

Why Didn't We Join Pickets?

Why weren't the Catholic colleges in the picket lines for Negro rights?

That question made the rounds of Rochester as students marched in front of the F. W. Woolworth Co. East Main Street store.

The picketing protested segregation at Woolworth lunch counters in southern states.

Catholics are not deaf to the plight of the Negro in the South. As a matter of fact Catholics often faste the sting of bigotry even as Negroes do, as illustrated in the story told by an Alabama priest making the rounds of his parish. "Are you a Catholic?" the priest asked as a householder, a Negro, greeted him. "No, Suh," came the reply, "it's bad 'nuf bein' black."

Would any other race bear as patiently as do our Negro citizens the degradation we force upon them? They are a standing contradiction to all our vaunted claims that America believes "all men are created equal."

The students with their placards were a symbol of our nation's guilty conscience.

But we wonder if the ardor of their youth will endure the hard facts of life when they build their homes in pleasant suburbs. What will they then say when a Negro family wants to buy the house next door?

When these college boys become executives in industry, will Negro girls have equal opportunity to be front office secretaries or just washroom scrub women?

And will these lads carry their picket signs in front of country clubs which keep out Jews, Negroes and too many Catholics?

Have the picket carriers ever wondered why in a city the size of Rochester with its thousands of Negro citizens there is nary a colored patron in the better dining rooms? Or what about the summer resort places—will any signs go up at the selective hotels and lodges where there is no room for Negroes?

These questions are not asked to put the pickets on any uncomfortable spot. The accusing finger points at all of us who find fault with southern segregation while we snugly do it our own effective way up north too.

If we really want to picket in behalf of the colored people, we would need a much longer line than any that paraded past Woolworth's. We take our hats off to the students who dared to make a confession of our national guilt but our penance needs to be more enduring than a few days' march.

We need to think this subject through to its every logical ramification and face the uncomfortable facts that day after day we betray our Christian faith and American heritage whenever we discriminate against a man because we don't like the color of skin God gave him.

Catholics, like their Negro fellow citizens, are keenly aware of being rated second class. Like the Negroes we were good enough when it came time to draft boys to die in defense of the nation but now we are told we are not fit to have a member of our faith in the White House, or have our children share in taxpayer aid to schools. In war we are citizens but in peace we are suddenly foreigners.

Catholics also remember picket lines and boycotts of ten years ago when attempts were made to stem the tide of movies and magazines corrupting the morals of children. We were told we had no right to pressure the public into our way of thinking. We were told we must not interfere with other people's freedom.

A decade of juvenile crime has subsequently cost the nation millions of dollars and how many victims of teenage violence!

Maybe we got discouraged when we saw that picketing won so little sympathy. Did so little good. Now that others use this method to champion the cause of another minority group we can only hope their effort is more successful than was ours—and that those who carry the signs will remember what those signs said as the years go on.

Missioner Dies In Exile

Taipei — (RNS) — American, 1951. Bishop Quinn, canon Bishop Charles Quinn, came to Formosa in 1951 to C.M. of Yukiang, China, after World War II. He was a heart attack in Koshing, China mainland after having previously spent three years at the St. Thomas Seminary in Denver, Colo.

Expelled from his See by the Chinese Communists in September.

Reapings At Random

Now we've heard everything. Money just wasn't good enough to buy that new car.

No, the dealer wanted something more, something like 14% interest. When everything was figured out.

Your Reapings heard this incredible story from a friend, and we think it's worth passing along in case you're thinking of buying a new car. Our friend had been interested in one of the low-down foreign models for quite some time. Finally, he decided to spring.

He approached the dealer, cash in wallet, intent on driving home a new car that afternoon.

After a convincing trial drive he repaired with the dealer to his opulent office to make adjustments on the trade-in value of the old car, and to close the deal.

What followed was an ominous lesson in basic economics, not the usual supply-and-demand ploy, but a frank revelation in economic philosophy.

The dealer and the buyer came to terms on a trade-in allowance and our friend, anxious to drive away in his new car, reached for his wallet.

But the dealer did something too. He took from his desk drawer, some thick looking pads,

and began speaking cryptically in business man's terms.

He wanted to know what finance terms he could arrange on the purchase of the new car.

When the buyer explained that he intended to pay cash, the dealer threw down his pencil and began his pitch.

Briefly, he spoke of prodigal spenders who pay cash for things, taking money from their savings accounts, and never replacing it. The buyer protested, stating that he could manage his own financial affairs very nicely, thank you.

But the dealer was adamant, if not downright persistent. He wanted finance terms—not cash. After a half-hour of quibbling over interest rates, our friend, charmed, left the office—without his car. His money just wasn't good enough.

There is some good to be said for finance—after all, our government borrows money. But in this case the bad outweighs the good, particularly if you can pay cash.

The dealer, of course, is in for a nice commission for every finance plan he sells. You can't beat them with cash, because they get cash through the finance plan—plus their commission.

Different Denominations Study Each Other

New York — (RNS) — Six experts in religion reporting agreed here that the major developments in church life during the next decade will be a growth of the "dialogue" between Protestants and Catholics, and the "coming forward to leadership" of laymen.

They said there would be less emphasis on statistical "records" of church building and attendance, and more on the need for individual willingness to change.

Among the panelists speaking to the National Religious Publicity Council's New York Chapter were three newspaper and news agency religion editors, two magazine editors and a broadcasting executive.

They were George Dugan of The New York Times, John

Ann Price of the New York Herald Tribune, George Cornell of the Associated Press, Kenneth L. Wilson of the Christian Herald, undenominational Protestant monthly, Clarence W. Hall of the Readers Digest, and Florence Reiff, NBC's supervisor of religious programs.

Mr. Dugan stated that the "almost phenomenal growth of dialogue between Protestants and Catholics" which is even more pronounced in Europe than in America will be one of the major developments in religious life in the next ten years and beyond that.

This view was supported by Mr. Cornell. He also declared that in this country the threatening "give-up" of the moral and ethical fibre of society will produce a more

serious search for religious values.

Describing the recent boom in church membership as the result of a "post-war shake-down cruise," Mr. Cornell predicted that the "somewhat superficial religion" will be followed by a religion which will provide Americans with "the impetus and adventurous purpose" for which they are looking.

In part, he said, the leadership will be provided by the "religious cell movement" involving highly committed individuals and units within existing church institutions.

Miss Price observed that this country's religious life has reached a threshold at the conclusion of "one of the most fruitful eras of religious development."

She said that the past decade was one of growing frankness in the relations between Christians and Jews.

It was the first decade, she said, in which "Protestants took a good look at the situation in the inner city and decided not to run away." It was also, she added, a decade in which "a new generation of Catholics grew up prepared to live in a pluralistic society."

The Tribune's religion editor, George Cornell, said that the "new generation of Catholics" will become more interested in the "study of the great religions of the East, which may become the great catalyst in these days of rising nationalism."

Women, she said, will come into their own in church life, especially in Protestantism, but also to a lesser degree in Catholicism and Judaism.

Mr. Hall stressed the need for an increasing emphasis on the role of the "forgotten layman" in churches and the "teaching of religion in lay vocations."

He charged that contrary to the Protestant ideal of the general priesthood of all believers, most churches in this country have become "priesthooded," and that future generations must find ways for "getting the Church out of the church."

Stating that "one of our problems is that we measure everything by size or cost," he dismissed worries expressed in some Protestant quarters that the Catholic Church may outgrow Protestantism statistically.

"I am not afraid that the Catholics will outnumber the Protestant population, but that they will outlive and outperform it," he said.

Since "Christianity has been always more effective when it operated as a lean, hungry minority, than when it has operated as a fat, contented majority," Mr. Wilson predicted "the realization of the western world in the next decade may, perhaps, become one of the greatest steps to strength we could take."

Miss Reiff called for the TV presentation of "more great new drama by our most gifted writers" to illustrate the values of Christian life. Such programs, she emphasized, should not necessarily be "neatly labeled religious."

Why Church Laws Change

(In connection with the fixing of the laws of fast and abstinence for the people of his diocese by Bishop Thomas K. Gorman of Dallas-Fort Worth, the Bureau of Information is issuing the following explanatory statement of Very Rev. Francis J. Connell, C.S.S.R., professor of moral theology, Catholic University of America.)

People sometimes express surprise at the variations in Church law from one diocese to another. Thus some bishops grant a dispensation from Church law on a day when it is not granted by other bishops, or in certain circumstances which are not regarded as sufficient causes for a dispensation, elsewhere, even in the same country.

In the United States at present, this divergence is becoming more evident, particularly in the matter of fast and abstinence. For example, Bishop Thomas K. Gorman of the diocese of Dallas-Fort Worth has dispensed almost entirely from the general law of fast and abstinence.

We are hearing with increasing frequency that complete liberty is given to all the bishops agree on this matter?

The answer is to be found in the very constitution of the Catholic Church. The Church is made up of many dioceses, each of which is governed by a bishop, who is the supreme legislator for that portion of territory. To a certain extent bishops have the right to dispense from the laws of the universal church of their people; in regard to other matters they may have special concessions from the Holy See. Frequently circumstances call for a different application of Church law or a dispensation in one diocese, though not in others.

We have a similar situation in the United States where there can be different legislation in different states.

In the matter of fast and abstinence, the code of canon law itself allows for dispensations. The Church (canon 1245) grants every bishop the right to dispense individuals and individual families from the law of fast and abstinence for a just reason. Moreover, bishops can dispense the entire diocese for reasons of health, or also because of



On January 22, 1946, Pope Pius XII made even wider the bishop's power to dispense. On December 19, 1941, the Pope, in view of war conditions, gave the ordinaries of places, of whatever rite, the faculty to give according to their prudent discretion within the territory of their jurisdiction a general dispensation of the law of ecclesiastical fast and abstinence.

Bishop Gorman has used this power in limiting greatly the days of fast and abstinence in his diocese, because, he prudently judged, according to his own words, that "the changing conditions of our times, especially among the working classes and in our whole social order" warranted such a change. It is the right

Good Friday Group Marks Fifty Years

San Francisco — (RNS) — The Reverend Observance of Good Friday Movement will observe its Golden Jubilee this year, John J. Taheny Jr., president of the society, announced.

The organization was founded here in 1910 by a group of laymen with the sole aim of encouraging more people to attend a church of their choice for meditation and prayer between the hours of noon and 3 p.m. on Good Friday.

Mr. Taheny, an attorney for the city of San Francisco, said that for 50 years the society has adhered to the founding principle and that many business firms now permit time off on Good Friday as a result of the group's activities.

In California the hours between noon and 3 p.m. on Good Friday are a legal holiday.

What We Can Learn

Albany — (RNS) — Catholic laity were warned here by a Franciscan theologian against what he termed "Catholic innovation" in a plea for increased understanding and brotherhood in relations with persons of other religious groups.

Addressing the First Friday Club of Albany, the Rev. Edgar J. Holden, O.F.M., C.M., of St. Anthony-on-Hudson Theological Seminary, Roseton, N. Y., urged the men to make a "genuine effort at understanding those of other faiths."

This would be the surest way of improving religious tensions and "smoldering animosities" which, he said, "are quite inevitable in our pluralistic society."

Just as Christ included in His work of charity those who were not His followers, so too should we have a genuine desire to extend our charity and prayers to all Non-Catholics. "We should act thus not because we wish to improve them, but because God wills it."

Sacred Heart Year

Visions

By REV. LOUIS J. HOHMAN

The great revelations of the Sacred Heart were made to St. Margaret Mary.

Visions are hardly compatible with the modern mentality. The terms of Margaret Mary's visions are even less so. They can be understood only in consideration of the love of a consecrated woman for her Divine Spouse.

Only in this manner too can we comprehend the intimate language of Christ's revelations.

THE FIRST vision of St. Margaret Mary occurred on the feast of St. John the Evangelist. It was on this feast that Christ had first revealed His Heart to St. Gertrude some three hundred years previously.

At that time Our Divine Lord revealed that the time was not yet ripe for propagation of the Sacred Heart devotion. It indicated too, the special relationship of St. John to the Sacred Heart, upon which he had rested at the Last Supper.

Of this first revelation Margaret Mary says, "He revealed to me the Wonders of His love and the ineffable secrets of His Sacred Heart... which He disclosed to me for the first time in such an effective and palpable manner that no possibility of doubt was left to me—me who all the same am always afraid of being mistaken."

Christ then revealed to her the symbolic vision of his Heart. Margaret Mary describes it as "shining in every direction more brilliant than the sun and transparent as crystal. The wound he received on the cross appeared visible. There was a crown of thorns around the Divine Heart and a cross above it." This, incidentally, is the same symbol found on the well known Sacred Heart Badge.

Then Our Lord spoke: "My Divine Heart is so impassioned with love for men, that no longer able to contain within itself the flame of its burning love, it must spread them abroad by means of you. It must be shown forth to them to enrich them with its precious treasures, which contain all the graces they need to save them from perdition."

Christ's concluding words to Margaret Mary were, "From now on you shall be called the well beloved of My Sacred Heart."

It is of the very nature of love to want to diffuse itself. In the case of Our Divine Lord the love was infinite. And the world had grown cold. This was the age of revolution, religious, economic and political. All three put great emphasis on individualism.

Take the industrial revolution for instance. By invention and organization, much of the world's economic power was being concentrated in the hands of a few. Two attitudes could be taken toward this process. The inventors and the organizers took the position that because they had superior powers and talents, they had a right to unlimited

aggrandizement, regardless of how many inferior individuals were destroyed.

"Survival-of-the-fittest," rugged individualism soon became a watchword. And the common working man became the slave of these superior individuals. It was a cold-hearted, ruthless society, spawned by those who answered "No" to the age-old question, "Am I my brother's keeper?"

It was only a natural consequence that hatred, fighting, injustice and world-wide war should become part of a parcel of modern living. The business world is a tough, rugged one but we might legitimately ask the question, "Must it be so in the nature of things?"

Jesus Christ had taught that it didn't have to be. His world was to be a world of love. But men had forgotten that love in the glowing prospect of their own selfish interests. Because of his superior by reason of his natural endowment, so as that meant that he may cease to have regard for the suffering and condition of his brothers in Christ.

Indeed the world had grown cold. Now in his revelation to Margaret Mary, Our Lord desires to remind the world of its forgetfulness and indifference. The time has come to realize that only in Christ's love which inspires love of man for each other is the answer to man's seeking. It is the precursor treasure to which he refers. It can save man from perdition not only in the next life but in this present life.

Daily Mass

Calendar

Priests of the Rochester Diocese, whose names are listed below died on the date indicated. Your prayers are requested for them.

Sunday, March 20 — Third Sunday of Lent (purple), as in missal.

Each Lent weekdays has its own special Mass. Priests may select either the Lenten or feast day Mass and include at end prayer the collect of the other.

Monday, March 21 — St. Benedict (white), Gloria, 1925—Rev. John Cieslinski, 1953—Rev. Joseph McCarthy.

Tuesday, March 22 — St. Isidore, patron of farmers (white).

Wednesday, March 23 — Lenten weekday, 1928—Canon Notabart, 1949—Rev. John Casey, 1953—Rev. Michael O'Brien.

Thursday, March 24 — St. Timothy, archangel (white), Gloria, no Creed, 1924—Rev. William Ryan, 1953—Rev. John Baier.

Friday, March 25 — Annunciation to the Blessed Virgin (white), Gloria, Creed, Preface of our Lady.

Saturday, March 26 — Lenten weekday.

THE CATHOLIC
Courier Journal
OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE

Vol. 71 No. 25 Friday, March 18, 1960
MOST REV. JAMES E. KEARNEY, D.D., President
MAIN OFFICE 30 So. W. Albany 4211-2222
AUBURN OFFICE 42 So. W. Albany 4211-2222
ELIZABETH OFFICE 312 Elizabeth Bldg. Lake St. 4211-2222
Published at second class status in the Post Office at Rochester, N. Y.
As required under the Act of Congress of March 3, 1879.
Single copy 10¢
Second class postage paid at Rochester, N. Y.
Postmaster: Please send address changes to THE CATHOLIC COURIER JOURNAL, 30 So. W. Albany, Albany, N. Y. 12206