

Senator Kennedy

His Answers Raise Questions

Look and Coronet, nationally circulated magazines, probe the political implications of Senator John P. Kennedy's Catholic faith in their current issues.

He personally stated his ideas in a Sunday night "Meet the Press" TV-radio program.

The Senator is viewed, of course, as a possible candidate for the presidency in 1960.

This fact raises the inevitable question, "How would his religion affect his political decisions?"

Some seem to think that if a Catholic became president the Pope would at once move to Washington, that all Protestants would have to eat fish on Friday and that nuns would swarm into public school classrooms.

If this is a bit of an exaggeration, at least it dramatizes a widespread opinion that a Catholic in the White House would mean that the Catholic Church would take over the country.

To dispel this notion, the Senator from Massachusetts, while insisting he doesn't even know if he intends to be a candidate for the nation's top office, likewise insisted that he "flatly oppose" diplomatic ties with the Vatican, that his "private" religion would have no effect on his presidential oath and finally that he considered government funds for parochial schools an "unconstitutional" suggestion.

Let some people think he expresses the official Catholic position on these controversial subjects, these facts should be remembered:

1. **THE DIPLOMATIC TIE** with the Vatican should be determined on this basis — would it benefit our country or not? Two Protestant presidents, Roosevelt and Truman, thought the answer was "yes" but religious prejudiced opposition stalemated the proposal. Except for atheist Soviet Russia, we are now the only major world power without representation at the Vatican, recognized as the world's best listening post.

As American Catholics we have no preference one way or another but we think as citizens that the question should be determined by statesmen and not by religious bigotry. Senator Kennedy, however, said he opposes the tie with the Vatican because of its possible "divisive" effects at home.

2. **A MAN'S "PRIVATE" RELIGION** must affect his daily life, otherwise it's no religion at all. Certainly, a president's attitude about truth, honesty, justice, revenge — all these are determined by his religious outlook. Conscience, not mere expediency, must guide a president in making his decisions.

It is strange that the Senator apparently believes what we are told so often these days that religion doesn't make any difference in life — but what a difference, we repeatedly hear, there is in gasolines, filter-tip cigarettes, hair lotions and breakfast cereals!

Senator Kennedy, we are sure, is aware that George Washington, not a Catholic, emphatically stated that the "exclusion of religious principles" would spell the end of our republic. The Washington and Kennedy statements seem to us to be contradictory.

3. **THE IDEA OF GOVERNMENT FUNDS** to aid parochial schools is not quite as "unconstitutional" as the Senator would have us think. To clear the record first, we should be aware that neither the Constitution nor its amendments makes any mention of parochial schools, neither does it say anything about funds to schools — public, private or parochial.

There are, it is true, Supreme Court decisions which would block such funds at this time, but the Court has reversed or modified its own decisions, as in the current school integration controversy which springs directly from the Court's reversal of its earlier "equal but separate" decision.

Senator Kennedy should tell us not what the Supreme Court thinks, we know that, but what he thinks. Does he think Americans who choose to send their children to the school of their choice should be penalized for that choice?

His implication that state aid is "unconstitutional" ignores even existing Supreme Court decisions which permit text books, bus transportation, lunches and health services to be provided to parochial school pupils at government expense.

WE ADMIT THAT SENATOR KENNEDY is entitled to his own opinions and also that his present efforts are aimed at dispelling bigotry. We can't expect that snap questions fired at him by a reporter or newscaster will be met with a total statement of his faith and philosophy.

We do believe, however, that his most recent statements tend to confuse some basic facts. We further believe that a forthright, clear-cut stand will win him more respect from all Americans and stand him in good stead for whatever way he charts his political destiny.

Daily Mass

Sunday, March 1 — Third Sunday of Lent (purple).
Monday through Thursday, March 2 through 5 — Lenten weekday Mass as in missal (purple), 2nd prayer Wednesday of feast.
Friday, March 6 — St. Peter and St. Felicitas, martyrs (red), or Lenten Mass (purple).
Saturday, March 7 — St. Thomas Aquinas (white), Gloria, Creed, or Lenten Mass (purple).

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St. John Lateran, the Pope's Cathedral in Rome.

Lent's Stational Churches Recall Faith Of Martyrs

Pope John revived an ancient custom this Lent to link 20th century Catholics with the martyrs of the first centuries of the faith.

The Pontiff journeyed this past Sunday to the church of Santa Maria in Domenica, near the Roman Colosseum where thousands of martyrs died, to join in the "stational" observance at that church.

He said he would attend the stational churches each Sunday during Lent. The last Pope to do so was Pope Pius IX who altered the custom to lapse when Italian troops seized Rome in 1870.

The idea of a stational church goes back to early Catholicism. In the days of severe penance and fasts, certain churches during the period of Lent were singled out as places of special penance, prayer and vigil.

There is some debate in scholarly circles as to why these churches are called stational. Some believe that the term is traced back to the military station of a guard on duty. Others hold it comes from the Latin word for standing, "stans," which is what many early Christians did most of the night at these special churches.

In the early days of Christianity the growth of stational churches was not confined to Rome. They also existed at Jerusalem and Constantinople, but the history and development of the stational churches of Rome is the best recorded.

During the Middle Ages the popes used to take part in these Lenten observances, walking barefoot and in the habit of the clergy of the city of Rome. With the growth of the Church and the relaxing of the severities of its penance, the significance of stational churches faded.

However, their connection with the Church's concept of penance and Lent has been kept alive. Anyone familiar with the Roman Missal knows the names of these ancient shrines, for one is assigned its place in the liturgy each day of Lent.

There are 39 stational churches in the liturgy today, one short of the 40 days of Lent. The extra day, plus the six Sundays of Lent, are assigned to certain major basilicas. Thus St. John Lateran, the Pope's cathedral, has three days assigned to it in Lent including Holy Thursday.

The clergy or Religious attached to each stational church are joined for the ceremonies by members of an organization known as the "Collegium Cultorum Martyrum." This organization, best translated as the Association for the Veneration of Martyrs, devotes itself to celebrating the liturgical feast of the Roman martyrs in the proper manner.

At each of the stational churches on its day there is celebrated the Mass of the station, followed in the afternoon with solemn ceremonies. These include a procession, the chanting of the Mass of the Saints and of the 50th Psalm, The Miserere.

The relics of the saints of the church are exposed to the faithful and the hymn "Vexilla Regis Prodeunt"

honoring the Holy Cross, is sung. There is also a blessing of the congregation with a reliquary containing a fragment of the True Cross.

A plenary indulgence is imparted to those participating in the ceremonies if they have confessed, received communion and prayed for the intention of the Pope.

The College of the Cult of Martyrs, which fosters veneration of the early Christian martyrs, began a program about 50 years ago to revive interest in the stational observance. Most of the recent Popes, however, including Pius XII, took part only in

the stational functions at St. Peter's.

Pope John's decision was motivated, according to L'Osservatore Romano, Vatican City daily, by his desire to give additional impetus to stimulating faith and the practice of a Christian life among Rome's faithful.

This Sunday took him to Santa Maria in Domenica. Following Sundays will find the Holy Father taking part in ceremonies in St. Lawrence Outside-the-Walls, the Basilica of the Holy Cross of Jerusalem, St. Peter's on Passion Sunday and St. John Lateran on Palm Sunday.

While those in Rome who

follow the pious practice of visiting stational churches during Lent can gain a plenary indulgence for their devotion, the spiritual reward is not confined to those who happen to be in the Eternal City.

For instance, members of cloistered orders can share spiritually in the observance by following daily the stations in their own convents. Likewise members of the various third orders can also gain plenary indulgences by following the stations in their missions and visiting a church of their order or their parish church and reciting prayers for the Church and for the intention of the Pope.

SERMONETTE

By THE REVEREND JAMES D. MORIARTY
To Toil And Not To Seek For Rest, St. Ignatius

A means of measuring the amount of effort put forth in any case of true self dedication has not yet been devised. Nor is it wanted . . . or needed.

The Michaelangelos, the Pastors, The Edisons could never be classified among the clock-watchers of the world. Each had his own objective as every dedicated person has his objective. And if there was any disappointment encountered, it was not because any one of them thought he was spending too much time in reaching his goal . . . or too much effort. It was only that there were not enough hours in the day or his body was not able to withstand the grueling grind to which it was subjected.

This, however, is not the prerogative of the great . . . those who toil to discover some boon for the rest of men. This is true as well of the most obscure person who is dedicated to a cause, no matter how seemingly insignificant or humdrum it may be. The little mother whose name will never be in the headlines, whose work is never ended doesn't complain of the fact that she wears herself out for her family. Her only complaint is that the day is not long enough. If it were only twice 24 hours then she could do so much more for her loved ones.

The father who goes out to earn the daily bread does not complain when he must work harder or longer because he knows that he will be able to give his family more.

The ambitious student doesn't mind burning the midnight oil. He complains only of those things which take him away from his pursuit of learning.

And since our motive in doing all things must be the love of God then, our only reason for rest is that, once refreshed, we will be able to work the harder.

When St. Ignatius uttered these words he had come to the full realization of what dedication to the works of God meant. Though his tired muscles often rebelled, he kept on for there was so much yet to be done. In all things then may we likewise say, "O Lord, help me to toil and not to seek for rest."

Tots' Filter Tips

A story in the news this week told of a two-year old boy who has to have his five cigarettes a day.

"He cries and cries until he gets his cigarettes," explained his mother.

She has helpfully installed an ash tray on his tricycle.

TV commercials will now have to be re-written to say the latest filter leaves no tobacco stain on your lips, or hers . . . or the baby's.

Fortunately, smoking two-year olds are still enough of a rarity to be front page news, but the story reveals a trend in our American way of life these days. Most any time you go to a restaurant for dinner, you can see a youngster whose chin hardly reaches the table top having his kindergarten, cocktail along with the more potent potions his parents enjoy.

The whole process climaxes with sub-teen-age romances fostered by adults who are old enough to know that youth is brief enough without their stealing its innocent joys from their own children. "Let children be," is an old saying — we can say today, "Let them be children!"

Parents must be firm enough to protect their offspring from this mad rush into maturity which, as events are proving, results in even the adults being quite immature.

Bishop Kearney's Appointments

MARCH

- 1 Sunday — St. Mary's Church — Catholic Physicians' Guild Mass — 8:00 a.m.
Mark Twain Hotel Elmira — Elmira Catholic Family Service Dinner — 6:30 p.m.
- 2 Tuesday — St. Vincent DePaul Church, Churchville — Confirmation — 7:30 p.m.
- 4 Wednesday — St. Francis Xavier Church — Opening of the Novena of Grace — 7:45 p.m.
- 6 Friday — St. Joseph's Church — St. Monica Sodality Mass — 8:00 a.m.
St. Bernard's Seminary — Conference — 5:30 p.m.
- 7 Saturday — Alma Mater Chapel, Nazareth College — I.C.A. Mass — 8:30 a.m.
- 8 Sunday — McDonald Jesuit High School — Jesuit Alumni Mass — 8:00 a.m.
Eastman Theater — Nazareth Glee Club Concert — 4:00 p.m.
- 10 Tuesday — Our Lady of Good Counsel Church — Confirmation — 7:30 p.m.
- 12 Thursday — St. Francis Xavier Church — Low Mass — Closing of the Novena of Grace — 9:00 a.m.
Our Lady of Mercy Church — Confirmation — 7:30 p.m.
- 15 Sunday — Bausch & Lomb Cafeteria — Nocturnal Adoration Society Communion Breakfast — 8:15 a.m.
St. Mary's Church — Confirmation for Children of St. Boniface Parish — 3:00 p.m.
Columbus Civic Center — C.V.O. Sports Dinner — 6:00 p.m.
- 16 Monday — Holy Angels Home — Blessing of Chapel and Low Mass — 9:00 a.m.
- 17 Tuesday — Powers Hotel — Knights of Equity Dinner — 7:00 p.m.
- 19 Thursday — Sisters of St. Joseph Motherhouse — Preside and Preach at Patronal Mass — 11:00 a.m.
St. Joseph's Church, Penfield — Confirmation — 7:30 p.m.
- 20 Friday — Our Mother of Sorrows Convent — Blessing of new Convent and Low Mass — 8:00 a.m.
St. Cecilia's Church — Confirmation — 7:30 p.m.
- 26 Holy Thursday — Sacred Heart Cathedral — Solemn Pontifical Mass and Consecration of Holy Oils — 9:00 a.m.
- 29 Easter Sunday — Sacred Heart Cathedral — Solemn Pontifical Mass — 11:00 a.m.

Bishop Casey's Appointments

MARCH

- 1 Sunday — Sacred Heart Hall — Annual Rosary Guild Communion Breakfast — 8:45 a.m.
- 8 Sunday — Rochester Institute of Technology — Award Trophies, Catholic High Schools Basketball Tournament — 4:30 p.m.
- 15 Sunday — Bausch and Lomb Cafeteria — Annual Nocturnal Adoration Society Communion Breakfast — 8:00 a.m.
Sacred Heart Cathedral — Ales Ceremony, Rochester Committee of Legion of Mary — 4:00 p.m.
- 19 Thursday — Nazareth Motherhouse, Pittsford — Solemn Pontifical Mass, Patronal Feast of St. Joseph — 11:00 a.m.
- 26 Holy Thursday — Sacred Heart Cathedral — Solemn Pontifical Mass — 7:45 p.m.
- 27 Good Friday — Sacred Heart Cathedral — Good Friday Solemn Liturgy — 2:30 p.m.
- 28 Holy Saturday — Sacred Heart Cathedral — Easter Vigil, Solemn Pontifical Mass — 10:45 p.m.
- 30 Monday — Sacred Heart Hall — Rosary Guild Mother-Daughter Party — 8:15 p.m.



Joseph Breig's Column

How We Can Win

I really do not know why the Rosary is the powerful prayer that it is. I mean to say, at first glance there does not seem to be much to it.

I can easily understand the master of the house who, in the old story, twitted his Irish servant girl by inquiring why there were 10 Hail Marys in each decade, and only one Our Father.

I do not think his question was completely answered by her reply: "Everybody knows that one Our Father is worth 10 Hail Marys."

That was quick-witted, and doubtless it had the silencing effect of an Irish blurt, but theologically and even logically it lacked something.

The obvious rebuttal would be, "Well, then, why not just say 10 Our Fathers?"

I cannot explain. I can only assert the power of the Rosary. History testifies to it, and I know it by personal experience.

This prayer can win crucial battles which alter the face of the world. It did so at Lepanto, when the Christian fleet smashed the vastly superior forces of Islam, and saved Christian Europe.

It turned back the invaders at the gates of Vienna, and put to rout a great Swedish army at Castochova in Poland. It broke, too, the first communist aggression against Europe by overcoming Bela Kun immediately after the first World War.

The Rosary, prayed by millions in many lands, brought World War II to a close in Japan on the feast of Our Lady's Assumption into Heaven.

Such victories are spectacular, but in truth they are not as remarkable as the spiritual marvels wrought by the Rosary on the hidden battlefields of individual souls.

Personally, I prefer not to think what I might have become, and have whom selfish doubts I might have sunk, had I not turned to the Rosary in times when temptation shook me like a terrible shaking rat.

But there is something that the Rosary does beside healing the spirit, repulsing Hell, and drawing God out of Heaven to our rescue. It illuminates and deepens the intellect; it opens the eyes of the soul; it brings the supernatural close and makes it real, so that one can almost touch the angels.

And yet, as I said there does not seem to be very much to it.

Fifty times you repeat the Hail Mary; five times the Lord's Prayer, and five times the Gloria.

While you pray, you meditate on divine mysteries according to your capacity; and the capacity of most of us for meditation is limited to say the least. But that does not seem to matter to God. He accepts us as we are. He gives us an A-plus for effort.

I had an aunt who was as simple as a child, but the Rosary, prayed from childhood into old age, made her so holy that on her deathbed she said, with wonderment in her voice, "Why, the Blessed Virgin has come for me!"

She was too humble to be other than astonished — and yet why should she be? Our Lady has come to conduct her through the veil. Her fingers were worn with Rosaries.

What is even more impressive is the fact that Our Lady herself has repeatedly been sent by God to remind us that He wants us to say the Rosary to transform the world. To Bernadette at Lourdes, to the shepherdess at Fatima, and to the youngsters of Beauregard, Belgium, the Mother of God brought the message: "Pray the Rosary."

LOB
(Continued)

ining his front dikes.

Sergeant St. of Pacific Hill attributed to the fact that he though badly. The poor doc credit at all. B in of the famou Illinois and 2 of the toughest soldiers in the

His faith an example were sermons. A she through his le still in the plai mandy. He jun this, gave hir gency dressing, a creditable 30 squad leader, s ed twice for h efforts. If he s read, this he v give me had I "heroism."

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"What are we "To fight" t

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"Ya know w ing? They're p ter in Naples; t little kids and little skunk with knows you're co you are out to g scared of ya!"

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"Gerónimo" w tal mascot, a cad eyed, beer-sw chewing gun. I tom of parachi get a bit of apat tures of their n down from the canopy of silk. I the 506th had a half-dozen jump

Colonel Johns the idea of ano ting more pub 501st; besides, I no non-jumpers. So, fit a harness call the photog imo is going to

But the airbo ter outfit, and not volunteered.