

GOD LOVE YOU!

By MOST REV. FULTON J. SHEEN

ONE day a year some people wish others a "Happy New Year" and then keep all the other days for themselves. For that reason we wish you a "Happy Year." Don't "swear off" something for New Year's. Rather, "swear on" a little sacrifice each week for the Holy Father's Missions. . . . The National Director of The Society for the Propagation of the Faith returns to The Catholic Hour on January 6th at 2 o'clock E.S.T. . . . Have you prayed for China today? You would have if you used a World Mission Rosary, for the yellow beads would tell your eye the intention of your heart. We will bless and send a World Mission Rosary if you request one and include at least a \$2.00 offering for the Holy Father's Missions. . . . The world wants sin without suffering. Our faith invites us to make sacrifices without sinning.

Communist China expelled during 1951, 1,338 missionaries. But 500 priests, brothers and nuns, and 23 bishops are known to be in Chinese prisons. Share their persecution by a sacrifice. Give up something—cigarettes, alcohol, a movie, or anything and send the equivalent to aid the Holy Father's Missions. . . . GOD LOVE YOU TO M.E.S. whose \$30 is in gratitude for favors received; to Mrs. A.F.I. and her altar society who sold cakes and raised \$50 for the Holy Father's Missions; to G.W. whose \$45 was sacrificed from remuneration for serving on a jury; to the 5th and 6th grade of a school in Minnesota for doing without a meal to give \$12 for the Holy Father's Missions; to Mrs. H.C.H. for \$12.50 earned selling old bottles; to F.E.J. and F.O.H. whose \$5 is offered from convert children and a convert mother for the conversion of the father; to L.C.B. who did her own laundry to save \$5 for the Holy Father's Missions. . . . We want no gifts but only sacrifices. May be that is why practically none of the friends of the Holy Father's Missions are rich people. Those with little are more sacrificial than those who have much.

Extracts from letters to our office India: "The present condition of the 300 poor girls in my school is beyond comprehension. I am unable to provide them with one full meal a day. If I give them sufficient food, they have to go naked." New South Wales: "Many new districts should be opened but all the Fathers already have too much work." China: "Our superior in Peiping has already gone crazy from electric shocks applied by Communists. The priests in prison must choose a position for the whole day, either sit down or stand up. Afterwards they cannot move for the day." Egyptian Sudan: "In one year, two of us baptized 688 adults, 246 children and distributed 55,000 Communions." Ceylon: "Only 9 of the 40 stations under my care are provided with schools. The Bishop tells me to start schools in the 31 districts but he has no money." Kenya Colony: "Our small station of Our Lady in the classroom has part of the face glued on. Little Tim, face is glued." India: "For 133,000 starving people I have only three drums of powdered milk, which is enough for only 250 children for a month." Japan: "We started and orphanage and we have 11 babies already some in a pitiful condition one has eczema all over her face and arms others have infected eyes." If these inspire you to sacrifice, let the Holy Father himself distribute your sacrifices. Send them to his representative in the United States, the Most Reverend Fulton J. Sheen, National Director of The Society for the Propagation of the Faith, 100 E. 58th St., New York 16, New York, or your Diocesan Director, Very Rev. Magr. John S. Randall, 30 Chestnut Street, Rochester, New York.

Installation Rites To Open For Knights

Installation of officers of the Commandery No. 39 officers will be held by Major Frank Vogel and ADC. Frank Hauer in the Knights and Ladies of St. John Club, 365 Andrews St. Jan. 2

ST. FRANCIS OF ASSISI REV. JOHN J. MACLA, Pastor 100 Clark Street—AUBURN, N. Y. MASSES— Sunday: 7, 8, 9, 10, 11	MARTLEW'S MARKETS CHOICE WESTERN BEEF 284 W. Genesee St. Dial 2-2641 42 Lewis St. Dial 3-3207	F. D. MAXWELL CO. GROCERIES MEATS VEGETABLES FRUITS 43 Lewis St. at 5 Points Auburn, N. Y.
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ST. ALPHONSUS REV. FREDERICK C. STRAIN, Pastor 111 East Genesee St.—Auburn, N. Y. MASSES—Sundays 8, 9, 10, 11 A. M.	WHITE'S SEAFOOD FORMERLY DOAN'S Cor. West & Genesee Sts. Phone 35851	SAM'S LIQUOR STORE We Sell The Best DIAL 3-6151 131 WALL ST. AUBURN, N. Y.
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HOLY FAMILY ST. REV. MGR. JOHN A. CONWAY, V.P. M.E.R., Pastor 15-17 North Street—Auburn, N. Y. MASSES—Sundays 8, 9, 10, 11 A. M.	WONSOVER Once Over makes Old Rooms New with WALL PAPER WHITING'S PHONE 1-1331 31 E. Genesee St. Auburn, N. Y.	THE OSBORNE HOTEL Auburn's Leading Hotel Good Food Comfortable Rooms LYNN G. SWIFT, Mgr.
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U. S. Envoy To Vatican Gains Church Nothing, Friar Hickey Tells Lions Club

Following are excerpts of an address, entitled "Ambassador to the Vatican," delivered by the Rev. Kieran J. Hickey, O. Carm., on Dec. 19, before the Lions Club of Auburn, N. Y., in the Hotel Osborne:

In speaking on the subject of "Ambassador to the Vatican," the first point to make is this: that neither the American Catholic hierarchy nor any other element of the Catholic Church has asked the United States to send an envoy to the Vatican. In other words, the appointment of a United States Ambassador to the Vatican originated solely and entirely with the Government of the United States.

And I emphasize this first point because, according to the public press, Bishop G. Bromley Oxman of New York has stated that the American Catholic hierarchy has been working for an American Ambassador to the Vatican for 15 years. At the same time, the Rev. Robert J. McCracken, Pastor of Riverside Church in New York is quoted as describing the appointment as "one more indication of the rising dominance of political Romanism in this country."

LET US SEE the facts: the President of the United States, who is a Baptist and 33rd degree Mason, appoints a Five Star General of the Army—mind that: a Five Star General of the Army, whose glorious record in battle and loyalty to our country needs no encomium from me, a General who is an Episcopalian and also a 33rd degree Mason appoints him to be Ambassador to the Vatican. Where, then, does the conspiring and plotting of the American hierarchy come in?

And to this, add the following: both Cordell Hull and Sumner Welles, as Secretaries of State, wanted envoys to Vatican City. This is a matter of public record. Read, for example, Cordell Hull's Memoirs or look back over Sumner Welles' syndicated articles in the press. And again, I ask: Where do the American bishops come in?

THE FACTS ARE: 1st that the appointment of an Ambassador to the Vatican originated solely and entirely with the Government of the United States in its own interests, and to quote the White House statement: "to serve the purpose of diplomacy and humanitarianism." And 2ndly the leading actors in this horrible conspiracy are not Catholic Bishops but American Statesmen, Baptists, Episcopalians, High Degree Masons, and a Five Star General of the Army.

The most significant and important single development in this entire discussion has been the complete reversal of argument by the chief opponents of the appointment, namely the National Council of the Churches of Christ in the United States.

I want you to grasp clearly what I am about to say because it is the very essence of the opposition. The National Council of Churches from the very beginning opposed the appointment on the ground of constitutional law. By this the Council meant that the appointment is a violation of the principle of separation of Church and State.

Now NOTE: three weeks after Dr. Corwin's letter in the New York Times, the National Council of Churches of Christ in the United States made an announcement that was startling to all familiar with the issue. In a bulletin issued on Nov. 30, the National Council tried to call a halt to its opposition on the ground of constitutional law. It had obtained the opinion of constitutional lawyers, the Council said, and these indicated doubt that the Supreme Court would interfere with the President's action.

tion of Church and State. This principle has been described as a sort of "invisible radiation" from the First Amendment to the Constitution which reads: "Congress shall make no law respecting the establishment of religion."

BUT ONE DOES not have to possess the expert knowledge of a constitutional lawyer to see that the nomination of an ambassador is not lawmaking. Even to laymen, it is perfectly clear that in this instance Mr. Truman has not attempted to usurp the legislative power of Congress. He has, for example, imposed no rule of conduct upon the American people.

This has now been admitted by the foremost constitutional lawyers of the country. Refer, for example, to a letter in the New York Times of Nov. 8 last, from



EDWARD S. CORWIN, Professor Emeritus of Jurisprudence at Princeton University, recognized perhaps as the leading constitutional lawyer of our times.

What does the constitution say in this regard? Mark it well. The Constitution states that the President alone may receive diplomatic representatives of other governments, subject to the consent of the Senate, to represent the United States abroad; he alone may recognize foreign states and governments.

In fact, it is generally agreed that so perfectly constitutional is the appointment by the President of an Ambassador to the Vatican, that it is seriously doubted whether the Supreme Court would even consider the matter, according to Professor Corwin.

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And new notes from now on, the bulletin, said, the heads of its attack would not be constitutional law, but—mind—public policy. If there was ever an equivocal and misleading term used in public affairs, it is this "public policy" as used by the National Council of Churches. Churches, the National Council cannot mean that, despite changing world conditions, all innovations must be rigidly excluded from our foreign affairs; that we must not now do anything we have not done before, and simply because we have not done it before.

THE FACT is that there were diplomatic relations between the United States and the Vatican from 1848 to 1867.

Or does the National Council mean by "public policy" some invisible pressure that supercedes the Constitution of the United States when it decides that the President alone has the right to recognize foreign governments?

If so, it should in all honesty tell us what this invisible pressure is which for them supercedes the Constitution of the United States.

PUBLIC POLICY, as I understand it, is formulated by our government in response to the will of the people. But note this: for twelve long years the people of the United States have had it drummed into their heads by clergymen touring the country, by a religious press, by sermons in churches, by resolutions passed at meetings—in fine by every conceivable propaganda device available—that the appointment of an Ambassador to the Vatican is a violation of the Constitution.

For the past twelve years—since the appointment of Myron C. Taylor in 1940—every available means has been used to build up a false state of mind in the American people and now after that false state of mind has been created it is to become the basis of what is naively public policy. It is this perverse notion of public policy, derived from a false state of mind created in the American people on false premises, that is henceforth to be the basis of attack on the Vatican Ambassador.

AND YET, not all the National Council associates have become converted by the constitutional authorities. On Dec. 9 last, Methodist Bishop G. Bromley Oxman of New York addressed 3,000 people in Chicago, and they passed a resolution opposing the appointment because "it would violate the constitutional separation of Church and State."

If Bishop G. Bromley Oxman and his associates—Protestants and Others United for the Separation of Church and State—honestly believe that this appointment is unconstitutional, why do they not take it to the Supreme Court?

The McCollum case was taken to the Supreme Court. So was the matter of bus transportation for parochial school pupils. If these men honestly believe in what they say, and write into their resolutions why not go to the Supreme Court? But instead of going to the Supreme Court they go tripping around the country stirring up bitterness and dissension among our people by the creation of false issues which result from their own private interpretation of the Constitution.

THE NATIONAL COUNCIL of Churches expects mature people to believe that it took twelve years for its constitutional lawyers to determine the constitutionality of such an appointment? Why did their learned churches not go to the Supreme Court during the 12 years that they were clamoring about the unconstitutionality of the appointment of Myron Taylor?

Why, in other words, are there is a most significant question—why did the National Council wait until this particular time to reverse itself?

Here is why. Several legal authorities who were consulted see (1) quote from the Council bulletin: "a likelihood that pushing the constitutional requirement of separation far enough to ban diplomatic relations with the Holy See would logically open the way to a curtailment of privileges that most religious bodies take for granted . . . example of such privileges are exemption of Church property from taxation, and the furnishing of chaplains to the armed forces and public institutions at government expense."

WHAT DOES this mean? If it means anything it means that the Holy Crusade has become greasy, tainted by selfish interests. It means—and get this— that the National Council would still be playing up the now admittedly false issue of unconstitutionality, if it weren't afraid it might lose some of its own privileges as the heirs of its unconstitutionality.

In other words, by its own admission, the National Council of Churches, despite such high-sounding phrases as "historic separation of Church and State" and "public policy," is not concerned with the constitutional right or wrong of the issue. It is concerned only with what it can get for itself—constitution or no constitution.

THE LIVING CHURCH, organ of the Episcopal Church, in its issue of December 9 has this to say in denouncing the activity of the National Council of Churches in the present matter:

"We don't like political Protestantism any better than political Romanism, whether it be manifested in a prohibition lobby (as was the case in the 1920's) or in an anti-Vatican lobby, as appears to be the case now."

Far be it from me to question the democratic right of Protestant Church bodies to raise the issue of "separation of Church and State" at every turn. I submit, however, on the basis of the facts, that the key to their opposition to an Ambassador to the Vatican is their private—and false—interpretation of the Constitution of the United States, as opposed to resort to the Supreme Court—plus a synchronized pressure through sectarian agencies to foist that false interpretation as genuine upon the American people.

YOU WILL NOTICE in all these resolutions opposing the appointment that the second reason given is that such an appointment would be preferential treatment of one Church over another in the political field. Notice again

the vague, misleading, insinuating, the insinuation of, of course, that the appointment would give preferential treatment to the Catholic Church. This, of course, is entirely untrue. Diplomatic relations, by no means necessitate preferential treatment. There is no question of preferential treatment on the part of the United States to the Catholic Church.

AS FAR AS any other meaning is attached to the term "preferential treatment," I would like as courteously as possible to remind my brethren of the Protestant clergy that they have many special privileges in American life which are not accorded to Catholics. Take, for example, the virtual monopoly of Protestant ministers as chaplains to Congress.

I know since right here in the State of New York where Public School, non-sectarian services, year after year, were held in early Protestant Churches. Take what happened for example, last year in Oswego, the Board of Education formally and constitutionally sent the graduates to the Protestant Episcopal Church for baccalaureate services.

Take the hundreds of small town ministers who double up as public school teachers, but who could not stay at the job as teachers if they lost their income as public school teachers.

A BRIGHT lawyer, for example, may not have too much trouble getting them into legal difficulty. We Catholics do not go in for that sort of maneuver—but only to let us call attention to the boldness with which these resolutions pretend to oppose "preferential treatment" to religious organizations. The fact is that there is already in American life much legal "preferential treatment" given religious bodies and these religious bodies are exclusively Protestant churches and clergymen.

You will notice that I have not established my thesis, for or against an ambassador to the Vatican. And my reasons for not doing so are very simple. First, as we saw, such an appointment, according to our Constitution, rests with the President alone. Naturally, as an American and a Catholic, I will be personally pleased if (and I quote the White House announcement) "the purpose of diplomacy and humanitarianism will be served by the appointment."

Conversely, I wish to emphasize that the Catholic Church is willing to make any sacrifice for such an appointment. You will find that the Catholic Church will sacrifice for the appointment in the lives of Roman Catholic Americans.

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