

# More Opinions

## Asks Novena For October

Editor:

October is the month of the Holy Rosary. I am writing to every religious paper, organization and pro-life group that I know to designate the month of October for a Triple Novena for a return to moral responsibility, including the defeat of the abortion mentality.

The Novena consists of five decades of the Rosary each day for 27 days in petition, then immediately five decades each day for 27 days in thanksgiving. On the first day meditate on the Joyful Mysteries on the second day the Sorrowful Mysteries, on the third day the Glorious Mysteries; on the fourth day meditate again on the joyful mysteries, and so on throughout the 54 days. This Novena was recommended to Fortuna Agrelli by our Lady. The petition should be included in all Masses during the 54 days. I suggest people have Masses said for this intention, and some form of fast and abstinence be practiced.

If we begin the Novena Oct. 1, First Friday, Oct. 2, First Saturday, we will end it just two days before Thanksgiving. We should pray like it all depends on God, and work like it all depends on us.

I have also contacted non-catholic groups to promote 54 days of prayer and sacrifice for this same request during this period. Real Ecumenism is a joint effort to fight evil.

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## Contraception, Abortion Linked

Editor:

We have all heard numerous opinions lately as to why and how abortion has permeated our society so incredibly fast. The folly of these assertions lies with those uttering them, and their inability to grasp the meaning of life, which of course can be found only from within the Church. Herself. But when one is so preoccupied with what "I think" rather than with what the Church thinks, he has preferred the exercise of the means to the attainment of the end. And this is precisely where tragedy enters the folly.

When a society accepts contraception, abortion must follow. So history shows. So we show. This is one minute reason why the Church has condemned both since her birth upon Calvary. The primary reason is that it is against the Natural Law, which is illumined by Divine Revelation. Subsequently, it is no wonder that Pope Paul's prophetic message in *Humanae Vitae* has been so tragically affirmed. Speaking on the dangers of artificial birth control he says: "Let it be considered also, that a dangerous weapon would be placed in the hands of those public authorities who take no heed of moral exigencies" (H.V. 17).

When one does not see the wrongness in contraception he cannot see the beauty in the sharing with God in the transmission of life. Not seeing this, his energy to be put forth on behalf of the unborn is stunted.

It can be nothing other than stupidity to hold loosely that which God holds to be sacred; and God indeed holds each and every human life to be sacred. It is God who invites to the Banquet of Life, not we. When we go against the Laws He has established for our

benefit, it is we who are broken, not His Laws. And in the end each one of us will be judged by how we have lived by His Laws, not by our own.

Not to see this is to depart from reality altogether. For the Church has said it, and Church or Christ there is no difference. To continue in silence is to inflict punishment on ourselves. Our Blessed Lord once warned the Church in Laodicea for their lukewarmness. "Because you are lukewarm, neither hot or cold, I will spew you out of my mouth" (Rev. 3:16).

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## Germany Revisited

Editor:

Thirty-one years later

1945 seems quite awhile ago. It was in the fall of that year that I left Germany — left, in preparation for the work of a chaplain in another theatre of action, Japan. I said good-bye to Theresa Neumann one day then, and asked her if I should really carry out the orders that were sending me away. She answered "Stay with us."

On many occasions I have returned to that part of Germany near the Czech border, and since the death of Theresa Neumann in 1968, I have visited her grave. This month I paid another visit to that grave, and have found that it is greatly changed. A tall handsome granite cross has been erected next to her grave, and her own grave has, along with the usual growing flowers, many plaques testifying to the belief that she has been instrumental in some person's health or necessity.

The tall cross is new but it is placed in a spot that shows the proximity of Father Naber, the pastor of Konnersreuth, with the stigmatic. The tall cross separates the two graves. But no one stops at the grave of the pastor, the crowds from buses make a bee line for the grave of Theresa. That too, is made impressive with a large granite stone about five feet high with an image of Theresa carved out in bas relief on its face.

Interest in Theresa Neumann has not abated in Germany. It has grown. In Konnersreuth there is a Carmelite Monastery for nuns that had been envisioned by Theresa. In a new building on the outskirts of the tiny hamlet, these sisters care for the older members of the community. In a gift shop, books, cards, mementos, and pictures of Theresa may be purchased. Her family is no longer of great prominence. Only a few live there, all the others have either died or moved away.

Her home however, is still as it was, on the square. The only change is that over the front door is a bronze plaque stating that Theresa had lived there for many years — that it was her birthplace. She was 70 years old when she died. Also over another door of the house is a newer plaque made of the same bronze. And this states that in this section of the house, which at one time was a cow shed, Father Naber had spent his last years after retiring as pastor.

The people of the surrounding area still have great devotion to Theresa, and are not content to let her cause die.

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