so busy; life is so fast. Americans do have an' overweight problem but this is not because we are gluttonous but because we are lazy. No exercise. Rarely do we walk. The danger on a golf course is not getting hit with a golf ball but getting run over with a battery driven golf cart.

But all this does not mean we are not gluttons because we are. And gluttony is not only an inordinate longing for a partaking of food. It is also an inordinate longing for and partaking of drink. There are over one million confirmed alcoholics among us. One in every four is a woman.

Over drinking is a far greater evil than over eating because the blandishments of the cocktail glass have far more deleterious effects than enumerable snackings. A man has a little problem and a good deal of effort eating himself into hell. But drinking himself into hell is no challenge.

We can scream all we want about the juvenile gangs of New York, but for the life of me, I cannot see much difference between the Park Avenue cocktail party and the Eastside rumble. Eat and drink, by all means. But watch out for two things . . . your figure and your soul.

# Award Honors Jewish Nun

New York -- (RNS)-Pro- sonal penetration of their moting "mutual understand- abiding love . . . Their lives ing, esteem and love" behave been one long benedictween Christians and Jews is tion upon Israel." one of the "spiritual neces-

In accepting the award, Dr. sities of our time," Dr. Jac-Maritain, whose many works ques Maritain, renowned include "A Christain Looks at the Jewish Question," said, and author, declared here in do not have to tell you that in all the endeavors of 76 our lives-Raissa's and mine ... -the work of fostering Jewish-Christian friendship and we of combatting anti-Semitism has always had first place in our hearts." Dr. Maritain paid a deeply moving tribute to his late wife by saying: "To tell the truth, I feel that the honor given to us should have gone to Raissa alone. I owe her everything good in my life and in my work. She was both a daughter of Israel and a Christian. She gave me all her devotion, all her love."

Marriage is a holy partnership dedicated to the service of new life, and precisely because it involves the sacredness of new life, it is not to be entered into under the impulse of a romantic whim or to answer the shallow

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÷.,

"I admit your Church has the truth," he told the priest, "but where is its charity."

At Sunday Mass, he found people intent on their own prayers, their own devotions, their own scramble to get out of the parking lot — but nary a nod to make him welcome or help him understand what was happening at the altar.

He found a kind welcome in a Baptist church and five per cent. has cast his religious lot in that direction.

Quite obviously, we can't be expected to nudge every new-comer and volunteer a play-by-play description of the Mass. In most cases we'd simply be nudging a careless Catholic who neglected to bring rosary or prayerbook and would prefer not to be bothered by the eager aider.

There does remain the fact, however, that the first Christians made their greatest gains not with statues, scapulars or special devotions but with their simple, whole-hearted fulfillment of the great commandment — "Love God . . . and thy neighbor."

The pagans had to admit, "See how these Christians love one another."

Without in any way sacrificing our doctrines or rituals, we certainly can crown these with an evident display of Christian charity - a virtue not always obvious enough in our relationships with fellow parishioners, neighbors in the community or, on the wider scene, our fellow citizens in the nation.

Ten years ago the French Jesuit Father Gerard Gilleman published an article on "The Primacy of Charity in Moral Theology." He complained that too many Christians were content to do the very least-"How far can I go?" - rather than aim for the highest ideal, the goal set by Christ Himself.

Another French writer said it was "astounding and scandalous" that after twenty centuries of Christian faith such an article as Father Gilleman's had to be written.

All these various episodes, in our opinion, indicate the obvious fact that each generation must build its own religious life. We do not automatically inherit virtue. In this building of the age-old faith in modern circumstances, there is always a danger we become complacent with routine performance of external customs.

The plight of the Jewish lad and the article by the French Jesuit are both reminders that the heart of our faith is charity, love for God and our neighbor.

St. Thomas Aquinas, seven centuries ago, said, "Charity gives life to all the other virtues," and St. Paul, thirteen centuries before that said, "There remain faith, hope and charity but the greatest of these as if the so-called neutral mations can comis charity."

In this day when accusations are so glibly made and strangers so easily snubbed, we had better ponder and put into practice this wisdom of the saints.



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fuse their permission. They right in trying to break up give as reasons for their rethis affair? fusal such circumstances as the excessive burden for the faithful involved in the up-

There can be to question keep of the parish and the about your right to try to pastor. The number of petistop this unfortunate affair. tions presented by the diocebut if we can trust experisan chanceries accepted by ence, you probably won't have councils is negligible-about much success. Strange as it may seem, some young Appointment of pastors and women are strongly attracted parish administrators is made by dependent and utterly in-

difficult and delayed, owing adequate men. Although this may reflect merely the flatto objections raised by the presidiums, so that vacant tering conviction on their part that they can reform. parishes cannot get new administrators for as long as 15 inspire, or redirect such characters, in many cases the months. In addition, the prereal source of trouble apsidiums state no reasons for their refusal to confirm the pears to be much deeper.

appointment of a candidate Various explanations have for pastor or administrator of been offered. It is maintained that some women who select This is contrary to the such men as partners, experiregulations which request ence an unusual need to have that such reasons be stated. someone dependent upon Moreover, the presidiums, them. This is quite different supported by the Office for from the normal desire to be wanted, since it generally Religious Affairs, refuse requests by the diocesan chandisguises an unconscious certes to state reasons. This drive to dominate or to have makes it impossible for the someone other than the self to criticize and blame. chanceries to be specific in

their appeals against the de-IN OTHER casts, there seems to be a need for self-Demands for the removal punishment. Such women are of pastors or parish adminis- fascinated by men who show trators presented to the chan- them little consideration or ceries by government officials respect during courtship and are based on trifling and imthoroughly abuse them in material circumstances. They marriage. Although they may are not proved nor based on lose no opportunity to complain bitterly about the treat-

It is difficult to judge from your brief description whether your daughter is folliwing one of the above mentioned neurolic patterns or whether she is so desperate for a man that she is willing to settle for anything that is still warm. Although she is not yei iwenty-five, because American girls have become obsessed with the need to marry young, she may feel that at her age she is in no position to be too selective.

> As I have suggested, this is not going to be easy. She's of age and will probably resent any advice you try to give her. You are not likely to get very far by criticizing the young man, for she will see this as an implicit criticism of herself, of her judgment, sense of self-respect and emotional balance. What can you dòi

At any rate, she thinks she's

in love, and your problem

ing the marriage.

clear to her that you are not trying to run her life, because she is now of age, and you respect her right to make her own decisions. But she must also face the fact that she will have to live with the consequences of her decisions. Has she given any

is to dissuade her from enter-Third, ask your daughter to examine, her motives. When a grown woman with her education and background acquires such a blind atlachment to an obviously inadequate man, one may well question what real im--pulses and needs are driving her on. To answer that this is "love" is to beg the question, for we want to know why she must "love" in this humiliating, demeaning, selfdestructive way.

devoting her life to his ser-

Finally, you should work for a postponement or delay of the marriage. Time is on your side, and though your daughter is wasting a precious part of her life on this affair, if the marriage is postponed, there is some chance that she will come to take a more balanced view of the situation.

accepting the 1961 Edith Stein award.

> The award is given each year by the Edith Stein Guild -named for a German Jewish philosopher who became a Carmelite nun and died in a gas chamber in the Auschwitz Nazi concentration camp in 1942-to one who has made a significant contribution to improving Christian-

Jewish relations. This year the award was a double one, being given posthumously also to Dr. Maritain's wife, Raissa, a convert from Judaism, who died in Paris last year. The award was initiated in 1956, a year after the Guild was founded

to promote Christian-Jewish goodwill, to aid needy or friendless Jewish Catholics and to popularize the life of Edith Stein

Dr. Maritain received the award in the form of a framed scroll, at the Guild's seventh annual Communion Breakfast, attended by many priests and laymen active in its work. The presentation was made by Albert M. J.

Guild. THE CITATION said Dr. and Mrs. Maritain had been "for two generations, to Jews and Jewish Catholics alike, an inspiration not only for the theological penetration of their ideas, but for the per-

The 78-year-old philosopher recalled that he and his wife met Edith Stein in France in 1932 when she paid a visit to their home. "Raissa and I." he said, "never forgot that visit nor the intelli-

gence and charity which shone in Edith Stein's face."

Principal speaker at the Communion Breakfast was Dr. Barry Ulanov, noted author, lecturer and music critic, who discussed the relevance of the Old Testament Simon, president of the to Christianity today.

> Christians who want to know and love God, he said, "must first understand themselves as they really are. This, above all, is the spirit of the Old Testament, the covenant by which God first gave Himself to men."

## **Reapings at Random**

# 'Neutralism' Called Dangerous Heresy

#### By GERARD E. SHERRY

#### Editor, Central California Register

Last week's vote of censure against South Africa in the United Nations' General Assembly points up one great difficulty to be faced by the United States and its Allies. It seems mand a majority in the U.N. as and when they please.

This is a far cry from the 1950's when the U.S. and her Allies successfully garnered the majority votes in all U.N. agencies. The shoe is now on the other foot. It's hard for the Free World to watch this change of voting power. All the more so when it was the olonial powers in the Free World that grantd independence to the African and Asian countries who now flex their voting muscles.

One doesn't have to side with the aparthied policies of the South African Government to see the difference in this censuring of the speech of the South African envoy to the United Nations. In defending his country's policies, the South African delegate had some home truths for the so-called neutral African states. This so angered them that they initiated a censure vote. It has great implications.

Ever since the United Nations was found-

genuine hate and lying propaganda against the countries of the Free World from the rostrum of the United Nations. Never once did any of the neutral nations move a vote of censure. And the Soviet Union still gets away with it. The non-aligned nations are not outraged at the lies of the Soviet Union against the West. They are only self-righteous when someone criticizes their folly and inefficiencies. The censuring of South Africa creates a precedent. Will it mean that every time one of these new nations is criticized from the U.N. rostrum they will all gang up against the critic?

Where is the right of free speech? Where is the fair play which these neutrals are demanding for themselves but seemingly not for others. I think South Africa's racial policies are dead wrong. I think they are un-Christian; and the country should be condemned for its policy. However, to consure it for criticizing what they sincerely believe are moral deficiencies in some of its opponents is depriving it of a legitimate right. The United Nations is the loser for this recent performance.

It all boils down to the immaturity of these new so-called neutral nations. They have only recently cast off the yoke of colonialism and are now struggling to learn what it means many of their leaders are amateurs in the ways of the world. In other words, they are finding that it's much easier to fight against allegedly colonial oppressors than deal with some of our modern governments. But I would venture to suggest that there is a much more important angle. This so-called neutralism in a dangerous international heresy.

In the global body politic nothing is more certain than the fact that a large faction of the people of this world are neutralists at heart. They lack the courage to stand up and be counted in the battle for the right to be free. This is most true in areas where, only a short while back, freedom was merely a word chalked on walls in the dead of night. It seems as if those recently freed from the bondage of 19th century colonialism now have lost the will to remain free. There is no other conclusion now actively espousing a neutralist course in their relations with others.

Alas, there is no escape from the fact that the neutralist doctrine, can only beget oppression and godlessness. This is so, especially in the modern world, because there is no middle road between evil and good; between hate and love. On the one side, we have the godless atheism of the Communist world -on the other, a world, which although not perfect hy any means, dues attempt to esponse

situation there is no choice for those who believe in human dignity and the elementary rights of man.

The hard fact is, however, that neutral ism is gaining converts. Little wonder that c the foxes venture forth from their Kremling lair and encroach on Free Berlin, Laos and Vietnam.

Of course, the root cause of this heresy of neutralism is fear. The younger nations want time to put their houses in order po litically and economically, They wanted to be left alone to accomplish these tasks. And they see nothing but trouble in seeking the support of the big powers.

Of course, one can sympathize with these neutral countries when it comes to domestic policies both political and economical. They should be allowed to run their own houses the way they wish to. But in international dealings I think a totally different attiude has o be adopted.

Throughout the course of history weak nations have attached themselves to power blocks in order to survive as national entities. And history also shows that the smaller groups are naturally affected by changes in the balance of power among nations. Many of the present day neutralist countries are going

First, you must make it

