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MOST REVEREND JAMES EDWARD KEARNEY, D.D., President
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The Cardinal Speaks

Well may America welcome the Thanksgiving message of Cardinal Spellman printed in the current Collier's. It is a message proper to our great holiday. It is a message steeped in the Christian American tradition. It is a message that celebrates the truth and faith and freedom that are America's heritage, while it speaks gratitude to God for the material things that are the lesser part of His bounty. It is a message that humbly acknowledges our faults, our greed, our neglect of the poor, of the homeless, of the crippled soldier; our coldness to divine faith, our permitting of our children to be brought up with no proper knowledge of God, no true appreciation of religious principles. It assails the bigotry and prejudice that exist between Americans of varied national origins, and of different religious beliefs. It assails all of these because they are un-American, and will surely if left uncontrolled lead to the destruction of the land we love.

Communism comes in for direct condemnation as the outstanding danger to our faith and our institutions. Paganism is its source, pagan are its substitution of hatred of mankind and denial of belief in God and love of our neighbor.

The Cardinal's invitation to every American to imitate the faith and hope and love of the early Pilgrims goes along with his declaration of our national faults. Like the early settlers so grateful to God for their first harvest, like those who came later from every land and clime to become true Americans in the tradition of their predecessors.

Here we have a Thanksgiving message which will appeal to every American. One speaks who has known America as only a native can, has known our soldiers at home and abroad as only a visitor can, has known the world as only a widely traveled man can. Cardinal Spellman contrasts our spiritual and material blessings with the sufferings and privations in the spiritual as well as the material order of peoples in other lands. The Cardinal asks us to be true to America, to help our neighbors abroad as we thank God for all He has done for us.

Religion Versus Secularism

American institutions and practices are definitely threatened by the rise of secularism, which is the failure to center life in God. Thus warns our American Bishops in their annual meeting last week in Washington. There is no dearth of religious faith and practice in our country, but the minority who would ignore religion are far more vocal and active than those who believe in God. In private life, in our schools, in recent decisions of the Supreme Court, there is a definite cleavage from the cooperation between religion and the government which was the ideal of our forefathers, which our founding fathers endeavored to write into the First Amendment to our constitution. Today finds the early American ideal threatened, assailed in high and low places, with a crippling of religion in its dealing with the people and with the government.

The Bishops appeal to all Americans to strive constantly for a change in this condition, that will outlaw secularism and reintroduce the religious outlook in private and governmental circles. It makes a special appeal to all Catholics to live their faith, to make that contribution to the welfare of American government and institutions that their faith in God, their fidelity to God's nature, their knowledge of revealed religion, will so well fit them to make. To all of us this message should come as something calling for our earnest attention, our active response. May the day soon come in which the unfortunate and novel interpretation of the First Amendment in the McCollum case by our Supreme Court, may have a new consideration that will present this amendment in its true light as a protection to cooperation between Church and State, and not as a means of destroying such cooperation.

Frederick J. Weider

In the death of Frederick J. Weider, Rochester loses an outstanding Catholic whose energies and intelligence were directed to the promotion of movements for the betterment of our community life, for the social and industrial life of all citizens. He has been a source of strength to his fellow directors on many of our boards; particularly has he given appreciated service as a member of the Rochester Catholic Charities. Columbus Civic Center owes more to him than can easily be told; over the years he has worked with the Bishop and the other members of the corporation to preserve the building and the association for all the people of our community.

The Courier pays its tribute of gratitude to one who was always a worker for the better things for his fellow-man, Mr. Frederick Weider. May his soul rest in peace!

First Sunday of the Church Year

The Church introduces the new year with Christ's prophecy of the end of the world, just as She closed the old year with a like prophecy. Christians must understand that all material things must pass away. For man and the use of man the world was created: when man comes to the closing of his destiny on earth, entering into the eternal Kingdom of God on high, there will be no further use for the earth, and God will bring it to its final end.

"The Kingdom of God is near" . . . When men see Christ coming as their Judge, when men note the signs in the sun and moon and stars, presaging the nearing end of all things, they are invited by Christ to look up and lift up their heads "because your redemption is at hand."

This generation shall not pass away till all things are accomplished. Of every generation of men can it be said that they will be witnesses of the last judgment, of the second coming of Christ. Christ would have us prepare for the approaching Christmas as the anniversary of His first coming as the means of our eternal redemption.

American Bishops Call on All Believers in God To Cooperate Against Menace of Secularism

(N.C.W.C. NEWS SERVICE)

Washington, Nov. 21 — The following is the full text of the statement issued by the Archbishops and Bishops of the United States at their annual meeting here:

THE CHRISTIAN IN ACTION

Human life centers in God. The failure to center life in God is secularism — which, as we pointed out last year, is the most deadly menace to our Christian and American way of living.

We shall not successfully combat this evil merely by defining and condemning it. Constructive effort is called for to counteract this corrosive influence in every phase of life where individual attitudes are a determining factor — in the home, in the school, at work, and in civil polity. For as man is, so ultimately are all the institutions of human society.

TO COMBAT SECULARISM, the individual Christian must get the full vision of Christian truth. It is not divisible. One cannot pick and choose from it. Either it is accepted as a whole or it counts for little in real life.

When the Christian does get this full vision, he becomes enthusiastic in trying to share it with the world about him. It is a wonderful vision which gives new meaning to human life and an impelling urge to selfless action.

The sorry fact is that many, very many Christians, see this vision only dimly and vaguely and miss its impact on reality. They hold themselves to be Christians and are accepted as Christians, but they have never been thrilled by the glory of the truth of Christ in action. By their apathy they actually abet those who work for destruction and chaos.

They criticize and even deplore the decay of morality and the spread of corruption in public life, but they feel no obligation to do anything about it. They simply do not realize that the great wonder of Divine Love is that it brings the Divine into human life and that godliness in living is giving self to God. The great Christian paradox is that to find you must lose, to get you must give.

Much of the confusion and chaos about us is attributable more directly to the inaction of Christians than to the effectiveness of the feverish efforts of the destroyers. The destroyers are definitely a minority, and yet the work of destruction goes on. The crisis is at hand.

Today every Christian must face the full Christian vision and with no thought of compromise must seek vigorously to live it. Every day he must ask himself: "What am I doing to build a Christian world?" No matter what his condition or state, there is much that he can do.

The reconstruction must start with the individual. He must be vigorously Christian in thought and in action — in the home, in the training of his children, in his office or workshop, and in his community.

RELIGION IN THE HOME

In the full Christian vision, there is the Divine ideal of the home - the basic social institution. It is not enough to profess the Christian truths of the stability and sanctity of the marriage bond and to keep in mind the purposes of marriage. The Christian must make his home holy. It remained for modern history to record the first experiment which is at the root of so many of our greatest social evils.

The Christian home must realize the Christian ideal. The whole atmosphere of the home must be impregnated with genuine Christian living. The domestic virtues must be practiced, and family prayer made a daily exercise. It is in the home that the children learn their responsibility to God and in this responsibility their duty to others. The home is the child's first school, in which he is taught to make the vision of Christian truth the inspiration of all living.

We strongly commend organized effort to make the home more truly Christian. Our Catholic Family Life Bureau plans and offers programs which make for a veritable apostolate of the Catholic home. It is gratifying to see the use that is being made of these programs by our Catholic lay organizations and the spread of this work in our dioceses. These activities serve as a powerful antidote to the venom of secularism and withstand its withering effect on piety and virtue in the American home.

All of us are familiar with the problems which the family faces in our complex and maladjusted society. In trying to solve these problems we must not compromise our Christian principles. The solution of these problems is only a part of the solution of the wider social problems of our day. To do their part, our homes must be thoroughly Christian and must let the glory of the full vision of Christian truth illumine them.

RELIGION IN EDUCATION

We know the sacrifices made by our people to educate their children in schools in which the "superabundant wisdom" is the Gospel of Christ. Catholic parents closely associate their schools with their Christian homes, because they know that human living must center in God. Year after year we are making wider provisions for the education of our Catholic youth.

At a time when secularism has captured the minds of very many leaders in education, it is heartening that Catholic parents are becoming more insistent in their demand for schools in which the best standards of instruction and training are integrated in the teaching of religion.

IT BEHOOVES US to see that we enable our schools to work out fully the Christian educational idea. The field of higher education in particular demands a wider and more active interest. Our institutions of higher learning are the natural training grounds for Christian leadership.

The ranks of Christian leadership will draw recruits largely from the undergraduate schools, but these ranks will not be filled without the Christian scholars who are formed in graduate schools. Perhaps much of the success of the secularist is due to the fact that the number of excellent Christian scholars is inadequate for the needs of our times.

We ask a deeper appreciation of the contribution our institutions of higher learning are making to a Christian reconstruction of society, and we urge a more generous support of their work. For if we as Christians are to do our part in restoring order to a chaotic world, Christ must be the Master in our classrooms and lecture halls and the Director of our research projects.

ECONOMIC LIFE

Christian principles should be put into action in economic life. It is not enough to find fault with the way our economic system is working. Positive, constructive thought and action are needed.

The secularist solutions proposed by eighteenth century individualism or twentieth century statism issue either in perpetual conflict or deadening repression. Christian social principles, rooted in the moral law, call insistently for cooperation not conflict, for freedom not repression in the development of economic activity. Cooperation must be organized—organized for the common good; freedom must be ordered — ordered for the common good.

Today we have labor partly organized, but chiefly for its own interests. We have capital or management organized, possibly on a larger scale, but again chiefly for its own interests. What we urgently need, in the Christian view of social order, is the free organization of capital and labor in permanent agencies of cooperation for the common good. To insure that this organization does not lose sight of the common good, government as the responsible custodian of the public interest should have a part in it. But its part should be to stimulate, to guide, to restrain, not to dominate. This is perfectly in line with our Federal Constitution which empowers government not only "to establish justice" but also to "promote the general welfare."

Catholic social philosophy has a constructive program for this organic development of economic life. Pope Pius XI, rounding out the social principles formulated by Leo XIII, laid down the broad outlines of this program 17 years ago.

In line with that constructive program we advocate freely organized cooperation between the accredited representatives of capital and labor in each industry and in the economy as a whole under the supervision but not the control of government.

The agencies of this freely organized cooperation have been called by various names: Occupational Groups, Vocational Group or more recently Industry Councils. American Catholic students of the Social Encyclicals have expressed their preference for the name "Industry Councils" to designate the basic organs of a Christian and American type of economic democracy into which they would like to see our economic system progressively evolve.

THE EVOLUTION CAN come only as the fruit of painstaking study and effort to safeguard, in justice and charity, the rightful interests of property and the rightful interests of labor in the pursuit of the dominant interest of all, which is the common good.

Such a constructive program of social order seems to us to be the answer to the questionings of high-minded leaders of industry and to the explicit proposals of sound and responsible leaders of organized labor. We bespeak it in these critical times dispassionate consideration and calm, open discussion in an atmosphere of goodwill, and in a disposition to seek solutions by agreement rather than by force, whether political or economic.

We call upon men of religious faith and principle. Both in management and labor, to take the lead in working out and applying, gradually if need be, a constructive social program of this type. For the moral and social ideals which it would realize are their heritage.

RELIGION AND CITIZENSHIP

The inroads of secularism in civil life are a challenge to the Christian citizen - and indeed to every citizen with definite religious convictions. The essential connection between religion and good citizenship is deep in our American tradition.

Those who took the lead in establishing our independence and framing our Constitution were firm and explicit in the conviction that religion and morality are the strong supports of national well-being, that national morality cannot prevail in the absence of religious principle, and that impartial encouragement of religious influence on its citizens is a proper and practical function of good government.

THIS AMERICAN tradition clearly envisioned the school as the meeting place of these helpful interacting influences. The third article of the Northwest Ordinance passed by Congress in 1787, reenacted in 1790, and included in the Constitutions of many States enjoins: "Religion, morality and knowledge being necessary to good citizenship and the happiness of mankind, schools and the means of education shall forever be encouraged." This is our authentic American tradition on the philosophy of education for citizenship.

In the field of law our history reveals the same fundamental connection between religion and citizenship. It is through law that government exercises control over its citizens for the common good and establishes a balance between their rights and duties.

The American concept of government and law started with the recognition that man's inalienable rights — which it is the function of government to protect — derive from God, his Creator. It thus bases human law, which deals with man's rights and their correlative duties in society, on foundations that are definitely religious, on principles that emerge from the definite view of man as a creature of God.

This view of man anchors human law to the natural law, which is the moral law of God made clear to us through the judgments of human reason and the dictates of conscience. The natural law, as an outstanding modern legal commentator has written, "is binding over all the globe, in all countries and at all times; no human laws are of any validity if contrary to this." Thus human law is essentially an ordinance of reason, not merely a dictate of will on the part of the state. In our authentic American tradition this is the accepted philosophy of law.

SECULARIS. VS. TRADITION

On this basically religious tradition concerning the preparation of the citizen through education and the direction of the citizen through law, secularism has in the past century exercised a corrosive influence.

It has banned religion from tax-supported education and is now bent on destroying all cooperation bewteen government and organized religion in the training of our future citizens.

IT HAS UNDERMINED the religious foundations of law in the minds of many men in the legal profession and has predisposed them to accept the legalistic tyranny of the omnipotent state.

It has cleverly exploited, to the detriment of religion and good citizenship, the delicate problem of cooperation between Church and State in a country of divided religious allegiance. That concrete problem, delicate as it is, can, without sacrifice of principle, be solved in a practical way when goodwill and a spirit of fairness prevail.

Authoritative Catholic teaching on the relations between Church and State, as set forth in Papal Encyclicals and in the treatises of recognized writers on ecclesiastical law, not only states clearly what these relations should normally be under ideal conditions, but also indicates to what extent the Catholic Church can adapt herself to the particular conditions that may obtain in different countries.

Examining, in the full perspective of that teaching, the position which those who founded our nation and framed its basic law took on the problem of church-state relations in our own country, we find that the First Amendment to our Constitution solved that problem in a way that was typically American in its practical recognition of existing conditions and its evident desire to be fair to all citizens of whatever religious faith.

AMENDMENT CLEAR

To one who knows something of history and law, the meaning of the First Amendment is clear enough from its own words: "Congress shall make no laws respecting an establishment of religion or forbidding the free exercise thereof." The meaning is even clearer in the records of the Congress that enacted.

Then, and throughout English and Colonial history, an "establishment of religion" meant the setting up by law of an official Church which would receive from the government favors not equally accorded to others in the cooperation between government and religion — which was simply taken for granted in our country at that time and has, in many ways, continued to this day.

Under the First Amendment, the Federal government could not extend this type of preferential treatment to one religion as against another, nor could it compel or forbid any State to do so.

IF THIS PRACTICAL policy is described by the loose metaphor "a wall of separation between Church and State," that term must be understood in a definite and typically American sense.

It would be an utter distortion of American history and law to make that practical policy involve the indifference to religion and the exclusion of cooperation between religion and government implied in the term "separation of Church and State" as it has become the shibboleth of doctrinaire secularism.

RECENT DECISIONS

Within the past two years secularism has scored unprecedented victories in its opposition to governmental encouragement of religious and moral training, even where no preferential treatment of one religion over another is involved.

In two recent cases, the Supreme Court of the United States has adopted an entirely novel and ominously extensive interpretation of the "establishment of religion" clause of the First Amendment.

THIS INTERPRETATION would bar any cooperation between government and organized religion which would aid religion, even where no discrimination between religious bodies is in question.

This reading of the First Amendment, as a group of non-Catholic religious leaders recently noted, will endanger "forms of cooperation between Church and State which have been taken for granted by the American people," and "greatly accelerate the trend toward the secularization of our culture."

Reluctant as we are to criticize our supreme judicial tribunal, we cannot but observe that when the members of that tribunal write long and varying opinions in handing down a decision, they must expect that intelligent citizens of a democracy will study and appraise these opinions.

The Journal of the American Bar Association, in a critical analysis of one of the cases in question, pertinently remarks: "The traditionally religious sanctions of our law, life and government are challenged by a judicial propensity which deserves the careful thought and study of lawyers and people."

Lawyers trained in the American tradition of law will be amazed to find that in the McCollum case the majority opinions pay scant attention to logic, history, or accepted norms of legal interpretation. Logic would demand that what is less clear be defined by what is more clear. In the present instance we find just the reverse. The carefully chiselled phrases of the First Amendment are defined by the misleading metaphor "the wall of separation between Church and State."

This metaphor of Jefferson specifies nothing except that there shall be no "established church" no state religion. All the rest of its content depends on the letter of the law that sets it up and can in the concrete imply anything from the impartial cooperation between government and free religious bodies (as in Holland and traditionally in our own country) all the way down to bitter persecution of religion (as in France at the turn of the century).

As was pointedly remarked in a dissenting opinion: "A rule of law cannot be drawn from a metaphor."

JEFFERSON'S CONCEPT

A glance at the history of Jefferson's own life and work would have served as a warning against the broad and devastating application of his "wall of separation" metaphor that we find in this case.

The expression first appears in a letter written by Jefferson in 1802 and, significantly enough, in a context that makes it refer to the "free exercise of religion" clause rather than to the "establishment of religion" clause of the First Amendment.

Twenty years later Jefferson clearly showed in action that his concept of "separation of Church and State" was far different from the concept of those who now appeal to his metaphor as a norm of interpretation.

As the rector of the State University of Virginia, Jefferson proposed a system of cooperation between the various religious groups and the University which goes far beyond anything under consideration in the case at hand. And Mr. Madison, who had proposed the First Amendment and who led in carrying it through enactment by Congress, was one of the Visitors of the University of Virginia who approved Jefferson's plan.

Even one who is not a lawyer would expect to find in the opinion of the Court some discussion of what was in the mind of the members of Congress when they framed and adopted the First Amendment. For it would seem that the intent of the legislator should be of capital importance in interpreting any law when a doubt is raised as to the objective meaning of the words in which it is framed.

IN REGARD TO the "establishment of religion" clause, there is no doubt of the intent of the legislator. It is clear in the record of the Congress that framed it and of the State legislatures that ratified it. To them it meant no official Church for the country as a whole, no preferment of one religion over another by the Federal Government and at the same time no interference by the Federal Government in the Church-State relations of the individual States.

The opinion of the Court advances no reason for disregarding the mind of the legislator. But that reason is discernible in a concurring opinion adhered to by four of the nine judges. There we see clearly the determining influence of secularist theories of public education — and possibly law.

One cannot but remark that if this secularist influence is to prevail in our Government and its institutions, such as a result should in candor and logic and law be achieved by legislation adopted after full popular discussion, and not by the judicial procedure of an ideological interpretation of our Constitution.

REAFFIRM TRADITION

We therefore, hope and pray that the novel interpretation of the First Amendment recently adopted by the Supreme Court will in due process be revised. To that end we shall peacefully, patiently, and perseveringly work.

WE FEEL WITH deep conviction that for the sake of both good citizenship and religion there should be a reaffirmation of our original American tradition of free cooperation between government and religious bodies — cooperation involving no special privilege to any group and no restriction on the religious liberty of any citizen.

We solemnly disclaim any intent or desire to alter this prudent and fair American policy of government in dealing with the delicate problems that have their source in the divided religious allegiance of our citizens.

We call upon our Catholic people to seek in their faith an inspiration and a guide in making an informed contribution to good citizenship. We urge members of the legal profession in particular to develop and apply their special competence in this field.

We stand ready to cooperate in fairness and charity with all who believe in God and are devoted to freedom under God to avert the impending danger of a judicial "establishment of secularism" that would ban God from public life. For secularism is threatening the religious foundations of our national life and preparing the way for the advent of the omnipotent state.

Signed by the members of the Administrative Board N.C.W.C., in the names of the Bishops of the United States:

Dennis Cardinal Dougherty, Archbishop of Philadelphia, Edward Cardinal Mooney, Archbishop of Detroit; Samuel Cardinal Stritch, Archbishop of Chicago; Francis Cardinal Spellman, Archbishop of New York; Francis P. Keough, Archbishop of Baltimore, John T. McNicholas, O.P., Archbishop of Cincinnati; Robert E. Lucey, Archbishop of San Antonio; Richard J. Cushing, Archbishop of Boston; Joseph E. Ritter, Archbishop of St. Louis, John Mark Gannon, Bishop of Erie; John F. Noll, Bishop of Fort Wayne; Emmet M. Walsh, Bishop of Charleston, Karl J. Alter, Bishop of Toledo; and Michael J. Ready, Bishop of Columbus.

The Bishop's Appointments

DECEMBER

1 Wednesday—St. Margaret Mary—Confirmation—7:30 P. M.
2 Thursday—St. Michael's—Holy Childhood Mass—9:00 A. M.
St. Theodore's—Confirmation—7:30 P. M.
3 Friday — Hotel Sheraton — First Friday Luncheon—12:15 P. M.
St. Bernard's Seminary — Students' Conference—5:30 P. M.
Blessed Sacrament — Confirmation — 7:30 P. M.
4 Saturday—Sacred Heart Academy — Mass in honor of the Immaculate Heart of Mary —9:00 A. M.
5 Sunday — St. Anthony's, Elmira—Dedication of Church and School, Solemn High Mass Coram Episcopo—11:00 A. M.
St. Mary's Corning — Scout Rally — 3:00 P. M.
St. — Francis Xavier — Confirmation—7:30 P. M.
6 Monday—St. Francis Assisi — Confirmation —7:30 P. M.
7 Tuesday—Immaculate Conception — Sermon and Benediction—7:45 P. M.
8 Wednesday—St. Bernard's Seminary — Solemn Pontifical Mass—9:00 A. M.
Sacred Heart Academy—Sermon and Benediction — 4:00 P. M.
St. Joseph's — Sermon, Diamond Jubilee of Shrine of Our Mother of Perpetual Help —5:30 P. M.
Chamber of Commerce — Aquinas Victory Banquet—6:15 P. M.
9 Thursday—Nazareth College — Sodality Reception — 3:00 P. M.
St. Michael's — Confirmation — 7:30 P. M.
10 Friday — Pro-Cathedral — Anniversary Mass for Archbishop Hickey — 9:00 A. M.
St. Anne's — Confirmation — 7:30 P. M.
12 Sunday — Immaculate Heart of Mary Chapel, Bushnell's Basin—Blessing of Cornerstone — 9:45 A. M.
St. Monica's — Solemn Pontifical Mass, Golden Jubilee of St. Monica's Church, Blessing of New School—11:00 A. M.
St. Philip Neri—Confirmation—3:30 P. M.
St. Boniface—Confirmation—5:00 P. M.
Our Lady of Mt. Carmel—Confirmation — 7:30 P. M.
13 Monday—St. Bridget's — Confirmation — 7:30 P. M.
14 Tuesday—St. George's — Confirmation — 7:30 P. M.
15 Wednesday — St. Andrew's Seminary — Low Mass—9:00 A. M.
16 Thursday — St. Patrick's Cathedral, New York City — Consecration of Bishop-Elect Msgr. Joseph F. Flannelly — 10:00 A. M.
19 Sunday—Pro-Cathedral of the Sacred Heart —Christmas Pageant — 5:00 P. M.
23 Thursday — St. Monica's — Anniversary Mass for Msgr. William F. Bergan — 9:00 A. M.
24 Friday—St. Mary's Hospital — Low Mass and Visitation of Patients — 8:00 A. M.
Sacred Heart Pro-Cathedral — Solemn Pontifical Christmas Mass—12 Midnight.
31 Friday — Pro-Cathedral — Holy Hour — 11:30 P. M. to 12:30 A. M.