

## Reverse Thinking

The Communists who have already grabbed most of the credit for inventing everything from spaghetti to baseball have come up with a new way of putting the cart before the horse.

According to Religious News Service, Moscow Radio, an official party organ in Russia, has taken to biblical interpretation and theological reflection.

In typical Communist reverse thinking, the broadcast said, "Many of the ideas in the Bible seem to harmonize with some of the principles of communism."

To show that the Bible has some merit after all, the broadcast cites the passage, "He who does not work, neither shall he eat" and uses it as a basic principle of socialism.

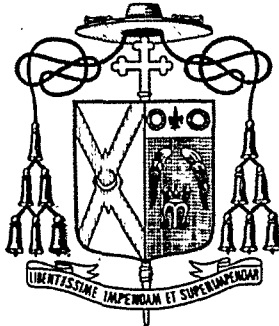
Frankly it also could be used by those from another point on the political spectrum who oppose welfare programs and assistance for the impoverished.

Moscow Radio then went on to point out that when Christ declared, "Thou shalt love thy neighbor as thyself" He was presaging the Communist principle that "man is a friend, comrade and brother of man."

In trying to escape any possible purge from one of its bureaucratic "comrades" Moscow Radio quickly tried to discount any ideological link with the Bible by declaring that these ideas "are simply elementary, ethical rules which are normal for human society."

That such concepts are indeed the "norm" or standard for human society is because they reflect the laws of the Creator of mankind. It's remarkable that even 20th Century, atheistic communism, seemingly safe in its own ideological bastion, cannot expunge God's word, even from its own conjectures.

## Bishop Hogan's Appointments For November



- 1—Concelebrated Mass and Homily—Dedication of Most Precious Blood Church and Golden Jubilee of Rev. Sebastian Contegiacomo, C.P.P.S., 12:15 p.m.
- 3—Priests' Council, 2 p.m.
- 4—Board of Diocesan Consultors, 11 a.m.
- 5—Rochester Ad Club, talk, at the Chamber of Commerce, 12 p.m.
- 6—Confirmation, St. Boniface, Rochester, 7:45 p.m.
- 7—Radio, WSAY and affiliate stations, talk—7 p.m.
- 7—Webster K. of C. Charity Dinner Dance, Hospitality House, Penfield — 8 p.m.
- 8—Confirmation, St. Rita's, West Webster, 2 p.m.
- 9—Confirmation, St. Alphonsus, Auburn, 7:45 p.m.
- 10—Confirmation, Holy Cross, Rochester, 7:45 p.m.
- 12—Clergy Conference, Becket Hall, 10 a.m.
- 12—Confirmation, St. Francis Xavier, Rochester, 7:45 p.m.
- 13—Confirmation, St. Ann's, Hornell, 7:45 p.m.
- 14—Seton Ball, Holiday Inn, 6:30 p.m.
- 15—Catholic Womens' Club of Rochester, Communion Breakfast, 11 a.m.
- 15—Confirmation, St. Dominic's, Shortsville—4 p.m.
- 15—Confirmation, St. Felix, Clifton Springs—7:45 p.m.
- 16-20—Fall Meeting of United States Bishops, Washington, D.C.
- 21—Radio, WSAY and Affiliate Stations—7 p.m.—talk.
- 22—Mass and Homily, St. Patrick's, Owego—12 p.m.
- 23—Inner City Task Force Meeting — Columbus Civic Center — 8 p.m.
- 24—Confirmation, St. Charles, Greece — 7:45 p.m.
- 26—Mass of Thanksgiving, Sacred Heart Cathedral — 9 a.m.

## COURIER-JOURNAL

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Courier-Journal

## The Poor Need Clothes

Editor:

Immediately after the earthquake struck northern Peru on May 31, taking the lives of thousands and leaving a million more homeless, Catholic Relief Services dispatched tons of food and clothing to help alleviate the suffering of the victims.

Over the months since that catastrophe, Catholic Relief Services has provided more than 75,000 tons of food, clothing, medicines and other priority equipment and supplies for the relief and rehabilitation of those displaced by this tragedy.

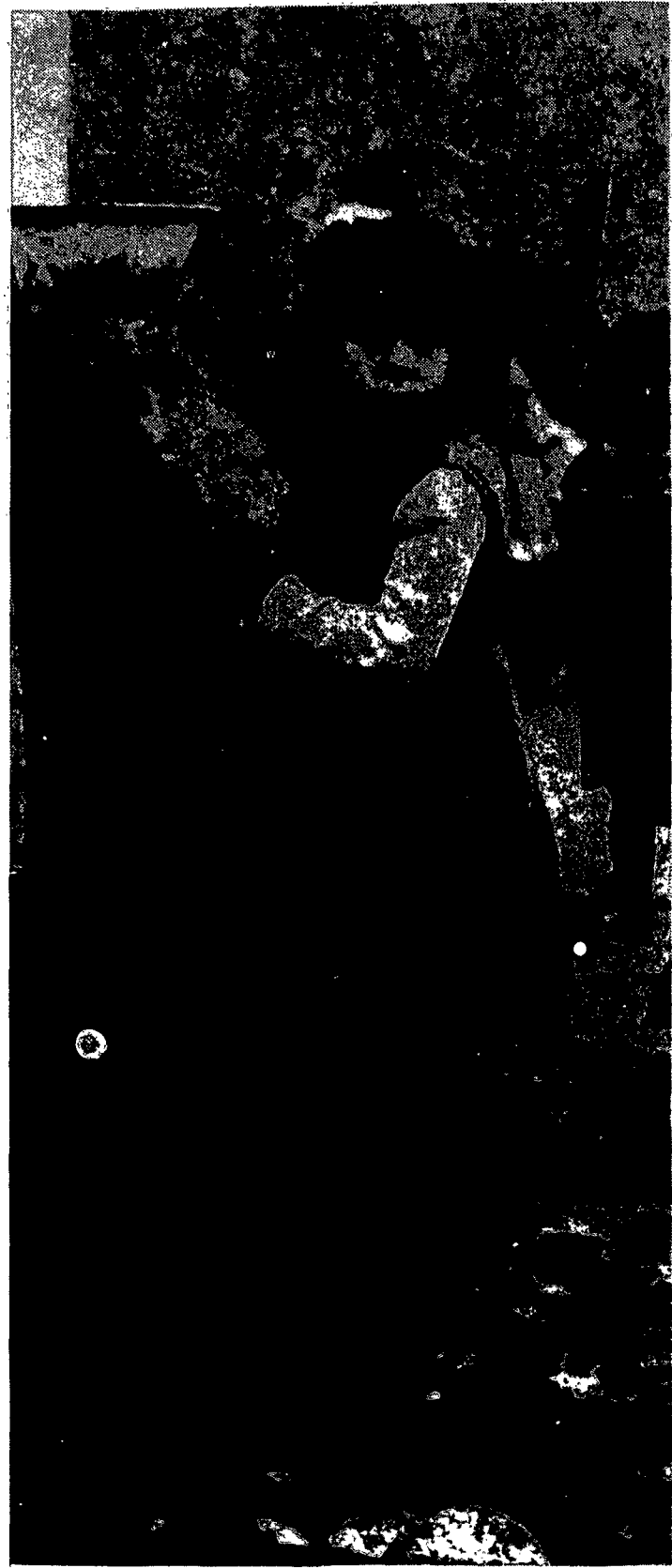
The clothing given to the victims was out of reserve stocks Catholic Relief Services receives each year from the annual nationwide Thanksgiving Clothing Collection. In addition to meeting emergency needs, Catholic Relief Services provides clothing and other acutely needed commodities to the impoverished in 70 countries in Africa, Asia and Latin America.

The 22nd annual Thanksgiving Clothing Collection for the needy overseas will be conducted in the Diocese of Rochester during the week of Nov. 8. Any Catholic church or rectory will gratefully accept bundles of serviceable used or unwanted clothing, shoes and bedding material during the campaign. The materials will be distributed overseas to needy persons, entirely without regard to race or religion, through the global facilities of Catholic Relief Services.

We urge readers to take time to rummage through their closets and attics for old but usable clothing and other materials which are no longer of value to them but could very well mean the difference between life and death to the displaced and homeless.

What better way could we celebrate Thanksgiving than by placing the emphasis on the giving?

Father Chester M. Klocek,  
Diocesan Director



Even your used clothing will give children a hope for a better tomorrow.

### The Word for Sunday

## In Giving We Receive

By Father Albert Shamon



Today's readings are about two widows — and both are exemplary.

One widow (in the First Reading) was not even a Jew, for God's salvation is to all. She was of the same race and country as the hated Jezebel, who persecuted Elijah. Her home was the straggling village of Zarephath, a dozen miles north of Tyre looking eastward to the Sea. Yet, like the centurion of the Gospel, no one in Israel had faith like hers.

The incident here narrated occurred during a severe famine. Elijah stayed in Israel until the brook that watered his life had dried up; then at the word of the Lord he journeyed to Zarephath. It was a long trip. Yet Elijah obeyed.

As he approached the town toward nightfall, a widow came out to gather a few sticks to prepare the evening meal. Thirsty, Elijah begged her for a drink of water. When the woman showed her willingness, Elijah, hungry too, added a greater request: "Please bring along a bit of bread."

The widow must have been  
Wednesday, November 4, 1970

very good. His request pained her, because she felt unable to fulfill it. Gently, she tried to explain. Elijah saw her kind heart and made a stupendous promise: "the jar of flour shall not go empty, nor the jug of oil run dry" until the famine ends.

But still, Elijah put her faith to a final, searing test, as God Himself so often does. "First make me a little cake," the prophet told her, "and bring it to me. Then you can prepare something for yourself and your son."

Imagine asking that she put him before her son and herself! Asking first-fruits: me — a stranger; then you and your son. And this in a time of famine when all she had was enough for only two. The prophet asked for a trifle, but when someone is starving, even a little cake is no trifle. Yet the widow trusted and for a year the jar of flour did not go empty, nor the jug of oil run dry.

The Gospel incident is also about a widow—of even greater faith than the widow of Zarephath. For she gave unasked.

She gave with no promise that her funds would not run out. The two copper coins she gave were hardly worth a cent—but to her they were worth her life, for she gave not from her surplus but from all she had to live on. And how great was her generous heart! She gave two copper coins. She could have kept one, couldn't she? How easily she could have rationalized. But she did not. And Christ, who did not criticize Temple collections, praised the widow for giving in God's name.

— Each week I used to print in my parish bulletin over the tabulation of the Sunday collection the ever-same legend: "Give, not because of the Church's need, but because you need to give." God, who had fed Elijah miraculously, could have repeated the miracle at Zarephath. The Temple did not really need the widow's copper coins. Yet God let the widow of Zarephath feed Elijah, and His Son praised the unknown who flung her coins into the trumpet-shaped Temple coffers. Why? To bless them. It is in giving we receive.

That is why God lets His Church depend on the free-will offerings of His people: it is to bless them. He asks so little in comparison to what civil governments demand of their citizens: a little cake, two copper coins. He blesses us not for what is in our pockets, but for what is in our hearts.

And lest the desire of money corrupt them, the author of Hebrews reminds us: "It is appointed that men die once, and after death be judged" (Second Reading).