

# Suppose Nobody Cared?

By REV. E. LEO McMANNUS  
Guest Editor

Forty years ago the campaign posters of the Rochester Community Chest poignantly depicted, beneath a most disquieting slogan, a crippled girl. Unfurling from banners affixed to electric light poles in downtown Rochester, and towering in heroic size on rooftop billboards was the anxious face of the child in need, together with the challenging question: Suppose Nobody Cared?

Somehow that question, uttered then within a different context, seems to recur whenever Catholic participation in community affairs is being discussed, as it is today. Of late several distinguished Catholic critics have been outspoken in asserting that American Catholics lack a sense of responsibility to the community.

Without indulging in complacencies, it would appear that the record of civic participation in the communities of this diocese is unusually good. At least whatever failures there may have been, either in this diocese or elsewhere, cannot be ascribed to any principle of "not caring." The Catholic, precisely because he is a Catholic, must care.

It is true, of course, that the primary goal which Christ gave His Church is exclusively religious: to lead men to God. Our Lord gave the Church no mandate to advance culture or to serve the secular good of the community. Her commission does not extend immediately to the promotion of such worthy concerns as good music, more library facilities, better housing, or even better citizenship.

This does not mean, though, that the Church is indifferent to those secular affairs which affect the lives of her members. The Church with her mission, as Pope Pius XII has pointed out, is confronted with men and nations of different cultures, with diversities of language, philosophy, and religious belief. "The Church must live among them and with them," said the Pope. "She can never declare before anyone that she is 'not interested.'"

The Church, ever mindful of her exclusively religious primary purpose, does not exist, though, in splendid and majestic isolation, never mindful of those secular concerns which are consequences of her primary purpose. Some of those concerns are

reflected in certain celebrated social encyclicals of recent popes. Within the past few years the Holy Father has been represented at an amazing variety of international conventions. Meetings on migration, the conditions of women, the care of lepers, technical education, rural youth work, atomic energy, grain, scientific films, stamp collecting, milk and milk by-products, vineyards, alcoholism, and flowers have not been considered unworthy of his interest or the participation of the Vatican.

The National Council of Catholic Women, to cite one large federation in this country, does care. Its Washington office has been constantly encouraging Catholic women to be aware of the need to cooperate in programs such as Traffic Safety, Civil Defense, Aids to the Aging, Red Cross, Mental Health, and other community projects.

Participation in community affairs becomes especially valuable when it is undertaken with the motivation of serving Christ. To engage in it simply to advance oneself, or, in a grimly calculated way, to win friends and influence others, is to demean it. Esteem, respect, friendship are the results of sincere love.

"As long as you did it for one of these . . ." It is He for whom we will spend that hour or two each week in driving the sick man or woman to the clinic, or the child to the dispensary. It is He for whom we will supervise the recreational activities of the handicapped, or aid the immigrants in adjusting to their new way of life, or donate some spare-time typing to a local social agency. It is He for whom we will cooperate with other civic groups in our joint effort to extinguish juvenile delinquency. It is He for whom we will join others in social and charitable movements that are community-wide and even national.

For us, you see, it is Christ who is turned away because there is no room — in the better neighborhood. It is Christ who falters in the braces of the polio victim as He falters and fell on His way of the Cross. It is Christ who is visited or forgotten in the wards where hope has grown grey hairs. It is Christ who paces the long hospital corridors that stretch out endlessly. It is Christ who reaches gropingly to us in the child who cannot see.

Suppose nobody cared? So long as Christ cares, we must care.



## Widowed Mom Worried Raising Family Alone

By FATHER JOHN L. THOMAS, S. J.  
Sociology Professor St. Louis University

Can a woman raise a family singlehanded? I'm a widow with four children, ranging from five to sixteen. Financially we're doing all right, though I work part time. Our children are very good, and yet I'm worried about the future. Will I know how to deal with their problems as they grow older? Maybe I depended too much on my husband. He used to say I was a wonderful mother, but that was easy when I had him to rely on. Now I get a little panicky at the thought of raising the family alone.

mon belief that widows are "fair game." You can handle chance acquaintances in this respect. It's truly disheartening when the husbands of your best friends try to play at being wolves, and you sense the distrust and suspicion of their wives.

Perhaps one of the most neglected aspects of widowhood is the need to develop a new self-image. In a happy marriage, husband and wife come to see themselves as reflected in each other, that is, their self-image tends to be shaped by their view of themselves as the complementary halves of a vital unity. As a widow, your feeling of value, your self-esteem, is no longer built up by your partner. In a sense, you have to rediscover yourself as an independent person again — just as you were before marriage. Hence you must redefine yourself to yourself, building up a sense of inner security and worth on the conviction that you have an important job to do and are now wholly responsible for it alone.

This brings us up to your question concerning your role as parent. If you have made the personal adjustments required in widowhood, you're well prepared to tackle your parental problems. First, face up to the fact you are now head of the family and must confidently assume that position fully, that is, with its responsibilities, but also with its authority.

In guiding your children, don't try to be both father and mother to them. Be yourself! As the children move into adolescence, draw up a set of norms and standards that you intend to follow, and let the children know your position clearly before situations likely to cause discussion arise.

Don't grant your children special privileges, and so on, to compensate for the loss of their father. You have all suffered a serious loss, but the demands of living and growing up have not changed. Your children will try your patience, quarrel, test your rules, and seek your love, not because they are fatherless but because they are normal children. You should treat them accordingly.

Well, in one sense, Ethel, you're not alone! There are around 4,000,000 other women in the United States currently raising children alone, that is, without a father as a member of the family. Some of these women are widows, like yourself; many others are divorced or separated. To some extent they all face similar parental problems though it might well be argued that widows have a somewhat easier role to play in this regard since they and their families cherish an image of the father haloed by the dignity of death rather than clouded by the bitterness of voluntary separation.

Before you can adjust your new parental position, Ethel, you must first work out satisfactory solutions to the personal problems you face as a widow. One of the major challenges you face is the necessity of planning, working and just being alone. Formerly, you did things as a couple, or at least with the assurance that you could rely on each other should there be need for support. As a widow, you are bound to feel dreadfully alone. Relatives or friends can and may help, but they have their own lives to lead. Your family must remain a separate unit, and from now on you alone are chiefly responsible for its well-being.

Learning to deal with the loneliness is not easy, particularly in a society like our own that tends to be so completely, council-centered. Friends may kindly invite you out, but it's not very enjoyable to be the "extra woman," and there is always an added feeling of emptiness when you return home. At the same time, you have to contend with the perverted but com-



"As long as you did it for one of these . . ."

## Reapings at Random

By GERARD E. SHERRY  
Editor, Central California Register

The Television Information Office in New York City has recently reprinted several chapters on "Television and the Child," a study sponsored by the Nuffield Foundation in England.

The document, although based on a survey of British children, has some telling disclosures which should be of interest to all American parents.

On the question as to whether television improves children's general knowledge (and this would exclude the strictly educational programs) the report has this to say:

"On the whole, the gain was very slight, but varied with the type of child. Children can undoubtedly learn from television; but viewing takes time, some of which might be spent with books or other sources of information. It incurs, therefore, both gain and loss. We found a net profit only for the younger, duller children."

There were several reasons for the absence of gain. Documentaries and the discussion programmes offered a good deal of information, but the type of information contained in programmes designed especially for

children is also readily available to the controls from other media, so that there is little advantage to be gained from viewing. Adult information programmes were not very popular and did not always get their points across even to adolescents. In any case, younger children do not remember the content for any length of time, so that there is little storing of information. Paradoxically, our results suggest that gains in general knowledge comes mostly from adult, non-information programmes; these contain useful details of plot and circumstance which are more readily remembered because of their dramatic content.

"For most children in our survey, television proved neither a help nor a hindrance as far as general knowledge was concerned, except for the younger or duller children (as yet able to read very little), for whom it proved a real advantage. Their gain in knowledge proved the equivalent to what a child would normally gain in the course of four to five months of intellectual development."

"For these children, television provided information in the form and pace best suited to them — in dramatic and above all in visual form. Grammar school viewers, on the other hand, did not gain; in fact they proved a little less knowledgeable than their controls. Viewing offered them little that was new and took

them away from other sources of knowledge, such as reading or radio.

"Although children remembered nature programmes well, they carried over little of such programmes into their general knowledge of this subject or into their performance in related subjects taught at school. Gain in knowledge of current affairs was negligible because children had little interests in these programmes. There was equally little gain in cultural interests. Few children, for example, went to a museum after seeing exhibits from it in a children's programme."

How does television affect children's school work? The report says:

"On the whole, viewers more or less held their own with classmates of similar age, sex, social class, and intelligence, but the brighter children in both age groups tended to fall a little behind."

"Television created no particular interest in any school subject, nor were viewers markedly better or worse at any of them."

"Viewers and controls also spent much the same amount of time on homework. But the closing of the transmission gap between 6 and 7:30 may well make a difference here,

and a repeat inquiry is needed under these new conditions."

The report also asserts that television does little harm to the child's interest in school affairs and points out:

"There was no difference between the viewers and controls in children's subjective assessments of tiredness in the morning, nor in ratings by class teachers of each child's concentration."

"On the other hand, half the teachers, when asked for their opinion, said that one of the three most important effects of television was the children's tiredness in the morning and consequent lack of concentration. Their views reflected their general attitude to television and their classroom experience with viewers; our findings were likely to be more valid since they were derived from a comparison of viewers and controls, taking into account the number of children without television who nevertheless lacked concentration and felt tired."

"Children's interest in school or school societies did not seem to be affected. Viewers and controls differed neither in the age at which they would like to leave school, in the frequency with which they took part in extracurricular activities, nor in their attitude to school as judged by their class teachers."

## Buffalo Bishop Urged First Chaplains' Corps In Civil War Era

Buffalo, N.Y.—(NC)—The diary of the first Catholic Bishop of Buffalo disclosed he was instrumental during the Civil War in getting established the forerunner of the present armed forces chaplains corps.



BISHOP TIMON

Bishop John Timon, C.M., who headed the Buffalo Diocese from 1847 to 1867, recorded in his diary that he made a number of trips to Washington and consulted with President Lincoln, Secretary of State William H. Seward, Secretary of War Edwin M. Stanton and Secretary of Treasury Salmon P. Chase.

During the Civil War period, the Buffalo diocese included that area which became the Diocese of Rochester in 1868 headed by Bishop Bernard J. McQuaid.

One of the Bishop's chief interests, according to the diary, was getting legislation which would permit priests and ministers to serve in the Army as chaplains. At that time, clergymen were subject to the draft and service with the fighting forces. The legislation subsequently was approved and later was amended to include clergymen of the Jewish faith.

Although he took his stand on the side of the Union, Bishop Timon on a number of occasions displayed his concern for Confederate troops, his diary records. An entry of June 2, 1864 stated that he visited Secretary Seward to find some means of getting \$500 donated by Pope Pius IX into the hands of the Confederacy to be used in behalf of the Rebel wounded. The Pope also donated a like amount to the Union.

At Secretary Seward's suggestion, the money was turned over to Dorothea Dix, superintendent of Union nurses who got it to the Confederate authorities.

The diary also noted Bishop Timon's concern for Rebel prisoners of war who were held at Elmira, N.Y., sometimes called "the Andersonville of the North." He visited the 10,000 Confederate prisoners at Elmira, assigned priests to look after the spiritual welfare of Catholics among them and on one occasion spent \$100 to obtain books for them.

## BOOK SHELF

### Christianity and Culture

By SISTER MARGARET TERESA

Nazareth College  
Christianity and Culture: Essays & Addresses, Joseph Stanley Murphy, C.S.B., editor. Introduction by Donald McDonald. Helicon Press '60. 193 pp. \$4.50.

Major lectures on major subjects ought not to be allowed to die or fade away, so thinks Rev. J. Stanley Murphy, C.S.B., of Assumption University, Canada, founder of the well-known Christian Culture Series and once followed by Neill's enlightening comparison of Dawson and Toynbee; the former viewing cautiously yet hopefully from its unique center in Christ, the latter seeking God's providence in all four higher religions of man.

HERE IS MEAT for adults no more. . . . Fr. Murphy's analysis of natural law, Friedrich Foerster's probing self-control, Ruth A. Nelson's call for a non-faithful study of man, Charles H. Johnson on the grounds of peace in our time, Peter Druker on mass production.

Fr. Murphy in his forward and Dr. McDonald in his introduction emphasize the social nature of these twenty "cultural statements" they are by pre-eminence persons of strong faith and interest, not in withdrawing from and not in rejecting the world, but in "whatever of truth, beauty, and goodness is in it."

This fully Christian approach is emphasized by the editor's skillful juxtaposition of themes. John Cooley's splendid attack on our failure to show the world the mutual grievance of the secular and the sacred is immediately balanced by Dawson's "Ploughing a Lone Furrow," in which the attack passes to the cherished prejudice of the secular world that the thousand years between Rome's fall and the Renaissance were lost years. (They are the thousand years in which modernity is rooted, from which it derives.)

Name the problem and you find it included. Frank O'Malley and Rev. Lawrence Lynch Catholics, Mailloix and others on the ostrich-like tactics of how to use psychiatry, Kenner and McLuhan on print culture versus electronic. And for my book — a poetic Dorothy Donnelly on Symbols, a rare Underst. Robert Speaight on Belloc, and Mestrovic the Silent on sculpture.

## Daily Mass Calendar

- Sunday, May 7 — Fifth Sunday after Easter (white), Gloria, Preface of Easter.
- Monday, May 8 — Rogation Day (purple), Litany of Saints before Mass.
- Tuesday, May 9 — St. Gregory Nazianzen (white), Gloria, or Rogation Day (purple), as Monday, 1939 — Rev. High Crowley.
- Wednesday, May 10 — Vigil of Ascension (white), Gloria, 2nd prayer of St. Antonius, or Rogation Day (purple), as Monday, 1959 — Rev. J. Emil Gefell.
- Thursday, May 11 — Ascension of our Lord (white), Gloria, Creed, Preface and canon prayers of Ascension.
- Friday, May 12 — St. Nereus, St. Achilles and Companions (red), Gloria, Preface of Ascension (until Pentecost).
- Saturday, May 13 — St. Robert Bellarmine (white), Gloria, 1900 — Rev. James Kiernan.

Priests listed above died on the date indicated. Please pray for them.

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