

1950 Holy Year Will Be 25th for Church

Washington - (NC) — A Holy Year, the 25th in the history of the Catholic Church, has been announced for 1950 by His Holiness, Pope Pius XII, in his address to the Sacred College of Cardinals on June 2, the Feast of St. Eugene, his name-day.

The Jubilee Year, which will open on Christmas Eve, 1949, recalls other notable Holy Year celebrations that have drawn millions to Rome in the last seven centuries.

The origin of the Holy Year dates back to the time of Moses when the Hebrew law established the year Jubel at the beginning of every 50 years, a year of jubilee when debts were remitted and slaves freed.

The first Holy Year or year of jubilee of which there is any authentic record took place in 1300, in the reign of Pope Boniface VIII.

THE JUBILEE he proclaimed constituted an historic event in the annals of the Universal Church and was received with the greatest enthusiasm, some 2,000,000 pilgrims visiting the sacred soil of Rome. Dante Alighieri, who was among the pilgrims on this occasion, describes in his Divine Comedy the Ponte S. Angelo crowded by people en route to St. Peter's. The Jubilee was divided into two sections by a ruling one for the pilgrims going the other for those returning.

In a bull, "An ad certitudinem," Pope Boniface VIII ordained that thereafter a similar Holy Year should be held every 100 years at the beginning of each century. But besides the joys of the faithful that every living person should in his own lifetime be able to avail himself of the graces of the Jubilee at least once, Pope Clement VI shortened the period to 50 years.

Pope Sixtus IV in 1475 lessened the period to every 25 years.

When the second Holy Year was celebrated, in 1525, Pope Clement VI was residing at Avignon and did not go to Rome. Despite the absence of the Pope the crowds were as numerous as during the first Jubilee Year. Among

the distinguished pilgrims on this occasion were St. Brigid of Sweden with St. Catherine, her daughter.

WITHOUT WAITING for the next 50 years to pass, Pope Urban VI ordered the third Holy Year in 1390. It was during his Pontificate that he said "Schism of the West" began and he wished to have the Holy Year in order to strengthen the spiritual unity of the Church. Urban VI died before the time of the Jubilee and it was celebrated by his successor, Pope Boniface IX. This Pontiff lived to celebrate another Holy Year, the fourth, held in 1400.

The fifth Holy Year was proclaimed in 1475 by Pope Sixtus V. to mark the return of unity in the discipline of the Church after the Western Schism. The war in Naples prevented a large number from making this pilgrimage. The sixth Holy Year, observed in 1450, under Pope Nicholas V, was marked by several accidents, so great were the crowds. Some 200 pilgrims were killed or drowned when a parapet of the Ponte S. Angelo broke.

In 1475, Pope Sixtus IV observed the seventh Holy Year. It was he who ordained that the future Holy Years should take place every 25 years. King Christian of Denmark was among the royal pilgrims that year. During the eighth Holy Year, celebrated in 1500, Pope Alexander VI introduced the rites of the opening and closing of the Holy Door.

Most impressive of all the rites of the Holy Year is this opening of the Holy Door, a walled up entrance to St. Peter's which the Holy Father strikes three times with a golden hammer to open it for the jubilee year. The hammer is purchased by worldwide subscription among the faithful. The "Holy doors," the one at St. Peter's, opened by the Pope himself and those of the four major basilicas of Rome, opened by cardinals delegated by the Pope, are the gateways, so to speak, of the festival year. At the end of the year, these doors are again walled up.

Pope Clement VII celebrated the ninth Holy Year in 1525. The

At Ordination of 6 St. Bernard's Graduates



Proceeding their reception of Holy Orders at the hands of His Excellency Bishop Kearney the above six graduates of St. Bernard's Seminary appear in procession at Sacred Heart Cathedral where ordination took place Friday. Newly ordained priests shown are: (from left) the Rev. Gerald E. Dunn, the Rev. Jose A. Esparras, the Rev. Dominic F. Morckevius, the Rev. James F. Baker, the Rev. John A. Connolly and the Rev. James J. Marvin. (Times Union Photo.)

Why State Funds for Parochial Schools?

(Continued from Page 1)

which is a threat not only to parochial but to public schools as well.

The whole church-state issue is centered mainly around the correct interpretation of the First Amendment. Those who claim, as does our United States Supreme Court, that the First Amendment prohibits any form of direct or indirect aid to religious organizations on a non-discriminatory basis are preparing a way for the establishment of a lay state similar to the one in France after the Revolution. They base their claim on the fallacy that it is impossible for government to be neutral towards all religious groups as long as these groups are among themselves unequal in number and in prestige.

Carried to its logical conclusion, this interpretation of the First Amendment would permit government, step by step, to take away from religious organizations the benefits which they now have. If this interpretation of the First Amendment is correct, there can be no sound basis for granting tax exemption to religious organizations.

A further consequence of this interpretation of the First Amendment is its virtual endorsement of any institution eligible to receive public assistance from the government. This, in turn, would lead to the strengthening of secularism as a dominant force in American life. For it is already evident that proponents of this interpretation of the First Amendment are interpreting the American way of life in essentially secularist terms. Not only do they advocate the complete secularization of public schools, but now they seek to substitute a natural religion for revealed religion. They claim that this natural religion provides all the spiritual values of revealed religion without the element of sectarian divisiveness.

Those on the other hand who regard the First Amendment in its true, historical meaning interpret it as a prohibition against the establishment of any one church as the official church in the United States. They hold to the opinion that government may cooperate with religious organizations on a non-discriminatory basis. In supporting this interpretation, they give expression to their belief that our American institutions are founded upon a Christian interpretation of life.

Therefore, by maintaining that parochial schools should receive public funds, Catholic

spokesmen may somewhat hold in check the growing trend towards the complete secularization of American institutions. They may further promote a reform of public education along lines which would permit at least a limited amount of religious instruction in the public school curriculum. In so doing, they are making a great contribution to the general welfare of the American people.

In this paper I have endeavored to formulate a rationale for our efforts to secure public funds for private schools. The rationale is complex, intricate and subtle. Its substance is the issues underlying the whole controversy. Its specific characteristic is its long-range defense of the best interest of American education as a whole.

Perhaps this rationale might be better understood by the public if it were presented as one phase of the Church's comprehensive plan for social justice. In other words, we ought to stress the idea that the Catholic concern for the worker, the Negro, the underprivileged, stems from the very same principle as our concern for the parochial school child. Let us associate things that go together. For example, let us respect all inalienable rights, a parent's right to select a parochial school, and a worker's right to hold a job, regardless of his race, color, or creed; let us oppose all discrimination, the discrimination against parochial school pupils who are ejected from a public school bus, and the discrimination against Jews who are ejected from a "Gentile Only" bathing beach. We cannot expect the American public to give a sympathetic hearing to our plea for public funds unless this plea is integrated with the Church's distinguished defense of all human rights and with her keen sense of justice and good government.

I hope that the Catholic editors will do their best to interpret this rationale to their readers. Not until school authorities have the backing of an enlightened Catholic laity may they even hope for success in their task of educational statesmanship, a task that involves bringing about a harmonious partnership between the different agencies concerned with the education of youth, a task that in the end will enshrine the principle of divided authority as a basic condition of freedom.

When full freedom of education prevails in our nation, parochial schools will not be denied the limited amount of public funds they now request.

Information Desk

Why Does God Allow Animals To Suffer?
How Does Secular and Order Priest Differ?

St. Bernard's Seminary

If God is all-good, why does He allow animals to suffer? It seems to me that the fact of original sin cannot explain it. Because man sinned, not the animals.

It is true that animals did not take part in original sin, and hence they are not punished for it. But it is also true that God does not allow them to "suffer" to a certain extent, although not as a punishment—for they could not sin, they are not responsible for their actions, and are not liable to punishments. Still, there is no injustice or lack of goodness on God's part; there seems to be, but there really is not.

Do not imagine that animals suffer in the same way that we humans suffer. They do not really "suffer"—they feel pain or unpleasant sensations in their bodies. Real suffering requires intelligence in the sufferer, just as real pleasure requires intelligence. An animal can look at a picture and see it just as I can; but the animal cannot know it is a picture, nor who painted it, nor how valuable it is, nor how beautiful it is, nor how much better it is than the picture next to it. I see a work of art; the animal sees a mass of color. The same thing happens in the case of suffering. A dog struck by a car yelps because it feels sharp stabs of pain, but those stabs of pain hold no meaning for the dog. When a man is struck by a car, he also feels sharp stabs of pain, and cries out in agony; his suffering is real, for he anticipated the pain before the car struck—he foresees that a permanent injury will result—the expenses will be great—his family will suffer too. Pain has a meaning above and beyond the unpleasant sensation. That is the difference between animal pain and human suffering.

Even this inferior pain of the animals, however, would seem to deny God's unlimited goodness. But it does not. Rather it stands as a witness to God's goodness. Are not animals better off by far than trees? Trees feel no pain, but neither do they experience pleasant sensations—they are absolutely numb in this respect. Animals can see, hear, smell, taste, and taste and through these senses they derive a certain degree of pleasure, and are able to fulfill their place in God's plan. God certainly was good to animals in a greater degree than He was to trees. But God could not be expected to make a creature see and hear pleasant things and yet be immune from the unpleasant things. Furthermore, the Creator had at least one good purpose in making animals sensitive to pain, for otherwise how would they be able to protect themselves against harmful influences?

If they were not sensitive to extreme heat, for example, how would they know enough to keep away from fire to avoid perishing in it? God's goodness, then, is evident even when animals are in pain: He did not cause it, but merely permits it for His own wise reasons; and an animal in pain is better off than a tree or a stone in its unfeeling existence.

It is also well to notice that we are far superior to animals even though we are capable of mortal sin and its eternal punishment. For these evils are signs that we have free will. Animals cannot sin and suffer hell-fire in punishment, but neither are they free as we are. Trees cannot feel pain, but neither can they feel anything else. Stones cannot die, but neither do they ever live. That is the way God in His wisdom has arranged the various degrees of creatures in His world—and they are all reflections of His goodness in their own way.

Paris Priests May Say 2 Masses on Weekdays
Paris-(NC)—Because of the scarcity of priests in the Paris archdiocese, His Holiness Pope Pius XII has granted permission to the priests of that See to celebrate a second Mass on weekdays on which marriages or funerals are held. The permission is granted only in a parish where another priest is not available for the second Mass, and the priest is not permitted to accept a stipend for the second Mass.

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Serve In Name of God, Mrs. Luce Tells Graduates

Omaha (NC) — "When we serve man in God's name, we will seek to serve in humility in unselfishness, in love in joy. But when we serve man in man's name, we will tend to serve in pride in conceit, in hatred, in anger."

So stated Mrs. Clara Boothe Luce, convert author and former Congresswoman, in her address at the Creighton University commencement here.

The humanism which does not learn humility in the worship of God will always come as an expert to the aid of the inefficient or inept as a rich man lavishing gifts on the destitute, as an "inspired" character, as a "prophet" determined to show the way his way to the misguided or stupid as a judge over the willful or stubborn and in the

Stop Secularism, Nazareth Told

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rights derive not from the state as the report of the President's Commission on Higher Education implies, but from God."

A campaign to vindicate American education as a two-way system, public and private, each serving its particular clientele but both supplementing and cooperating with the common public purpose of training good citizens, "and the consequent rejection of a totally dominant public school system as inevitably leading to a loss of education freedom and to totalitarianism."

A determined effort to keep debate on federal and state aid to American citizen children out of the region sphere and on a purely democratic plane of equality to all American citizens no matter what school they attend.

Father Farrell proposed for his listeners "a post-graduate course of study on the problem of secularism and its offspring, statism," so that "your children will not become wards of the state."

In a baccalaureate sermon Sunday in the chapel of the Motherhouse of the Sisters of St. Joseph, next to the college, the Rev. Benedict A. Ehmman, pastor of St. Mary's of the Lake Church, Watkins Glen, and former director of liturgical music at the college, told the graduates to choose the best opportunity that was offered "to serve people and radiate Christ in your lives."

Father Ehmman said they had been given "good equipment to be leaders," but they must continue to search for wisdom and knowledge, and must keep on being "ladies of prayer."

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