

Editorials Cloud Church-State Issue

By REV. WILLIAM E. McMANIS, Assistant Director, N.E.W.C. Education Dept.

Confronted by an accumulation of contradictory statements by prominent Protestant spokesmen, the Christian Century, popular "denominational journal of religion," frankly declares that the subject of church and state "is clouded with much confused thinking among Protestants as well as among Catholics."

"This," the Christian Century believes, "is largely caused by the fact that writers on both sides do not check their use of the formula with the Constitution."

After taking "a good look" at the Constitution, the Christian Century finds that the First Amendment does not mean "separation of religion from the state" or "the separation of religion and politics." Furthermore, separation does not mean that the state must be strictly secular, that it may not recognize the deity, or that it may not include the study of religion as an integral part of the curriculum of state-supported education.

As far as good, after taking a still longer look at the Constitution, the Christian Century finds that the First Amendment definitely prohibits any governmental favoritism for any one particular religious sect or denomination. Exactly! Catholics agree with the Protestants, and both agree with the founding fathers.

As the Christian Century says: No religion is to be put under a ban by the state. No religion, on the other hand, may be given a special recognition by the state for this obviously would have the negative effect of hampering all other religions. Right again! If this is the meaning of the First Amendment, there need be no quarrel between Protestants and Catholics. Together let them go aboard the Freedom Train to "take a look" at the document which so securely protects their religious liberty.

BUT WAIT—when does our American government give special recognition to one particular religion? The Christian Century's answer is one too—when government enacts a law respecting an establishment of religion.

Thus does the First Amendment's first clause, which forbids laws respecting an establishment of religion, safeguard the religious liberty guaranteed by the Amendment's second clause.

From this point on the Christian Century's reasoning becomes rather fuzzy. Two distinguishing features, it says, "characterize an establishment of religion. One is the power of control over the church by the state, or by the church over the state. . . . The other feature . . . is that the church derives its temporal support, in whole or in part, from taxes levied on all citizens." What does the Christian Century mean by the church—a preferred church of any church?

Looking away from the legislative history of the First Amendment, which the founding fathers formulated to prevent Congress from establishing one official national church, the Christian Century declares that the Amendment forbids "the interlocking of the official functions of the state with the official or institutional functions of any church." Though historically inaccurate, this "interlocking" formula is plausible—perhaps reasonable.

WHEN, HOWEVER, the Christian Century "gets down to cases" in its December 10 issue, the real meaning of "interlocking" becomes clear. Church and state interlock, it says, when parochial school children ride on pub-

Appointed



Fr. Myron Fr. Conroy

Named by U. S. Commissioner of Education Strohacker to serve on a committee to study secondary education in the United States is Rev. Benjamin B. Myers, O.F.M., principal of Fenwick High School, Oak Park, Ill., appointed by Secretary of Defense Forrestal to a special civilian committee to study pay schedules of Armed Forces is Rev. Dr. John J. Conroy, C.S.C., president of the University of Notre Dame; appointments announced from Rome are the Rev. John E. Steinhilber of Brooklyn, as a Consultant to the Pontifical Biblical Commission and the Rev. George Bishop of Lora College, Dubuque, named a Missiary of the Sacred Congregation for the Oriental Church.

Beatification Of Bishop Asked

London—(NC)—The beatification cause of Edward Challoner, 18th century Bishop of the London area, including the British colonies in North America, in the darkest days of Catholic eclipse in Britain, is to be advanced immediately. His Eminence Bernard Cardinal Griffin, Archbishop of Westminster, announced here.

Bishop Challoner lived mostly in London during the 23 years— from 1726 to 1751—when he had charge of the tiny scattered group of about 25,000 Catholics living in his area. He was poor, shabby, despised, lonely. For a time a price of 100 pounds (\$400) was set on his head and he went into hiding.

Yet despite these obstacles, his tireless practical work among the sick and poor in the Thames-side slums and his slow travels by stagecoach up and down the country, Bishop Challoner was a prolific writer. He was the author of the most famous of all English written prayer books, "The Garden in the Soul," which he wrote in an effort to supply the desperate need of Catholic literature.

The man who bridged the gap between the Reformation and the "Second Spring" was buried in a Protestant cemetery by a Protestant minister.

Housing Expediter Nominated
Washington—(NC)—President Truman has nominated Figue E. Woods, a graduate of the University of Notre Dame as Housing Expediter. Mr. Figue has been serving as acting expediter since the resignation of Frank Creedon in October 1947.

Prepare for NCCW Convention
New Orleans—(NC)—All Catholic women of the Archdiocese of New Orleans will be invited to join a "hostess club" in preparation for the convention of the National Council of Catholic Women to be held here from September 11 to 15.

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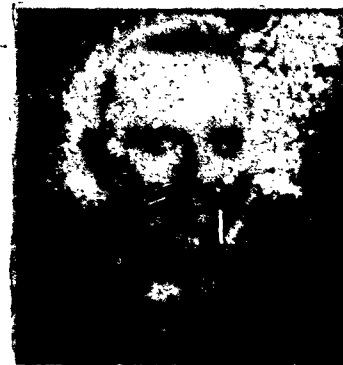
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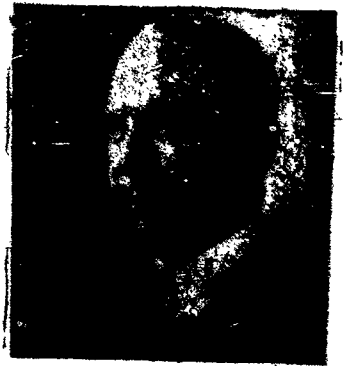
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