

JOSEPH
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Can We
Solve It?



Joseph Breig

This astonishing nation of ours has solved countless problems in human relations, but the greatest challenge that has ever faced us in this field is still before us. We have fallen into a kind of habit of thinking that the Negro question belongs to the South, not to the North, East or West, but in truth it becomes more national every moment.

The bishops of the U.S., at their 1958 general meeting in Washington, were not exaggerating in the least when they said: "It is vital that we act now and act decisively."

The bishops were entirely correct, too, in saying that the heart of the matter is moral and religious—as indeed the heart of every important human matter ultimately is.

IF IN SEEKING solutions we are governed "by the great Christian law of love of neighbor and respect for his rights," said the bishops, we can meet the challenge successfully.

But "if our hearts are poisoned by hatred, or even by indifference toward the welfare and rights of our fellowmen, then our nation faces a grave internal crisis," the bishops said.

They were stating simple truth. Pride, demagoguery, thumping, name-calling, obstinacy—these low things are the deadly enemy of the peace and progress of our country.

The true American, the valuable patriot, the worthwhile citizen, is the person who will act in accordance with "the law of love of neighbor and respect for his rights."

HE WHO WILL not so act is an enemy of America, or at least a dead weight, no matter how he wraps himself in the flag and shouts Fourth of July orations in the skies.

Out of hearts motivated by love of neighbor, said the bishops, can come harmoniously, "the techniques for making legal, educational, economic and social adjustments."

In that particular statement, the U.S. bishops showed the meaning of the Negro problem: it is precisely that a problem; and, if it will not be solved as well as good will for solution.

It is a problem of great complexity. It involves deep human psychology and long-entrenched ways of living as well as law and justice.

"SEPARATE BUT equal"—the false notion that was struck down by the U.S. Supreme Court with respect to public schools—can almost be called the touchstone of error in the thing.

The southernness, want by and large, for the Negro "separate but equal" schools, swimming pools, parks, rail and bus accommodations, and so on.

The northernness, by and large, want the Negro to live in separate areas, equal or not. They are willing to share public accommodations, parks, rail and bus accommodations, and so on.

In each case, what is wrong is the notion that the Negro must be kept apart from the whites—separated—but this is a foolish mistake.

SOON OR LATER, we must come to recognize that segregating a man merely because of the color of his skin is like segregating him because of the color of his hair or eyes.

Sooner or later, also, we must realize that cooperation and understanding cannot grow out of separation. People must know one another if they are to work together for the common good.

Somewhat, we Americans must manage to get back to the deep, destructive principle which underlies all that America is: the principle that what counts is what man is spiritually.

What counts is goodness, honesty, integrity, purity, good will, helpfulness, humility, trustworthiness, cheerfulness, everything that goes to make up a good man.

Parishes In Rome

Cardinals Have 'Titular' Churches

Rome — (NC) — Whether a cardinal lives in Rome or thousands of miles away he has a personal tie binding him to the city of the popes — his titular church.

When 23 prelates are raised to the cardinalate Monday, December 15, each will officially be assigned a titular church. The titular church is the cardinal's own church, much as a cathedral is the church of the bishop in a diocese.

From the historical standpoint, the titular churches of Rome are older than the rank of cardinal. In fact, it was these churches and the functions of their pastors which originally gave rise over the centuries to the special title of cardinal.

In their own way, the titular churches of Rome dramatize the growth of the early Christian community in Rome.

During the early centuries, the city's Christian community continued to grow despite persecutions. The first popes could care for the flock of the Roman See with relative ease.

But as the Church in Rome grew, it became necessary to set up quasi-parishes, usually centered around churches built over sites sacred to the memory of various martyrs.

By the fifth century there were more than 25 of these churches, and their archbishops or pastors had come to aid the Pope in the government of the spiritual and temporal affairs of the Church. The pastors of these churches became known as the "cardinales" — from the Latin "cardo" — hinge — meaning principal priests.

In much the same way there also evolved what are known today as cardinal-deacons. In the first years of Christian Rome there were seven of these. Their principal function was to collect the history and acts of the martyrs and supervise buildings put up near the cemeteries to care for the poor.

For some centuries it was required that all cardinals live in Rome. The custom had to be abandoned because of the growth of the Church. But it still lives on in the fact that protocol requires cardinals

visiting Rome to ask permission of the pope to leave and return to their dioceses.

Though the nature and function of the rank of cardinal has changed over the centuries, the popes have been careful to preserve their identification with the first cardinals and always assigned them title to the city's ancient and historic churches and dioceses.

The Annuario Pontificio, the directory of the Universal Church, lists seven dioceses, near Rome called suburban Sees. Their titles are held by six cardinal-bishops.

There are today 53 churches with cardinal-priests' titles, dating back to the early Roman church as well as existing as quasi-parishes. There are 16 "cardinal-deacon" churches tracing back to the early Christian centuries.

While the total number of titular churches has been constant for centuries a few other ancient churches have been assigned as titles in past generations, and some of the titular churches of today have not always been so listed.

On the front of each of these churches is displayed the coat of arms of the reigning pope and the cardinal to whom he has entrusted the church.

MANY CARDINALS have carried out extensive restorations of their titular churches.

Cardinal Spellman of New York, for instance, has been the patron of rewarding excavations beneath his church of St. John and Paul. Boston's late Cardinal William O'Connor did much to foster archeological excavations under his church of St. Clement.

St. Anastasia, the titular church of Los Angeles Cardinal McIntyre, is a beautifully preserved church which once was part of the Roman palace of the emperors.

St. Susanna, the titular church of the late Cardinal Mooney, has been restored to its Renaissance brilliance. U.S. Paulist Fathers staff it and American Catholics attend it as their national church in Rome.

Daily Mass
Calendar

Sunday, Dec. 14 — Third Sunday of Advent (rose), Creed, Trinity Preface.

Monday, Tuesday and Thursday, Dec. 15, 16 and 18 — Mass as Sunday except no Creed, common preface, and 2nd prayer Tuesday of St. Eusebius.

Wednesday, Friday and Saturday, Dec. 17, 19 and 20 — Ember Days, Mass as in missal for each day.

The octave of the Immaculate Conception is no longer observed.

Missal
For Blind

London — (RNS) — Britain's Royal National Institute for the Blind is producing a Sunday missal in Braille. It is to be the first of its kind in the world. It will enable Catholics who use it the order of Low Mass in both English and Latin with translations of the Sunday Epistles and Gospels.

The Breviary for Sunday and major feast days, in English, with the Latin of the Introit, Gradual, Offertory and Communion only, are being produced in a separate series of Braille pamphlets which can be carried in a pocket specially provided in the cover of the Sunday missal. If they were all bound together, the resulting volume would be inconveniently bulky.

Sputnik
Blessed

A veteran Maryknoll Missioner, Father Joseph M. Reardon, of Dorchester, Mass., hasn't been alarmed by the Russian Sputniks.

"The Reds would have a fit if they knew what happened when I saw the Sputnik. Do you know what happened when I saw the Sputnik? Do you know what I did when it came into view?" asked Father Reardon.

"I blessed it. I said to myself: 'There is that thing rushing up there among the stars that God created. I am a priest of God and have the power to bless things.' So I blessed it, praying it would go around the world giving glory to God."

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Berlin voters, including crippled nun, dealt an overwhelming defeat to Communist candidates and the Soviet bid to win their approval to end divided status of that city.

Brutality Has No
Right To Honors

"What happened to our strategy?" must be the Kremlin question-of-the-week.

First Paris, then Berlin roundly trounced Communist candidates at the polls, giving the Reds their worst defeat in years.

We are glad we aren't a Party boss in either of those cities. Soviet Russia has a reputation for getting things done. If the man in charge doesn't produce the desired results, he's soon vaporized and replaced.

And it's that reputation for getting things done which clouds the victory songs of the winning anti-communist candidates.

Despite the clear mandate of Berlin's voters to keep Berlin a divided city, the Reds have continued their demands to open the western sector for obvious Communist take-over. This would not be the first time the Soviet puppets lost an election but won their own way anyway.

That is why proposals to deal with Communist nations on an equal, across-the-board basis seem to us so unrealistic. It is all the more discouraging to hear religious spokesmen urge recognition for Red China and to expand commerce ties with other Soviet orbit countries.

ONE BEYOND-DOUBT FACT is that the Communist government in control in China took over by sheer military force. There has never been a free election in that country since the Reds came to power, and the country is now a virtual concentration camp with its citizens a nation in chains.

Reports from behind the bamboo curtain this week said the last American Catholic missionary there is apparently a final victim of the once vast mission program. Bishop James E. Walsh, Maryknoll prelate in Shanghai, has not been heard of for over a month.

Soviet Russia, spawning ground of Communist expansion programs, has a public notorious record of broken treaties, brutal interventions in free nations and ruthless enforcement of its arbitrary decisions.

We do not believe there should be a Catholic, or a Protestant, or even an American position on what attitude to have toward nations such as these.

We believe there can be but one attitude, a universal and a human attitude — one of disgust and contempt for any person or nation who lies, cheats, steals and clubs its own people into submission. To deal with such as these as equals degrades us, betrays our boast as champions of freedom and exposes us to become victims of the tyrants we seek to cajole.

Foreign Aid
That Paid Off

Tanganyika Catholics prayed for the faithful of the Rochester Diocese this past Monday, feast of the Immaculate Conception.

THEIR GRATEFUL GESTURE PROVED the wisdom of a suggestion made some months ago by Bishop Sheen. He proposed administering United States foreign aid funds and supplies through missionaries. His idea, as he undoubtedly expected, bogged down in the face of competing denominations and the alleged chasm separating church and state cooperation.

There is considerable debate these days whether or not our government's vast multi-million dollar give-aways are a wise investment when results are so meager. Countries our money benefits are on public record in the United Nations as voting against American positions. Others line themselves up solidly with the Soviet bloc of nations.

Yet the relatively small outlay of funds and personnel in Tanganyika produced a spontaneous tribute of thanks from that east Africa nation.

The work of a handful of nuns, one devoted American layman-dentist, and the supplies his friends sent to the natives prompted them to get down on their knees as a nation to show their appreciation.

WE ARE WILLING TO WAGER that American aid has never before produced such good will for our country. And that good will is all the more valuable since Africa is currently a strategic spot where Communist agents are quick to take advantage of native resentments against age-old colonial systems of foreign control.

Perhaps the big reason why the Tanganyika story is such a pleasant one despite the turbulent events in nearby areas is because the aid given there had no strings attached. The nuns, the dentist, the gifts of the Rochester Diocese had no political implications.

They came to Tanganyika out of a sincere Christian desire to help people, not buy them.

If our next session of Congress wants a really effective "dollar diplomacy" program, at taxpayers expense, we suggest the legislators investigate the proposal of Bishop Sheen a bit more thoroughly.

Marriage Click
Personality
Poverty

By MRS. DEBLANC

John Milton from the dark loneliness of the blind brought forth his "Paradise Lost." From the solitude of a prison came John Bunyan's "Pilgrim's Progress." These men had inner braves.

Mrs. Raymond Clapper had an inner brace when she lost her famous husband in a collision of bombers in 1944, and said, "I learned that loneliness is ridiculous when the world is so full of need."

Mrs. Josephine Butler, who lost an only child, had this to say: "There are many forlorn hearts who need my mother's love." Mrs. Butler then went on to dedicate her life in homes for unmarried mothers.

Mrs. Anna May Davis, after the death of her husband, collected objects pertaining to the Madonna with whom "she felt a kinship in sorrow." She thus enriched her own life and later gave pleasure to others.

Unfortunately, the very discoveries which have made it possible for men to live together in vast communities have also made it all too easy for the individual to sink into isolation and insignificance in the face of the monstrous, impersonal machine he has created. Pope Pius XII spoke strongly against the depersonalization of our times.

We might then start by inquiring into the machinery of our parochial activities to see whether they have adapted themselves sufficiently to the pace of life today.

Neighborhood visiting should not be left to the clergy alone. A social for those living alone may also be opportune in many parishes. Existing organizations in larger cities could get aside one evening a week when a person might just drop in to meet other people and have a cup of coffee in a friendly atmosphere.

INVITATIONS might be sent out personally to a certain number of people in the parish. Announcements may be made in church if the pastor thinks it wise. An invitation in the press is sometimes advisable. Too lax an invitation, however, can attract undesirables. In some cities this committee is called "The Ice Breaker."

In other cities a distinct club exists for those who are too old to join a youth club and too young to qualify for the old folks club. In these large cities mixed clubs are especially popular where innocent single folk do not become easy prey to circumstances.

In still other cities there are the "Good Companion Clubs," or the "Happy Friends Social Club." One thing sure, the atmosphere is kept gay, attractive, relaxed, happy, inviting.

We have a genius in this country, for satisfying any need once we recognize it. The alleviation of loneliness is one of the great needs of our day.

Swindler Poses
As Poor Priest

Clergy and laity of the Diocese are warned of a man posing as a poor priest who calls at rectories or private homes after a phone call from a "Father Michel" introduces him to the prospective donor.

The faithful are advised to give their alms only to individuals or organizations known definitely to be reputable.

Is My Boy Friend's Good Night Kiss
Just A Sign Of Affection Or A Sin?

By FATHER JOHN L. THOMAS, S.J.
Assistant Professor of Sociology at St. Louis University

I go with a Catholic boy who attends Church regularly and quite often serves Mass. Sometimes when he kisses me good night, he feels real serious and seems like he takes real pleasure in kissing. (That's what I can't understand — is it sexual pleasure? When can you tell the difference?) I worry afterwards, but he will go to Holy Communion the next day. Maybe I'm scrupulous. I'm really confused.

Well, Joan, you may be confused, but I hardly think you're scrupulous.

Although you didn't state your age, I judge from your letter that you probably are still in high school. I can understand why you should be confused about this difficult matter, and why you're wondering about the young man's attitude.

Maybe we can help clarify your thinking by going over a few basic principles and facts. I think you recognize, Joan, that kissing has two distinct aspects. First, it is a sign or symbol showing reverence, respect, affection or love. Thus, we kiss the Cross, a bishop's ring, our relatives, and those we love. Second, a kiss is a physical act and when used to show affection, generally involves an embrace and physical closeness.

This physical contact between a boy and girl, who are by nature sexually complementary, can easily arouse sexual feelings, particularly if it is "serious" as you put it, and is prolonged.

Your letter indicates that you understand the moral principle which applies here: it is sinful deliberately to arouse and take pleasure in sexual feelings outside of marriage.

You ask how you can tell whether it is sexual pleasure that you and your friend are experiencing — perhaps it is only affection. How can one tell the difference?

Before answering this question, let's look at the act a little closer. Kissing of the type you mention involves relatively prolonged contact and stimulation of the highly sensitive nerve endings in the lips; an embrace and physical closeness; a boy and a girl possessing fully developed reproductive systems, which, at this age, should be and normally are highly sensitive to stimulation.

In other words, this type of kissing should cause sexual arousal, for when you engage in this activity, you are making use of some of the means which the Creator has designed to prepare your bodies for the marital act.

This means that no matter what you intend by the act, the act itself is designed to stimulate you sexually.

Now to answer your question, Joan.

Is it affection or sexual pleasure? It may well include both, but the important point is that it is clearly sexual. This is true whether you intend it to be so, or not, whether you try to repress any sexual feelings you are conscious of at the time, or whether through long experience you become so accustomed to the stimulation that you are conscious of no feeling. The fact



remains. Kissing of this type is by its nature designed to be sexually stimulating.

Now, Joan, let's make some practical application on the basis of these facts and principles.

First, since kissing is a sign or symbol of love between man and woman, aren't you making a serious mistake by treating it lightly? Shouldn't it be reserved for the one you will really love someday? Aren't you jeopardizing something very precious?

You say your friend expects you to kiss him? Does he really, or is he merely using you to show off his "skill" and imagined manliness? Will he reject you more because you give in? Remember, Joan, all love is based on respect.

Your young man is either misinformed or simply kidding himself, and you had best set him straight at once.

A simple good-night kiss, as a sign of affection, may be tolerated, though it should not be regarded as necessary. Anything more, that is, a series of kisses, or the prolonged, "serious" display of which you speak, clearly indicates more than a sign of affection. Hence it cannot be justified under the circumstances.

There's nothing to be gained in trying to fool oneself. Action speaks louder than words, and an analysis of the type of kissing you mention shows we're dealing with something more than a permissible sign of affection.

Let's call it by its proper name: exploitation.

Strange But True . . .

A fourth century CATACOMB discovered in Rome in recent months has more wall paintings than any other Roman CATACOMB. More than fifty have been discovered.

THERE ARE ABOUT FORTY SIMULTANEOUS CHURCHES IN CATHOLICS & PROTESTANTS — IN GERMANY, SWITZERLAND AND ALSO OF LORRAINE.

St Piran Church, Cornwall, England WAS SUBMERGED IN A SANDSTORM IN THE 9TH CENTURY AND REDISCOVERED IN 1835.

ST VITUS CATHEDRAL, PRAGUE CZECHOSLOVAKIA, BUILT IN ST VITUS IN THE TENTH CENTURY WAS COMPLETED IN 1229 THE THOUSANDTH ANNIVERSARY OF HIS MARTYRDOM.