

## Peace in 1966?

Since 1914 the world has known little in the way of universal peace. There have been variations in the extent of wars, from those that have enveloped whole continents and the surrounding seas to the minor conflicts confined to one country or neighboring countries. The passing of 1965 and the advent of the new year find the world in a normal state. The struggles and the sacrifices of half a century have failed to produce a harvest of enduring peace. Still, faith and hope survive that in the foreseeable future a more enlightened world will recognize the folly and the futility of vast human sacrifices for ignoble ends.

The passing year has witnessed the customary mingling of joy and sadness, of triumph and defeat, of faith and despair. For our own country it has been a year of material prosperity, even of affluence, and it has been made notable in our history by progress in the cause of human relations and social justice. In these respects the year has been outstanding. We have advanced far toward the objective of true democracy. On the under side of the weaving, unfortunately, a less heartening picture is revealed. It is impossible to contemplate the record of crime and corruption, the general moral decline, without sorrow and dismay. How legitimate can be our claim upon greatness as a nation while lawlessness and immorality loom so large in our national life?

Happily, the future is not one of unalloyed gloom. From the Second Vatican Council has come the inspiration toward a higher spiritual order among nations and in the lives of individuals. Religious forces throughout the world have been stimulated toward greater endeavor in behalf of true Christian living and unity against evil and irreligious influences. Corruption and immorality will not be accepted as a normal way of life.

And there are many signs that aggressors will learn through tragic experience that they will not be permitted to impose their will upon people who cherish their own freedom. Vietnam is the current testing ground. The American people are paying a heavy price in human life and in material wealth for their defense of the ideal of human freedom. In spite of some faint hearts at home and the aloofness of other nations from a trying ordeal, we will see the thing through.

Meanwhile, world sentiment for peace is mounting and is finding eloquent expression in many lands, notably from the Vatican, where Pope Paul's call for a cease-fire, followed by negotiations to end the fighting in Vietnam, has given impetus to renewed efforts to restore peace in Southeast Asia.

"The number of combatants is growing, the number of victims is growing, the pitiful mass of refugees is growing and the danger of even a larger conflagration is growing," His Holiness declared. "Where is peace? Where is the human and Christian Christmas?"

This cry is echoed by civilized people everywhere. It must be answered by responsible world leaders who are under a deep moral obligation to exhaust every resource of diplomatic power in their pursuit of peace. Success, which is not unattainable, would make the new year of 1966 resplendent in history.

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## Jesus In The Temple

Charlot



Books Are Not Everything!

## The Week in Liturgy

BY REV. PASCHAL BOLAND, O.S.B.

### The Family of God

Sunday, January 9

**FEAST OF THE HOLY FAMILY.** Strong family units are the lifeblood of a nation. The more closely united families are among themselves, and the more closely associated and involved they are in the affairs of their nation, the stronger, more powerful, and influential is the nation.

Such was the plan of God when He created the original human family to be His nation, the People of God. However, given the freedom to choose to remain intimately united to Himself or not, the first father and mother God created chose to disassociate themselves from Him.

The split of God's first family from Himself continues to the present day. Repairing the splits, re-uniting huge assemblies as well as individuals to the family of God is the ultimate goal of Ecumenism so that there may be but "one flock and one shepherd," that is, one happy and united family of God that includes every member of the human race. "Lord Jesus, make us always follow the example of Your holy family" (Prayer of the Assembly).

Monday, January 10

**MASS OF 1st SUNDAY AFTER EPIPHANY.** After recording the return to Nazareth of the Holy Family from their exile in Egypt, the evangelists next note the journey Mary and Joseph took to Jerusalem when Christ was 12 years old. Then a long interval of silence follows about the Holy Family. It is a valid presumption that as Christ grew to manhood and maturity His life was that of a normal young Jewish youth of the times, obedient to Mary and Joseph, "He was subject to them ... as He grew in wisdom, age and grace before God and man" (Gospel).

Tuesday, January 11

**MASS AS OF YESTERDAY.** If Christ, Who is God also, could be "subject to them," to Mary and Joseph (Gospel), why should ordinary Christian children find it so difficult to be subject to their parents, to obey and reverence them? Is it not the responsibility of Christian parents to teach their children this obedience and insist on being obeyed and respected?

Wednesday, January 12

**MASS AS ON MONDAY.** In theory, the concept of the Church being the Mystical Body of Christ of which He is the head is not difficult to understand. In practice, however, some Christians are only concerned with one member of this Mystical Body, themselves. As a member matures in this Mystical Body of Christ this concern should broaden so that each member realizes and becomes a vital and active member of a parish, a diocese, an ecclesiastical province, and finally of the whole Church, "for we many are the one body in Christ, and members one of another" (1st Lesson).

Thursday, January 13

**BAPTISM OF OUR LORD JESUS CHRIST.** The baptisms that John the Baptist conferred by the bank of the River Jordan were not sacramental, but rather symbolic acts denoting a deliberate turning away from sin on the part of a recipient. They were public acts of conversion, baptisms of repentance which indicated the beginning of a new life. The baptisms he conferred were with water only, while the baptism that Christ would confer would be of the Holy Spirit (Gospel).

Friday, January 14

**ST. HILARY.** This 4th century bishop of Poitiers in France was a convert from pagan idolatry and became an articulate voice against the Arian heretics to which sect the Emperor belonged. He was not afraid to confront the Emperor for his errors and was exiled for his "convictions, entreaties, rebukes" (1st Lesson). In 1851 he was proclaimed a Doctor of the Church.

Saturday, January 15

**ST. PAUL THE FIRST HERMIT.** This 4th century Christian Egyptian decided to live an ascetical life in the desert when only 22 to escape the persecution of the Emperor Decius and to practice his faith freely. When the persecution ceased he continued in his very special vocation of a hermit because he found the yoke of Christ easy and His burden light (Gospel). He died at the age of 113.

## Physician States Birth Control No Answer to Poverty

**BERKELEY, Calif. — (NC) —** A public health specialist said here it is a fallacy to suppose that "we may be able to contracept our way to the Great Society."

Dr. Stephen J. Plank of the Harvard University school of public health said birth control programs among the poor, whether in this country or abroad, will not significantly reduce population growth unless they have assurance of escaping their poverty.

"If you give them no escape from poverty whether or not their families are large, they are not going to listen to talk about not having so many babies," Dr. Plank said at a session during the annual meeting of the American Association for the Advancement of Science (Dec. 26).

"Victory in the war for equal rights might be more effective than a thousand contraceptive clinics in reducing fertility among the Negro and other poor," he stated.

Dr. Plank indicated that he favors making birth control services available to the poor through public programs. But he questioned whether the poor would respond to such programs without other efforts to lift them out of poverty.

"Historically, where small families have been perceived as conferring a benefit, people have been quite effective in controlling fertility without the aid of science," he said.

By contrast, he said, in countries where there is not enough food, "it makes no difference to ordinary people whether there are a great many mouths to feed or just many mouths to feed."