

Radio Rosary During United Nations Week

My dear People:
The rather hectic days through which the United Nations has just passed call our attention to the need of our prayers and support. The obvious desire of the delegates to wreck what they cannot control and to destroy the efforts of those whose concern for world peace has brought the United Nations to its present status is a challenge to all men of good will.



Apart from the dishonest attacks on our own country from values that have no regard for such a virtue as truth, the enemies of the United Nations now seek to create an internal discord that can defeat the very fundamental concept of the United Nations.

Let us, then, during United Nations Week beseech the God of Peace and Justice to sustain the efforts of these representatives of world peace who are trying to make this world a better and happier world for all the United Nations. Every evening, at 7:00 p.m., over Radio Station WSAV our Family Rosary for world peace. Please join us, especially during United Nations Week.

With my blessing, I am

Your devoted Shepherd in Christ,

John Estess

Bishop of Rochester

UN Preserves World Peace

United Nations Week comes as an anti-climax to the attention the world organization has had during the past month.

The annual observance, however, serves at this time to recall the vast scope of the United Nations program.

It is far more than a debating parlor, infinitely more than a place where tyrants thump tables or wave their shoes.

One aspect of the UN is its continuing "war on want." Pope John this week contributed \$2000, which he admitted was but a token of what he would like to give to the "technical assistance and special fund" of the UN.

The Pontiff, in a statement read by New York's Auxiliary Bishop James G. McHugh at the UN headquarters, said, "No one in a world where distress no longer count can make the excuse that the needs of distant brothers are unknown. All of us are responsible for the undernourished peoples."

The Pope said the UN programs to aid the world's poor is worthy of "encouragement and praise."

Americans, Catholics included, too often speak as if the United Nations organization were a threat to our national sovereignty, a violation of our former policy of "no foreign entanglements." Rugged individualism, an excellent theme for patriotic rallies of a by-gone era, is obviously obsolete in an age where missiles span oceans in minutes.

There will be a temptation in the years ahead to bolt the UN when the United States, so far successful in most major issues of winning support for its position, is given setbacks by the increasing number of neutral nations.

A statement by the Catholic Association for International Peace warned of this danger.

The Association's executive committee, at its 33rd annual meeting held this week in Washington, said the newly independent nations "are less willing to follow Western leadership."

The committee called on the United States to "embrace the desire of the new nations to be free, to be independent, to find their own way."

It said this will be to the country's long-range advantage, but "the independence of these countries will cost us something in the short run."

"We may lose some important votes in the UN, and, when we do, we must not allow our enthusiasm for the UN to be lessened," it said.

"It will be to our long-range advantage, as well as their own, if we help them become strong and able to stand on their own. These nations feel now the way the United States felt in 1776. Their motto is: 'Don't tread on me,' and we must recognize their right to feel this way."

The executive committee also called for preservation of the UN as "an effective worldwide medium for the resolution of conflicts."

"The United States must prevent the USSR from destroying the UN... Russian intransigence and belligerence are on the increase," it said.

"We have recently seen the most ruthless attack on the ideal of world cooperation since the days of Stalin," the statement said in an apparent reference to the table-thumping, shoe-waving performance by which Soviet Premier Nikita Khrushchev stressed his demands at the first weeks of the present General Assembly meeting.

"It is of the utmost importance for the long-range stability of international society to preserve the United Nations," the committee said.

It cautioned that, at the same time, U.S. military strength and the national economy must be kept strong.

"Our commitment to liberty and justice for all must be made effective at home. Unless we banish segregation and bigotry at home, we will fail abroad," it said.

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Polish Reds Tax Strangle Church

(Religious News Service)

A new all-out attack on the Roman Catholic Church appears to be threatened in Poland, where mounting tension between the Communist government and the bishops has reached an explosive pitch.

Just made public in this country was a joint pastoral letter in which the Polish hierarchy warned the faithful that "the hour for confessing the Holy Faith has come for us all."

This solemn warning was issued by the bishops after they had listened to a series of grievances which added up to a wholesale indictment of the Communist regime's failure to live up to the Church-State agreement signed in 1955.

This agreement followed liberation of Stefan Cardinal Wyszyński, the Polish primate, by the new liberal regime of Wladyslaw Gomulka, and other developments which were hailed at the time as placing Poland in the unencumbered position of a Communist country willing to live at peace with the Church after years of anti-religious persecution.

But any hopes that the policy of peaceful "co-existence" between Church and State would last began disintegrating within less than two years, especially when government-sponsored atheistic campaigns were organized against one of the major stipulations of the 1955 agreement — the introduction of religious instruction in the state schools.

In their new pastoral let-

ter, the bishops protested not only against the "forfeiting" of the freedom of education guaranteed by the agreement, but the wholesale confiscation of Church-operated hospitals, schools and social institutions. They also denounced imposition of inopportune taxes on Church property which have already forced two seminaries at Gdansk and Sopot to close their doors.

The bishops scored particularly heavily on the atheistic groups to discredit the Church at the for of progress and to "put us in opposition to the State, the nation and the community." Answering charges by prominent government leaders that the Church is "backward," they discovered any desire to return to "anyone social forms which were not always good."

The bishops' pastoral was drafted at a meeting of the hierarchy in the national shrine of Our Lady of Czestochowa at Jasna Gora early in September and was to have been read from pulpits throughout the country on Sunday, Sept. 18.

However, the government reportedly forced Cardinal Wyszyński to withdraw the pastoral on the grounds that it might embarrass Gomulka. While he was at the United Nations General Assembly in New York, it has now, however, been widely distributed abroad.

Mingled with the bishops' criticism was a forthright exhortation to the faithful to "maintain their courage" in the new hour of trial. At the same time, they urged Catholics to take a more active part in the lay apostolate.

"Let them," the hierarchy said, "bear witness to Christ and His good tidings by courageous and noble words, but not only by words, but also by their example, way of life, conscientiousness and goodwill toward their fellow men."

A review of developments over the past two years discloses how far the Communist authorities have gone in what now seems a deliberate policy to undermine if not eliminate the influence of the Church in Poland.

In July, 1958, Dr. Jerzy Sztachurski, Minister of State for Religious Affairs, declared that the government had no intention of changing its attitude toward Church-State relations. He said that freedom of religion would be enjoyed by all Poles, that there would be no interference in the internal affairs of the Church, and that the principle of "friendly co-existence" between Church and State would be maintained.

Recently, Dr. Sztachurski, long a recognized Communist Party member, paid a visit to Moscow. Whether this visit was a prelude to the adoption of a new "hard" policy toward the Church is a matter of conjecture.

One thing seems clear, however: the government has long since thrown off any semblance of toleration and goodwill toward the Church hierarchy. More than that, it has been resorting to many devices in hopes of weakening the Church's influence.

AT SIX-THIRTY on the morning of the 13th — the day of the Virgin Mary's final appearance at Fatima — Cardinal Cerejeira celebrated a Mass in the Basilica of Our Lady of Fatima. Two hours later, another Mass was offered by Archbishop Rangel, 60 U.S. servicemen from Germany, and a group of 15 Englishmen who arrived in Fatima on foot from Lisbon carrying a statue of the Virgin. Sixteen had been taken on tours of the Brentwood diocese in Essex during the past 11 years.

Subsequently, a statue of St. Louis Marie Grignon de Montfort, founder of the Missionaries of the Company of Mary (Montfort Fathers), was unveiled on the esplanade, following a Solemn Pontifical Mass celebrated by Cardinal Lercaro.

Pilgrim groups included 400 Belgians, a large delegation from Brazil, 120 American Catholics, and the Blue Army of Our Lady of Fatima led by John Beeler, 60 U.S. servicemen from Germany, and a group of 15 Englishmen who arrived in Fatima on foot from Lisbon carrying a statue of the Virgin. Sixteen had been taken on tours of the Brentwood diocese in Essex during the past 11 years.

One of the greatest sources of friction between Church and State is the government's strict control movement which the bishops have sharply condemned.

The hierarchy also has warned the faithful against new regulations making abortions legal even on purely social or economic grounds. Such warnings to the country's predominantly Catholic population have been issued by the Communist press and radio as occasions for particularly bitter attacks on the Church.

Prior to the issuance of the bishops' latest pastoral, Cardinal Cerejeira's Mass in the City newspaper, summed up the situation in Poland by declaring that less than four years after the signing of the 1955 agreement, the Communist regime had "demonstrated clearly that it wants to withdraw the thin 'concessions' made under the impulse of necessity." Once more, it commented, the Communists have proved that "they are the same everywhere."

On the brighter side of the ledger, Filiberto and others like him will not go bareheaded in the cold weather. Most of the country schools have a supply of used clothes, donated by the teachers and the better off parents. Teachers see to it that the ragged and often scanty clothing worn by these children is replaced with warmer garments.

Take the case of Raquel (little Rachel, in English); she was badly in need of a dress. Yet the teacher tried to avoid making it look like a blatant case of charity. She told the little girl she had a pretty blue dress which would suit her brown eyes; for, in replacing the ragged, the teacher remembered that even the very poor have an innate dignity

to which we must all be sensitive.

Every ragged, shivering Raquel or Carlos is given a dress or a jacket in privacy and with a few words about the lovely clothes just waiting for the boy or girl of right size. In their manner of accepting, even the very young show with touching simplicity that human dignity is indeed God-given.

One more thing should be observed in this regard. The principals and the teachers in these country districts are, in many cases, the unsung heroes of the situation. I have seen some of them operate, almost on a shoestring, yet they manage to make the lot of these children easier — sometimes even to making parents more aware of their prime responsibility. These teachers don't talk about Christian charity — they practice it.

They aren't heard complaining about low budgets — they manage with what's available.

Naturally, Washington never hears about them.

I mention this problem because of the current prominence given the whole tragedy of the Braceros in this country.

All the statistics bandied about fail to point up the reality of the problem. The rancher's and the grower's sides are gulped — so also the view of the labor movement;

each side blames the other; and all the while, the Carlos, the Filibertos, the Raquels and the Mantuels continue to live in sub-human conditions. Their parents continue to be exploited by both labor and management; our government continues to tell us things are not so bad.

Things must be better when the richest country in the world permits such dehumanizing conditions to exist within its borders. From pupil and press comes the cry for racial and social justice. We are exhorted to constantly recognize that each child of God has a divine dignity and an eternal destiny; when it comes to the application of this teaching, we would prefer to look the other way and avoid the properly needed action.

As long as there is profit from the work of the Braceros and their kind, then they are entitled to a greater share of the fruits of their labor. They are entitled to decent housing, decent wages and their rightful recognition as sons and daughters of God.

It is not good enough to say that we don't need them any longer — that we have enough domestic workers to handle the crops. As long as we allow them to come in from Latin America to work in our fields, we must treat them as we would expect to be treated ourselves. Our present attitude is un-American and replete with hypocrisy.

Sacred Heart Year

Rosary

By REV. LOUIS J. HOHMAN

The month of October, dedicated as it is to the Rosary, affords a good opportunity to speak of the third practice of the Apostleship of Prayer. It consists of devotion to Our Blessed Mother and the principal aspects of that devotion, the Rosary.

Mary is the prototype and the exemplar of those who offer themselves to God in union with Jesus. For it was she who stood beneath the Cross on Calvary with a soul transfused with sorrow. It was she who understood that her Son was dying to satisfy for the sins of men. And it was she who united her own martyrdom to his for the same purpose. We must not think that this self-offering of Mary began on Calvary any more than did that of Jesus.

It began at the very moment of the Incarnation when, knowing that she was to become the mother of the suffering Messiah as foretold by the prophet, she said to the angel, "Behold the handmaid of the Lord; be it done unto me according to thy word." Here again is the essence of that self-offering — the renunciation of one's own will to seek the will of God in all things.

THE OFFERING of Mary endured through her whole life; throughout the words of Simeon, "A sword of sorrow will pierce your heart," through the flight into Egypt, through the loss of her Son when he left for good through his painful rejection by his own townspeople and hers; through the whole story of the Pharisees' hatred for him right to Calvary. Mary offered her own sorrow with those of Jesus, simply and solely because they were the will of the Father.

It would be wrong to say that Mary redeemed us. But certainly she was the first and best cooperator in the act of redemption and shows us the perfect way what St. Paul meant when he said that it is up to us to make our redemption effective by making up what is lacking in the sufferings of Jesus.

If one were to ask why he could best cultivate devotion to Mary, it is, acquire the perfect disposition of self-giving, we might well recommend the Rosary. At Fatima, the Virgin Mary appeared to disclaim the Rosary as a repetitious prayer difficult to say and without much point. Didn't Jesus himself tell us not to multiply words in our prayer? To take such a view of the Rosary is to look at a mere caricature. After all, the Church does not espouse and recommend Tibetan prayer wheels which, when rotated were considered a recital of the prayer at each rotation.

Rather the Rosary is a walking with Mary through the great events of her life — a sharing with her of the principal acts of redemption.

I think it was Bishop Sheen who described the Rosary as the inspiring drama of redemption being played on the stage of our minds in the background music of Mary's love song, the Hail Mary. Each event recounted in the fifteen mysteries of the Rosary is a poignant lesson in unselfish love and devotion to the Son of God. Each has its own specific lesson in how to bring that love into our own lives which have their own joys, sorrows, and sufferings, and we hope, glorious ones too.

The point is that Mary has shown us the road to glory in the faith indicated. Please pray for them.

Daily Mass Calendar

Sunday, Oct. 23 — Twentieth Sunday after Pentecost (green). Gloria, 2nd prayer for the Missions, Creed, Trinity Preface, One Mass (purple) for Propagation of the Faith permitted.

Monday, Oct. 24 — St. Raphael (white). Gloria, no Creed.

Tuesday, Oct. 25 — St. Chrysostom and St. Denis, martyrs (red). Gloria, 2nd prayer for the Missions, Creed, Trinity Preface, One Mass (purple) for Propagation of the Faith permitted.

Wednesday, Oct. 26 — St. Erasmus, martyr (red). Gloria, 2nd prayer for the Missions, Creed, Trinity Preface, One Mass (purple) for Propagation of the Faith permitted.

Thursday, Oct. 27 — Mass at Sunday, Oct. 23.

Friday, Oct. 28 — St. Simon and St. Jude, apostles (red). Gloria, 2nd prayer for the Missions, Creed, Trinity Preface, One Mass (purple) for Propagation of the Faith permitted.

Saturday, Oct. 29 — Saturday Mass in honor of the Blessed Virgin Mary (white). Preface of our Lady.

Priests listed above will be celebrating Mass. Please pray for them.

Go To Church

Commercial

New York — (RNS) — This year's Religion in America Year campaign to increase church membership in all churches and synagogues will be promoted by appeals in 6,500 billboards, 7,000 three-sheet posters, and 85,000 car cards in the coming year.

In addition, there will be thousands of radio and television spots and thousands of advertisements in newspapers and magazines.

At Fatima

You Felt The Silence

Fatima — (RNS) — More than four hundred thousand Roman Catholic pilgrims from all parts of Portugal and countries around the world took part here in solemn rites marking the 45th anniversary of the final apparition of Our Lady of Fatima to the three shepherd children at Cova da Iria in 1917.

Highlight of the two-day rites — regarded by many as the most impressive ever witnessed here — was a candlelight procession to the Fatima shrine which was conducted in utter silence at the request of Bishop Joao Pereira Vaz of Leiria. The only sound heard was the sweep of the night wind that caused the pilgrims to huddle under umbrellas so as to keep burning the lighted candles they carried in their hands.

"You felt the silence like a self-imposed discipline," commented one of the participants in the procession during which the vast crowd inwardly prayed for peace in the world, the conversion of Russia and the success of the Ecumenical Council summoned by Pope John XXIII.

Taking part in the great Marian apparitions were Cardinal Lercaro of Bologna, Italy, who presided at the rites; Manuel Gonçalves Cerejeira, Patriarch of Lisbon; 17 other members of the Portuguese hierarchy; and six foreign bishops.

All through the night and the early morning hours, the pilgrims offered prayers at the shrine in reparation for sins against the Church and family life, for wrongs done to youth, and for forgiveness

of the world's sins of pride and disobedience of God.

Pilgrim groups included 400 Belgians, a large delegation from Brazil, 120 American Catholics, and the Blue Army of Our Lady of Fatima led by John Beeler, 60 U.S. servicemen from Germany, and a group of 15 Englishmen who arrived in Fatima on foot from Lisbon carrying a statue of the Virgin. Sixteen had been taken on tours of the Brentwood diocese in Essex during the past 11 years.

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Reapings At Random

Bracero's Plight Reveals U.S. Hypocrisy

By GERARD E. SHERRY

Editor, Central California Register

Nine-year-old Filiberto doesn't know what it is like to have a school lunch. He may age most days on either a piece of moldy bread, cold boiled potatoes, or an alleged hot but really cold tamale. Funny thing is, Filiberto is an American citizen born in Texas.

His parents are Braceros who travel around our southwest lands, selling out an existence picking crops which clutter our tables and fill our warehouses.

Filiberto has never known a home in the accepted sense of the term. Indeed, his bed is often the crowded back seat of an old jalopy which his family uses to follow the potatoes in Idaho, the grapes in California and the cotton in Texas. While there is work to do, his family may have a tent or a cabin to live in.

There's no running water except a communal tap in the Bracero compound. Hot water is possible, at times, but only for the infrequent bath. Filiberto usually makes his way to swim in a local stream or irrigation canal — but heaven help him if he's caught by the boss's men.

Like most children of Braceros, Filiberto attends the country school nearest the ranch



SWEET SORROW