

### Our Lady

(Continued from Page 4)

cises of piety, recommended by the magisterium of the Church toward her in the course of centuries be made of great moment, and those decrees, which have been given in the early days regarding the cult of images of Christ, the Blessed Virgin and the saints, be religiously observed.

But it exhorts theologians and preachers of the divine word to abstain zealously both from all false exaggerations—as well as from a too great narrowness of mind in considering the singular dignity of the Mother of God. Following the study of Sacred Scripture, the Holy Fathers, the doctors and liturgy of the Church, and under the guidance of the Church's magisterium, let them rightly illustrate the duties and privileges of the Blessed Virgin which always look to Christ, the source of all truth, sanctity and piety.

Let them assiduously keep away from whatever, either by word or deed, could lead separated brethren or any other into error regarding the true doctrine of the Church. Let the faithful remember moreover neither in sterile or transitory affection, nor in a certain vain credulity, but proceeds from true faith, by which we are led to know the excellence of the Mother of God, and we are moved to a filial love toward our mother and to the imitation of her virtues.

V. Mary the sign of created hope and solace to the wandering people of God.

68. In the interim the Mother of Jesus in the glory which she possesses body and soul in heaven, is the image and beginning of the Church as it is to be perfected in the world to come. Likewise she shines forth on earth, until the day of the Lord shall come (cf. II Pet. 3, 10), a sign of sure hope and solace to the wandering people of God.

69. It gives great joy and comfort to this holy and general synod that even among the separated brethren there are some who give due honor to the Mother of Our Lord and Saviour, especially among the Orientals, who with devout mind and fervent impulse give honor to the Mother of God, ever virgin. The entire body of the faithful pours forth instant supplications to the Mother of God and Mother of men that she, who aided the beginnings of the Church by her prayers, may now, exalted as she is above all the angels and saints, intercede before her Son in the fellowship of all the saints, until all families of people, whether they are honored with the title of Christian or whether they still do not know the Saviour, may be happily gathered together in peace and harmony into one people of God, for the glory of the Most Holy and Undivided Trinity.

### God's World

## Contentment

By REV. LEO J. TRESE

Would you rate yourself as being a contented person? Do you feel that life, on the whole, is treating you kindly? If you do possess this habitual sense of well-being which we call contentment, you are blessed indeed. If you do not possess it, it would be profitable to ask yourself, "Why?"



As we well know, God has given us certain talents, mental and physical as well as spiritual. He expects us to use those talents so that we may make our contribution, however modest it may be, to the good of others and the betterment of the world around us. When we are using those talents at or near capacity, we experience a feeling of contentment. Psychologists express it a little differently. They say that we are contented when we have the conviction that we are making satisfactory progress towards the goals which we have set up for ourselves—goals which are challenging and worthwhile.

It can happen, of course, that we are blocked from contentment by external circumstances which are beyond our control. A man whose wife is dying of cancer will not be contented, nor a woman whose husband is an alcoholic. However, discontent is generated far more often by a flaw within than by a force outside ourselves.

A person may be discontented, for example, because he fails to use such talents as he does possess. Sometimes this under-achievement stems from laziness. The person is unwilling to submit to the discipline of study or training which would make his talents usable, or he is unwilling to assume the added responsibility which a higher goal might entail. Another person's low level of aspiration might have its source in a timidity which is a species of pride. He shrinks from possible failure. He would rather do nothing than reach high and risk falling short.

It would be stupid, obviously, to set impossible goals for ourselves, goals not commensurate with our talents. This, too, can lead to discontent.

HERE IS A young woman, for example, who is very unhappy because she cannot succeed in becoming a great concert singer. She sings well, but no better than two or three million other young women in America. She is discontented through overestimating her own ability.

Similarly, here is a man who is a branch manager for a large corporation. He feels frustrated because he has not been moved up to a vice-presidency at the home office. He cannot realize that, while excellent in executing company policies, he does not have the creative ability to make such policies.

In both of these instances, moreover, the motives may be tainted. The persons may be more interested in gaining acclaim, money or power, than in fulfilling their talents.

Although contentment is a mental and emotional state much to be desired, we must remember that we are talking about HUMAN contentment, not about animal contentment. A well-fed dog stretched out on the hearthrug is the picture of contentment, but is not a contentment for humans to emulate. The world would be in a bad way if we, like animals, had no ambitions beyond food and warmth.

Indeed, this is the paradox of contentment, that always there must be in it an element of fulfillment. We are satisfied with our progress up to this point. We view our present status as quite gratifying, all things considered. But we have no desire to rest where we are. We want to move onward. There are still further victories to be achieved. To apply here an old adage, "The joy of the hunt is in the chase, not the kill."

If we suffer from discontent, then, it means either that we are not fully using our talents or we exaggerate the extent of those talents. As a result, we settle for too little, or we expect too much. However, if a choice between the two must be made, it is better to aim too high and only nick the far target, than to make a bullseye on a target too close to be missed.

### Little Wonder Teenagers Are Confused

## We're All a Flop, Says Jesuit

St. Paul (NC)—Father John L. Thomas, S.J., said here that today's young Catholics need to be taught to live in a society of different values rather than encouraged to withdraw.

The Jesuit sociologist, author of family living books and columns and a faculty member of St. Louis University, urged parents at a meeting in Nativity school auditorium to help their children develop a personal philosophy that will guide them through society's sharply conflicting views of what is proper.

He suggested that parents themselves may be responsible for the social pattern which leads teenagers into steady dating and too-early marriage.

"I think," he said, "our whole society is failing pitifully—the church, the schools, the families. We are not preparing our youth to live in a pluralistic society."

By that I mean we have to be aware that if our young people are going to be exposed to a whole series of alternate types of values and actions—whether in dating or in marriage or in business—then, you see, it is very important that they acquire a personal philosophy of life when they are growing up.

He said children should be prompted to ask themselves: "What am I here for? What is my purpose? And, in terms of that, what consequences do these beliefs have in terms of my daily decisions?"

Father Thomas said parents should not box their children off from society.

"I know parents who leap up and close off the television set every time a certain kind of thing comes on or a woman in a dress they don't like. They think they have done a marvelous thing," he said.

"Wouldn't it be better," he asked, "to sit there and ask the child what he thought? What are the principles involved here? Why would this be contrary to Catholic doctrine or wouldn't it? You see?"

If this were done, he said, "then you would be preparing him to what? Just to walk down the street or even to look at the daily paper?"

Of steady dating, he said the same approach should be applied. Objectionable practices such as steady dating cannot be stopped by mere prohibition, he said; rather it is necessary to ask why these practices arose.

"Stop and ask yourself what else can young people do, the way you have set up their social lives?"

"There is very little that young people can do except as a couple. Even your parish affairs, very often, are set up in this way—your parties, your schools—every place they go," he said.

A constructive question to ask, he continued, is this: "What other social forms of recreation, what other ways do girls and boys have to meet without being forced to date?"

## Jesuit Prelate's Talk Banned

London—(RNS)—Sharp reactions were set off in Catholic circles here by a report that Archbishop Thomas D. Roberts, S.J., noted for his "progressive" views on such subjects as birth control and the Church's attitude toward war, had been virtually banned from speaking at a luncheon here.

Arranged by Foyles, a leading London bookshop, the luncheon was intended to mark publication of the book, "Objections to Roman Catholicism." Described as of "vital importance to all Christians," the volume contains criticisms of various aspects of the Church by Archbishop Roberts and six other authors. It has a foreword by Michael de la Bedoyere, onetime editor of the Catholic Herald, who now publishes Search, an independent Christian newsletter.

According to The Guardian, a liberal daily, Archbishop Roberts—formerly head of the Bombay See—received a written message suggesting that he cancel his engagement to speak at the luncheon. The suggestion was made, the paper said, because anything he might say in such a context could be construed as subversive of the official policies of the Church on some of the controversial topics presented in the book.

When a spokesman for the Constable, the book's London publisher, was questioned by a newsman, he said "every word in the Guardian story was correct."

In fact, added the spokesman, who is a close associate of Archbishop Roberts, the Jesuit prelate had been ordered not to speak at the luncheon.

"I cannot say who issued the order and the archbishop is under vow not to disclose its origin," he said. "Whoever is responsible obviously decided that the moment has come to make an issue on the question of authority and obedience, either in the Jesuit order or the Roman Catholic Church as a whole."

"I cannot think there is any other explanation for a ban which makes the Church look so archaic at a time when its image has been improving so rapidly."

Inquirers were referred to the Constable spokesman when they telephoned the Farm Street Jesuit Mission in West London, where Archbishop Roberts stays while in the city.

When a correspondent phoned the London residence of Archbishop John C. Heenan of Westminster, Primate of England and Wales, he was told by a senior spokesman: "I can assure you that nothing has been said from here to Archbishop Roberts about this luncheon. I did not even know he was not now going to the lunch."

The correspondent was told authoritatively that Archbishop Roberts, as an archbishop, was beyond the jurisdiction of the Jesuit order and was, in fact, answerable only to the Pope.

However, informed Catholic sources here said they knew of no order from Pope Paul VI regarding the pending luncheon, and considered such an order as most unlikely.

The Constable spokesman also said Archbishop Roberts planned to issue a formal statement on the matter shortly, but quoted him as saying he felt the statement would add nothing to what had already been published.

"The ironic aspect of the whole matter," the spokesman said, "was that Archbishop Roberts did not intend to speak (at the luncheon) on contraception, nuclear war or any other controversial matter. He merely intended to thank Foyles for the invitation and the chance to meet the other contributors to the book."

The contributors are Mrs. Magdalen Goffin, noted scholar and daughter of E. I. Watkin, a foremost Catholic historian and writer; John M. Todd, author of many books, including a biography of Martin Luther; Frank Roberts, a senior lecturer in education and psychology at St. Mary's Catholic College, near London; Professor H. P. R. Finberg, head of the department of English local history at Leicester University; Rosemary Houghton, a journalist and wife of a public schoolmaster; and G. F. Pollard, philosopher and essayist.

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ACROSS

- 1-Possessive pronoun
- 2-Game at cards
- 3-Devoiced
- 4-Iron
- 5-Devoiced
- 6-Devoiced
- 7-Devoiced
- 8-Transactions
- 9-Beverage
- 10-Rocky hill
- 11-Lawn
- 12-Goddess
- 13-Salicylate
- 14-Aches of seaweed
- 15-Star legally
- 16-Musical instruments
- 17-Long-legged bird
- 18-Number
- 19-Grain
- 20-Strain
- 21-Mixes
- 22-Rockfish (pl.)
- 23-Born
- 24-Satisfy
- 25-Separate
- 26-Separate
- 27-Separate
- 28-Separate
- 29-Separate
- 30-Go in
- 31-Separate
- 32-Separate
- 33-Separate
- 34-Separate
- 35-Separate
- 36-Separate
- 37-Separate
- 38-Separate
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- 59-Separate
- 60-Separate
- 61-Separate

DOWN

- 1-Suffice
- 2-Adherent of (colloq.)
- 3-Top of head
- 4-Sham
- 5-A state (abbr.)
- 6-Dine
- 7-Heavenly body

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