

Bishop's Appeal For World's Poor

My dear People:

Once again, our Holy Father begs the bishops of our country to maintain the very generous practice during this Lenten Season of a Lenten Sunday Collection — well known as the Bishop's Relief Collection — for the world-wide charities of our Church.

Listen to the words of His Holiness, Pope John XXIII:

"Since Our Election to the Chair of Peter, Our vision has been extended to embrace the entire world, and on every side. We see the sufferings of the sick, the privations of the poor and destitute, the agony of the homeless and exiled. From Our paternal heart, tortured by the sight of so much pain and distress, there bursts forth the solemn cry of Our Divine Master, when, in the Gospel of Matthew Sunday relates, He lifted up His eyes and saw that a very great multitude had come to him. We too, deeply moved by the trusting confidence of the countless ones who look to Us for solace, ask: 'Whence shall we find bread that these may eat?' (John VI:5).

"It is then, Venerable Brothers, that you and the priests, religious and faithful of your Diocese, without failing or faltering, hasten to send in the fruits of your self-sacrifice, the recompensations of your charity; and every year at this time have given new proof of your warm-hearted and loving devotion towards Christ's poor."

"This message of Ours, therefore, is intended to be a renewed expression of the cordial and appreciative thankfulness which fills Our heart for the invaluable aid you have so often given to Us and to Our Predecessor of happy memory, and a fresh assurance that We prayerfully invoke upon you a rich celestial recompence of choice favors and graces."

"Holding with complete trust upon your continued loving attachment and active concern. We turn once more this year to our beloved sons and daughters of the United States of America. The poor you have always with you" (Matt. XXVI, 11), their numbers tragically increased both by the terrible effects of natural disaster, and by the inhumanity of those who persecute, exile, imprison and oppresse their fellowmen.

"Hear the voice of your Father, the Common Father of all; as We urge and entreat you to shew in doing good to all men, as We appeal to you in behalf of our children to whom equal blessings of earthly prosperity have been denied, as We beg, in their name, for the consoling comfort of Christian aims, promising in the words of the Master: 'Amen, I say to you, you shall not lose your reward'."

"Since almsgiving is part of every sincere Lenten program, what better opportunity for feeding the hungry, caring for the sick, clothing the naked, harboring the refugees and the homeless. That a generous response to the appeal of the Holy Father for help in the Lenten Sunday Collection"

Your generosity to this appeal has always been outstanding. For that I am most grateful, and pray that God may bless your generosity as He alone can.

With a blessing, I am,

Your devoted Shepherd in Christ,
+ Joseph J. KENNEDY
Bishop of Rochester

Better Than Flag Waving

In the face of summit meetings, big four talks, visits of foreign government heads, ordinary citizens might well wonder "What's our role?" "What influence can we have in world events?"

This week citizens have two opportunities to play a key role in the national and world's life.

That is the quite simple cooperation expected of all good citizens in responding to the 1960 census question. The once-every-ten-years population count will give our nation's officials a clear picture of America's people.

The survey, taken every decade since 1790, initiates this year a mailed question form to speed the census taker's visit to each household.

Second on the list of citizenship services is a request from the U.S. State Department and seconded by the nation's Catholic bishops to expand the student exchange program with South American countries.

President Eisenhower's recent trip to these nations pointed up the urgent need to deepen our ties with our neighbors to the south. Catholics should have a special sympathy for this program since the faith is in such critical need there.

South American students are anxious to spend a year in the United States to attend schools here. The present urgent appeal from Washington seeks homes where these students may live.

The Teenage Diplomat program, a parallel project which concentrates on European exchanges, has proved the mutual satisfaction gained by hosts and guests.

Families interested in opening their home to welcome a South American senior high school student for one year may obtain information from the NCWC Youth Department, 1312 Massachusetts Ave., N.W., Washington 5, D.C.

Practical patriotism like this impresses us as being far better than flag waving lip service. And in the student exchange program we have a unique opportunity to aid the Catholic young people of South America learn the principles of responsible religious leadership to return home to serve the Church in areas sorely in need of such leaders.

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MOST REV. JAMES E. KENNEDY, D.D., President
MAIN OFFICE — 10 West Genesee St., Rochester 4, N.Y.
ADVISOR OFFICE — 47 Grant Ave., Albany 3-2811
RELIGIOUS OFFICE IN BALTIMORE 2020, Md., 100 St. Rd., 2-2111 or 2-2112
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In some places he is not even allowed the fullness of American citizenship—even though born and bred here. He's not allowed to vote, to spend his leisure time with other Americans. In other words, despite all the flowery phrases of the senatorial orators, the Negro in many of our cities and states is a second class citizen.

Of course, he's considered sufficient a citizen to be drafted into the Army; but fight

in the defense of our country and to pay its taxes. But he is not sufficient of a citizen to enjoy the fruits of the great American heritage.

The present action of the Negro community involves a very important principle which is nonviolent in character.

The principle involved is at the absolute center of the Christian mystery. Love faces no evil by absorbing into itself pain, suffering and humiliation. One who loves justice achieves it for himself, for others and for his tormentors, not by inflicting pain, not by striking out but by drawing into his own being the bitterness and insult and by absorbing it within himself.

This is the Cross; Christ died to save men. This means that the greatest example of the nonviolent approach is also the greatest mystery of incarnate love.

The tragedy is that we Christians had to learn this basic Christian reality from a Hindu named Ghandi. The lament of Ghandi: "I can love Christ, but I can't love Christians." haunts the heart of anyone who claims to imitate Christ or who reads the imitation of Christ.

The fact that this protest by Negro students has been peaceful in nature makes it all the harder to understand the cries of an

angry mob.

All this injustice is bad enough when perpetrated under the banner of freedom of democracy, but it reaches terrible proportions when Christians participate in it. All, many of them opposing full recognition for the Negro claim to be God-fearing sons even taken to be Catholic.

There is nothing immoral or unpatriotic about the "sit-in" protests. We would consider it our duty to side with the forces of law and order whenever whiteness was restricted. No violence has been instituted in these current sit-ins.

There is nothing immoral or unpatriotic about the "sit-in" protests. The principle is good. The protests work, and they isolate the sitters and the segregators. Our prayers and admiration go with the Negro protesters. And if the jails must be filled

—GERARD E. SHERRY

Sacred Heart Year

Reparation

BY REV. LOUIS J. HOMAN



The second revelation of Jesus Christ to Margaret Mary took place on a Friday in June, 1644. This time the vision was of the person of Christ, respondent in glory.

St. Margaret Mary described in this vision of what extremes Our Lord had gone in loving men from whom He received nothing but ingratitude. "This wounds me more than all I suffered in my Passion. All I did for them I count as little and would wish, if possible, to do more. But in reward for my earnestness, they give me nothing but coldness and rebuffs."

There followed then the command which gave to the devotion two special practices which still mark it — reception of Holy Communion on First Fridays and the Holy Hour of Reconciliation.

Not only that, but the warmth of our love for Christ warms the whole body of the Savior.

Why not, then, dedicate our First-Friday Communion to the cause of warming the Heart of Christ, repairing the multitude of injuries, insults, and rebuffs that have been given him in his Person, and His Mystical Body. We, above all, must not let religion and prayer be reduced to a series of "gimmicks." If it is not essentially a positive and active love of God, it is not prayer and certainly not religion.

The most important meaning of this First Friday, however, is reparation. In our frequent Communion has become common due to the efforts and regulations of Pope Pius X and Pius XII.

But many hundreds of thousands became used to monthly Communion through the practice of the First Friday. Perhaps it was primarily for personal reasons as embodied in the wealth promised. In any case it has brought about wonderful effects.

But now it seems the emphasis could well be turned to the idea of reparation. The older of things is discarded, the new adopted. It should be that he joined to the American as loyal sons, the world within him, "the beliefs of God by the more autocratic and libertine governments of Europe."

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The Rev. Thomas T. McAvoy, University of Notre Dame historian, describing Pope Leo's relations with America, said that "the age of Pope XIII was one of the most exciting periods in the history of the Catholic Church in this country.

"Under his pontificate he said: 'The Church in the United States, from being a mere mission country, has become one of the most important groups in the worldwide Church.'

"Not only did Pope Leo recognize the importance of the Church in the United States and regularize its administrative organization, he showed that he looked to the American as loyal sons, the world within him, "the beliefs of God by the more autocratic and libertine governments of Europe."

He termed care of the aged the greatest social work challenge today in addressing a one-day session sponsored by the administration of the Michigan Nurses.

He also called for an aggressive approach to counseling — "to seek out and find the older harder-to-reach persons."

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