



NATIONAL HEADQUARTERS

MOVEMENTS GIVEN HEADQUARTERS!

Skil Corporation gives CFM-YCW-YCS \$150,000 building in Chicago to be used as national headquarters. Fund-raising gets underway.

CFM has entered on a new era. Along with YCW and YCS, the Movement has been given a practically new building in Chicago by the Skil Corporation. Located at 1655 West Jackson Blvd., it is a two-story building of 5,000 square feet, valued at more than \$150,000.

This is viewed as a major step forward for all three Movements which recently were accorded affiliated status with the National Councils of Catholic Men and Women in

the Department of Lay Organizations of the National Catholic Welfare Conference in Washington, D.C.

The sturdy new building is located across the street from the present YCW and YCS headquarters and has long been eyed by lay workers in the present offices—with no idea that one day it would be theirs.

The building contains two floors of 2500 square feet each, much of it designed for warehouse purposes. Cost estimates for conversion to ef-

ficient office space are approximately \$30,000. CFM will ultimately need and use this space for its national headquarters.

The Young Christian Workers and Young Christian Students have already raised a substantial sum. It is now up to CFMers to do their share in this most important joint venture.

Individuals, action groups, sections and Federations are urged to contribute. A coupon for that purpose will be found on page 3.

For Alert Catholics

"Alert Catholics Read the Catholic Press" is the theme for February—Catholic Press Month.

We might as well admit that there is a certain amount of horn-tooting involved every February when the Catholic press devotes itself to self-praise. And we might as well admit also that some Catholic publications make you more alert than others.

Yet, I for one believe that the theme is true as it stands, although I fear that many Catholics are neglecting the Catholic press to their own detriment. This is unfortunate, more so for them perhaps than for the Catholic press.

If you are one who has neglected Catholic publications during the past few years, you are in for a surprise and a pleasant one at that. For despite all its faults the Catholic press has taken remarkable strides forward during the past decade, both in terms of a more modern and pleasing format and in the editorial content of the publications.

For Example

Take the diocesan newspapers, for instance. Many more than ever before are really helping to keep their readers informed and are providing excellent local coverage of the Church. And Catholic magazines have entered into a new era as increasing numbers are paying more attention to typography; and on their pages they are coming to grips with real problems.

Catholic book and pamphlet publishers have also improved both their quality and their coverage. They are providing that a Catholic book or pamphlet does not have to be pious drivel to be religious.

The other 11 months of the year you might devote to pointing out the deficiencies and defects of Catholic publications, but why don't you devote February to discovering what you like about the Catholic press? You can begin by looking over the list of Catholic magazines listed elsewhere in this issue. We can guarantee that a careful study of these publications will convince you that to be really alert, Catholics must read the Catholic press.

THE TASK OF CFM

What makes CFM different from other organizations?

By FATHER CANTWELL

This month's Guest Editorial is taken from the CFM News of the Albany Diocese where Father Cantwell is a CFM chaplain.

Why CFM? Are not there enough organizations in the most perfect organization of all—the Catholic Church? Is not the spiritual order perfectly served by these groups; and are we not adding confusion by a jargon of letters, CFM, YCW, YCS, etc.? Perhaps there are enough "spiritual" organizations and perhaps too many. Better to have a few well organized groups than many weak ones.

This brings us to our point. These organizations serve the spiritual order to bring man to the Mass, sacraments, devotions, etc.; and this is wonderful. In localities and ages of the faith these found their origin where the temporal order was not a problem. For better or for worse, there was no separation of church and state, God and education, Catholic social principles and economic life, morality and recreation, etc.

Man lived in a temporal order that was conducive to salvation, and the circumstances of this daily life did not present a contradiction to the

moral code and to the practice of virtue. Man could be saved readily, if only he would worship God. The organizations to serve the spiritual order did their job well in bringing man to church and to prayer.

Question of Our Day

They serve a necessary purpose now, but for the most part do not touch the crucial problem of our day. The question of the moment is to restore the temporal order to Christian justice and charity. Leo XIII, a man of prayer, took time to write, "Civil society must acknowledge God . . . His power and authority." Pius XI, a holy man, stated in his encyclical on education, "Whatever a Christian does in the order of things of earth . . . he must direct toward the supreme good (God)."

Saintly Pope Pius XII, who was concerned with the liturgy and sacraments, made hundreds of pronouncements on the temporal order; e.g., Christmas broadcast, 1942: "The whole political and economic activity of the state is directed to the permanent realization of the common good."

Surely the Holy Fathers acknowledge the primacy of the spiritual order but have realized that, if the temporal order is not moral and conducive to spiritual living, man will in his weakness fall to sin and souls will be lost. It is no small task given to CFM to restore the temporal social order to the ways of Christ.

I agree that it is much easier to say the rosary in a quiet country chapel than to wrestle with the problems of the temporal order. You are men and women of prayer; this is most necessary, although relatively easy. The priests who know you admire you for this, but you have the undying admiration of the priests who truly know you, because you have accepted eagerly with all its hardships, difficulties and obstacles the new and more difficult task assigned by the Holy Fathers.

WELL EQUIPPED

Catholics, in the first place, are extraordinarily well equipped to collaborate in the creation of a climate without which a common action on the international plane can have neither substance nor prosperous growth. We mean an atmosphere of mutual understanding, the basic elements of which may be described in terms of mutual respect, or two-way loyalty, which impels people sincerely to accord to others the same rights they claim for themselves; and of a kindly disposition toward the members of other nations, as toward their brothers and sisters.

—PIUS XII

ACT

Editors: Don and Barbara Thorman. ACT is the official publication of the Christian Family Movement. The office of the Coordinating Committee is located at Suite 2233, 111 W. Monroe St., Chicago 3, Ill.; Correspondence concerning the circulation list, the Executive and Program Committees, all monies and requests for general information should be directed here: The Secretary Couple of this Committee is Pat and Patty Crowley.

Editorial information and newsletters should be sent directly to Don and Barbara Thorman, Box 105, Notre Dame, Indiana. Published monthly at 404 N. Wesley Ave., Mount Morris, Ill. (This is the address of the printer, mail should not be sent here.) Second-Class postage paid at Mount Morris, Ill. Subscription rates: \$1. a year. CHANGE OF ADDRESS should be sent to Suite 2233 111 W. Monroe St., Chicago 3, Ill. Please include old as well as new address.

The US and the UN

Should the United States be in the UN? A distinguished Jesuit gives some answers.

The following interview is with Father James L. Vizzard, S.J., vice president and director of the Washington, D.C. office of the National Catholic Rural Life Conference. The interview was conducted by Harry W. Flannery, former president of the Catholic Association for International Peace.

It appeared originally in the March 7, 1959 issue of Ave Maria, a national Catholic weekly magazine published at Notre Dame, Indiana. Reprints of this interview are available from Ave Maria.

Q. Today, when planes cross the oceans in a few hours, when nuclear missiles may reach and blow up any United States city within minutes, I realize that no sensible person can be an isolationist. But why should the United States meet in the United Nations and elsewhere with a known enemy like Soviet Russia?

A. I would rather meet known enemies at the United Nations or anywhere else at the conference table than on the battlefield. As long as we are talking, we are not fighting. We are obliged to explore to the utmost any means of reaching peaceful settlement of our differences.

It is true that the United Nations has not established a firmly peaceful world, but up to this moment it has prevented the world from exploding into violent warfare. If this were the only accomplishment of the UN, if this were all that the United States had gained through sitting at the conference table with a known enemy, the result has been worth the effort.

Q. Doesn't the UN charter require that its members be peace-loving? Surely you can't say that Soviet Russia is peace-loving!

A. Soviet Russia was one of the constituent members of the UN founding convention. Russia spoke of herself then as a peace-loving nation, and we were in no position at that time to challenge the statement. It was only in later years that it was generally realized that Soviet Russia had no desire for peace.

Q. Since we have learned that Russia is not peace-loving, why not kick her out?

A. The United States and its friends in the UN do not have the power to

do that. The UN Security Council is so set up that Russia could prevent such an action.

But even if we did have the power to throw Russia and its satellites out of the UN, there would be a question as to whether we should do so. The result would be isolation from our known enemies. We would have no place to meet and talk with them, no conference table at which we could air our differences, no world forum where each could state its case and let the world judge the true advocate of peace and order. If we threw Russia and the Communist satellite states out, we would be moving definitely and irretrievably toward world war. We now have at least a chance of preventing that war. I would like to ask those who say we should expell the Communist states, what benefits they expect from such action?

Q. Since the UN hasn't accomplished much, why not withdraw ourselves from it?

A. For some 13 years, the world has had a kind of peace. It has been a cold peace, but even this might not have been attained if we did not have the means of meeting with nations which disagree with us.

Furthermore, the UN is the means of such activities as those of the FAO, the Food and Agricultural Organization; UNESCO; the World Health Organization; UNICEF; the

ILO, the International Labor Organization. These agencies help the less developed nations to improve their farm production, their educational facilities, their health, the conditions of their workers, the welfare of their children. All objective and experienced observers realize the splendid benefits that result from the operation of these and other UN agencies.

Q. You mentioned UNESCO, the United Nations Economic and Social Council. It has been said to be Communist, atheistic and everything else that we, as Catholics, cannot have anything to do with, but you cite it as a reason for belonging to the UN. You also mentioned UNICEF, the United Nations Children's Emergency Fund. A number of Catholic Bishops recently denounced UNICEF.

A. Catholics who have their doubts about these agencies might take their direction from our recently deceased and much beloved Holy Father, Pope Pius XII. Pope Pius XII contributed funds to both these organizations for many years. It would seem to be obvious that the Head of the Church would not aid these organizations if he were not convinced that, whatever their faults, their substantial value is unquestioned.

It is true that the director-general of UNESCO, in the early years, was a professed atheist and that he made overt attempts to embody in both the constitution and activities of UNESCO certain reflections of his own belief—or lack of belief, but that unhappy period is long past.

We saw the very heartening proof of this in the speech given recently to a Catholic social group, in France, I think it was, by the man who was recently director of UNESCO. In

(Continued on page 6)

NEW H.Q. CONTRIBUTION

CFM-YCW-YCS Fund Committee
1700 West Jackson Blvd.
Chicago 12, Illinois

We want to help do our share toward converting the donated new headquarters building into suitable offices. We understand that this contribution is tax-deductible.

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THE BEST IN CATHOLIC READING FOR ADULTS

A selected book list compiled by a committee of the Catholic Library Association especially for Catholic Book Week, February 19-25, 1961

This list is one of three supplied by the Catholic Library Association to mark Catholic Book Week. The other lists are for Young Adults and for Children. The lists are available from the Catholic Library Association, Villanova, Pennsylvania at \$1 a hundred or, with an organization's imprint, at \$2.40 a hundred.

AMERICAN CATHOLICISM AND SOCIAL ACTION. Aaron I. Abell. Doubleday. \$4.95.

A comprehensive study of the Catholic social movement in the U.S. from 1865-1950. Discusses methods used by the Church to integrate Catholic immigrants in the American scheme of things, the growing interest in the labor movement, plans for aiding orphans and widows, the growth of Catholic hospitals, and the increasing interest in elderly people.

AN AMERICAN DIALOGUE. Robert McAfee Brown and Gustave Weigel, S. J. Doubleday. \$2.95.

Subtitled "A Protestant Looks at Catholicism and a Catholic Looks at Protestantism," this book is an admirable example of dispassionate and intelligent discussion. It is good to know what others think of us, and such discussions broaden the basis for real charity in the midst of fundamental disagreements.

THE BOOK OF MARY. Henri Daniel-Rops. Hawthorn. \$4.95.

Another of the author's masterly jobs of distillation. All the best that has been written on Mary and her role in the scheme of redemption has been assayed and is here presented in most readable style. Her picture as it emerges from the Gospels and in the writings of the Fathers and saints is set before the reader in a book that is historically sound and devotionally fruitful.

CATHOLIC VIEWPOINT ON CHURCH AND STATE. Jerome G. Kerwin. Hanover. \$3.50.

This is the best book in English on this topic which loomed so large in the election campaigns. It traces the attitude through the ages of the Church vis-a-vis the temporal order, and descends to the practical application of that attitude in our own times and our own country. Indispensable to any intelligent approach to the topic.

CATHOLICS IN CONVERSATION. Donald McDonald. Lippincott. \$3.95.

Interviews by an outstanding

Catholic journalist with Bishop John J. Wright, Senator Eugene McCarthy, John Cogley, Msgr. John Tracy Ellis, Rev. Gustave Weigel, S.J., Dorothy Day, Phyllis McGinley, Walter Kerr and others. A most provocative book.

CHRIST IN RUSSIA. Helen Iswolsky. Bruce. \$3.95.

We hear so much about Red Russia that we tend to forget that there is still a Christian Russia. Miss Iswolsky gives us that story here, beginning with a sketch of Russia's religious history and coming down to a discussion of the place of Christ in Russian tradition and thought. Such a book will help any reader redouble his prayers for the unfortunate country.

CHRISTIANITY & CULTURE. Rev. J. Stanley Murphy, ed. Helicon. \$3.50.

Essays by Barbara Ward, Jacques Maritain, Etienne Gilson, Charles Malik, Christopher Dawson, Sigrid Undset, Ivan Mestrovic and Robert Spaight discuss the role and the implications of Christianity in the world today.

THE CHURCH IN THE DARK AGES. Henri Daniel-Rops. Dutton. \$10.00.

Another superb synthesis from the pen of the wonderfully prolific French author. This account of the growth of the Church is perhaps best in its descriptions of the success of the Church in winning the invading tribes for Christ. It would serve as an admirable companion piece to *The Kingdoms of Christ*.

THE CONVERSION OF AUGUSTINE. Romano Guardini. Newman. \$4.00.

Of the many books on this great saint, this will probably be a most definitive one for many years to come. The progress of the saint's conversion is revealed mainly through an examination of his *Confessions*, and the book is at once a wonderful analysis of the saint's inner life and a splendid literary study of the great autobiography.

COUNSELLING THE CATHOLIC. George Hagmaier, C.S.P. and Robert W. Gleason, S.J. Sheed and Ward. \$4.50.

Though intended primarily for seminarians and priests as a guide to the techniques of counselling, this book is of great value to all who have the responsibility of guiding the young. It is remarkable for its inclusion of the latest sound findings in psychology and psychiatry, and

the skill with which it adapts them to the age-old principles of morality. A real contribution.

DARWIN'S VISION AND CHRISTIAN PERSPECTIVES. Walter J. Ong, S.J. ed. Macmillan. \$3.95.

Essays of the impact of Darwin's theory on philosophy, theology, sociology and history.

DISPUTED QUESTIONS. Thomas Merton. Farrar. \$3.75.

This is a selection of essays on various topics. The longest piece is devoted to "The Pasternak Affair," and other sections discuss such matters as the meaning of the monastic life, "The Vocation of Solitude" and "The Power and Meaning of Love." This last section is the heart and center of another of the author's penetrating spiritual books.

A DISTANT TRUMPET. Paul Horgan. Farrar. \$5.75.

On the surface this is another "western" tale. It is concerned with the last years of the wars between the U.S. Cavalry and the Indians in the Southwest, but for its superb sense of place and atmosphere and for its deeply spiritual character delineations it is head and shoulders above other tales of its kind.

THE IDEA OF CATHOLICISM. Walter J. Burghardt, S.J. and William F. Lynch, S.J. Meridian. \$7.50.

The scope of this book is as tremendous as the theme it illustrates. Called "An Introduction to the Thought and Worship of the Church," the documents here assembled range through all aspects of living in Christ and the connecting essays meld the diverse approaches into a superb statement of what it means to be in Christ.

IMMIGRANT SAINT. Pietro di Donato. McGraw-Hill. \$4.50.

Mother Francis Xavier Cabrini, the first American citizen to be raised to the altars, evidently had a special appeal to her fellow-Italian American. Her fascinating story is told with a wonderful warmth and affection by the author of the famous *Christ in Concrete*.

INTRODUCING THE OLD TESTAMENT. Frederick L. Moriarty, S.J. Bruce. \$4.25.

Once again we find the latest findings of biblical scholarship and archaeology interwoven into a comprehensive but not technical guide to reading the Old Testament. This is

a splendid book for those who know the Scriptures only or mainly through the New Testament.

THE IRISH STORY. *Alice Curtayne. Kenedy. \$3.95.*

And the story is fully, movingly told, with a note of admirable restraint when dealing with the terrible periods of persecution. A splendid aspect of the story is the very intelligent interweaving of the political and cultural history of the nation.

THE KINGDOMS OF CHRIST. *Peter Bamm. McGraw-Hill. \$8.95.*

This superb book follows the spread of Christianity from the days of the Apostles to the end of the early Middle Ages. The "kingdoms" that were won for Christ include the European nations, and the tale takes us into Russia, Persia, India and China as well. The simple but thorough text is illustrated by more than 400 pictures, 18 in full color.

THE MEANING AND MATTER OF HISTORY. *Martin D'Arcy, S.J. Farrar. \$5.50.*

Is there a philosophy of history? Ranging through the vast field of speculation on the subject, from St. Augustine to Toynbee, Fr. D'Arcy hews to the line of Christian humanism in trying—and most brilliantly—to show the place of God's providence in the tangled affairs of men and nations.

MEET THE BIBLE. *John Castelot, S.S. Helicon. \$2.95.*

This is a collection of articles that have appeared in the diocesan presses of the country, but it is remarkable for unity of theme, comprehensiveness and clarity. It aims at being an introduction and guide to the reading of the Bible, and is one of the best books on that subject to have appeared in many years. Two more volumes are to appear.

MODERN CATHOLIC THINKERS. *Aloysius R. Caponigri, ed. Harper. \$15.00.*

An anthology including European and American theologians, philosophers, historians, social theorists, clergy and theorists.

NIGHT MUSIC. *Sven Stolpe. Sheed. \$3.95.*

This is a deceptively simple tale. Under the bones of the plot, which tells how Communists are scheming in the unnamed country and how the Prime Minister discovers subversive elements even in his own household, there is a wealth of spiritual meaning, mainly in the character of the priest-advisor to the Prime Minister. There is a good contrast between the impetuosity of the young and the conservatism of the older people caught up in the plot.

NO LITTLE THING. *Elizabeth Anne Cooper. Hanover. \$3.95.*

This is a really superb novel on a theme that could have been treated sensationally—that of the fallen priest who finds his way back to the

ideals of his vocation. But it is not sensational; it is deeply spiritual, finely written and provocative of meditation. It is the winner of the Doubleday Catholic fiction prize contest.

THE PHENOMENON OF MAN. *Pierre Teilhard du Chardin, S.J. Harper. \$5.00.*

This cosmic view of man and his destiny, viewed against the background of the evolutionary process, is a seminal book of immense importance. It is not for the reader who runs, and controversy still swirls about it, but it is intellectual fare of the highest quality, the work of a unique and superbly Catholic mind.

POPE THROUGH THE AGES. *Joseph S. Brusher, S.J. Van Nostrand, \$14.95.*

This is a handsome volume, containing some 300 one-page biographies of all the Popes, each with a reproduction of a likeness of the Pontiff—some in drawings, some in photographs. It would be a valuable reference tool for home or library use.

ST. IGNATIUS: LETTERS TO WOMEN. *Hugo Rahner, S.J., ed. Herder and Herder. \$11.50.*

For those who know the Founder of the Society of Jesus only or mainly through his *Spiritual Exercises*, this book will come as a revelation of the Saint's warmth of character. His profound common sense (real holiness) guided his dealings with women of all classes, and the wisdom he manifested will strike one with its modernity. The introduction and notes are gems of spiritual insight.

SAINTS OF RUSSIA. *Constantin de Grunwald. Macmillan. \$3.50.*

Ten saints are here presented, beginning with St. Vladimir, who brought Russia to the Faith in 988, and ending with the great St. Seraphim of the 19th century. Five of the ten are recognized by Rome, and the way to Christian unity will open more easily as the West comes to recognize more and more the holiness that still exists in the Eastern world.

SAINTS WHO MADE HISTORY. *Maisie Ward. Sheed. \$4.50.*

Covering the first five centuries in the history of the Church, this splendid survey treats of such greats as St. Ignatius, St. Justin Martyr, St. Irenaeus, through St. Jerome and into the age of the new world whose spirit was summed up in St. Benedict and his rule.

THE SCIENCE OF THE CROSS. *Edith Stein. trans. Hilda Graef. Regnery. \$4.75.*

This is a study of St. John of the Cross, made by the famous Carmelite nun, herself a convert Jewess and a victim of the Nazi gas-chambers. It is remarkable for its insights into the meaning of the "mystical marriage" that the Saint was so fond of using to plumb the depths of his spiritual experiences.

THE SECRET OF DREAMS. *Pedro Meseguer. Newman. \$4.50.*

The author is an eminent Spanish Jesuit psychologist. Using all the historical data available, plus an interpretation of the findings of the psychologists, he writes a fascinating account of the role dreams can and do play in one's life, with special emphasis on how they can be a help to one's spiritual development. A fascinating, sound and unusual book.

THE SON OF MAN. *Francois Mauriac. World. \$3.00.*

This is a distillation of the great author's deepest feelings about Christ and the mystery of human suffering that can find its only explanation on the Cross. A fine antidote to those critics who have found a note of Jansenism in Mauriac's novels.

TO THE GOLDEN DOOR: THE STORY OF THE IRISH IN IRELAND AND AMERICA. *George Potter. Little, Brown. \$6.50.*

This most ambitious and quite successful account covers the tale of the Irish people from their beginnings to the wave of immigration that brought so many thousands to America. It is informal history, told in the form of anecdote and incident, but manages to be most moving. It breaks off abruptly, as the author died before his task was completed.

VATICAN DIPLOMACY: A STUDY OF CHURCH AND STATE ON THE INTERNATIONAL PLANE. *Robert A. Graham, S.J. Princeton U. Press. \$7.50.*

Father Graham handles in masterly fashion the complex history of the development of the diplomatic functions of the Vatican—how relationship with states grew and the complex situations that have arisen. Ambassadors, concordats, protocol and all the delicate and important relationships of Church with the various states are here dealt with in most scholarly fashion.

WE HOLD THESE TRUTHS. *John Courtney Murray, S.J. Sheed. \$5.00.*

This is a collection of the extremely important essays by the famous theologian—plus some new papers—on the subjects of Church-State relations, the role of the Catholic in a pluralistic society, the place of moral principles in the conduct of foreign policy and the like. An absolute must for anyone interested in the intellectual apostolate of the Catholic in today's world.

OUR NEW ADDRESS

Suite 2233

111 West Monroe Street

Chicago 3, Illinois

US and UN

(Continued from page 3)

that talk, the director placed belief in God and the cultural and religious implications of such belief as basic to UNESCO's program. Also, the new director of UNESCO is Dr. Vittorino Veronese, a militant Catholic, former president of Italian Catholic Action, and a tireless worker in Italian and international Catholic activities since 1944. Dr. Veronese was named director general despite the opposition of the Soviet bloc.

Q. Isn't the United Nations atheistic? It does not mention the name of God in its charter.

A. I think the proper term to characterize the UN is not "atheistic," but "neutral." It is a union of nations which differ radically in their cultural backgrounds and religious beliefs. Some of the member nations might be called pagan. Others might more properly be called atheistic. But the UN is an organization, not of churches, but of states, and the beliefs of one state or even a number of states cannot dominate the basic viewpoint of such an organization. We as Catholics cannot impose our beliefs, which we know to be true, on those with whom we deal in our daily lives. We cooperate effectively in business and other affairs, including those of municipal, state and national governments, with those who are Protestant, Jewish or have no faith at all.

Similarly, in the UN, despite different beliefs, we can and do cooperate on such matters as the health of children, maternity care, and in helping to make it possible for people to produce enough food, housing and clothing for themselves.

Q. But the UN hasn't even considered admitting the Vatican State. Doesn't this show that it is anti-Catholic?

A. So far as I know, the Vatican State has never requested membership in the United Nations. The question has therefore never arisen. Personally, I doubt that the Vatican State would ever want to be a member of the UN, and I have equally strong doubts that it would be desirable for it to be a member.

The late Cardinal Stritch, asked about the Vatican attitude on this subject, referred to a letter written by Cardinal Gasparri, Secretary of State to Pope Pius XI, dated August 11, 1923, and written to John Eppstein. The statement is in reference to Vatican participation in the League of Nations, predecessor of the UN. The letter is quoted in *The Principles of Peace*, published by the National Catholic Welfare Conference in 1943, under direction of

Catholic Press Reading List

To help CFMers learn more about the many fine Catholic publications available, we present the following listing of the great number of magazines of *special interest* to CFMers. Because of the hundreds of Catholic magazines published in the United States alone, we can do no more than indicate a few of them here.

● *Altar and Home*, Conception Abbey, Conception, Mo. Monthly except June, July, August, \$1 a year.

● *Amen*, P.O. Box 1791, Chicago 90, Ill. Quarterly, \$2 a year.

● *America*, 920 Broadway, New York 10, N.Y. Weekly, \$8 a year.

● *Apostolate*, 720 N. Rush St., Chicago 11, Ill. Quarterly, \$2 a year.

● *Ave Maria*, Notre Dame, Ind. Weekly, \$6 a year.

● *Catholic Boy*, Notre Dame, Ind. Monthly except July and August, \$3 a year.

● *Catholic Mind*, 920 Broadway, New York 10, N.Y. Every two months, \$3 a year.

● *Catholic Miss*, Notre Dame, Ind. Monthly except July, August, \$3.

Cardinal Stritch, page 365.

"The project could be accepted," Cardinal Gasparri wrote, "only in the sense that the Holy See would be at the disposal of the League for matters coming within its competence: that is to say, for the elucidation of questions of principle in regard to morality and public international law, and also to give help to the League's relief work where its [the Holy See's] intervention would be of value to suffering peoples."

Cardinal Stritch remarked, "At times on request the Holy See has acted as arbiter in international disputes between two nations. It has used its good offices to avoid war, but it has abstained from entering the domain of the temporal powers within the limits of its competence."

In 1929, Pope Pius XI said: "The Holy See declares that it wishes to remain and always will remain extraneous to all temporal disputes between nations, and to national congresses convoked for the settlement of such disputes, unless the contending parties make a joint appeal to its mission of peace; nevertheless it reserves the right in every case to exercise its moral and spiritual power."

Q. But isn't the UN a threat to our national independence? And what's to prevent the UN being taken over by the Communist states?

A. To answer the last question first, the UN will never be in danger of

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● *Catholic World*, 180 Varick St., New York 14, N.Y. Monthly, \$6 a year.

● *Commonweal*, 386 Fourth Avenue, New York 16, N.Y. Weekly, \$8 a year.

● *Critic*, 210 West Madison St., Chicago 6, Ill. Six times a year, \$3 a year.

● *Information*, 180 Varick St., New York 14, N.Y. Monthly, \$4 a year.

● *Jubilee*, 377 Fourth Avenue, New York 16, N.Y. Monthly, \$4 a year.

● *Marriage*, St. Meinrad, Ind. Monthly, \$3 a year.

● *St. Joseph Magazine*, St. Benedict, Ore. Monthly, \$4 a year.

● *Perspectives* (formerly *Apostolic Perspectives*), Box 507, Notre Dame, Ind. Every two months, \$3 a year.

● *Interracial Review*, 20 Vesey St., New York 7, N.Y. Monthly except August, \$2 a year.

● *Sign*, Monastery Place, Union City, N.J. Monthly, \$4 a year.

● *Spiritual Life*, 400 North Broadway, Milwaukee 1, Wis. Quarterly, \$3 a year.

● *Today*, 1700 W. Jackson Blvd., Chicago 12, Ill. Monthly except July and August, \$2.25 a year.

● *Voice of St. Jude*, 221 W. Madison St., Chicago 6, Ill. Monthly, \$4 a year.

● *Work*, 21 W. Superior St., Chicago 10, Ill. Monthly, \$2 a year.

● *Worship*, Collegeville, Minn. Monthly except June and August, \$4 a year.

● *Your Diocesan Newspaper*.

Magazines For Asians

The following story is from *The Tiding*, official newspaper of the Los Angeles Archdiocese.

"Magazines for Asians," project of KNXT, Channel 2, Hollywood, reports a need for more Catholics willing to send wanted publications to fellow Catholics in Asia.

Participants send one or two American magazines a month directly to a person in Asia who has requested such publications. No "pen pal" relationship is necessary.

For a letter from Asia requesting American magazines and for information on the program write to Magazines, Channel 2, Hollywood 28, California. State the names or types of magazines you have to send.

"Magazines for Asians" attempts to counteract Communist propaganda in Asiatic countries by providing reading matter that gives a reasonably true picture of what America is like. Technical and cultural publications are particularly wanted.

US and UN

(Continued from page 6)

being taken over by the Communist states so long as the free world remains strong and active in the affairs of the UN. The fact is that Communist and Communist satellite nations have a relatively small vote in the organization. The Communists could take over the UN only if we withdrew.

Your other question assumes that the UN might take over our national affairs. It should be realized that the UN does not have the power to interfere with the internal affairs of

any state. Chapter I, Item 7, under Article 2, provides that nothing in the charter authorizes the UN to interfere in domestic matters.

Your question also involves the idea of national sovereignty generally. The charter of the UN says in the same article, item one, that "The Organization is based on the sovereign equality of all its members."

At the same time, the UN can set standards of international conduct. It can and does condemn such actions as committed by Communist states in Korea, Hungary and elsewhere. It has condemned the slave camps of Soviet Russia and other states, but it does not have the power—other than the force of public opinion—to cor-

rect such injustices.

The UN is an organization of sovereign nations, but it should be recognized that there is no such thing as absolute sovereignty. You give up some of your personal sovereignty when you leave the protection of yourself, your family and your property to the city police and firemen. You surrender some personal sovereignty when you permit the city to supply you with water, gas or electricity, instead of developing your own services.

You sacrifice personal sovereignty in allowing the state and nation to build highways, protect your health, provide education, and so on. Your country gives up some of its sovereignty every time it signs a treaty with another country. We surrender some of our national sovereignty in being a member of the UN, but we retain our entity and rights as a nation. We join with other nations in the cause of peace and to bring economic, political and social justice to all peoples.

Q. That may be true, but isn't the UN a step toward a world state, one that would end our independence as a nation?

A. The recent Popes, particularly Pius XII, and leading Catholic theologians who have studied the science of politics and international law conclude that there must someday be a political manifestation of the essential unity of the human race.

Pius XII told delegates to the fourth congress of the World Movement for World Federal Government in 1951, that "Your movement dedicates itself to realizing an effective political organization of the world. Nothing is more in conformity with the traditional doctrine of the Church, nor better adapted to her teaching concerning legitimate and illegitimate war, especially in the present circumstances."

We are one society. We are one human race. We are all brothers under God. In order that this brotherhood be fully realized, in order that a means for permanent peace and order in the world be achieved, there must sometime be a body, a state, if you will, in which all the responsible members of the family of nations are joined in some kind of federation.

I have no idea when this may happen, but it would seem to be an inevitable outcome of the essential unity of the human race. We have more in common to join us than we have in differences to separate us. There is no reason to expect that the UN will become the international agency in the foreseeable future, but when the time is right, when we have unity of faith, mutual faith, whether 50 or 500 years from now, it would seem to be not only inevitable, but desirable, that we have a means of coordinating the efforts of all for the international common good.

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A group of young campers get ready to enjoy their parents' CFM camp.

CFM CAMPERS

Milwaukee parish sets up own summer CFM camp

Last August 21-28, 12 families from the Milwaukee area shared a common life in the wilds of an Upper Michigan forest. During this week these families did everything together: They opened their day with the great family act, the Mass. Gathered around the altar they responded to the prayers of the priest. They offered their one gift to God, the lives that they would live together that day; they received from God his one gift . . . the flesh and blood of his Son, which was to be their life's sustenance for that day.

The 46 children and 24 parents then assembled for the flag raising and shortly hurried off to a mess hall for breakfast. The breakfast, as well as other meals, was prepared and served by five of the dads. The women, full time cooks the rest of the year, were prevented from entering the kitchen at any time.

Families played and swam together. In the late afternoon a procession formed and the rosary was said. The campers would take a little trip around their new village of 16 buildings and wind up at the mess hall for the evening meal. Then, marshmallows around the campfire. After the children were put to bed, a program for the adults went into force.

The 12 families were CFMers. A group from Our Lady of Good Hope Parish in Milwaukee got together and formulated the idea. As things turned out, seven of the 12 couples came from Our Lady of Good Hope. They were drawn from two different CFM groups. The other five couples were drawn from three other suburban parishes—St. Veronica, St. Matthew and St. Margaret Mary, and also from one city parish, St. Leo. Father Joseph L. Pierron, assistant at Our Lady of Good Hope, served

as camp chairman and chaplain.

It was quite easy to organize this camp out of Our Lady of Good Hope since it is a camping parish. The pastor, Father Joseph A. Fischer, has been camping with Boy Scouts and other groups of boys each of the 21 summers since he has been ordained. Since the formation of Our Lady of Good Hope seven years ago, the parish has operated both a boys' and a girls' camp. Four of the CFM dads had received training by working with the Boys' Camp.

The idea, everyone soon agreed, was a magnificent one. The total cooperation of all of the campers assured success for the camp. All fears that the program might flop were quieted by the middle of the first day. The food was excellent and, for the first time in their married lives, mothers were freed from the worry of the planning of meals and drudgery of dishes. The men did all the work.

For the children three to seven years of age there was a full program conducted by four of the mothers

who displayed all sorts of ingenuity to keep the youngsters busy (and to tire them out so that at night they would fall asleep quickly and leave the adults free for the evening).

There was a swim period for beginners conducted by two parents who were swimming instructors. Many of the boys and girls who already knew how to swim received some valuable tips. Both morning and afternoon there was a general swim period for the entire family at which time a life guard was on duty.

In the evening at 7 p.m. there was a general family get-together . . . marshmallow roasting, community singing around the campfire, etc. (there was a large camp council circle with a fire pit and log seats all around). One evening there was a "skit" show in which each family had to put a little act on for the others. The children retired at 8. At 9 the adults gathered and until 10 a regular CFM meeting was conducted.

Father Pierron opened the day for his select community with a prayer and short talk and then Mass. He tried to give his people a greater appreciation of the Mass, showing them various ways they could offer themselves at Mass. These people found a way in which to put themselves into the hands of God. They began to live on the strength of God's gift to them, His Communion. Father Pierron would give a talk to the whole group every day after dinner. These talks were the beginning of preparation for the next day's Mass.

Circumstances were conducive to a new appreciation of the Mass—everyone close to the altar, joining in a dialogue Mass and all receiving Communion. On the last two mornings the altar was turned so that the priest would face the people. In this way a new dimension was given to their Mass.

In evaluating the impact of the camp, several of the campers compared it to a retreat, a spiritual renewal. Besides the untold number of spiritual benefits, there was the all pervading spirit of charity which transformed their way of life. Most felt it was one of the finest family vacations they ever had.

Christian Family Movement

111 West Monroe Street
Chicago 3, Illinois

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