

# The Sacrament of Penance

according to the new rite in English  
Confession is made as usual and then after the penitent has said the Act of Contrition, the priest will say:

**May almighty God have mercy on you, forgive you your sins, and bring you to life everlasting. Amen.**

**May the almighty and merciful Lord grant you pardon, absolution, and remission of your sins. Amen.**

**May our Lord Jesus Christ, absolve you, and by his authority I absolve you from every bond of excommunication, suspension, and interdict, to the extent of my power and your need. Finally I absolve you from your sins, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.**

**May our Lord Jesus Christ, and by his authority I absolve you from every bond of excommunication, suspension, and interdict, to the extent of my power and your need. Finally I absolve you from your sins, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.**

**May the passion of our Lord Jesus Christ, the merits of the Blessed Virgin Mary and of all the saints, and also whatever good you do and evil you endure be cause for the remission of your sins, the increase of grace, and the reward of everlasting life. Amen.**

For a just cause, the first two prayers, "May almighty God" and "May the almighty," may be omitted, as also the final prayer, "May the passion" and it is enough to say only the prayer "May our Lord Jesus Christ."

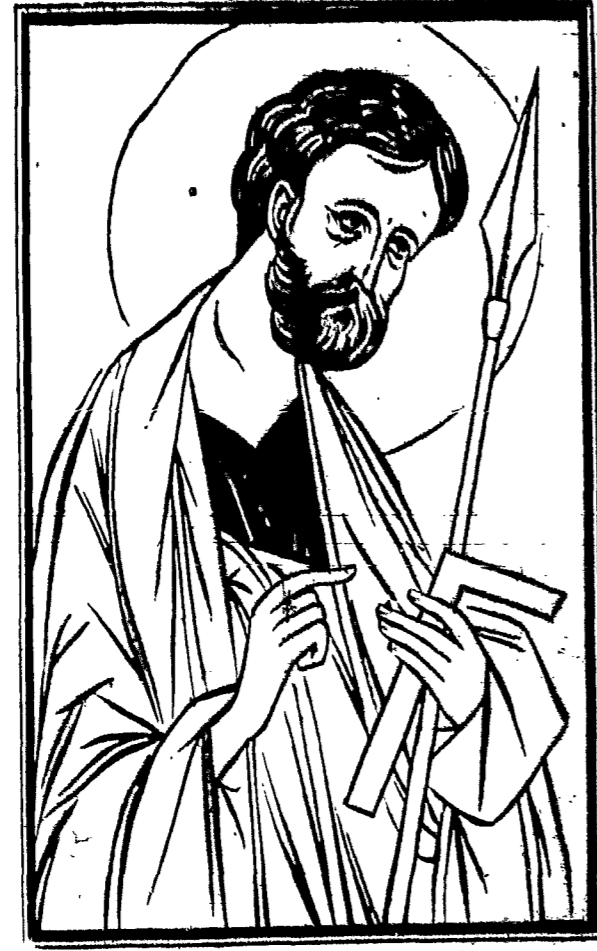
## Benediction of the Most Blessed Sacrament

An appropriate Eucharistic hymn is sung and then any approved translation of the hymn, "Tantum ergo." Then the priest will recite the following, with all responding:

**Priest: You have given them bread from heaven.**

**People: Having all sweetness within us, Priest: let us pray. O God, who in this wonderful sacrament left us a memorial of your passion, grant, we implore you, that we may so venerate the sacred mysteries of your Body and Blood as always to be conscious of the fruit of your redemption. You who live and reign forever and ever.**

**People: Amen.**



### Patron of East Indies

St. Thomas the Apostle, called Didymus.—The Twin in the gospels was according to an old tradition the apostle of southern India (where there are Christians of early origin in Malabar). This tradition states further that he was martyred near Madras and buried at Mylapore. St. Thomas' feast day is December 21.

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MOST REV. JAMES E. KEARNEY, D.D., President

MAIN OFFICE: 33 Bels St. - Baker 5-2310 - Rochester, N.Y. 14601

ELMIRA OFFICE: 111 Robinson Blvd., Lake St. - RE 3-6663 or RE 3-3131

AUBURN OFFICE: 165 E. Geneva St. - AL 3-4111

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# Czech Reds Allow Scant Freedom for Faith

(The author of the following article came to the U.S. from his native Czechoslovakia at the age of 14. After entering the Benedictine Order, he received a scholarship to Charter University in Prague, where he studied from 1938 to 1941. He since visited Czechoslovakia for six months in 1947-1948, and has maintained close contact with that country through membership in various cultural, social and fraternal organizations. Now the editor of the Benedictine Abbey Press in Chicago, he led a group of visitors from the Chicago area to Czechoslovakia for three weeks from mid-July to early August.)

By Father Ernest Ziaka, O.S.B. (N.C.W.C. News Service)

Czechoslovakia's communist government is opposing the Church less harshly now than it did during the violent persecution of 1949-1953, but it is determined to discourage Catholics from practicing their faith.

Thus, although the situation has improved, the Church in Czechoslovakia still does not have as much freedom as it would like to have. However, there are hopeful signs that the Church will be allowed greater freedom in the future.

During my stay in Czechoslovakia this summer, I was able to meet many priests from all parts of the country and learn at first hand about the conditions facing Catholics. The reports showed that some are favorable and others still bad.

On the credit side is the report of Father John Mara, pastor of St. Ludmila's Church in Prague, that he has received financial support from the

government for the Catholic charities organization he heads.

I was told that very few of the priests who earlier were forced to take jobs in factories are still at work in them. But my informant said that some priests had kept their jobs even after the government amnesty granted several years ago.

I learned that 40 to 50 new priests are being ordained yearly following studies at the country's two seminaries. The seminary in Trnava trains priests for Slovakia and the one in Litomerice is attended by seminarians from Bohemia and Moravia.

The priests in charge of the Litomerice seminary, whom I met, enjoy the respect and confidence of the Czechoslovak clergy. They have been able to obtain the new books they need to keep seminary courses up to date. The young priests graduated from Litomerice and Trnava are well trained and unusually enthusiastic about their parish work.

Members of men's religious communities, which were dissolved by the communists are now doing parish work.

Nuns have been gathered in several old monasteries. The nuns at one of the monasteries I visited told me that they had generally been treated well since the time some of them served in prison.

Nuns also staff some smaller houses where they care for old priests, such as the one at Mladá, where Archbishop Josef Beran of Prague was kept for a time after 14 years of imprisonment. A large community of nuns at a Benedictine abbey in the Brno region make hosts

for the entire country, as well as vestments and other items needed for church services.

I interviewed several of the Sisters and was told that they are able to live in peace and maintain their community's rules.

On the whole, the living conditions of priests and Sisters are close to satisfactory.

On the other hand, none of the religious communities are allowed to recruit new members since they have been officially suppressed and cannot open novitiates. Some of the priests and nuns, however, said they believe they can find a way to attract new members by demanding less formal training than has been regularly required.

Parish priests face serious difficulties, and therefore must not seem to be too zealous. If the parish priest appears too successful he is likely to get in trouble with the government and be replaced. Because the government has not recognized the position of any bishop, confirmation has not been administered. Parish priests must take their own children for Holy Communion and request that the children receive it.

Another difficulty in the religious situation is the fact that Catholic government employees are often intimidated and urged to leave the Church. A number of these students, students who want to obtain scholarships, particularly for study in other countries, must profess the communist ideology. In most cases, Catholics prefer to forego the privilege of advanced study rather than deny their faith.

Despite difficulties, Catholics seem to have a more genuine sense of devotion than ever before. They attend church faithfully. At the Masses I witnessed in the Jesuit church in Prague there were between 30 and 40 persons receiving Communion daily.

During a visit to the shrine of the Holy Mount in Prague, I was informed that on certain feast days services are attended by as many as 30,000 people. On an ordinary summer day anywhere from 50 to several hundred pilgrims come to console and receive Communion.

One hopeful sign for better conditions for the Church in the future is the effective effort made by the Catholic press during the years of oppression. Today the weekly Catholic News, which publishes letters of Church interest and historical articles, is Czechoslovakia's best Catholic periodical. Recognized bishops and members of the two seminaries contribute to it.

The monthly publication for priests, the Good Shepherd, also covers religious news, including the Vatican Council. A weekly Catholic daily, People's Democracy, publishes news of Church activities as well as general news.

These publications are limited in newspaper allocations. Paper is also hard to obtain for publishers of Catholic books.

Czechoslovak Catholics hear about the activities of the Church, especially about the work of Czechoslovak Catholics in the U.S. over the broadcast of Radio Free Europe.

A cause of controversy in the Church in Czechoslovakia is the

organization of peace priests. This organization gives priests an advantage since it enables them to obtain government recognition for their position. The fact that certain priests belong to the organization does not mean that they are less loyal and zealous in their work for the Church than other priests.

A good source of information during my stay in Czechoslovakia was Father Anton Stehlik, who until mid-August, although he is now in the U.S., was according to Canon law, vicar capitular of the Prague archdiocese by the chapter of St. Vitus cathedral after Archbishop Beran was placed under detention in 1949. This priest, who went to Rome with the Czechoslovak bishops attending the ecumenical Council, has been able over the years to avoid difficulties. Father Stehlik was elected administrator of the Prague archdiocese.

Another source was 82-year-old Father Kural of Kromeriz, who is still active administering his parish. He told me that Father Josef Blahos, Czechoslovak Minister of Health, has shown a sincere desire to safeguard the people's religion and regretted his difficulties with the Church. Father Blahos has been suspended from his priestly duties for cooperating with the government, but he has not been excommunicated and is able to receive the sacraments.

I was told that Father Blahos used his position as a cabinet official to ease the situation of the Church during the period of violent oppression and also to obtain government recognition and aid for the Catholic charities organization.

# Document Which Put U. S. Bishops 50 Years Ahead of Nation

Washington — (NC) — This year marks the 50th anniversary of the issuance here of a document which, for foresight and courage, has few equals, if any, in modern history.

It was in 1910 that the Bishops' Program of Social Reconstruction made its appearance over the signatures of four Bishops constituting the 205-member Committee of the National Catholic War Council, forerunner of the National Catholic Welfare Conference.

World War I had ended and there was supposed to be peace. The Bishops reminded the United States that "deep unrest" was being "emphatically and widely voiced throughout the world," and "great problems" had to be met and faced "with justice to all."

public housing for the working classes; (8) no general reduction of war-time wages and a long distance program of increasing them; not only for the benefit of labor but in order to bring about the general prosperity which cannot be maintained without a wide distribution of purchasing power among the masses; (9) prevention of excessive profits and incomes through a regulation of the rates which allow the owners of public utilities "only a fair rate of return on their investment and through progressive taxes on inheritance and incomes; and excess profits; (10)

participation of labor in management and a wider distribution of ownership through cooperative enterprises and work-sharing; (11) effective control of monopolies, even by the method of government competition if that should be necessary.

In 1939, in an introduction to a 20th anniversary edition of the Program, the late Cardinal Edward Mooney of Detroit observed that all but the tenth of these proposals had by that time been "either wholly or partially translated into fact." There has since been some

progress with the tenth proposal.

The introduction to this edition made some new proposals. These included: (1) More emphasis on getting a better living for the masses and reducing profits for the few so as to end the chronic unemployment of peacetime; and (2) the growth of a system of self-governing occupational, federal and working with the government to handle all economic life—the system advocated in Pope Pius XII's 1951 Encyclical on Social Order.

The late Father Raymond A. McGowan, then executive director

of the NCWC Department of Social Action, wrote in 1944, when the Bishops Program was 34 years old, that he occasionally heard the remark that an article on Catholic social teaching was "New Deal stuff."

"As a matter of fact," Father McGowan said, "it is the other way around; and the New Deal has not yet caught up with the Bishops' Program and is miles behind the new recommendations to the (anniversary) edition of five years ago."

It is difficult to realize in these times just how sage and brave the Bishops were in issuing their Program in 1910.

# Bishops Expected to Spur Lay Action

Washington — (NC) — The Vatican Council's scheme on the lay apostolate has undergone "significant revisions" since the last general meeting of the bishops in Rome, according to an American lay auditor at the Council.

Martin H. Work, executive director of the National Council of Catholic Men, predicted the new and shorter declaration on lay activity in the Church would prove to be a "subtle and encouraging guideline for those lay persons who are searching for an apostolic meaning for their everyday activities."

Work was one of those laymen added to the list of auditors during the council's last session. In his capacity as auditor, he was consulted by several council commissions, including the one dealing with the lay apostolate.

Work said the present declaration concerning lay activities is less than a third as large as the original statement. The world's bishops were asked to make suggestions for changes by Jan. 30 of this year. Since that time, he said, the schema has been

shortened, revised, and is once more in the hands of the bishops.

"THE DOCUMENT has been written after 50 years experience in the modern lay apostolate and after a great deal of theological and ecumenical study since the time of Pope XI," he said. "The recent Pope including Pope Paul VI, have written extensively on the role of the layman and the layman's place in the Church has been taken up by the council Fathers in previous council discussions."

Work emphasized that the layman will not be treated in the schema on the lay apostolate, but also in several other studies, such as the one on the nature of the Church and the Church in the modern world.

AS A RESULT of previous Council sessions, he said laymen can expect to find these things in the studies:

- An answer to the widely-discussed question regarding the layman's consultative role in formal work of the Church.
- Stress on greater unity among apostolic groups, and a

slowing down of the proliferation of new groups, except where they are necessary.

A statement of general principles rather than a practical guide for specific problems. As in other Council statements, he said, specific problems would be taken up by post-conciliar commissions and by meetings such as the Third World Congress of the "lay" apostolate which will convene in Rome, probably in 1968.

While the schema on the lay apostolate has not been placed on the agenda as one of the first orders of business for the third session starting in September, Work said he thought there is a "good chance" it will be debated during the coming session.

"Like the other Council documents, the schema on the lay apostolate cannot be expected to solve every problem in the field," he said. "However laymen can look for a greater impetus for their work-in-itself can expect to discover their position in the total mission of the Church, with particular emphasis on their task in the temporal order."

Work enumerated five areas in which the Catholic layman might look for direction from the council. These are the apostolic vocation of the lay person; how this vocation is integrated into the family, the parish and the community; the layman's Christian apostolate in relation to his "everyday milieu"—his job and social contacts; his role in the restoration of the temporal order; and the role of Catholic organizations.

While on one hand, he said, the council Fathers are concerned with the promotion of peace for the lay apostolate, "they do not see the lay merely as a substitute for the clergy."

"The question of the relationship of the lay apostolate to the hierarchy will probably be answered by various degrees of dependency," said Work. "The layman can expect to be assured that these words he carries out under the mandate of the hierarchy and that he does as an individual trying to follow the inspiration of the Holy Spirit are both forms of the apostolate."

# Utah Doctor Gives Hope to African Lepers

BY GARY MACOIN

Among Americans working in remote parts of the world, I have met none who has made so dramatic and favorable an impact as an orthopedic surgeon from Utah named Hans. His incredible achievements in a leper settlement in West Africa will surely live for ever in the region's folklore.

The story begins with the naming of a genial Irishman, Bishop Thomas McGarrick, to the diocese of Ogoja, Eastern Nigeria, in 1939. Here he found three quarters of a million people (by 1964 grown to over a million) living in 8,000 square miles of tropical bush.

All year round they eat yams which they grow in the rainy season, breaking the rock-hard earth with mattocks to make 4-foot-high mounds in which the tuber can swell to its full proportions. It was less hot than steamy Calabar on the coast, where the bishop had previously worked.

The climate is in fact quite pleasant when one gets up to the town of Ogoja, within sight of the Cameroon highlands.

Ogoja's first bishop found many problems, but none more poignant than the lot of the ubiquitous lepers, for whom nobody cared. His guess that there were many thousands was subsequently con-

firmed when the number under treatment grew to 20,000. But that is antipathetic for Bishop McGarrick could do little more than figure and make projections until the war ended in Africa and Europe in 1944.

By then he was ready. He had persuaded the chiefs to rent him 700 acres covered with dense vegetation, soaring palms and tall cotton trees. Encouraged by the Nigerian Government, he went to Ireland and persuaded the recently founded Medical Missionaries of Mary to send sisters. Gradually, mud-brick buildings with grass roofs went up, constructed from all the things that the glad things of hope for the hopeless spread.

Such was the beginning of what is now twenty years has grown to a network of three settlements, 36 segregated villages and 66 treatment centers, with a total at last count of 18,810 patients.

Each settlement contains a hospital with operating room, laboratory, physiotherapy, occupational therapy and rehabilitation department. Around it are homes for those not confined to bed yet needing constant treatment. For the children there are dormitories, a dining hall and school. Many of them began their education with their treatment.

Segregation villages are for those who do not need hospital attention. Each has a permanent infirmary, a treatment center on weekdays and a church on Sundays. It houses weak, old and crippled patients, and those who are actively infectious.

The others live in mud and thatch huts around, as able as the hospital and infirmary. They have made a normal way. Finally, all through the area are located treatment centers for mild cases. Nobody has to travel more than three or four miles for his twice-weekly medicine and checkup.

Bishop McGarrick was fortunate in that his project came when research had finally determined the origin of leprosy and was developing effective remedies. The disease is caused by a germ akin to the organism producing tuberculosis. Spread from the skin or nasal secretions of an infectious patient, it enters the body through breaks in the skin. Overcrowding, malnutrition, poor sanitation and hot humid climates facilitate transfer.

Treatment until 1950 was twice-weekly injections of a thick oil, effective only against one of the two main types of leprosy. Since then, and universal use and effective against both types. What this

means is that the Ogoja program is a terminal one for the entire region.

More than two thousand are discharged as cured each year, and the monthly load of new cases is already lower than the number cured. Within a couple of generations the lot of infection will be eliminated and leprosy will be only a troubled memory where from time immemorial it had ravaged and lacerated all will.

By the time they are cured, many children and adults have lost fingers or hands, others are horribly deformed. The leper's magic Dr. Hans comes in. He transfers sinews to reattach stunted fingers, grafts noses to restore a grin, turns a twisted foot back front again.

Then the physical therapy department headed by a cheerful Sister from New England, teaches the unhooked hands to spin, weave, sew, work leather. Instead of helpless dependents, they can be self-reliant and self-supporting.

Current project is a model farm and fish pond being developed by two Australian farmers. The bishop hopes it will help him feed his many dependent lepers while teaching the patients better agricultural methods and adding protein to the starch diet.

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