



Bishop Kearney's Appointments

FEBRUARY

- Wednesday — St. Mary's Hospital — Low Mass and Blessing of Throats — 8:00 a.m.
- Thursday — Knights of Columbus Council Rooms — Reception of Grand Knight Degree — 1:45 p.m.
- Thursday — Marymount College — Our Lady of Lourdes Mass
- Friday — Shantien Hotel — Knights of Columbus 4th Degree Dinner — 7:00 p.m.
- Sunday — Holy Apostles Church — 75th Anniversary of Parish — Low Mass and Sermon — 9:00 a.m.
- Thursday — St. Mary's Cathedral, Trenton, N.J. — Consecration of Most Rev. James J. Hogan, D.D. — 10:30 a.m.

'Do Something' Is Being Done

Catholics who want the "Church to do something" about the specter of starvation which stalks the world with its "exploding" population obviously forget the Church is doing something.

The Church is pouring tons of aid and gallons of the milk of human kindness into the lives of the needy people in over 50 nations.

This immense crusade of charity is made possible by the generous response of America's Catholic people to the annual appeal of their bishops. This year the bishops seek five million dollars in a March 27 collection to be taken in every parish church.

This fund will provide world-wide relief for 40,000,000 needy people this year. This is no starry-eyed dream program to solve problems in the year 2550 but a practical answer to the needs of 1960.

The U.S. bishops have a relief agency, largest organization of its kind in the world, now in its eighteenth year of operation, which will supply food, clothing, medicine and even homes for victims of war, poverty and starvation.

Last year's program had a monetary value of over \$115,000,000. Over one thousand shiploads of aid brought 1,032,130,000 pounds of supplies to ease the pain of poverty.

This vast aid to the poor program also eased the country's costly million-dollar-a-day storage of surplus food which the U.S. bishops paid to ship to the world's hungry people.

The bishops' agency, officially titled "Catholic Relief Services—National Catholic Welfare Conference" (CRS-NCWC), also assisted 15,406 people to find new homes after they were expelled from their homelands because of political or religious upheavals.

This agency has a record of resettling over 320,000—virtually the total number of people in the city of Rochester—since the bishops began the program in 1943 at the close of World War II.

The continuing need to provide for the victims of war and political chaos sparked the launching of World Refugee Year, now in progress, to focus the attention of all on the pitiful plight of millions of outcasts. For the past seventeen years, in quiet but effective ways, the CRS program has brought aid to these people.

Other religious groups have also poured relief into this cauldron of sickness, heartbreak and hunger.

The major portion of the relief items were released by the U.S. government for shipment overseas simply at the cost of transportation. All of this aid to the needy has been possible because year after year the people in the pews have responded to the pleas spoken from their parish pulpits. There is every hope and confidence this generosity will continue as long as the need of our fellow men continues.

The Church and its people are very definitely doing something for the world's poor.

SERMONETTE

WHAT'S THE ODD?

by the Rev. James D. Morarty

Americans are unwittingly consuming about 36 million rotten eggs a year. And this doesn't include those which are used only for throwing purposes. The statistics come from the U.S. Food and Drug Administration which is trying hard to break up what one official calls the "smelliest racket we've come across in a long time." The smell, of course, is figurative.

By the time the spoiled eggs reach the dinner table (usually in the form of bakery products) their tell-tale odor has been processed away. Rotten eggs won't poison you. In fact they have almost as much nutritional value as fresh eggs. But there are more "rotten eggs" served up to Americans each year which are not of the harmless variety.

Publishers can take the finest rag content paper, the highest quality ink, put them together in an orderly fashion on the latest model printing press, they send them to a bindery to be put between handsome covers, top the whole process off with a slick multi-colored jacket and they still come up with some of the smelliest stuff this side of a sewer. The book may have good literary style. The author deserves an A-plus rating in detailed description but all this still doesn't give a sweet odor to the fornication, infidelity, adultery, incest, use of God's name in vain and every other infringement of the moral law paraded before the reader. Some authors today write as if they never heard of the Ten Commandments or as if the commandments went out of style with the buggy whip.

The philosophy of realism is supposed to illuminate the action. This is no excuse. A number of realistic actions enter into our daily life which are not subject matter for literary embellishment.

Rotten eggs really won't hurt us. Even the odor can be processed away in the cooking. But unlike the body the mind never quite lets go of anything which it once allows to enter. When we feed the mind with foul fictions we are building a future reservoir for our thinking.

We would not want even one of these 36 million rotten eggs which the U.S. public ate last year to be a part of our life. Let's give our mind the same consideration we give our body.

Weapons of Faith Needed to Fight Communism

Objective reporting is the least of all our talents. Yet it can be a pain in the neck for many readers, as my recent articles on Moscow indicate. The professional anti-communists send me letters which in effect say "We told you so." The Catholic Liberals take the opposite tack, and suggest I'm becoming a professional anti-communist.

The following observation has disturbed both sides. I wrote: "After my own experience in Moscow, and after listening to the experiences of Americans residing there, it is difficult to take Soviet 'peace' plans seriously."

One of my more notable correspondents wrote that this is 1960. "And you could have come to that conclusion by a serious study of the evidence available before 1925. This is why Gander and Sherry are miles apart. The former speaks from the record, the latter from a wishful 'peace' plan."

Another reader, considered to be a vitriolic liberal, complained that Soviet harassment of Westerners in Moscow has nothing to do with international peace intentions. He suggested that the whole series was a snarl.

The reader should remember that the series on Moscow was a last of reporting and interpreting. It is easy to sit at home and pontificate from the record. While it is true that you do not have to go to the North Pole to know it is cold there, it is nice to get first hand information.

Certainly Communism is institutionalized

in a political party. In an imperialism which dwarfs both Caesar and the Mongol Khan, and in a subversive Corps, which is not only international, but which is also unhindered by normal ethical inhibitions.

The average Catholic, however, is not a politician or a diplomat. He is one of God's little ones, politically small and relatively ineffective, but endowed with a powerful spiritual potentiality. Any effective Catholic anti-communist activity must concern itself with activating this reservoir of spiritual power.

It appears to me that an effective Catholic anti-communist will be found in rekindling the fires of the Christian life in all of the millions of Catholics. This work of awakening Christians to the riches and power of their God-given heritage will have to be realistic, humble, daring and patient.

It must be realistic. It must know the dreadful limitations that the world, the flesh and the devil place upon the capacity for love of each of us. It will be forced by its own realism to accept the fact that no man can be forced to love, but can be attracted to love of himself. It will be forced by its own realism to accept the fact that no man can be forced to love, but can be attracted to love only by example. As a realist movement, it will recognize that its leaders must constantly strive to be saints.

It will be humble. It will have the basic humility to examine its conscience, to confess

its faults and to strive for amendment. It will expect no great following, no heroic publicity. It will have the secrecy and privacy of the leaven in the mass.

It will be daring. It will have the courage to make investigations into everything which hinders the reawakening of spiritual life. It will be a part of the Church, having the nerve to ask what is traditional and what is merely customary in the present set-up of practical Catholic living.

It will re-examine all of the aspects of the Church as it is, in the light of the Church as it should be. It will seek to find out what it is that hinders the saving power of the Gospel upon the vital principle of the lives of actual Christians. It will seek to remove the layers of varnish and dust which makes the masterpiece of Christianity so dark.

Such an anti-communist program will be faithful to the dimensions of the problem, but even more important, it will be faithful to its Catholicity. It will not only be an effective program, but an authentically Catholic. —GERARD E. SHERRY

Decade of Destiny In Africa

By REV. PATRICK O'CONNOR

Society of St. Columban (N.C.W.C. News Service)

Fast-changing Africa will have changed vastly by the end of this new decade.

The great change in the Catholic Church in Africa in modern times has been its growth, especially in the Congo, Uganda, Kenya and the Belgian Congo.

During the 1950s the growth showed significantly and most prominently in the number of African bishops. Where there had been two, there are now more than 20 Catholic bishops of African race.

In the 1950s the hierarchy—as distinct from prelates acting as apostolic vicars and prefects—was erected in most of Africa. Eighteen months before he died, the late Pope Pius XII issued a mission encyclical, "Fidei Donum" (The Gift of Faith), appealing especially in favor of Africa.

In the decade now opening the Church will continue to grow in Africa, according to present indications. But changing circumstances will mean changes in the tasks and opportunities of the Church.

The most evident changes in the African scene are the political ones. These are both a result and a cause of changes in other respects.

This year brings independence to at least four new African states: Cameroon, Nigeria, Somalia and former French Equatorial Africa. By the end of 1960 more than half of Africa's 234 millions will be under independent government.

Meanwhile preparations are being made to give African a greater share in the government of the Belgian Congo, Uganda, Tanganyika and Kenya. Whatever the results, the status of Africa will be different from what it was.

European colonialism, which has been a major factor in Africa's development, is yielding to an African nationalism that it has unwittingly developed.

The chief factor in making these changes possible and necessary has been the spread of Western education. Other factors, such as economic development, and nationalist feeling and mission activities.

Education in most of Africa has been largely Christian, at least in primary and secondary fields. So far the educated Africans are a tiny minority. But for the mission schools, the number would be far less.

In this educated minority will fall the enormous responsibility of governing the evolving and newly independent states.

The communists were not ready to do much in Africa during the 1950s, nor was Africa quite ready for them in their view. But they have been preparing outside Africa by training young Africans who will try to turn themselves into a force in the new states. Returned students who learned both Marxism and professional skills in Prague, Warsaw and Moscow, and even in London and Paris, are likely to lead the communist drive in the Africa of the 1960s.

THE STRUGGLE will be mainly between Africans influenced by Christian principles in their higher education and Africans whose higher education has been Marxist. It has been reported that Soviet Premier Nikita Khrushchev may visit Liberia shortly. This would be the first visit of a Soviet leader to "Black Africa."



The Decade of Destiny, 1960 to 1970, finds Catholic faith firmly rooted in Africa's native populations but missionaries are still too few and in urgent need of better support from the homefront.

Premier Khrushchev travels to Africa to promote communist interests.

The Chinese communists did not neglect Africa in the 50s. They were likely to work hard to win African friends in the 60s. A dozen votes from African states would help Peking to win the much-desired seat in the United Nations.

Africa, underpopulated, with unexploited natural resources, must look very attractive to Chinese communists in their expansionist mood. Africans may be more strongly influenced by Chinese than by Russian—that is, white—communists.

At Africa becomes industrialized, a new proletariat, comprising people uprooted from tribal villages, is created. To provide spiritual care for this growing multitude is an urgent task for the 60s.

The conflict of racial interests seems likely to increase wherever foreign settlers hold land or other natural resources. Policies like those of the Union of South Africa will yield tragic fruit within the decade. For example, a white minority government in Rhodesia has adopted more generous and progressive social and educational programs in Angola and Mozambique.

Africa will need European and American capital and technical aid. It is not given to a spirit of what Pope Pius XII called "constructive collaboration."

Part of Africa's troubles in the 60s will be the forcing of unity. Already African leaders have proof that tribal conflicts can come with a change in government. A federation of African states hardly seems attainable in the near future. Africa has at least as many differences within its continental borders as Europe ever had.

In the African self-governing states the Church has not had the same kind of freedom

with some exceptions. The government of the Sudan took over hundreds of Christian schools unilaterally in 1957. In former British Togoland the Ghana government took over Catholic schools in 1953. The white-minority government in South Africa has narrowed out Catholic schools. Restrictions on Christian education, especially in secondary

schools, may increase—to the joy of the communists. Possibly the 60s may see an all-Africa conference of bishops similar to the Far-Eastern conference held in Manila in 1958. No other has served the best interests of Africa so well as the Church. It is adapting itself to serve the changing Africa.

Candidate's Fitness

Brooklyn (N.Y.)—U.S. Senator Lyndon B. Johnson of Texas, said the next U.S. President should be chosen on the basis of his fitness for the job, not for considerations of race, nationality or religion.

The Senate Majority Leader said that during World War II "no one objected" to the fact that Gen. George C. Marshall came from Virginia, or that Gen. "Wild Bill" Donovan was a Catholic.

Not did anyone object, he continued, that the man who thought out the theory of the atomic bomb was a German Jew named Einstein, and the man who put the atom into the atomic bomb was an Italian named Fermi.

"Neither have I heard any one objecting to the fact that the man who gave us the hydrogen bomb before the Russian got it was a Hungarian named Teller," he declared. "No one objected to the fact that the man who contributed to the development of the atomic bomb was a Jew named Einstein."

SEN. JOHNSON spoke to 1,500 persons at the annual dinner of the Catholic Club, a social organization of Catholic laymen. Bishop Bryan J. McKeon of Brooklyn was among the guests present.

Recalling the 1958 campaign of Gov. Albert B. Smith, the Senate Majority Leader said Mr. Smith did not want

people to vote for him simply because he was a Catholic. But by the same token, he added, Mr. Smith did not want any one to vote against him simply because he was a Catholic.

Gov. Smith called upon Americans to vote on the basis of the issues and to choose between the candidates accordingly, the Senator added.

The next President should be chosen on the basis of adult issues, Sen. Johnson continued, and selected on the basis of his ability to lead this country in the face of the communist threat.

Sen. Johnson warned the nation against running away from its responsibility.

The Texas legislator observed that Soviet Premier Nikita Khrushchev possessed a "face marked with the lines of a man totally dedicated to communism and totally dedicated to the destruction of our way of life."

"Our greatest enemy—international communism—has told us bluntly what it has planned. We have been told that the communists will 'bury us,'" he said. Despite protestations, the "words" still stand," he added.

"This nation—and the western world—were never in more ultimate danger than today."

Sacred Heart Year

Christ's Love

By REV. LOUIS J. HOHMAN

If a spiritual infinite God seems remote from us; if even the God of the Old Testament appears removed from us in time and place; then Jesus Christ fulfills our fondest dream of meeting God.

Not by messenger, not by word alone, but by sharing our life, he comes to us. God has become one of us.

In all things except sin, he is like us. He eats, drinks, sleeps, laughs and cries. He knows the fatigue of a hard day's work, the frustration of plans gone awry. He has friends with whom he shared happy hours; he had enemies intent only on his embarrassment and failure.

He knew the monotony of early rising and long hours with hammer and saw. He knew the sweet elation of a wedding celebration. He fought temptation and he knew the clammy sweat of near hopelessness. He saw those he loved suffer and die and he knew the ingratitude of those he had helped.

Some days were days of pain, others of sweet consolation.

Take all your human feelings and experiences, save sin, and know that Jesus Christ, God made man, has been through them all.

The story of Christ's human heartbeat is the story of the Gospel itself. If we do not know how divinely human and humanly divine was his love for men, it is because we have not taken the trouble to look at those pages. Or we have taken them so for granted that their meaning is lost to us.

The night Jesus was born, his Father's messengers were out. They came not in chariots and palaces, but in a group of lowly, forgotten men—the shepherds. With them Jesus desired to share his birthday.

Much sentimental piety has surrounded Christ's hidden years at Nazareth. It is necessary to know only one thing: "He was subject to them." He obeyed Mary and Joseph and did their will simply because he loved them. Even in his adulthood at Cana, though his "time had not yet come" (John 4:6), he granted his mother's request and saved a young couple married and embarrassed by changing the water into wine.

One day he met a Samaritan woman at the well of Jacob. Traditionally there was no love lost between Jews and Samaritans. Yet how gentle Jesus was toward her. Patiently he led her toward better and owned a companion at her own side.

Her people brought him to two days with them. And they said to the woman, "We no longer believe because of what thou has said, for we have heard for ourselves and we know in truth this is the Saviour of the world." (John 4:39).

One passage from St. Matthew's Gospel speaks volumes of the love of Jesus Christ for men. When he was evening, they brought to him many who were possessed, and he cast out the spirits with a word, and cured many who were sick, that they might be fulfilled what was spoken through Isaiah the prophet, who said: "He himself took upon him our infirmities and bore the burden of our sins." (Matthew 8:16-17).

Or a similar passage from Matthew, "and he brought to him all the sick suffering from various diseases and torments, those possessed and lunatics, and paralytics; and he cured them." (Matthew 9:35).

might be fulfilled what was spoken through the prophet Isaiah who said, "Behold, my servant, whom I have chosen, my beloved, in whom my soul is well pleased; I will put my Spirit upon him... He will not wrangle nor cry aloud, neither will anyone hear his voice in the streets. A bruised reed he will not break, and a smoldering wick he will not quench." (Matthew 12:18, 19).

Much is made of the quality of empathy in modern psychology. We can imagine the depth of feeling in Jesus on the occasion he met the Samaritan woman outside the well. "And the Lord, seeing her, had compassion for her." (John 4:11). He was a man who only one man had just died. Imagine the depth of feeling in Jesus when he approached the widow and said so tenderly, "Do not weep," and gave her son back to her alive.

Or witness the practical charity of Christ looking out over the multitude which had followed him to the barren region west of the Lake of Gennesareth. "Jesus saw a large crowd, and had compassion on them, because they were like sheep without a shepherd." (Mark 6:34). And his disciples came to him some time later and said, "This is a deserted place and the hour is already late; send them away so they may go and buy themselves food to eat. But he answered, 'You yourselves give them some food.'" (Mark 6:35-37).

These people had come to Jesus because they felt a great need for him. He could not bear to send them away because of the tender love that filled his heart.

Or witness Jesus on the very next day. Jesus promised them he would give them his flesh to eat. Love, craves union. The Son of God met this craving by the gift of himself as the bread of life. When he said, "He who eats my flesh and drinks my blood abides in me and I in him," it must have been with a sense of joyous anticipation.

There were many present who would not believe, and walked away from him. One man almost lost the witness in his heart when he turned to the Apostles and said, "Do you also wish to go away?" (John 6:66). "Who who love Christ can be glad that Peter answered for all of us." Lord, to whom shall we go? Thou hast the words of eternal life." (John 6:68).

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