

Bishop Kearney's Appointments

- MAY**
- Wednesday - St. Monica's Church - St. Monica Sodality Mass - 9:00 a.m.
 - Manager Hotel - St. Andrew's Seminary Senior Banquet - 8:30 p.m.
 - Thursday - Chamber of Commerce - Invocation, Opening Dinner of Community Chest - Red Cross Campaign - 8:30 p.m.
 - Friday - St. Bernard's Seminary - Conference - 5:30 p.m.
 - Our Lady of Mercy High School - Glee Club Concert - 8:00 p.m.
 - Saturday - St. Joseph's Church - I.F.C.A. Mass - 11:00 Noon
 - Shrouton Hotel - Knights of Columbus Dinner - 8:30 p.m.
 - St. John Fisher College - Glee Club Concert - 8:00 p.m.
 - Favers Hotel - Nazareth Academy Alumnae Dinner - 8:30 p.m.
 - St. Agnes High School - Glee Club Concert - 8:00 p.m.
 - Wednesday - St. John Fisher College - Low Mass and Blessing of Rings - 8:45 a.m.
 - Nazareth College - May Day - 2:30 p.m.
 - Thursday - St. Agnes High School - May Day - 8:30 a.m.
 - McQuaid Jesuit High School - Bishop's Oratoricals - 8:00 p.m.
 - Friday - Our Lady of Mercy High School - Sodality Reception - 1:30 p.m.
 - Saturday - Nazareth College - DCCW Tea - 4:00 p.m.
 - Sunday - St. Charles Borromeo Church, Elmira Heights - Blessing of New Church - 11:00 a.m.
 - Catholic Chapel, Bradford - Confirmation - 8:00 p.m.
 - Favers Hotel - Rochester Diocesan Council of Catholic Nurses Banquet - 4:30 p.m.
 - Wednesday - McQuaid Jesuit High School - Sodality Reception - 1:30 p.m.
 - Thursday - North East, Pa. - St. Mary's Seminary Commencement Address - 2:00 p.m.
 - Sunday - Holy Family Church, Auburn - Auburn Chapter, Catholic Nurses' Mass - 11:15 p.m.
 - St. Mary's Hospital - Blessing of Shrine - 5:00 p.m.
 - Monday - Our Lady of Mercy High School - May Day - 8:30 a.m.
 - Assumption Church, Fairport - Lay Catechetist Graduation - 8:00 p.m.
 - Tuesday - Nazareth Academy - May Day - 10:00 a.m.
 - Wednesday - Sacred Heart Academy - Solemn Festival Mass, Festival Office - 9:30 a.m.
 - Friday - St. John Fisher College - Chancellor's Dinner - 7:00 p.m.
 - Saturday - St. Thomas Church - Parish Dedication to the Sacred Heart - 10:00 a.m.
 - Sunday - St. John Fisher College - Baccalaureate Mass - 10:00 a.m.
 - St. John Fisher College - Commencement - 2:00 p.m.
 - St. Joseph's Church - St. Joseph's Commercial School Commencement - 7:30 p.m.
 - Tuesday - Villa Marie Academy, New York - Commencement Address.

Election Fever, Labels Cloud Issue

In my discussion of the Forand Bill in the April 15 issue of the Courier-Journal, I set forth a number of reasons why this legislation is undesirable, among which were its compulsory nature, federal bureaucratic control, the complete omission of four million aged from assistance, and the lack of a test (which would enable a well-to-do Social Security recipient to receive medical care from your tax dollars).



Let the bill sound loud and clear.

I noted the financial instability of the present Social Security structure, giving a figure of \$1.5 billion in deficit on the tax-pooling National Health Service of Great Britain, indicating how much this socialistic medical system costs per British citizen.

There is no need to repeat this evidence, but rather, today's space will be devoted to other aspects of the problem.

"Let's help the aged." This is a sentiment with which physicians, columnists, and all others will agree. By all means, let's give them all the assistance they need.

The giving of assistance is not the question. The important question is: Which of our old folks should we help, and how best to help them?

The first question can be answered any way the American voter wishes, for his final decision. Assistance can be extended to the entire population over age sixty-five, to take the common retirement age.

IT WILL:

- 1—Pay hospital and physicians fees from federal funds for all Social Security recipients, regardless of resources.
- 2—Be financed largely from taxes.
- 3—Be controlled and administered by the Federal Government.
- 4—Intrude on the private relationship of the patient with his physician.
- 5—Use tax monies to pay fees to physicians for seeing many of the patients they now see without fee, thus materially increasing their income.
- 6—Be a major step in the socialization of medical services in this country.

IT WILL NOT:

- 1—Aid all the needy aged.
- 2—Limit the assistance to those in need.
- 3—Provide the same quality of medical care that is now available through our free enterprise system.
- 4—Be financed by the token increase in Social Security contributions.

It is hardly a secret that the strongest pressure began with an agreement, about April 1, 1949, between the majority leaders of the House and Senate, who seem to have found an unexcused veto-casting opportunity, which they intended to make certain of the legislation itself. Distasteful as it seems, medical care for the aged has indeed become a very big political football.

Since these facts appear to be known to only a few of the proponents of the Forand Bill, it would seem that they should be more widely publicized in any discussion of such legislation. While it is much easier to make accusations and to deal with personalities than to deal with the facts of this controversial subject, such a practice would

be inconsistent with responsible journalism, and scarcely in keeping with the apostolate of a Catholic writer.

Readers of Mr. Sherry's previous articles on this subject in the Courier-Journal should clearly understand that there is NO "Catholic" view on the subject of this legislation. Notwithstanding references to "a basic Catholic principle," "the Church is deeply interested in politics," and "... nothing un-Catholic about the suggestion that the government step in," as well as an irrelevant paper quotation, the Church has not taken, and certainly will not take, any official position on the Forand Bill.

Some question has been raised about the propriety of attaching labels to socio-political legislation. Labels are had only if inaccurate, and none of us should object to proper labeling.

In medicine, mislabeling is dangerous, and the same is true in political medicine. The proper label has been applied to the Forand Bill not by the American Medical Association, but by that other well known "propagandist," Webster's Dictionary (Merriam - Webster): "Socialized Medicine—Administration by a... nation of medical and hospital services to suit the needs of all members of a class or classes, or all members of the population, deriving funds from... taxation...."

Really now, wouldn't it clear the air to call a spade a spade?

In this concluding article on the Forand Bill on this page, your great-editorialist wishes to thank the editor of the Courier-Journal for presenting both sides of the question, and also to thank Gerard E. Sherry for his stimulating approach to this controversy. May we all continue to work for a rational, equitable, unimpaired solution to this problem of assistance to the aged.

—CHARLES E. MATHEWS, M.D.
Member, Catholic Physicians Guild
Vice-President, Medical Society of the County of Monroe

All Graces

By REV. LOUIS J. HOHMAN

"I will give you all the graces necessary for your state in life." This is the first promise of the Sacred Heart of Jesus to all who are devoted to Him.

What is "state in life"? Defined most simply, it is one's principal life's work. It is determined to some extent by the measure of one's talents, to some extent by desire, and to a certain degree by chance, fortune.

It is possible to call one's state in life a vocation. The word is from the Latin "vocare" to call. In this case it is God who does the calling. Sometimes the call of God is merely by way of His permitting this situation for us, but as long as we are in it, it is our calling.

The world is much more concerned about the relative importance of worldly vocations than God is. Just how concerned people of the world are, Vance Packard brought out recently in his best seller, "The Status Seekers." Americans in particular are impressed by the business tycoon, the entertainer, the promoter, and Wall Street.

There is a far-reaching tendency to glorify the "successful man." How silly can we be? Imagine God looking down from heaven, past millions of stars and planets, to our puny earth. Could a million dollar business, a Gold or Cato bridge, Oscar awards, and episcopal records be anyone in the sight of Him who is infinite perfection?

IN THE EMBRYO of Almighty God, how successful we are by worldly measures is of little importance, unless we have missed or neglected the talents he gave us. How well we do the job that is ours is all-important.

To some are given five talents, to others only one. Each must use those talents to the best of his ability. But he who has five must take care that he not try to lend it over his who has one. The five talents are, after all, a free gift of God.

At the same time, there is an immense importance to be found in our state in life. Not in relationship to our neighbor, or our competitor, or to the approval of man. But the approval of God and His will. God's master plan for the world is His a great symphony. No matter how insignificant our part may seem to be, it must take its place in the total scheme.

Once Arturo Toscanini was rehearsing a symphony. The glorious music filled the great auditorium. But then he stopped. "Where is the piccolo?" he asked. In that great mass of sound, his sensitive ear had missed the tiny contribution of the piccolo.

So it is with God. When we do not fulfill perfectly the duties of our state in life, the symphony is incomplete or out of tune. The world lacks something because of our failure.

Is there anyone in the world more to be pitied than the man who thinks it is his duty to be in this job? "I shouldn't be in this job." "Why do I have to be stuck with my wife (or husband)?" "What's the percentage in being a common laborer?" "How did I ever get into religious life?" "Why do I have to be a widow?" "What good is all this Latin, History, Algebra?"

If you can (physically or

Bishop Casey's Appointments

- MAY**
- Sunday - St. Margaret Mary, Apalachia - Confirmation - 10:00 a.m.
 - St. Patrick, Geneva - Confirmation - 1:30 p.m.
 - Immaculate Conception, Ithaca - Confirmation, Graduation Exercises of Lay Catechists, Mission Helpers of Sacred Heart - 4:00 p.m.
 - Tuesday - Assumption B.V.M., Fairport - Confirmation - 7:45 p.m.
 - Wednesday - St. Margaret Mary - Confirmation - 7:45 p.m.
 - Thursday - Sacred Heart Cathedral - Pastoral Law Mass, First Holy Communion - 8:00 a.m.
 - Sunday - St. Francis Assisi, Auburn - Confirmation - 1:00 p.m.
 - St. Mary, Auburn - Confirmation - 2:15 p.m.
 - St. Alphonsus, Auburn - Confirmation - 4:45 p.m.
 - Monday - Sacred Heart Cathedral - Girl Scout Marian Award Ceremony - 7:45 p.m.
 - Tuesday - Mother of Sorrows, Greece - Confirmation - 7:45 p.m.
 - Wednesday - St. Leo, Pittsford - Confirmation - 7:45 p.m.
 - Thursday - St. Stanislaus Curvet - Blessing of New Addition, Low Mass - 8:45 a.m.
 - Sacred Heart Hall - Annual Men's Club Dinner - 8:30 p.m.
 - Sunday - St. Peter and Paul, Elmira - Confirmation - 1:00 p.m.
 - Our Lady of Lourdes, Elmira - Confirmation - 2:15 p.m.
 - St. Mary, Elmira - Confirmation - 4:45 p.m.
 - Monday - Sacred Heart Hall - Annual Rosary Guild Dinner - 7:00 p.m.
 - Tuesday - St. Columba, Caladash - Confirmation - 7:30 p.m.
 - Wednesday - Our Lady of Mercy - Confirmation - 7:45 p.m.
 - Thursday - St. Mary, Canastota - Confirmation - 7:30 p.m.
 - Friday - St. Patrick, Seneca Falls - Address, Opening New School Campaign - 8:30 p.m.
 - Saturday - Sacred Heart Cathedral - Adult Confirmation - 6:00 p.m.
 - Corpus Christi - Adult Confirmation - 7:45 p.m.
 - Monday - St. Boniface Hall - Address, Rosary Guild Dinner - 8:00 p.m.
 - Tuesday - St. Andrew - Confirmation - 7:45 p.m.
 - Friday - Sacred Heart School - May Day Exercises - 3:30 p.m.
 - Tuesday - Sacred Heart Hall - Kindergarten Graduation (Morning Class) - 9:00 p.m.

Spain Said Press Victim

Washington (NC)—The Spanish Minister for Foreign Affairs, Fernando Maria Castiella y Mait, contended here that Spain's relations with other countries have for years been soured by "a bad press."

Persons who indulge in unfounded attacks on Spain are "playing the Soviet's game by spreading Western unity," Mr. Castiella said in an address at Georgetown University.

He spoke (March 24) at an academic convention during which he received the Anzac Memorial Award of the Jesuit University's school of foreign service. The award honors five 18th-century Spanish poets honored in Virginia by Indiana. "Anzac" was the name given to Virginia by Spanish explorers.

Castiella said also that Spain shares the concerns of Latin American nations, and is convinced that the understanding and support of the United States is the best guarantee of the future of the Americas.

The problems which affect any of the members of that great family of nations to which Spain belongs are felt in my country with enormous interest and deep affection," he said.

He added that Latin America "is at a decisive point in her history, faced at the moment of growth and expansion with questions which are vital to her future."

Castiella reiterated that Spain "will live, as in the past, what is known as 'a bad press.'"

Formerly, the Spanish Foreign Minister said, his country was referred to as "backward, feudal and servile."

Today, he continued, "we suffer the hostility of a new class of historians, the journalists."

He cited as a recent example the furor in the world press when it became known that West Germany had renounced Spain on the possibility of establishing supply de-

pots there for the West German air force.

"This outbreak, he said, culminated with a charge in the British Parliament that Spain was 'secretly manufacturing guided missiles for the German army.'"

"In spite of the obvious lack of basis of these and other allegations, the media press heaped Spain into a campaign of falsehoods, which, however, does not worry Spain, accustomed as she is in weathering such attacks," he said.

Castiella, in this country for talks with U.S. government officials, including President Eisenhower, said that Spain's anticommunism has "provoked endless anti-Spanish campaigns and political and economic blockades which very nearly strangled the country."

He traced Spanish anticommunism to Spain's civil war in the mid-1800's, when aid from Germany and Italy "contributed to our freeing ourselves from communism."

Spain said press victim

Courier Journal

OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE

Friday, April 23, 1950
Vol. 71 No. 21

HON. REV. JAMES J. KEARNEY, B.C.,
Bishop of Rochester

Member of the Archdiocese of New York
Member of the Catholic Press Guild
Member of the National Catholic Press Guild
Member of the American Press Guild
Member of the International Press Guild
Member of the United Press Guild
Member of the Associated Press Guild
Member of the Scripps Guild
Member of the Gannett Guild
Member of the Hearst Guild
Member of the Knight Guild
Member of the McClure Guild
Member of the Scripps Guild
Member of the Gannett Guild
Member of the Hearst Guild
Member of the Knight Guild
Member of the McClure Guild

Vatican Bricks In New Jersey

Jersey City, N.J. (NC)—Two bricks taken from the Holy Door in St. Peter's basilica, Rome, at the opening of the 1950 Holy Year will be used in constructing the new St. Peter's church here.

The bricks were blessed by Pope John XXIII in thanksgiving for the parish's generosity toward Catholics in Rome following World War II. Cloth, bedding and other relief materials were collected from St. Peter's parishioners.

Reapings At Random

Faith In Resurrection Today's Liberation Key

The great feast of Easter has passed, but its lesson lingers on till the end of the year and to the end of time.

What would you think, if you buried a good friend on Friday and suddenly he stood before you after supper on Sunday? You would think that you were seeing a ghost. So did the apostles.

Friday was all horror, but for this reason it passed quickly. Saturday was agonizingly slow, but apparently safe. Sunday brought fear. The "sinner body," the empty tomb would lead to reprisals by the Police; the wild hounding of the women "merely snatched over taut nerves." Riddles together in a rented room, only to be broken by the door, or because the strings of a shattered existence must be picked up sometime.

Then suddenly, after supper, he is there. Not brutally bruised and scarred, not pained and lifeless, but humanly alive. He is there. No door opened, but suddenly he is there, in the room with them.

Of course they thought they were seeing a ghost. What else could frail human minds think? But he showed them His hands, and His feet; ghosts have no flesh, nor bones. He shared their food, some fish and honey, even shared some of it with them; ghosts eat no food. Then they knew that it was the Lord. And their joy was exceeding great.

The gall of their bitterness became the grays of their joy; the darkness of their fear became the measure of their happiness; the depth of their despair set the height of their confidence.

Their Jesus, beloved Teacher and inspiring Leader, had conquered death, but even more important, He had returned to them. The little flock, scattered by defeat, was gathered again around the Shepherd. From here on out, there is no need for fear, for timidity, for uncertainty. From this moment on, this fact, "He lives," will be the clear spring from which they will draw serene confidence.

The only thing for them to do is to spend their lives being witnesses to this fact, spreading the good news to the whole world. This will be the burden of their preaching: "He died, but now He lives again."

He had preached patience and forbearance, and it was difficult at times to follow Him. At times it was impossible to believe that He was serious. His orders were just the opposite of the world's ideal: Blessed are the poor in spirit, the pure of heart, the peace makers. Only the eyes of needles for the rich, implied contempt for the fighters, and pity for the hostiles.

But in the light of this fact, "He died, but now He lives" it is obvious that it is the world that was wrong, and He alone who was right. The world was topsy-turvy, and He walks, right

side up. A new vision had in few from this fact.

Blinded by the light of this transcendent victory over death and sin and the world, they would go out and preach liberation. Freedom from blind chance, freedom in the hands of a loving and provident Father; freedom from the need of wealth, because one can now trust in God's resources, which are endless and with proof: freedom from the chains of the flesh, because we live by the Spirit.

They challenged the Roman Empire, an established power, and the entrenched habits of men. They had the audacity to tell men that Christ is no god, that the State is not the end and all and be all. They had the nerve to over-throw idols, so that men could worship in Spirit and in Truth. They made bold to challenge the fundamental assumptions of their time and their society.

They challenged. And they died. But they also won. Where is the old paganism today? Where are those ancient habits?

Where also is their victory? Each generation of apostles must come to grips with this fact, that He died, was buried, but also rose again from the grave. The Father, Jesus and Andrew of each generation must realize that it is the Lord.

We must break through the veneer of routine, the many coatings of repetition and come back to the freshness of that startling fact: He died, but now He lives. In 1950 we

must discover this radical liberation. In 1950 our joy must be exceeding great. In 1950 we must be witnesses to THE fact.

The world of today is as much enslaved as it was then. Tyranny is the rule. Ideology may be more subtle, but this only makes it worse. Habits still dominate. Liberation can come only through Christ, preached by the witnesses of His Resurrection. In His light we must see our world as it really is, we must judge it by the same paradoxes that He preached.

Someone must stand up and tell the world that it is all wrong, that it is absurd. The cult of power, the worship of the dollar, the search for success, are nonsense. Peace of mind, proper adjustment, positive thinking, are opiate.

Segregation, the search for peace by an arm race, production solely for profit, are pervasions of God's order. This must be said, but this is some job.

Who would dare to stand up and say this? Who would have the courage to challenge a member of such state? No philosopher could stand a man to this task. No mystical fever could lead a man to complete it, even if he started. But man who have seen Death can guard our challenges to the world. Men who have recognized their Lord in the Breaking of the Bread will dare all in His Name. Men whose joy is exceeding great can do nothing less.

—GREGORY E. HENNEY

side up. A new vision had in few from this fact.