

Race Prejudice 'A Pity And A Sin'

This Sunday Catholics throughout the Diocese will have an opportunity to make a token payment on a debt that cries to heaven for vengeance.

That debt is what Americans, including Catholics, owe in reparation to the Negro people of this country. The opportunity is the annual collection for the Negro and Indian Missions.

Even the largest contribution to this collection will be a mere trifle compared to the ruined lives, broken hearts and souls lost because white Americans have an overall, rest-of-the-year reputation of discrimination against colored fellow-citizens.

Cardinal Spellman told a civil rights commission hearing this week that racial intolerance is "a pity and a sin." He labeled as "disloyal Americans" those who seek to perpetuate the color-line in America.

"Those who incite, participate, propagate or connive against their fellow citizens through race or religious hatred are disloyal Americans, traitors to our valiant forefathers and heroic sons, loved and lost on the altar of liberty in order that Americans today might enjoy the freedoms and privileges promised in our country's Declaration of Independence," he stated.

Catholics are not immune to intolerance, even though they are often victims of this virus. A 1950 report of the Society of the Propagation of the Faith said bluntly that an "extreme discrepancy" exists between the attitude of white Catholics and the real spirit of the Church. "Any thought of a wide conversion of the Negroes to the Catholic Church is an illusion, until and unless the attitude of American Catholics, clergy and laity, is completely purified," the report said.

Jubilee magazine this week had a ten-page survey on "Catholics' response to the South's most pressing problem—integration." The survey uncomfortably reveals that southern Catholics are only "fractionally ahead of the rest of the white South in readiness to grant the Negro his rights as a citizen and as a man."

The Jubilee article says that except for North Carolina there are only two integrated parochial schools, out of a total of 745 in the deep south states. It cites examples of bitter race hatreds which force a Negro nun to leave the Communion rail because she did not wait for white lay people to receive first, of a sick Negro baby turned from the baptismal font of the white people's Church and sent across town to the colored folks' mission, a Negro priest hooted from the altar by indignant white parishioners and a white woman beaten by two other white women because she taught catechism to Negro and white children together.

Catholics who have tried to follow the Church's teaching find themselves boycotted by fellow Catholics and often publicly insulted. Segregationist Catholics in New Orleans out-spokenly campaign against Archbishop Joseph Rummel's fund drives because he sought to integrate schools in his archdiocese.

Is it any wonder that Negroes are hesitant to seek instruction in a Church whose clear-cut doctrines speak of Christ's universal love and every man's equality yet so many of its members so often fall so far short of that high ideal.

While we contribute and pray for the conversion of the Negro to the faith, we had better ask for a bit of that grace to convert ourselves to a more thoroughly Catholic and Christian attitude on this thorny subject of integration.



Kansas City — (RNS) — Pre-school children of Christ the King parish make prayer Valentines while their parents attend a Sunday Mass. "Dear Jesus," says the prayer, "here's a pretty flower to show I love Thee every hour. Thou art indeed my Valentine, I long to be forever Thine."

Can A Russian Catholic Go To Mass?

(The author of the following article is the director of the Catholic Travel Office, Washington, D.C. He was in Moscow recently on a trip sponsored by Air France and Intourist, the official Soviet government travel bureau. This is the first of two articles in which he will give his impressions of the current state of religion in Russia.)

By JOHN G. RODGSON
(N.C.W.C. News Service)
Sunday Mass in the Church of St. Louis of the French in Moscow is usually around 300. While inside the church I had no feeling that I was under any sort of surveillance, and apparently none of the congregation had any suspicions along this line either. I was told by other Russians with whom I spoke that those who want to go to church, and no questions are asked. Of course, Communist party members do not attend, but their number is rather limited in comparison with the rest of the population. The church is apparently kept up by the donations of the

faithful. There are no collections and the only appeal for money is, a box placed unobtrusively at the rear of the church.

The church building has a classic facade with yellowish stucco pillars. The interior is like any other Latin Rite church, with nothing "Russian" or "eastern" about it. The main altar is set back. The altar on the epistle side is dedicated to Our Lady of Lourdes, while that on the Gospel side is dedicated to St. Louis.

On the Saturday before I attended Mass there, I had occasion to visit the pastor of St. Louis of the French, primarily to find out when Mass would be offered the next day.

The pastor of this remarkable parish is a Polish priest in his 40's, about six feet tall with a crewcut. In addition to Russian, he speaks good German and a little French, but no English. Confessions are heard at St. Louis in Russian, Polish and German.

I found the pastor eating his breakfast at a table in the church sacristy, apparently a regular practice of his. He was being served by his sacristans, two men in their late 40's. Next day I saw them serving the priest's Masses.

Even apart from the problem of the language barrier, the priest did not seem to have much to say to me. It occurred to me that he may not care to hold forth on the condition of the church in Russia, but prefers just to do his job of providing the sacraments and caring for the Catholics of Moscow.

While in Moscow I went one evening to the opera. The production was a modern work on the communist revolution in China. The heroine was a sort of communist Joan of Arc, who gave her life for the revolution and later became a quasi-patroness of the Chinese Red Army.

The story had all the elements of a morality play—except that it preached in blatant terms the new "religion" of communism. I could not help but think that in the long run the history of Russia will be the story of the conflict between "religion" and the religion of St. Louis of the French.

Pope Asks Alms From Children

New York — (RNS) — Pope John XXIII called on Catholic school children in the U.S. to show their gratitude for the "great gifts" God has given them by helping with special Lenten prayers and material aid the millions of less fortunate youngsters throughout the world.

The Pope's plea was made in an Ash Wednesday message to the 3,000,000 American parochial pupils launching the children's phase of the 18th annual Catholic Bishops' Relief Fund to aid the world's needy.

"We know that you are good, dutiful children, and that, in addition to loving God yourselves, you are anxious to show Him how grateful you are for His love and for all the great gifts He has given you. We suggest to you, therefore, a way of proving your gratitude: It is by showing your love for other children."

Pope's Prayer For China

O JESUS, SON OF GOD, You love Your Church and You give Yourself for it so as to sanctify it and to enable it to appear before You glorious and immaculate (Ephesians 5, 23-27). Consider again with mercy the afflictions to which Your mystical spouse is subjected in some parts of the world, particularly now, in the great nation of China.

You see, O Lord, the snares which threaten the souls of Your faithful and You know the calamitous insinuations brought against Your shepherds, Your ministers and Your faithful followers who eagerly desire to spread the truth of the Gospel and Your kingdom which is not of this world.

How insistent and pernicious are the attempts to tear the seamless robe of Your spouse, the Church — One, Holy, Roman, Catholic, Apostolic — separating hierarchy and local communities from the sole center of truth, authority and salvation, the Chair of Peter.

Before the spectacle of such grave evils we ask of You above all forgiveness for offenses perpetrated against You. Indeed, the words You spoke to Saul of Tarsus on the road to Damascus — "Saul, Saul, why dost thou persecute Me?" (Acts 9, 4) — may well be repeated again today as has happened in the course of recent and past history.

WE ALWAYS TRUST in the efficacy of the sublime words which You spoke to the Father from the Cross. "Father, forgive them, for they know not what they do"

Pope's Prayer For China

(Luke, 23, 34). In the same way that Your sacrifice is the source of universal salvation, so may the martyrdom which the Church, Your spouse and our mother, suffers in various regions be salutary to all men through Your grace.

Oh Prince of Peace, may the bishops and the priests, the Religious and the laity be always and everywhere "careful to preserve the unity of the Spirit in the bond of peace" (Ephesians 4, 3).

May Your almighty strength defeat every human calculation, that shepherds and flocks may remain obedient to the voice of the only universal shepherd, the Roman Pontiff, who feels in his heart the responsibility of that supreme command of love, "Holy Father, keep in Thy name those whom Thou has given me that they may be one even as We are one" (John 17, 11).

Lastly, Dear Saviour, cast a glance of approval on the merits and prayers of Your mother and ours, the august Queen of the Missions, the Universal Church; on the toils, the sacrifices and the blood of innumerable heralds of the Faith, who have given You everywhere and still give heroic testimony. Mindful above all of Your Precious Blood, shed for many as the remission of sins, give Your peace to China and to the whole world, since in no one are there hope, victory and peace if not in You, Our Lord and immortal King of the centuries and of the people.

POPE JOHN XXIII

Making Marriage Click

Why Are Just Catholics Against Birth Control?

By MSGR. IRVING A. DeBLANC

"If birth control is against nature, why doesn't everybody see and understand it, and not only you Catholics? My religion not only permits the use of contraceptives, but often recommends it."

A Protestant

I am happy that I can deny that Catholics alone oppose birth control as unnatural. There are many Protestant leaders, for instance, who strongly object to birth control—not only at the recent Lambeth Conference, but also on many other occasions. In this short column, it will be difficult to answer your question fully. I hope you will not find the answer too short. It is vital that you understand each point that I am going to make in order to appreciate the Catholic position.

There are some things which are against nature and yet they are not self-evident to all men. Suicide is an example of this. It is not self-evident to all because some are blinded with emotions, passions, ignorance and cannot see that it is completely against natural law.

Another important distinction is that there is a theoretical knowledge and a practical knowledge with which we deal every day.

Theoretical knowledge is not affected by the emotions and passions as, for instance, that four and four are eight. It emphasizes sheer rectitude.

In practical knowledge, the passions play a primary role and the use of birth control by some would be an instance. The emphasis in this latter knowledge is on the passions and the will.

Now there are some facts which are self-evident to everybody. Such again would be that two and two are four. There are also some facts which are self-evident in themselves, such as the fact that fire burns.

There are other facts which

are evident only after wise men have laboriously thought it out. The unnaturalness of contraceptive birth control is an example of this. I must yet make two further distinctions to help you to understand why Catholics believe that birth control is unnatural.

There are two categories of precepts; one is primary. Any violation of a primary precept makes a certain end impossible to attain. The use of contraceptives is an example of this. A primary precept is forever immutable. It can never be changed nor can it ever be blotted from the universal conscience of man.

The violation of this precept is contrary to the very nature of man.

A further example of this precept "is to avoid evil and do good." Notice that I mentioned "universal conscience," for in particular cases the passion or a lack of information can so distort reason that the true nature of birth control can definitely be blotted out.

In the universal sense, however, that can never happen. Mere numbers obviously do not determine truth nor logic but human beings do have a deep imprint of primary precepts. This imprint is placed by God Himself. I can think of no time in history when a natural law was blotted out of a universal conscience of mankind.

There are also secondary precepts. The violation of these precepts would only render difficult the principle ends of the primary precept. They do not make them wholly impossible to attain.

An example of this would be polygamy. A man who marries several wives simultaneously could still have the children educated; polygamy, however, would make their proper education more difficult, but not impossible. A primary precept you see, is not involved; a secondary precept is.

In marriage, those who make "companionship" the primary purpose of marriage are indeed confused. Companionship is not necessarily involved in the definition of the marriage act. It is a secondary precept.

China No Longer Celestial Kingdom

By JIM KELLY
(N.C.W.C. News Service)

San Francisco — A young Chinese refugee, just arrived from Hong Kong, brought with him a disturbing glimpse of his homeland. He spoke of no celestial kingdom but of a China that has become the communist colossus of the Orient.

And Peter Wu sees little hope that his people can cause the colossus' collapse from within. He said: "It will take power from the outside to defeat the Reds. Then people will rise. I can't imagine a revolt under other conditions."

The 35-year-old accountant, with his pretty wife, Teresa, 24, and two sons aged 8 and 2, arrived at International Airport. They came here with some 75 other refugees aboard a Pan-American ship at a conference, worldwide, called by Catholic Relief Services — National Catholic Welfare and rehabilitation agency maintained by the U.S. Bishops.

THE PLANE was met by aides of the Archdiocesan Catholic Resettlement Committee, which helps to locate housing and jobs for refugees settling here.

Alert and with a good command of English, he studied English in Hong Kong — Mr. Wu already has a job here with a seafood firm. He has rented an upstairs apartment from his brother-in-law who sponsored the family's resettlement.

"We were eight years in Hong Kong after escaping from Shanghai," Mr. Wu said. "I'm sorry I can't give you a first hand account of the situation in Red China. There's little or no direct contact between the refugees and the mainland."

But the Chinese colony in Hong Kong patches together the story of what goes on behind the Bamboo Curtain, Mr. Wu said. From communist newspapers, they know of the communes, the brainwashing, the all-out industrial effort to make Red China the mightiest country in the Eastern hemisphere.

"The Reds didn't keep such close watch on comings and goings in the early days," Mr. Wu explained. "Today it wouldn't be possible."



It says . . . You like people and have a host of friends. (Brotherhood Week starts Sunday, Feb. 15.)

Pope Recalls Chaplain Days

Vatican City — (NC) — Pope John XXIII told a group of Italian military chaplains that among the hardest and most rewarding years of his life were those spent as a chaplain in the Italian army during World War I.

He said his years as a chaplain were crammed with experience because they offered so many possibilities "to understand the true soul of Italy's youth, its generous impulses and, above all, its great Faith."

He recalled that prior to becoming a chaplain, he had served as a soldier, attaining the rank of sergeant. Even in the days when he was only a commoner in uniform, the Pope said, his comrades were respectful of his priestly ambitions and corrected their language in his presence.

Daily Mass Calendar

Sunday, Feb. 15 — First Sunday in Lent — (purple), Creed, Preface of Lent.
Monday through Saturday, Feb. 16 through 21 — Lenten Mass for each day as in missal (purple).

Courier Journal
OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE
Vol. 70 No. 20
Friday, February 13, 1959
MUST REV. JAMES E. KEARNEY, D.D., President.

Member of the Audit Bureau of Circulations and the Catholic Press Association. Subscribed in National Catholic Conference.

News Service, Religious, News Service. Published every Friday by the Rochester Catholic Press Association.
MAIN OFFICE — Rt. 10 — BAKER 4-6211
AUBURN OFFICE — 41 Grant Ave. — AUBURN 3-2318
KILBURN OFFICE — 312 Seelye Bldg. — 448-8888

Entered as second class matter in the Post Office at Rochester, N. Y., as required under the Act of Congress of March 3, 1879.

Single copy 10c. 1 year subscription — \$1.00. 6 months — \$0.50. Foreign — \$2.00.