

Integration Controversy

Race prejudice still festers in too many American hearts. The recent blaring Klan crosses, protest parades and "all-white" rallies have proved that we are still a long way from recognizing that "all Americans are created equal."

Our parochial school system in America has usually taken integration for granted. Unfortunately, there are but very few Negro Catholics, but they have been welcomed into the regular parochial school of their neighborhood. In some few instances, special separate schools have been established for them, but these were cases where they themselves were better served by such separation. Our own diocesan schools, Aquinas and Nazareth and other Catholic High Schools have admitted students without demanding a "color test."

It is a sad commentary, however, on our over-all American educational system that despite the millions spent on our schools, there comes such a prompt and firm revolt against a Supreme Court decision. If our American schools can't teach a child to be loyal to American laws and traditions, we can well ask ourselves what is the point in pouring tax-money down school drains and getting nothing but rancor in return.

New St. Agnes High School

Another stride toward Catholic education in this diocese will be made at dedication ceremonies Sunday at the new St. Agnes High School. As the Catholic population continues to advance, additional facilities for secondary education are certainly needed, and the opening of this new girls' High School will mean that problem for the southern Rochester area.

The special supplement of this issue will tell a story far better than words what a splendid structure the Sisters of St. Joseph have erected on the East River Road.

These good Sisters have already established an enviable reputation at the humble St. Agnes school when it conducted its classes on Main Street. The new two-million-dollar building will be, we think, an even more effective tool whereby the Sisters extend the heritage to an ever increasing number of Catholic girls in this diocese.

25, 50, 100 Years Serving God

Three communities observe their anniversaries of dedicated service during this month.

The quiet, efficient School Sisters of Notre Dame will celebrate their centennial in this diocese with a Mass of Thanksgiving this Sunday. Their predecessors were pioneers of the Catholic school system in Rochester. One hundred years ago, the German population of this area was swelled by rapid immigration. Under the direction of the Redemptorists, the Notre Dame nuns opened a school at St. Joseph's and soon were invited to staff the schools of other nearby German parishes.

The impact of the industrial revolution and the trend to live in cities was met by the opening of St. Joseph's Commercial School fifty years ago. Again, the Sisters of Notre Dame set a progressive pattern in the education of High School girls, and their graduates have proved that their training was adequate for a new way of life.

Also observing an anniversary is little St. Francis of Assisi parish, tucked into the old "Dutchtown" neighborhood of Rochester. Father Cirincione and his parishioners have made their church known throughout western New York for their nightly broadcasts of the Rosary. Their radio program, as Bishop Kearney mentioned at ceremonies this past Sunday, has brought the Church and its devotions into homes of thousands who are aged, crippled, or otherwise unable to leave their homes. This parish deserves the thanks of the diocese for the countless Rosaries it has inspired, thereby bringing countless graces to all of us through the prayers of Mary.

Drugstores And God's Law

Catholic pharmacists and all others who work in drug stores were reminded by the Pope recently of their duty as Christians in the face of a great wave of immorality which attempts to make them accomplices. It is a fact taken for granted that the corner drug store will supply the items needed for sin—and that includes books and magazines which excite people to commit such sin.

The usual excuse, "We sell what the people want," is just a sales way of saying, "If it makes money and ruins souls, so what?" God and His Law definitely rank below the dollar sign in such shops.

If shopkeepers stoop to that kind of business principles, then they cannot pretend to be sincere Catholics. Whoever cooperates with another's sin is equally guilty of it. Catholic pharmacists and clerks cannot with a clear conscience provide the means for others to offend God and then turn around and say they love Him.

Our Holy Father called on Catholics to stand firm in their loyalty to Christian ethics, even if it is at the price of less business. He also appealed for greater Christian charity toward the poor who need medicine but cannot afford it.

Many of our Catholic druggists are seriously concerned about this problem but are helpless to combat it alone. Apostolic hearts could turn their zeal in this direction where it is urgently needed.

CATHOLIC QUIZ

Cremation Not Permitted

Is a Catholic permitted to carry out the request of a Protestant relative who asked to be cremated?

It has always been the practice of the Church to bury the bodies of the dead, not cremate them. Cremation was begun by naturalistic societies who wanted to indicate they did not believe in a life beyond the present one. "A dead body is just waste material," they said, "so burn it up." The Church in reply insists on the traditional burial in ordinary circumstances.

At times of epidemic, war, or other urgent cases, cremation may be permitted for public health.

In the question asked, the Catholic should try to dissuade relatives of the deceased. Persistent going through with the cremation, citing the reasons mentioned, if this cannot be done, the Catholic should leave the matter for other relatives to decide. The Catholic himself ought not to arrange nor approve of the cremation.

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Feast: October 17th Saint Margaret Mary, Obscure Nun, Promoted Sacred Heart Devotion

By REV. HENRY ATWELL

The widespread practice of making the First Fridays and the worldwide League of the Sacred Heart owe their origin, in great measure, to the visions granted an obscure nun nearly three hundred years ago. Saint Margaret Mary Alacoque, a member of the Visitation community of nuns, was granted a series of visions in her convent at Paray-le-Monial in 1675.

DEVOTION to His Sacred Heart actually had its origin with Christ's own words, "Hearts of Men for I am weak and have no heart," St. John, the Apostle and Gospel writer, was privileged to see his heart at our Lord's heart during the Last Supper. And in order that all the world should know the love of Christ for us, His Sacred Heart was pierced by the lance on Calvary and He shed every drop of His Precious Blood to redeem us.

A specific reverence to the Sacred Heart, however, developed only gradually and it was not until the 13th century that a Benedictine nun, St. Gertrude, promoted the devotion. A 17th century French missionary, St. John Eudes, advanced this devotion in France wherever he had occasion to preach.



In a series of visions in 1675, Christ revealed His Sacred Heart to His love for all mankind to St. Margaret Mary and requested devotion to His Sacred Heart. She is the patroness of the Sacred Heart devotion and the Morning Offering Prayer are present day practices which trace their origin to this request of Christ.

Margaret Mary Alacoque probably knew little or nothing of these earlier practices. Because of illness, she attended school for only two years. She was the fifth of seven children and her father was a government official. Margaret was born in 1647 but, despite the position of her father, she had quite an uneventful childhood. God, gifted her with a tender conscience and she tells us that she had "a great horror of sin" because "it displeased Him so much."

The first great revelation came when St. Margaret was kneeling before the Blessed Sacrament. It was the feast of St. John the Evangelist, Dec. 27, 1673.

"I felt wholly within the Divine Presence and I felt as if I had I myself and the place in which I was."

St. Margaret tells us that our Lord then spoke to her, "My Heart is so strongly in love with men that it can no longer contain within itself the flames of its ardent charity. It must now manifest itself to all men to enrich them with its precious treasures, which contain all the graces they need, and I have chosen to reveal them to you, my faithful servant, in order to accomplish this task."

The convent-bound nun readily admitted that such honor and vocation ought to be given to someone else. She pleaded that she was but an awkward novice, so clumsy she broke the convent crockery and overlooked dust and cobwebs when she cleaned.

CHRIST INSISTED, "I want you and no one else, and I want you to consent to my desire."

Six months later, soon after the feast of Corpus Christi, Christ gave her the great vision of His Sacred Heart. She describes Him as she saw Him, "brilliant with glory, His five wounds shone like five suns. Flames seemed to dart from all

about His sacred body, but especially from His heart which He displayed to me and said to me, 'Men meet My eager love with coldness and rebuffs.' Do you at least console and rejoice Me by applying to Me as you can for these largesses?"

Subsequent revelations took place in which Christ asked for those who loved Him to receive Communion on each First Friday in order to make reparation for the outrages and cruel indifference of others.

Finally, our Lord told Margaret Mary to have a feast established in honor of His Sacred Heart. She asked, "Lord, how can I?" Unknown and obscure in her convent, she would have little influence on Cardinals and Popes who determine such things as that. He assured her He would provide the means.

ALL THIS Margaret confided to the Jesuit priest, Father Claude de Colombiere to whom she went to Confession. He urged her to write down all the details of these visions. Father Colombiere died in 1682 after enduring imprisonment in England, and Margaret Mary died in 1690 on October 17th, which is now observed as her feast day.

Her writings were instrumental

in spreading the devotion first through France and then the rest of Western Europe, then into Syria and Asia and to America.

Plus IX in the 18th century established a worldwide feast in honor of the Sacred Heart which was celebrated in every country. Pope Leo XIII, in 1899 consecrated all of mankind to the Sacred Heart and considered this as "the great act" of his pontificate. Despite all the other better-known achievements...

Our churches crowded every First Friday, the "Angels' Feast" with their monthly devotion of prayer, and the "Morning Offering" which is dedicated to the day to the service of God by the thousands upon thousands of devout Catholics.

— all the way from back to the front and obsequious and courteous of a little man who loved God so very much.

Our Lord told her to "hold this Heart which has so loved men but receives but coldness and ingratitude in return. It is a complaint that He must still be making. It is our privilege to play the part of St. Margaret Mary in the world today and by this devotion console the Heart of Christ."

SUNDAY SERMON

Wedding Garment Symbol of Grace

Nineteenth Sunday after Pentecost

The next three Sundays, from the 19th to the 21st Sundays after Pentecost, form a trilogy of autumn meditations. This Sunday we are told that a Christian is a wedding guest.

provide a special "wedding party" to all the married couples. These garments were available at the entrance way and if anyone brought in without accepting the robe, it was obviously a willful heart.

Without any trick on our part, we as Christians are invited from the highway of life to the banquet table of the Lord, Holy Mass. We receive grace upon grace and it is expected that we keep unstained our wedding garment, our robe that has been washed in Baptism, deans of so often by Confession.

Early Christians were fond of this type of symbolism and we still have an uninterrupted custom dating back to these primitive days. At Baptism, the priest bestows a white cloth on the newly baptized child and says, "Receive this white garment which means that you are without stain before the judgment seat of our Lord Jesus Christ; that you may have the everlasting Amen."

Originally, this was a real white garment worn by the person baptized at a sign that he was now a Christian. Many people still dress their babies to be baptized in a beautiful white gown, especially in the Christening and then keep it as a family treasure for future generations to use.

THE WHITE GARMENT makes its appearance again at First Communion, Confirmation, and finally at marriage, when every bride wants to be dressed in the white gown and veil. White is also prescribed for the priests on the Church's greatest feast days.

From cradle to grave, it is every highlight of our life, the Church clothes us in white; we must pray that the presence in truth a soul in grace within.

JOSEPH BREIG Pistol At Our Heads

Driving through an intersection one day, I narrowly escaped being struck by an enormous on-rushing truck.

A traffic policeman stepped to my car, put his elbow on the window, and remarked sorrowfully:

"You know, if I were you, I would say some prayers for myself."

Somebody might well give that same advice to all mankind today.

The human race ought to be paying a lot of prayers for itself.

We are all in the deadliest danger, and we can see no way out short of an intervention by God.

The two halves of the world are holding nuclear pistols to each other's heads.

WE ARE TRAPPED in a kind of two-handed game of Russian roulette, and we can't stop playing because the Russians won't. Nothing is going to get us out of our predicament except a change of heart in the Soviet Union—a change from intransigence to sincerity, a change from menacing the free world to cooperating with the free world in disarmament and the establishment of a just peace.

How did we get into this mess, and how do we get out of it?

We got into it gradually over a long period of time.

MORE THAN A century ago, the Mother of Christ appeared weeping to some children at LaSalette in France.

She told the youngsters that her divine Son was so much offended by sin that she could no longer hold back His hand, which was raised to strike and punish Europe.

Now, at first glance, it may seem strange that Our Lady did not mention any of the more laid offenses against the law of God.

The sin which she enumerated as offending her Son beyond her capacity to restrain Him were three: Working on Sundays, missing Mass, and using profane language.

IF YOU WILL notice, these are sins which are direct insults to God.

Any one who desecrates the Lord's Day and refuses to go to Mass is openly denying to God the worship and gratitude that are His due. And one who constantly takes God's Name in vain is showing contempt for God's majesty and holiness.

Such sins, of course, open the way for all the grosser sins, because they cut people off from God's grace and friendship. After all, if you don't love and respect the Lord, and won't keep holy His day, you are not likely to obey His commandments.

So, Our Lady, more than a century ago, warned us to be brave, and begged us, through the children, to pray, pray, pray for sinners.

NOT LONG afterward, she appeared to Bernadette at Lourdes, repeating much the same message.

Then, in 1917, came the famous apparition to the shepherd children at Fatima.

At Fatima, Our Lady did not talk merely about Europe. She talked about the world. She foretold World War II and the aggressions and persecutions which have followed it. She was precise and specific in telling us what was to come:

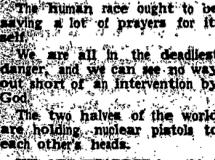
"Russia will spread her errors through the world, giving rise to wars and persecutions. The good will have much to suffer, and different nations will be destroyed."

And Our Lady repeated the injunctions of LaSalette and Lourdes: people must pray, especially the Rosary; they must stop offending God. She requested that Catholics consecrate themselves and their countries to her Immaculate Heart, and receive Communion on the first Saturday of each month in reparation for the sins of mankind.

She pledged that if her instructions are followed, Russia will be converted, and an era of peace will be granted to mankind.

So here we are—in our nuclear mess. We got there by ignoring and insulting God and His Son, Jesus Christ. We can get out by turning back to God by saying a lot of prayers for ourselves.

I just thought I'd mention this matter because this is October, the month of the Holy Rosary. It is a specially good time to get busy doing what Our Lady said we must do, if we are to escape destruction.



Driving through an intersection one day, I narrowly escaped being struck by an enormous on-rushing truck.

BOOK SHELF

THE MARIAN YEAR PAGEANT Book, Music, and Direction by Daniel A. Lord, S.J. With Canada's greatest actors, singers, and dancers—the Canadian National Ballet and Sumner's Orchestra—and a cast of 1000 persons.

On five stages... a spectacle to remember till you die... and the world's sweetest story, the Blessed Virgin Mary in our history.

When and where? SATURDAY, OCTOBER 16, MATINEE, 2:00 P.M. to 5 P.M. at the TORONTO COLISEUM in EXHIBITION PARK, TORONTO. Admission, Adults \$2.00. Room for everybody, for 12,000 people. It is not necessary to have tickets ahead of time. A row of free parking space directly in front of the Coliseum, patrolled by motorcycle police.

Leave Rochester in your own car at 9 a.m., follow Route 104 (Ridge Road) seventy miles to Levidon, cross Levidon Bridge into Canada, drive seventy miles along the lake-shore King's Highway (It is also the Queen's) to the Coliseum, on the lake side of Toronto. No city driving involved.

Take everybody you can fit in take sandwiches, get refreshments in the Coliseum on arriving, or in the twelve-minute intermission, start for home at 5:05, and you'll be back in Rochester at 9:30 p.m., rich in the love of Mary.

Take the children. There will never be anything like it in their lives again. All the thrill of a circus—the Coliseum is a great indoor stadium, bigger than the biggest circus tent, stone building, warm, comfortable, clean, with all conveniences—and the Pageant includes fierce Mohammedans sweeping round the arena on their horses, and the two journeys of the Holy Family, with Our Lady and the Babe riding donkey-back all the way.

All the glamor and grandeur of a Hippodrome or Radio City show, with whirling ballets, continual play of lights and music and song, a succession of costumes both historic and imaginative, of breathtaking beauty, a shifting of nine scenes in the first half and nine more in the second without one minute's delay.

AND ALL THE wonder of our Faith! For you see, first, the human happiness of Christmas, then the plan of the Adversary, Satan, to turn all human joy to poison, then the pointer, the Holy Archangel Gabriel—these two being portrayed by great actors, occupy the end-stages through most of the Pageant. You see the woes of pagan times, "Earth the vestibule of Hell," the Roman soldier chanting "Conquerors of the world," and then the Annunciation, "My sword is love," and you will say, "His sword has been Music for Mary."

P.S. St. Joseph did not make it to Egypt by sitting down and considering the obstacles. He just WENT. For Mary's sake and her Child's, on Saturday morning, just GO!

YOU SEE Good Friday, and a great ballerina on a side stage, dancing the agony of confusion and horror while the mob triumphs in the center. You see Don John of Austria battling the Moors, and the triumph of the Rosary at Lepanto. You see the searing victory of Communism, and the devil suddenly confronted with the vision of Fatima.

There is an unforgettable finale, the gathering of a whole world of loving children at Mary's feet, and after off the Muslims on their horses honoring her—as they do.

There is a booklet of the Pageant, for 25c, with all the words of the songs.

You see Father Lord, too, and hear him—a brave figure in his wheel chair, the Troubadour of Mary, The Pied Piper of Mary, her Roland, unwearied, lifting his glove to her and heaven in the last canto of his Song. You will think of the Little Flower's word, "My sword is love," and you will say, "His sword has been Music for Mary."

Whether its school activities in Geneva or a parish program in Phelps, you can be sure that David Maslyn will be on hand to provide a competent, talented contribution. DeSales High School in Geneva looks up to David as its Sodality Prefect and Senior Class President. He lives in Phelps, N.Y., where he chants the daily parish Mass at St. Francis Church. When the occasion demands it, David serves Father Simpson in Phelps or at ceremonies in Geneva.

Right now, David tells us, he is looking forward to Mission Day at the High School on October 23rd and to the activities of the Sodality in the semester ahead. He plans to become a teacher in history or language, and has enrolled in the High School academic course to prepare for St. Bonaventure University.

His parents are Mr. and Mrs. Lawrence Maslyn and David says that he thinks "the wisdom of a teenager's parents should decide the time" for him to get home from a Saturday night date. Obedience to their wish, David comments, solves his problem in this matter.

Fraternal charity and loyalty are listed as the great virtues for High Schoolers to develop, and he assumes that every good Catholic High Schooler will receive the Sacraments at least once a week. His big joy in school life is the association with fine Catholic boys and girls.

David's favorite devotion is Benediction; he likes the Gregorian Ave Maria. If you haven't read "Come Back-Come Home," he assures you it will be a most interesting book for you. Ford Theatre is David's preferred TV program and he lists Quo vadis as his best-liked movie.

What do you think he picks as top football team? How'd you guess it—why, of course! DeSALES SAINTS!

Next Teen Topics interview—St. Agnes High

TEEN TOPICS

DAVID MASLYN DeSALES, GENEVA

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Church Symbols



MEDAL OF ST. BENEDICT

A highly prized Sacramental

One of the medals that the Church has blessed and encouraged the faithful to carry or wear is the famous St. Benedict Medal. St. Benedict is considered the founder of contemplative communities in the west. He himself established 12 monasteries, the most noted being Monte Cassino. The Trappist monks at Piffard and the Benedictines near Elmira trace their history back to this sixth century Saint.

The Latin inscription on the face of the medal (left above) means: May we be strengthened by His presence at the time of our death.

On the other side of the medal (right above) are abbreviations of Latin phrases.

CSPB in the circles around the cross stand for Crux Sancti Patris Benedicti—Cross of Holy Father Benedict.

To the right: Vade Retro Satanas. Depart from me, Satan.

Non Sudas Mihi Vana. Do not urge me to do vain things.

Then, continuing from the bottom left:

'Sunt Mala Quae Libas. It is only evil you offer me.

Ipsa Venenum Bibas. You yourself drink your poison.

Inscribed on the cross are letters which mean:

Crux Sacra Sit Mihi Lux. O Holy Cross, be my light.

Non Draco Sit Mihi Luctus. May the devil never lead me astray.

The word Pax at the top is the familiar greeting, Peace.

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From cradle to grave, it is every highlight of our life, the Church clothes us in white; we must pray that the presence in truth a soul in grace within.