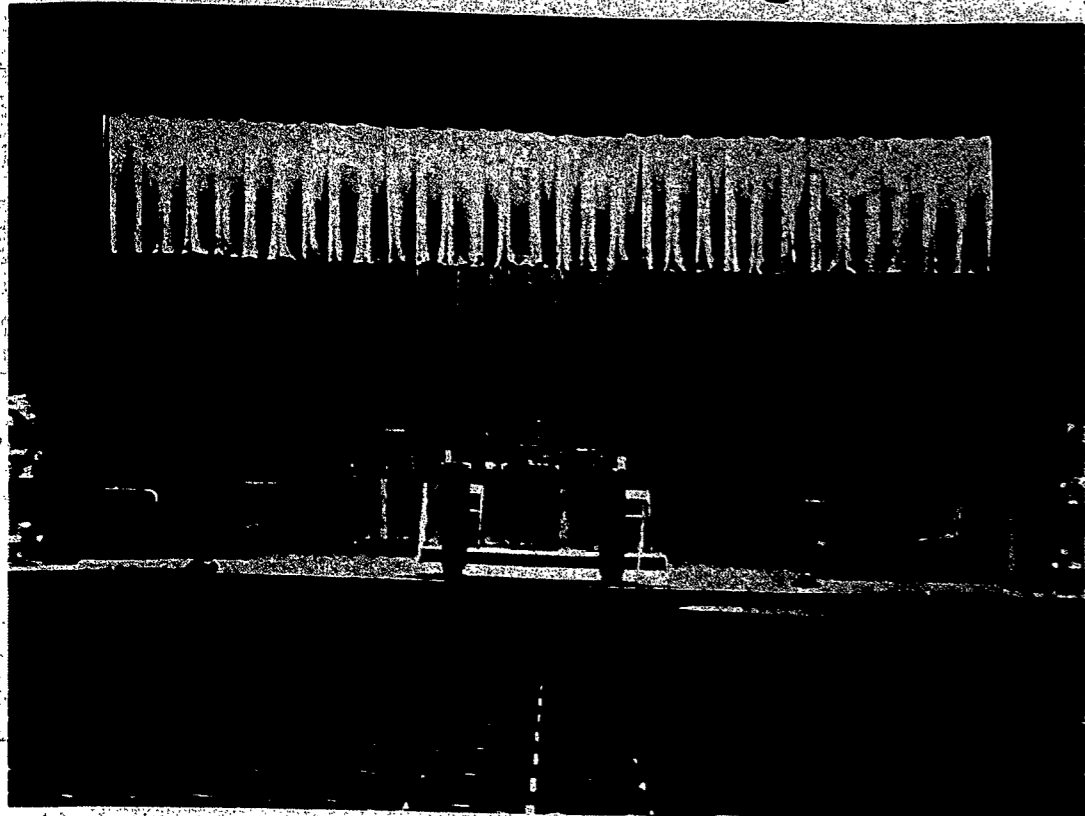
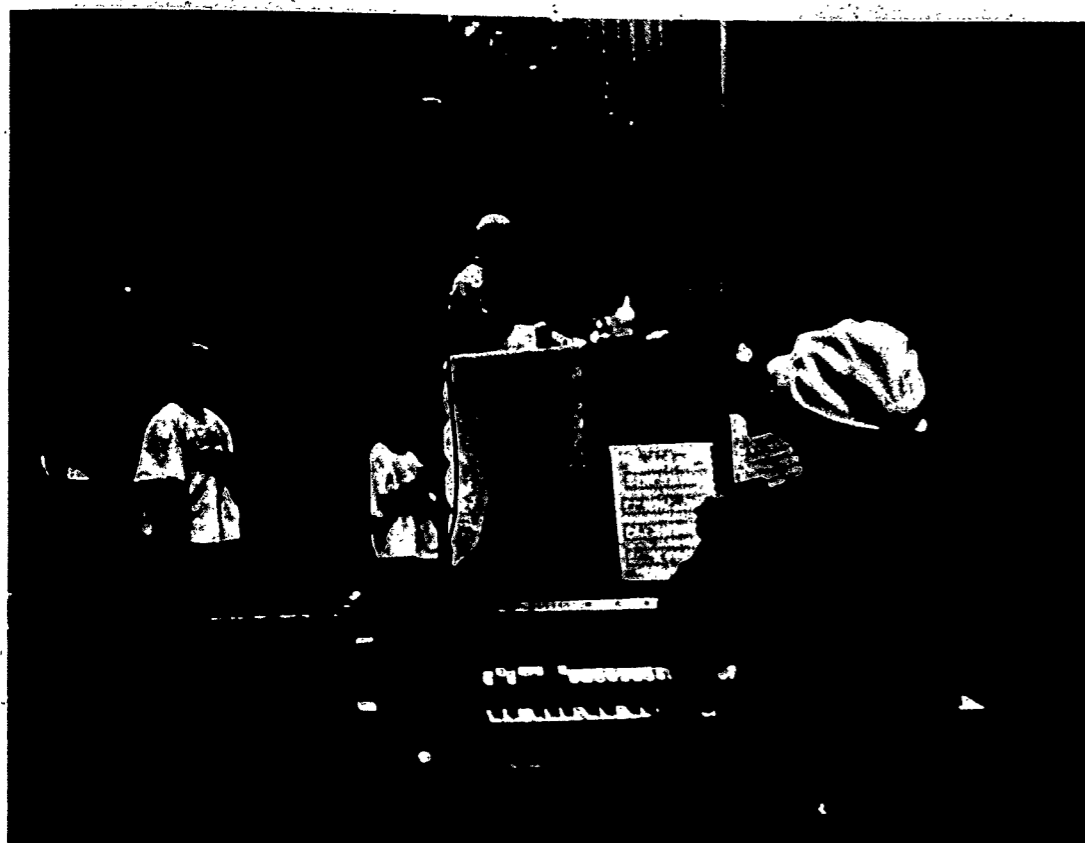


Sanctuary On Stage



A temporary but tasteful sanctuary holds the center of the stage at Cardinal Mooney High's auditorium each Sunday, when the one-year old parish of Holy Name of Jesus gathers for Mass. Permanent church will be built next year for the new parish.



MASS ON STAGE is being offered by Father Thomas Reddington, pastor of Holy Name of Jesus parish. Organist, located in the orchestra pit, is Mrs. Yvonne Murphy.

Increased Relief Aid In Vietnam

Washington — (NC) — U.S. Catholic relief efforts in South Vietnam are being sharply stepped up at the request of Pope Paul VI and the federal government.

It is expected that a "substantial portion" of the worldwide relief work of the U.S. Catholic agency will be concentrated in South Vietnam from now on.

The aid will be pushed to alleviate what officials call the urgent needs of 650,000 refugees and other war victims as well to help develop long-range plans for economic stability of that country.

U.S. Catholic aid goes into South Vietnam through the facilities of Catholic Relief Services—National Catholic Welfare Conference, which presently conducts relief programs in 79 nations in Africa, Asia and Latin America.

CRS has been in South Vietnam since 1954 when the U.S. government requested its services. It was the first private U.S. relief agency to arrive.

Vatican Warns On Propaganda

Vatican City — (RNS) — Osservatore Romano, Vatican City daily, urged all Roman Catholics to be aware of the devious propaganda methods being used by the Communists to woo believers from their faith.

The newspaper also pointed out that recently Russia's Institute of Scientific Atheism announced an intensification of its anti-religion campaign throughout the Soviet Union.

One way in which this drive is being conducted, Osservatore said, is to send Communist students to visit Christians in their homes, purportedly for a friendly-discussion-of-religion. These talks, the paper cautioned, are designed to wear them from their faith gradually, or at least make them question their beliefs.

Our Inner Needs Prelate Defends Catholic Schools

By FATHER LEO J. TRESE

We come into the world with certain basic needs. Some of these needs are physical, such as the need for food and the need for oxygen. If our physical needs do not find satisfaction, we either die or suffer poor health.



But we also have basic psychological needs. If these needs are not satisfied, we may not die, but we almost certainly shall be lacking in emotional health.

Love is the most essential of our psychological needs. Love is necessary for the healthful development of the mind as food is for the body's well-being. Rejected children, deprived of love during infancy and childhood, inevitably exhibit personality problems in adulthood.

Aside from love, psychologists differ as to the exact number and nature of our other psychological needs. There is pretty general agreement, however, as to our need for acceptance, for recognition and for achievement.

The need for acceptance means that we do not want to be isolated, we do not want to stand alone. We want to be approved by and received into those groups which are important to us. We want to be "one of the gang." We suffer, for example, if we are left out of a party by those whom we value as friends.

The need for recognition means that we want other people to see us as a worthwhile sort of person, deserving of respect and attention. It is very painful to be looked down upon as a person of little consequence. It is this need which makes "status symbols" so precious to us.

The need for achievement means that we must have some taste of success. We can expect to fail in some things some times, but without a reasonable score of successes we easily develop harmful feelings of inferiority.

If these basic needs have found a normal degree of satisfaction during our childhood, then almost certainly we have reached maturity with a well-balanced personality. We have a satisfactory image of ourselves in our own mind — an image which we have formed from seeing ourselves mirrored in the behavior of other persons toward us.

We have a good feeling concerning ourselves. We feel at least moderately competent to deal with life's problems. We are tolerant toward others and passably free from envy and jealousy. We are too content with what we are to resent what another may be.

On the other hand, if our basic needs have not been satisfied, then we are likely to suffer from deep-seated (and usually unrecognized) feelings of insecurity. In our own mind we have an unfavorable self-image which we try to hide from ourselves by so-called "defense mechanisms."

One such mechanism, a very common one, is that of hyper-

criticalness. We try to make our own failings seem less by magnifying the faults of others and by belittling the accomplishments of others. The fault-finding and self-righteous person is someone in search of a better self-image.

In the parable of the Pharisee and the Publican, Jesus gives us, in the person of the Pharisee, a graphic example of the insecure man. Scorning the Publican while at the same time glorifying himself, the Pharisee tries hard to drown out the inner voice which keeps whispering that he really is an inferior person. A psychologist would say that the Publican, unafraid to face and acknowledge his defects, is mentally a much healthier individual than the Pharisee.

In the Gospels, of course, Jesus is not trying to give us a course in psychology. Our Lord is concerned primarily with helping us to rise above our weaknesses, rather than with analyzing the sources of those weaknesses. His repeated message is that we can and must conquer our unbrotherly tendencies, whatever the origin of those tendencies may be.

If we feel a compulsion to be overcritical and self-righteous, we may never be able to wholly eliminate our inner feelings of insecurity, but with God's grace we can eliminate the outward manifestations of that insecurity.

We can take our place beside the Publican and face our own sins, and leaves the sins of others to God.

CSMC Units Study Missions

Cincinnati — (NC) — Student delegates from some 50 colleges and major seminaries studied deeper commitment to the Church's missionary task at national conventions here.

Meeting for the first time in separate conventions were representatives of college affiliates of the Catholic Students' Mission Crusade, at Our Lady of Cincinnati College, and of CSMC seminary affiliates, at St. Gregory's seminary. High school units of the million-member CSMC will meet next summer at the University of Notre Dame.

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Huntington — (RNS) — Catholic parents expect — and will receive — from the Catholic school, the teaching of faith, the inculcation of discipline, the development of a social awareness, an excellent academic or vocational training, and the integration of all in one unified principle of living.

This was the assertion of Bishop Ernest J. Primeau of Manchester, N.H., president general of the National Catholic Educational Association, in the Aug. 29 issue of Our Sunday Visitor, national Catholic eccumenical weekly published here.

Citing the "recurring thought at this time of year" which questions the pertinence of Catholic schools "in present day life," Bishop Primeau said that in spite of criticism, Catholic parents are voicing an "ever growing demand for more Catholic schools."

And he reports that "never in the history of the Church in America have our schools been in better position to fulfill the demands upon them."

Clergy Counselors to be More 'Sophisticated'

Collegeville — (RNS) — The typical clergyman today is "a far more sophisticated counselor" than his counterpart 10 years ago, according to a prominent Baltimore, Md., psychiatrist.

Dr. Leo H. Bartemeier, medical director at Seton Psychiatric Institute, Baltimore, said that ministers today are reading more, studying more and turning away from their old resistance to psychiatric methods.

He was interviewed while here for the annual Pastoral Care and Psychotherapy Institute, sponsored by St. John's Abbey.

Dr. Bartemeier credited clergymen with leading the way in public acceptance of the uses of psychology.

He noted changes in attitude since St. John's and the Hamm Foundation began the institute 12 years ago.

"Lots of pastors weren't willing then to admit that some areas of the mind are beyond conscious control," he declared. "But they all admit it now."

Dr. Bartemeier, a former president of the International Psychoanalytic Association, said ministers and psychologists must work together, since "religious faith is one of the greatest aids to mental health."

"Faith is a source of strength," he said. "It creates humility about oneself — teaches man not to expect too much out of life."

As for those who "carry religion too far," he commented:

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