

# Freedom, No Fear for Faith

Milwaukee — (RNS) — A Marquette University theologian declared here that a Catholic is not only free to accept a religiously pluralistic situation, he is obliged to respect the conscience and judgment of others.

Father Bernard Cooke, S.J., chairman of the Jesuit school's theology department, stressed at a lecture in the university's fall series on "Christian Thought and the Modern World," that Catholics would do an injustice to their faith if they were to approach the question of religious pluralism on the premise of fear.

"Genuine Christian belief, the Catholic faith that is ours, has nothing to fear from anything that is true," he said.

"In many other credal positions there are insights, points of view, which are true aspects of the Christian message and which . . . have been retained with greater emphasis or developed more fully than in our own dogmatic and theological history."

Father Cooke said that to reject such insights, based on the "same revelation we accept, would be to reject ultimately the elements of our own faith."

"If we believe, as we do, that our faith is true," he continued, "then we can without trepidation approach other beliefs, examine them for the truth that is in them, and by learning from them deepen our own understanding of Christianity."

While respecting the conscience of others, Father Cooke said, "a Catholic, like every human being, is obliged to share the truth he possesses. Our Catholic belief that we possess the truth of divine revelation means that we are to communicate it."

However, the theologian carefully distinguished between communication of truth and imposition.

"Men's minds," he concluded, "cannot be ruled by domination. Least of all can this happen in Christianity. Only by ministering to the judgments and insights of our fellowmen in humility and service can we validly work to provide a unity of belief, a unity that will involve in itself all the breadth of genuine Catholicity."

## Ukrainian Prelates Installed

Philadelphia — (RNS) — The Ukrainian Cathedral of the Immaculate Conception was the scene here of an impressive ceremony when Archbishop Egidio Vagnozzi, Apostolic Delegate to the United States, installed the new archbishop of the Ukrainian Catholic Archeparchy of Philadelphia who consecrated two bishops who have been named to head new archeparchies in Chicago and England.

Archbishop Ambrose Sennyshyn, formerly Bishop of the Stamford (Conn.) Eparchy, was installed as head of the Ukrainian Byzantine Archeparchy (archdiocese) as successor to the late Archbishop Constantine Bohachevsky, who died in January. Pope John XXIII named him to the post — spiritual leader of 300,000 Ukrainian Catholics in the U.S. — on Aug. 14.

The Rev. Augustine Horniak, formerly superior of St. Joseph's Monastery at Glen Cove, N.J., was consecrated a bishop. He will head a new Ukrainian eparchy (diocese) established in England.

The Rev. Jaroslav Gabro, formerly a pastor at Perth Amboy, N.J., was consecrated a bishop and will head the new Eparchy of Chicago, which will embrace all states west of Ohio previously in the Philadelphia archeparchy.

Serving as co-consecrators with Archbishop Sennyshyn were Bishop Joseph Schmonduik, new head of the Stamford Eparchy, formerly of Rochester, and Bishop Isidore Borecky of Toronto. Archbishop John J. Krol, represented the Roman Catholic Archdiocese of Philadelphia at the ceremony.

## Canadian Charities

Hallfax — (RNS) — Catholic welfare agencies serving in English-speaking areas organized here in a new body to be known as the Catholic Charities Council of Canada.

The council will provide a forum for discussion of social welfare problems affecting the spiritual and moral welfare of Canadians; act as a means by which the Canadian hierarchy may follow trends in social work and make its views known; and create an awareness of Catholic doctrine in welfare matters.

## Chapel For Shoppers

Brookton — (RNS) — A unique cornerstone was blessed and set into the recently completed Catholic Chapel of Our Savior and Information Service Building at the Westgate Gardens Shopping Center here.

Cardinal Cushing of Boston dedicated the new chapel "to the cause of Christian unity" at a Mass celebrated by the Very Rev. Bonaventure Koelzer, S.A., superior general of the Society of the Atonement (Graymoor Friars).

# Freedom Died Five Years Ago

## Russian Tanks Smashed Hungarians' Hopes

By FRED J. ECKERT

On Sunday, November 4, 1956, at four o'clock in the morning, fifteen Russian armored divisions equipped with six thousand tanks attacked the free city of Budapest.

During the eventful days preceding this attack the world had been tensely watching events in Hungary and wondering how Russia would react to this revolt against Communism and whether or not America would help Hungary in her struggle for freedom.

November 4, 1956 provided the answers to these questions.

On Tuesday, October 23, 1956, an unplanned and unexpected revolution broke out in Hungary. Not long after the outbreak of the revolution, Hungary was a free country.

Accustomed to such things as only one press, only one political party, fear of trusting even close friends, little hope for economic improvement, and no chance to voice opposition lest they be subjected to arrest, incarceration, and physical torture, the newly attained freedom was the fulfillment of a dream for the Hungarian people.

The Hungarians took their freedom to their hearts and manifested their love for the democratic way of life by establishing freedom of the press, by forming new political parties and re-establishing some of the older ones, and by disbanding

the A.V.O., the hated secret police.

The iron curtain was lifted and traffic flowed almost freely across the Austrian border. One no longer needed a visa to cross the border; in fact, even passports were unnecessary.

The Russians, who had ruled Hungary since the end of World War II, promised to withdraw their troops from Hungary and it appeared as if they had decided to accept their defeat.

But, while Russian representatives at the United Nations were solemnly declaring that the Russian forces were leaving Hungary, actually, more Russian troops and tanks were entering Hungary.

Finally, on November 4, 1956, Communism revealed itself for all the world to see. In order to insure the continuation of

Communism in Hungary, the Communists decided that even the most barbaric tactics must be employed.

At four o'clock in the morning tanks surrounded Budapest to strangle the city. Russian MIG fighters flew over the city in an attempt to terrorize the people.

As the Soviet tank units poured into the city, buildings from which any resistance came were razed. Hospitals were attacked and burned, killing patients, nurses, and doctors.

Hungarian representatives, including the Defense Minister and the Chief of the General Staff, who had gone out of the city under white flags to confer with the Russians were held captive. Freedom fighters were promised amnesty but after they surrendered their weapons they were executed in a public square. Even bread lines were fired upon by the Russians. Thousands of unarmed civilians were killed.

At 7:20 a.m. Russian tanks entered Parliament Square. Russian officers went into the Parliament building to capture Imre Nagy, the man who led Hungary through the revolutionary days. Nagy, however, had already secured safety in the Yugoslav Embassy (later, he made the mistake of leaving the embassy and walking into Russian hands; this mistake cost him his life). Cardinal Mindszenty, another man whom the Communists wanted to capture, found refuge in the American Legation.

Around 8:00 a.m. the Russians threatened that they would bomb Budapest unless all resistance ceased before noon. At this time one thousand tanks were firing phosphorous shells into the city.

Even in the midst of the terror that surrounded them the Hungarians held on to hope. Rumors circulated Budapest here.

Another broadcast announced, "We have almost no weapons . . . People are running up to tanks, throwing in hand-grenades and closing the drivers' windows. The Hungarian people are not afraid of death. It is only a pity that we cannot last long."

In desperation one announcer said, "You can't let people attack tanks with their bare hands. What is the United Nations doing? Please give us a little encouragement."

As the morning progressed, hope became dimmer and dimmer for the Hungarians. At 12:13 p.m. Radio Moscow announced that the Hungarian Revolution had been crushed.

Five years have passed since the Hungarian Revolution but its memory lingers on. People fighting heroically for freedom, their brief attainment of freedom, and then the Russian betrayal that re-enslaved them and filled the hole in the iron curtain — this is the memory of the Hungarian Revolution.

The Hungarian Revolution is a reminder of the strength and greatness of freedom. It demonstrated what great odds men will face in order to be free.

In the darkest hour of the Hungarian Revolution one freedom fighter said, "This revolution hasn't been lost. It has only been prolonged."

50-Language Rosary Leopoldville — (NC) — The Rosary was said in 50 different languages at a special ceremony in St. Anne's cathedral here.



## Across Atlantic To Rochester

Father John A. V. Burke of Rochester, England, returns home today after a three week's "thank you" visit to Rochester, N.Y. He came to express his gratitude to Bishop Kearney and people of this Diocese for aid in building his parish church dedicated to St. John Fisher, martyr-bishop of his English city in the seventeenth century. Warren Doremus interviewed him Friday on radio station WHEC and Father Burke also spoke on WHAM during Sunday noon's Catholic Comment program with Father E. Leo McMannus.

## Atlantic Islanders

# Refugees from Volcano

Cape Town — (NC) — For most of the 24 Catholics among the Islanders rescued from the volcano-threatened island of Tristan da Cunha, the Mass they attended on arriving here was the first they had seen in a church.

They were among 270 people forced to abandon their rocky island home midway between South America and South Africa when an "extinct" volcano began erupting.

The Dutch liner Tjidadane removed the entire population from the island, a British possession.

Most of the Islanders had never seen a two-story house, a telephone, a bus or a train.

The island, which is in the Archdiocese of Cape Town, has no resident priest. Father A. Freeman, C.S.S.R., of Cape Town was the last priest to visit the island. He went there 18 months ago to minister to the handful of Catholics. When the Dutch liner arrived here with the Islanders, he was on hand to meet them.

The faith of the Catholic Islanders has been kept alive by Mrs. Agnes Rogers, 81. She was awarded the Bene Merenti medal in 1958 for her tireless

efforts in carrying out religious instructions, baptisms, and visits to the sick and dying.

She kept a room in her cottage as a chapel and the Catholics met there every Sunday to say the prayers of the Mass without a priest.

The island's Catholics from two family groups: the children and grandchildren of Mrs. Rogers, and those of Mr. and Mrs. Glass, descendants of Corporal Thomas Glass, the man who started the settlement of Tristan da Cunha in 1816.

The arrival of the refugees was the end of a 144-year-old struggle for existence on the island. Twice before they were threatened with disaster but refused to leave. In 1858 a plague of rats destroyed all their crops and threatened them with starvation, and in 1908 their

sheep, pigs and cattle were wiped out by disease. But the volcanic eruption was something they couldn't fight against.

The arrival of the picturesque community which speaks a quaint 18th and 19th-century English and had never seen civilization before was a sensation in Cape Town. The Islanders were overwhelmed with gifts.

Because almost all the 24 Catholic Islanders wished to go to confession after 18 months without seeing a priest the special Mass for them was delayed an hour. All but the smallest children received Communion.

Father Freeman said the Mass. Mr. John P. Galvin, V.I. car General of Cape Town, knelt with the Islanders reading the prayers with them and explaining the Mass.

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