

# Compromises On Sunday

God's command to do only necessary work on Sunday raises the inevitable question, "What kind of work is necessary?"

Germany's bishops this week in a pastoral letter termed unnecessary Sunday work "a crime against the family and the nation."

The bishops said Sabbath work weakens family life by preventing families from attending church and enjoying recreation together.

They did not specify what they thought was "unnecessary" work, the basic question which disturbs the conscience of many Christians.

**SOME TAKE THE STRICT VIEW** that only tasks of serious consequence can be rightly performed—a doctor's call, police and fire protection, public services such as light and heat, and, of course, a mother's duties as cook and home-maker.

There is a growing trend, not only among Catholics, to draw the line there.

"Don't shop Sundays," is a slogan adopted by many Catholic lay groups in an effort to cut down "business as usual" practices at many shopping centers in suburbs of large cities. Few such problems exist within the twelve county area of the Rochester Diocese but the threat of such Sunday desecration exists as long as "corner stores" stay open on Sundays.

These little shop keepers plead their work is "necessary" because Sunday is the only day they can get customers who otherwise make purchases at the supermarkets.

A few years ago, automobile dealers in this area decided as a group Sunday sales were "unnecessary" and they closed shop—with an obvious loss in business. Car sales have continued to soar weekdays while the salesmen can stay home Sundays with their families.

This week John T. Nothnagle, a Rochester realtor, decided to risk financial losses by at least restricting his firm's business activities on Sundays. His firm will restrict "open house" to brand new homes only but lived-in homes will be open for inspection only on weekdays.

He admits this is a half step but we admit it is at least a forward step. He also deserves recognition for the fact that he is going it alone.

What we can't understand is why Catholic realtors haven't pioneered in this project years ago. Certainly all real estate salesmen would like to enjoy their own homes on Sundays and if the auto dealers can do it, why can't the house salesmen too?

The age old problem of compromise still haunts the human race. As Christians we have been given high ideals. We express admiration for the men and women of history who have dared to live up to these ideals even at great personal sacrifice. Yet after we voice our admiration we crawl along a life of compromise and grow disgusted even with ourselves.

Sunday, we learned in catechism class, is the Lord's Day. Even those of us who are too scrupulous to work for cash would have a hard time explaining how we think we find the service of the Lord in golf, television, picnics, putting in an auto engine or the hundred-and-one projects reserved especially for Sunday.

The Lord's Day a generation ago meant Mass, Sunday school, vespers, an hour at the radio to listen to Father Coughlin, with in-between activities "quiet because it's Sunday."

In this Lunik age, we need to search our consciences to find out if we are really keeping, or actually avoiding, the sacred character of Sunday.



## Sabbath's Day Rest

Wappinger Falls — (RNS) — William E. Corcoran of Cincinnati, consultant on the national executive board of the Third Order Secular of St. Francis, shows Father Cherubino Mezzadri, O.F.M., window stickers bearing the new slogan which the layman's group adopted to replace their former Sunday observance slogan of "Stop! Don't Shop on Sundays." Mr. Corcoran pointed out that the new slogan, "Work with God six days, Rest with God Sundays," does not confine itself to shopping but embraces all kinds of unnecessary Sunday activity.

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## Joseph Breig

### Eucharist

I can imagine how Pope John perhaps felt.

There he was, saying the same thing that Christ said, that countless saints have said, that Pope St. Pius X said with extraordinary fervor, and that all the popes since have been saying over and over.

And Pope John maybe wondered whether anybody was paying attention.

The Holy Father was speaking by radio to tens of thousands assembled in Sicily for Italy's National Eucharistic Congress.

He was talking about Holy Communion:

"The 20 centuries of progress in science, art, culture and economy, the changes in the political and social fields, have not diminished the value of the words of Christ: 'Amen, amen I say to you, unless you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you.' This is the bread that has come down from heaven... He who eats this bread shall live forever."

Reporters said there was strong emotion in the pope's voice as he cried out:

"Oh, if the Eucharist were only better understood by Christians, and more worthily and frequently received, how much more full would be the fruits of concord, peace and spiritual life for the Church and for the whole world!"

True devotion to Christ in Communion, Pope John went on, brings loyalty and rectitude, even though at the price of personal sacrifice."

He might have added that the sacrifice is ordinarily small, and the rewards beyond the power of words to express.

What are the sacrifices?

Well, of course, confessing sins and, if they are grievous sins, if they aren't confession is not necessary for Communion.

Confessing mortal sins takes backboning, all right. But if the sins are not grievous, there is something that's got to be done, the sooner the better.

FOOLING AROUND with grave sins is deadlier than a Russian roulette, the one thing to do is wipe them out, pronto.

Easy? No, it's not easy. Pride, embarrassment and foolish fears drag at our heels. We've got to take ourselves by the neck, the pants and escort ourselves into the confessional.

But the thing to do is to do it, and go on doing it until the sin is conquered. Otherwise, where are we? Nowhere.

Aside from confession of grave sins (if it's there) the sacrifices involved in frequent Communion is usually nothing to make a federal case out of.

It amounts to getting out of bed in the morning and getting to church.

I HOPE THIS won't sound preachy, but the greatest bewilderment in my life, since I started kidding myself out from under the covers for daily Communion, has been the dull thud every Easter Monday morning.

All through Lent, churches and Communion railings are thronged each morning.

The day after Easter — thump — everybody is gone except the same small year-around group.

Why? Do we think of Lent merely as a period of penance and temporary spiritual activity, a spruce of vitamins for our souls?

That's shallow. Lent ought to be a beginning, not an end. EVERY LAST ONE of us knows that each day of our lives is given to us only once. There are no second helpings.

We know that on some day, we can't foresee, it'll all be over for us on this earth. Joe Blow (or whatever your name is) will be gone into the next life, with or without Communion that can fill us with spiritual beauty.

Why, then, do people receive Communion every day for 40 days of Lent — and then drop this daily privilege (the greatest privilege anybody can have on earth) until the next Lent?

Blamed if I know. One thing I'm sure of — it's not intelligent. Christ is waiting to load us down with good things, and we're not there. We must be sick in the head.



## Are There Catholics On The Moon?

Two little moon-beings greet the first missionary to the moon.

If Soviet Russia's latest Lunik discovers men on the moon, theologians will have to decide whether these creatures of outer space are in need of salvation from the earth.

What seems to be fantasy today may soon turn into a dream of fact as conquest of the universe continues. Our ancestors of a few generations ago would brand as mad anyone who predicted what is commonplace today — atomic power, satellites, modern medicine and technology and the thousand comforts of daily life from automatic dishwashers to color television.

This week, Pope John indicated his belief we are on the threshold of stepping onto Mars by cautioning space experts to make their achievements available to all men rather than restricting discoveries to a few to cause new wrangles amidst the stars.

## 500,000 Catholic Pupils Benefit

# How England Aids Schools

(The author of the following article is assistant-editor of The Tablet, London Catholic weekly.)

By MICHAEL DERRICK  
(N.C.W.C. News Service)

London — The new school year begins with the financial outlook for the Catholic schools of England and Wales better than it has been for a long time.

Government grants toward the cost of building and modernizing Catholic secondary schools in England and Wales will be increased by about \$61,600,000 over the next 15 to 20 years as a result of the new Education Act, which passed through its final stages in Parliament just before the summer recess and has now received the royal assent.

When account is taken of the interest which the Catholic dioceses would have had to pay if they had borrowed that money, the total saving to the Church may be put at nearer \$84,000,000.

The Church of England, and indeed all other religious bodies which conduct state-aided voluntary schools, receive under the new act the same grants that the Catholics receive.

Not all Catholic schools benefit under the new act — only those in which the pupils pay no fees and the running expenses are met from general donations.

Well over 100,000 children are being educated in these state-aided voluntary schools.

Another 100,000 or so are being educated in fee-paying independent schools, many of which are conducted by the religious orders. These, like the numerous non-Catholic independent fee-paying schools, have to find all their own building costs.

The most important provision of the new act, said Bishop George A. Beck, A.A., of Salford, Chairman of the Catholic Education Council, is that which extends the state grants to include the building of state-aided grammar and technical schools as well as secondary modern schools.

(In general, grammar schools are secondary schools that provide students for university entrance, while modern schools give a general education with emphasis on practical subjects. Technical schools give an education largely related to industry, commerce and agriculture.)

But it is the financial part of the act which has attracted most attention and is the most immediate reason for the gratitude of the Catholics of England and Wales.

This raises from a half to three-quarters the proportion of the building costs of Catholic secondary schools which the state will, in most cases, provide.

The reservation is made that it applies only to the building of new secondary schools in areas in which a Catholic primary school already exists, so that a secondary school is needed to complete the local unit, or the rebuilding of existing secondary schools. But, the new 75 per cent building grant is an immense boon nevertheless.

When plans were made for the expansion and improvement of the whole of the national educational system in the Education Act of 1944

provision was made for a grant of 50 per cent in most cases, toward the cost of modernizing existing denominational schools, or of rebuilding them on new sites.

The other 50 per cent had to be found by the denominational authorities concerned. In the case of the Catholic schools it had to be found by the dioceses.

This left the Bishops with a commitment which was estimated at that time at under \$28,000,000, with an annual bill of something like \$1,400,000 for interest and debt redemption.

But these figures were given over and proved to be very wide of the mark. Building and labor costs rocketed in the postwar years. Every year there were more and more Catholic children to be educated, and the figure of \$28,000,000 covered only the replacement of out of date schools and did not provide for new ones.

By about 1950 it was clear that the Bishops' commitment, if the Catholic educational system was to be preserved on an adequate scale, would be somewhere in the region of \$140,000,000 or \$168,000,000, and by the beginning of this year the total figure was seen to be something like \$224,000,000 to \$280,000,000.

Many millions of dollars have been raised by the dioceses since the end of World War II. Second collections in the churches on most Sundays of the year provided much of the money, while some came from an endless round of fund-raising functions in the parishes.

So much publicity has been given to these massive money-raising efforts that English Catholics sometimes forget that, even before this summer's new relief measure, they were already far better off than their co-religionists in many other countries, where the principle of the separation of Church and state is held to mean that no public money at all can be spent on denominational schools.

In England the Catholic schools have been aided from government funds since 1847. The huge sums which Catholics have been raising during the last 14 years have been needed only for school building, and then only for a proportion of the cost of building.

Once the schools are built, they are wholly maintained by the state. Public money pays for repairs (except ex-

ternal repairs), pays the salaries of the Catholic teachers and provides all the textbooks, stationery and other equipment that is needed.

The position is even better in Scotland where the Catholic system is quite separate from that of England and Wales. There the Catholic and other denominational schools are entirely built, as well as maintained, at the public expense.

The public authority in Scotland grants the Catholic schools and appoints the teachers in them. But, it chooses the teachers from lists of applicants who have already satisfied the Bishops, so that all parties are content.

Yet, although the relief now obtained for the Catholic school building program in England is substantial, a very heavy burden still remains on the dioceses.

No grant is yet payable by the state for building entirely new primary schools in areas where no Catholic primary school has existed before. Nor are grants payable for building secondary schools in areas where no Catholic primary school has existed.

# Selfishness Basic Cause Of Divorce

By JOHN O'CONNOR

San Francisco — (NC) — Urgently needed in the courts today are more qualified domestic relations specialists who are convinced that the breakup of a home has eternal repercussions.

The opinion was expressed by J. Stevie Williams, a Catholic lawyer who is court commissioner of the Superior Court of San Bernardino, Calif.

He was interviewed here while attending the convention of the California State Bar Association.

Mr. Williams speaks first of his waking hours listening to domestic problems trotted into the courts by estranged couples. He is firmly convinced that both the courts, where men of the law are in a hurry and disinterested, and the homes, where selfishness is allowed to rule, are to blame for the mounting number of divorces in this country.

Why do 80 many families come into court? Mr. Williams names three reasons:

- 1) Economic pressure.
- 2) The changing role of men and women in the home.
- 3) The irresponsibility of young people entering marriage today.

By economic pressure Mr. Williams said he means "from month to month, discouragement at not being able to meet bills; the overpending for luxuries no one really needs; the yammering and nagging that most often accompanies the inability to provide all that the Jones' have down the street and the flight to drink or adultery when the bickering gets too much to bear."

As for the changing roles of men and women, Mr. Williams says the courts are full of fathers who have abdicated their responsibilities for managing family affairs to the mother, or who have refused to accept the price of being boss: control and responsibility.

"What often happens is that the aggressive type woman becomes no longer the delicate feminine person to be loved, and the ego-deflated male shrinks from interest in her. To prove to himself that he can still light a fire in a woman's eyes he hikes off to a bar to drink away his humiliation, and there begins a fascinating friendship with any pigeon he finds who will 'understand' him.

"Next thing he's a full-fledged adulterer. But he doesn't start out this way. He just tried to escape an apparently intolerable home situation."

The third big reason on the court agenda today, according to Mr. Williams, is that "young people are not taught responsibility in the home. The example of their parents is selfish. The father and mother chase around instead of spending time with the kids. Pa wants a hunting rifle and Ma wants a new mangle and to beek with the family. Too many children have lost respect for their parents. Too often parents fail to teach their children the sacrifices and the trials that Mom or Dad may be going through."

Mr. Williams insists that the domestic relations courts prove that children must have love, affection, and firm discipline. "The child must be given standards and he must see the parents living up to standards," he said.

"When we young people who have never heard at home that they must think of others besides themselves get married, what can you expect but a perpetuation of a selfish mood and eventual disintegration?"

"Yet, for all the misery and sorrow out the divorce courts you should see how the children act; they are forgiving and full of charity, pity and a little shame. They want you to overlook the parents' faults and help them... but too often human pride and a hasty court compromise to break up the home forever."

He added: "Today we urgently need more qualified marriage counselors and Catholic social workers who are trained along these lines but who overcome self-consciousness, professionalisms and bring understanding and patience in cases of families in trouble."

## Making Marriage Click

By MSGR. IRVING A. DEBLANC  
(Director, Family Life Bureau, N.C.W.C.)

"My eight-year-old son seems headed for a reformatory. He steals candy from his sister. I have caught him several times in the kitchen with his mouth full of fudge or cake. He steals regularly from the house money."

Today he admitted stealing a lock from a neighbor. He then makes up unbelievable stories. Should I inform his teacher, take him to confession myself, or see the doctor?" Mrs. D. W.

This could, of course, be very serious, Mrs. D. W., but from this distance I doubt it. You may still have to see a specialist but this child's problem may not be with the stealing but with the "whys."

Pascal wrote that "the heart has its reasons which reason itself does not know." This is especially true of a child. It is hard for a grown-up to enter into a child's world.

Some children require medical attention but they are rare. The child who steals is generally involved in deep emotional problems. The average child who steals knows that it is wrong. He feels guilty about it.

But the circumstances of the stealing and the object stolen give us invaluable clues.

If he steals food, for instance, he may just be a glutton. If he steals house money, his playmates may have more money and privileges than he and he merely wants to stay even. The lock he stole may indicate his craving for privacy. Everyone wants at least a little private drawer to keep his secrets.

Stealing is obviously wrong but we will not cure it unless we discover the "whys." A child does not give those reasons to us nor should we ask him to. If we successfully determine the reasons we dare not speak to him about them. He is usually sensitive and will only go farther into his shell.

Parents generally react in three ways to a child who steals:

- 1) They over-exaggerate the gravity of what has happened and see only the worst.
- 2) Some resort to frequent and severe punishment. Fun-

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