



Nuns and priests from at least fifteen U.S. dioceses joined demonstrators in Selma, Alabama, to demand voting rights for Negroes in front of the White House at Washington, Paulist Father Anthony DeCesare leads pickets in prayer for civil rights legislation. Three Rochester priests — Fathers John Skvorak, Roger Switzer and David Finks joined in the picketing. Father Skvorak and Switzer

are students at the Catholic University in the nation's capital. Father Finks was in Washington for the ordination of his brother. Should priests and nuns get involved in these civil rights demonstra-

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How do we Best Bring the Gospel to a World Cracking under our Feet?

Nuns and priests marching in Selma or picketing the White House have triggered comments from Catholics, many far from favorable of such action.

We can expect that opinions will continue to vary both vastly and vehemently and any reasons we may propose for either side of the debate will probably convince few since emotions are currently far more overpowering than reason.

So rather than antagonize anybody in an inevitably pointless debate, why not ask ourselves some questions about how the Church can effectively speak to our troubled world?

More than a quarter of a century ago, Belgian Canon Joseph Cardijn, recently made a Cardinal by Pope Paul, organized his Young Christian Workers movement, its members were called Jockists from the initials of their organization in French.

Pope Pius XI at that time described the need of each Jockist to become "identified" with the people he hoped to reclaim for the Church. "If he is to act effectively in any sphere of life, he must himself belong to that sphere," Pope Pius said. "Only a workingman will be listened to by working men. Only the geologist or the soldier can speak to geologists and soldiers. Only a man can make men listen to him."

Such also must have been the thought of God Himself who became 100 per cent man to win our hearts to Him. In the twenty centuries since God's incarnation in Christ, few Christians have succeeded in identifying themselves so totally with alien or dangerous spheres of life as have two French priests both of whom we can truly consider "prophets of our time" — Fathers Teilhard de Chardin and Charles de Foucauld.

Both were pioneers in new mission fields, both had the vocation to be a "forerunner" in areas others had not yet gone.

Father Chardin chose the realm of pure science, archeology, — at a time when science and religion were generally thought to be irreconcilable enemies.

"My Gospel and my mission is to take Christ to the heart of a realm of reality which is considered to present the greatest dangers, to be the most naturalistic and the most pagan," he said in 1920, and then stressed the urgency of this need: "We must make our choice at once, for the earth is cracking under our feet."

Father Foucauld, practically a contemporary of Chardin, went to a world poles apart from that of science and scholarship. He lived in a hut in the Sahara Desert where he was killed in 1916 by the people to whom he devoted his life, the fanatic Touareg Moslems. He knew any direct effort to convert them would only harden them the more against Christianity.

So why did he "waste" his life there?

A clue to a possible answer is a statement Bishop Kearney has frequently made when he dedicates a new church here in our own Diocese of Rochester: "There is no greater joy that comes to a Bishop than when he builds a new tabernacle where our divine Lord will be able to dwell with His people."

Off in the Sahara forty years ago, Father Foucauld described his seemingly so pointless mission: "My work here, alas, is but a work of preparation, of breaking ground." The first thing is to place Christ in their midst, Christ in the Most Holy Sacrament, Christ coming down each day in the Holy Sacrifice; it is also to pray in their



FATHER FOUCAULD
Christ in their midst

midst the prayer of the Church, however weak the one who offers it."

In America we are also faced with similar situations — probably far more often than we recognize or care to admit. We live in a nation where so many people consider the Church obsolete, irrelevant, self-centered, alien.

Like Foucauld, we too must be "pre-missionaries" — to bring Christ into our world, both sacramentally and in the mercy and concern we carry from the Sanctuary into the streets and homes of modern men.

Tumbling convert statistics indicate we are not convincing the multitudes by pat answers in textbooks nor by paper pronouncements unless and until we heed the example of our incarnate God and the admonition of His Vicar to identify ourselves with the anguish and struggles of the people we hope to win to the Church — not just people who are like us and will be a financial asset to our parish but those also who are poles apart from us in color or culture or social condition.

And we don't have to dig up a quotation from a dead pope to justify this conviction.

Pope Paul recently stated, "To be faithful Christians today requires big hearts, open hearts, hearts which assume the proportions of the heart of Christ, this is to say, hearts which love all men because all are sons of God."

Before we so glibly criticize those who try to heed these words of our popes, we better be sure we can give evidence that we have done better than they have in this continuing duty to bring the mercy of our Saviour to our neighbor in need.

— Father Henry Assoul

Devotion to Sacred Heart Described "Most Noble"

Vatican City — (RNS) — Devotion to the Sacred Heart of Jesus was extolled by Pope Paul VI as the "most noble form" of Catholic piety in an Apostolic letter addressed to "bishops throughout the world."

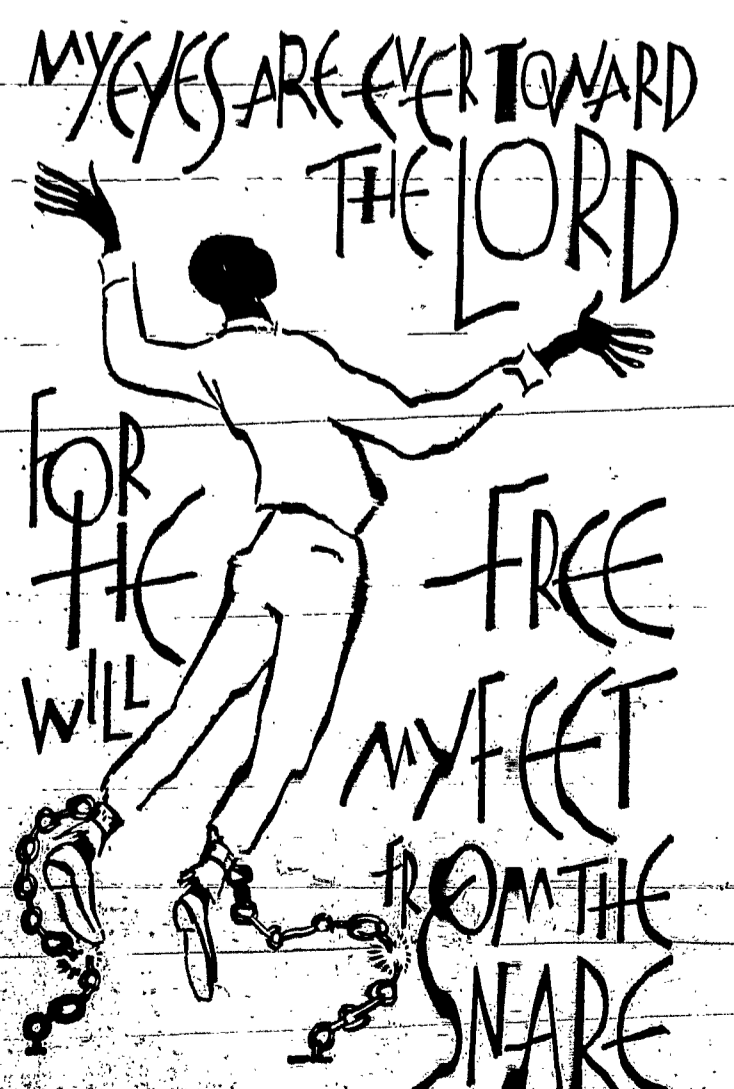
The Pope's letter was issued in connection with the second centenary of the Mass and Office for the Feast of the Sacred Heart approved by Pope Clement XIII in 1765.

The observance takes place eight days after the moveable Feast of Corpus Christi, which falls this year on June 17.

Pope Paul stressed "the infinity of the charitable treasures of the Sacred Heart as a symbol and image of the eternal love which God has for the world."

He urged more intense participation in the sacraments to help keep devotion to the Sacred Heart "ever more fresh."

Devotion to the Sacred Heart was first introduced into the liturgy in the 17th century through the efforts of St. John Eudes, founder of the Society of Jesus and Mary. The devotion was furthered as a result of the revelations of St. Margaret Mary Alacoque after 1675 and by the work of Blessed Claude de la Colombiere, a French Jesuit of the late 17th century.



Text and Symbol, Third Sunday in Lent

Daily Life of Lay People, Key to More Converts

By GENE HORN

Milwaukee — (NC) — Catholics are hindering conversions because they have not been taught to share their religion with others.

The criticism came from George F. Sexton, former Episcopal priest, who with his wife and three children became converts to the Catholic Church in 1961.

"We must not worry about how many people we get into the Church but be more concerned about disposing people to our religion so if the gift of faith presents itself they will be conditioned to grasp it," Sexton said in an interview.

As an Episcopalian clergyman Sexton served a parish near Milwaukee for two years. He was a Methodist and Disciple of Christ before becoming an Episcopalian.

He expressed the opinion that people will believe in what Catholics believe if they can see the faith displayed in their daily lives.

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"We have been taught how to defend our faith but we haven't been taught how to share it," he said. "Faith itself is a most whatever our family has given up is nothing to the great consolation we have in attending Mass."

Sexton said the Catholic liturgy changes will stimulate conversions, but not immediately. He said a Protestant could not sense the faith by attending a Latin Mass, while the Mass in English has this potential.

"There's nothing to be alarmed about that conversions have fallen off," Sexton noted. "This will be compensated a hundred-fold very shortly. And, it will be the average lay Catholic, newly inspired, who'll accomplish this even though he may not know it now."

He said the most important aspect of the new liturgy is that it has direct effect on the average lay Catholic.

"His participation forces him to become involved," he explained, "and it is an extension of this involvement which is the key to reaching out and getting

others in. It works along with the other new and vital concepts in the Church."

The first step Catholics must make toward producing converts is to become informed on what is going on in the Church today, he said.

Catholics could organize with others who have similar interests, or try to get pamphlet racks placed where they will benefit people to implement conversions, he said.

Sexton now is an advisor in Convert Makers of America, with headquarters in Pontiac, Mich. He said CMA members strive mainly to inspire others to work in areas of convert making. He pointed out that the group recently began trying to establish communications with convert ministers. Because of their special background, he said, former ministers could greatly aid relations in Christian dialogue.

Sexton said he entered the Episcopalian ministry with hopes of becoming a perpetual deacon. Use of lay deacons, which has been approved by the Vatican Council, could be a

great advantage to the Church, he said.

"This would also give the convert minister an opportunity to serve the Church," he explained. "Conversion is a difficult thing for Protestant ministers because the vocation comes with you and somehow you must compensate for it."

He described the conversion of his family as a "gradual unfolding from the time I was in the Methodist Church until I came out of it."

He said the change continued while an Episcopalian seminar when he studied moral theology and the nature of authority in the Church in detail. He found many of their sources influenced by Roman Catholicism.

Sexton said he led his family into the Episcopal Church through a newspaper advertisement.

"We looked in the want ads to find a church," he explained. "And we didn't accept a Knights of Columbus ad because we were completely conditioned against this. I had found my ex-

perience with the Catholic Church unfavorable and thought it was the last place to go."

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The Worst is Yet to Come in Brazil

By GARY MACOIN

Brazil, Brazil—I have just traveled several thousand miles through this vast and tortured land. It is a continent, bigger than the United States before Alaska joined us, enjoying an immense variety of climates and natural resources. Today, nevertheless, life is grim. Many of its seventy million people lack food, clothes and housing.

Are things getting better or worse since the military ousted the constitutional government in a bloodless coup nearly a year ago?

To answer this question, it is necessary to distinguish two elements in Brazil's problem. One is the level of production, the total quantity of goods and services turned out by the efforts of all the citizens. It ultimately determines how much there is to share and consequently how well people can afford to live. The other is the way this total is divided among the citizens. If some can hold on to a large part of the cake, there may not be enough left to keep the others alive.

"Ever since World War II we have been in a crisis of production," Jose deSilvia, a Rio businessman told me. "Some of us lived very well and most of us lived

poorly, but between us we consumed more than we produced. Much of our income went into unproductive or long-term projects, of which our new capital is the most obvious example. Even if they were desirable, we just couldn't afford them."

Others add that additional major waste of income occurred in graft and corruption, bribing of customs and other officials, padding of the public payrolls, and the maintenance of an army, navy and air force constantly at war with each other and vastly out of proportion to the nation's needs.

"We kept the ball rolling," said my friend, "by borrowing abroad as long as we could. When even the United States stopped lending, we just turned the printing presses faster. The result is an inflation which has wiped out all savings held in banks or currency, and which creates constant turmoil because salaries and wages lag behind living costs."

Inflation has speeded the movement of surplus farm workers to the cities, lured by the chimera of rising wages. There they squat where they find an empty space, in a shack without light or water. Slum dwellers in Rio number half a million.

They have their spokesmen and are creating their institutions, can easily become a political nightmare comparable to that of the slaves in Rome during the decline of the Empire. In other cities, they live even worse, for example, in the swamps of Belem at the mouth of the Amazon or in the "floating city" of Manaus a thousand miles upriver.

Was last year's military coup justified? I have found general agreement that a continuation of the methods which created Brazil's political mess could only aggravate it. Not all are convinced that the inflationary policies were in themselves wrong, but even those who defend them tend to agree that they were badly applied, and that whatever benefits they might have produced were dissipated in waste, corruption and disorganization.

Opinions differ violently regarding the level of Communist influence in the old regime. Most of those I consulted say that ideologies played a minor part. "What we had was mostly a gang of self-seekers and opportunists," said Jose Teixeira, a Catholic newspaperman who has little sympathy with the new military regime. "The Communists were few. But I cannot exclude the possibility of their taking advantage of the chaos, if things had continued to

slide. Their motto was: 'The worse things get, the better for us.'"

The immediate effect of the Revolution has been to transfer control of economic and financial policy to the business men and industrialists who incited the army to move in the first instance. With the army's backing, they are moving to stop the inflation and create a better balance between production and consumption.

The process is slow and difficult. Inflation has cut the monthly income of most workers to under \$20, even in cities. "I just don't know how they feed their families," a priest said to me in Manaus. And the worst is yet to come. All the government promises for 1965 is to hold inflation to a 35 per cent increase. International financial institutions regard this as an heroic effort and are willing to help with substantial loans.

Two questions remain. Can inflation be stopped without slowing down the economy and adding to the already enormous pool of unemployed and underemployed? And will the military-business government break out of the traditional molds and devote a significant part of the new wealth to creating human conditions for the submerged masses? I shall comment on these points next week.