

Churches Caught In Sudan War

Kampala, Uganda — (NC) — Government troops have looted and damaged at least five Catholic churches, shot at a bishop and priests and burned seminaries in the neighboring Sudan.

The May to July incidents grew out of the civil war raging in the southern Sudan. The war is in major part a religious and racial battle. Four million southerners, who are mainly pagan Negro tribesmen but who include about 400,000 Catholics, are fighting a government dominated by the Arabicspeaking, predominantly Moslem northerners, who make up about two-thirds of the nation's population.

Southern refugees who reported the recent attacks on the Church regard them as evidence of stepped-up efforts to enforce Islam on the south by the new government of Premier Mohammed Ahmed Mahgoub who came to power in June. Earlier governments made similar attempts, closing down all mission schools, making nearly all mission work illegal and finally, in 1964, expelling all missionaries from the south.

MOST RECENT of the new incidents was the narrow escape of Bishop Ireneo Dud for Wau on July 9, the day after government troops had massacred more than a thousand people in Juba and burned a major portion of southern Sudan's largest city.

The Sudanese prelate was on his way to Juba from Wau, 500 miles away, to ordain priests. He was accompanied by two

Protest Sent To Sudan

Vatican City — (RNS) — A letter by the Roman Catholic and Anglican archbishops in Uganda strongly protesting religious persecutions in southern Sudan was broadcast by the Vatican Radio.

The protest was signed by Catholic Archbishop Joseph Kwanuka of Rubaga and Anglican Archbishop Leslie W. Brown of Nairambi, both in Uganda. It was sent to the Prime Minister of Sudan and to the general secretary of the United Africa Organization.

Both archbishops confirmed that "much blood has been shed" in the Sudan and that "the faithful taking refuge in mosques and churches have been struck down."

Spanish Group To Visit Moscow

Madrid — (RNS) — A 14-member delegation from the Oriente Cristiano, a Catholic group here formed to foster relations with the Eastern Orthodox, will hold talks with Orthodox leaders in Moscow.

Oriente Cristiano said the 38-day trip will begin in mid-August with a visit to Russia at the invitation of Patriarch Alexei of Moscow, head of the Russian Orthodox Church.

It said the Moscow talks are expected to last 11 days.

The Pope's Personal Touch

Castel Gandolfo, Italy — (RNS) — It took more than a barricade to prevent this little girl from reaching Pope Paul. The pontiff bends to reach her hand. The barricade was set up outside a hall where the pontiff holds his regular mid-week general audience while staying at the papal summer villa at Castel Gandolfo. The villa is in the Alban Hills about 15 miles from Rome.

Laity, More than a Rear Guard

Bologna — (NC) — A noted French author and Vatican Council lay auditor has suggested dropping the title "lay apostolate" in speaking of the laity's vocation, and substituting "mission of the faithful."

Jean Guittion of the University of Paris said he also objected to the word "layman," in an interview published in the Italian Catholic newspaper L'Avenire Italia. Guittion was the only Catholic layman to attend the first session of the council, and did so at the special invitation of Pope John.

"The word 'apostle' has special significance and should be reserved to the Twelve Apostles," he said. "The word 'layman,' on the contrary, is a belittling word. It belongs to the language of the state and

has taken on controversial significance."

Referring to the Constitution on the Church enacted at the last session, he said that laymen are "those who form a part of the people of God. It is paradoxical that we should have to wait until 1964 for laymen to have civil status, charter and definition."

"The past history of the Church," he said, "demonstrates what happens every time one being is defined in relation to another being. One category defines another negatively. Priests tried to define laymen as those who are not priests. But there was a distinction between the language of the clergy and the reality which the faithful experienced."

"This distinction is coming

to an end. We are going to be laymen in a positive sense."

"The Church turns to lay elements every time there is a grave crisis, or the faith is threatened. The third order of St. Francis was a kind of mobilization of laymen. The Crusades were also an appeal to laymen."

Guittion said that the great modern danger is not so much a decrease in the number of priests in relation to the population as the appearance of a new kind of man — "the technician — knowledgeable, critical, rationalistic, atheistic."

He continued: "It is necessary to reevangelize these men who have heard the Gospel and rejected it. Such men threaten to spread over the face of the earth and create a civilization without God. If the Church wants to face up to this situation it is necessary to mobilize all her sons and give them a new education."

"The Council is oriented towards an original and brilliant conception of the layman. He is not an officer of the rear guard; he belongs to another army. His role is not that of a priest's assistant. He has another mission which is different from that of the priest. He is a competent man who has a profession and a family. He is involved in the social and civic structures of the world, and he enjoys it. His task is the Christian penetration of this world, and he alone can bring this about."

"I see two functions in the Church. One is the vertical, mediating, priestly function. The priest takes the world in his hands and carries it like a host to God. The other is horizontal: the man among men. The layman prevents modern man from being an atheist. He doesn't lose his soul in the world; he takes the world and gives it a soul."

"In my opinion the priest diminishes himself when he engages in temporal activity. The layman diminishes himself when he regards himself as a clandestine priest. Christ was priest and prophet at one and the same time. The priest imitates his priestly aspect, the layman his prophetic aspect."

Citing the words of Winston Churchill to the Queen of England "Your Majesty, if the advice I give you is good, it is you who will be right; if I make

a mistake then it is only I who will be wrong," Guittion said the remark applied equally well to the layman in the Catholic Church. "If he is right it is the Church who will be right. If he is wrong the Church will not be committed. It is only he who will be wrong."

"The wise layman must go forward. He must not always ask for permission, but occasionally accept the risk of being wrong. Without this risk there is no sacrifice. If there is conflict between the layman and authority, it is he who will have to give in. In the Catholic Church it is the prophet who obeys the priest."



Israeli Grove Honors Jesuit

Jerusalem — (RNS) — American priests participated in the dedication of a grove of pine trees outside the Holy City in Israel in memory of the late Father John LaFarge, S.J., a pioneer in U.S. work for inter-religious harmony and interracial justice. Shown planting a pine seedling is Father C. J. McNaspy, S.J., associate editor of America, national Catholic weekly and a colleague of Father LaFarge, who was an editor of the publication for 37 years before his death in 1963. Father McNaspy is wearing the ceremonial yarmulke, Jewish skull cap, that belonged to Father LaFarge. Assisting him is Rabbi Moses C. Weiler, an official of the Jewish National Fund in Israel. In the background are two members of the pilgrimage: Father Walter Kern of Buffalo, N.Y., left, and Father Francis Reilly of Totowa, N.J.

DEADLINE FOR NEWS
MONDAY NOON

Love Conquers

By LEO J. TRESE

Temptation, like the weather, is something we mortals must expect to live with. Temptation is as inevitable to our fallen human nature as is our buffeting by wind and rain. To be totally immune to surges of anger, twinges of jealousy, impulses of lust and of avarice and of pride, we would have to be the object of a miracle of grace or be in a state of catatonia.

We have to live with temptation, but we do not have to succumb to it. We have St. Paul's assurance that "God is faithful and will not permit you to be tempted beyond your strength, but with temptation will also give you a way out that you may be able to bear it."

No one ever can say truthfully, "I couldn't help sinning." If I truly could not help doing what I did, then it was no sin. In sin there must be freedom of choice. If I do my honest best to resist temptation, then I do not sin.

We know this. We know, too, that to do our best means to make use of the ordinary defenses against temptation. We must avoid unnecessary incitements to sin—persons, places or things which could put too great a strain upon our moral strength. By means of the sacraments and prayer we must give God an opportunity to help us with His grace. All this we learned years ago in our religious instruction classes.

It is obvious that the best antidote to temptation is love for God. If we love God we shall not sin—not seriously. It is as simple as that.

If we love God we naturally want to do whatever He wishes us to do. We want to make His will our own. We do not want to make that choice of self over God which involves in every sin. We do not want to choke off the flow of God's love to us, the only 100% pure and selfless love which this life holds for us.

Consequently the best possible all-purpose prayer to combat temptation is a frequent and heartfelt, "Please, dear Lord, help me to love You!" If we really mean it, we can offer this prayer with absolute confidence that God will answer it.

When we ask for an increase in love, we are asking for the very gift which God Himself is most anxious to give us. It is a great mystery that our love should mean so much to God. We only know that this is the reason why He asks us to love. He might have said, "I will not force our love on you. It is a contradiction in the terms to speak of a forced love."

as if a person could be made to love someone against his own positive will. No God will not force us to love Him, but He is there with His grace-to-love the moment we show a genuine desire to love Him. If we pray perseveringly for growth in love, without reservations and without imposing any conditions on God, the growth infallibly will come.

This does not mean that we shall be able to detect the day-to-day change in ourselves. Love for God is seated in the will, not in the emotions. Whatever increase in love there may be, it will be evidenced in our behavior, in our sensitivity to God's will, rather than in our feelings.

Even the change in our behavior may not be easily detectable except after a considerable period of time. Our human self-centeredness has all the inertia of a granite mountain. It responds grudgingly to the power of grace. But respond it will, under the steady and unremitting pressure of the grace-to-love for which we ask and which God will give.

The thought of hell, with its eternal pain, is widely held to be a powerful deterrent from sin. Unfortunately, however, the real terror of hell is not understood by anyone except a person who loves God.

The true horror of hell lies precisely in its lovelessness, its complete and eternal lovelessness. In eternity, the only means of communication is love. The soul in hell is cut off from all communication, imprisoned forever in solitary confinement, in the awful loneliness of life without love.

It is not fear, but love, which gives us the greater strength against temptation. It is the grace to love which must be the object of our most fervent prayers.

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