

Rich Benefits From Reading

My dear People:

During Catholic Press Month — the month of February — it is our custom to renew our subscriptions to the Catholic Courier Journal, our diocesan newspaper.

The importance of a diocesan Catholic paper cannot be overemphasized. It brings every Catholic home into direct contact with the bishop and enables his people to know the mind of their Shepherd in Christ. This paper is a means of diocesan unity by keeping before your eyes the activities of all organizations in the diocese. Again, it offers a treasury of Catholic thought on marriage, education, labor — on all matters that pertain to Catholic life and right living.

This year we urge you to bring our paper — the Catholic Courier Journal — into your home. The price you pay is very small in comparison with the rich benefits you will derive from reading it.

May I, then, once again solicit your generous support of the Catholic Courier Journal.

With a blessing, I am
Your devoted Shepherd in Christ

John F. Egan
Bishop of Rochester

Interracial Sunday

Replace Fear With Confidence

One hundred years ago, the United States of America ceased to be united. A tragic Civil War was then fought to decide whether it should be united.

Victory for unity, however, did not achieve the goal completely. The nation is still divided on the same thorny subject—the relationship between people who are black and those who are white.

A century ago the division was drawn along a boundary line that set north against south. Now the boundary line zig-zags across the nation, cuts across family lines, even dips into the sanctuary as well as the neighborhood and schoolroom.

This Sunday, Feb. 12, Bishop Kearney has designated as Interracial Sunday throughout the Rochester Diocese. He will offer a special Mass at Immaculate Conception Church, Rochester, at 8:30 a.m. and give the sermon. Following the Mass at an integrated breakfast at the Manger Hotel, Jesuit Father Daniel Berrigan of LeMoyne College will speak.

Catholics too often absorb attitudes on the racial problem from chance associates, hearsay and downright bitter prejudice.

The nation's Catholic bishops in a special statement in 1958 said, "The heart of the race question is moral and religious. It concerns the rights of man and our attitude toward our fellow man."

Catholics, therefore, have a moral obligation to learn from their Church the Christian solution to the turmoil which stains our nation at this time—not only in New Orleans but here in our own area.

The bishops also asserted, "No region of our land is immune from strife and division resulting from this problem." They said in some places the key issue is integrated schools, in others—job discrimination, or in others—housing.

They urged that sincere people of both colored and white races "study carefully the problems we face, to prepare for advances."

This program of study is currently being made by the newly organized Catholic Interracial Council of Rochester which is sponsoring this Sunday's observance.

Jesuit Father John LaFarge in his book "Catholic Viewpoint on Race Relations" quotes Elmer A. Carter, member of the New York State Commission against Discrimination, "I know of no organization which is serving our country more nobly in this respect than the Catholic Interracial Council. Without fanfare throughout the years of its existence it has penetrated into the recesses of racial prejudice in schools and colleges and other areas of human activity and has replaced fear with confidence and antipathy with understanding and respect. It has brought to thousands of men and women a realization of the teachings of the Church and their responsibilities to their fellow men."

Mr. Carter, not a Catholic, spoke not only of the New York City Interracial Council but similar Councils organized by Catholic bishops in nearly 50 cities of the country.

Father LaFarge said the program of these Councils is not a "charity to the poor" idea. "This is not a work by one group for another," he says. "It is work done by all; a joint labor is one of the most precious fruits of the Council, working for something in which we are all interested."

If more Catholics had been part of the long established New Orleans Catholic Interracial Council would there now be the massive resistance to the pleas of their Archbishop and the decrees of the Supreme Court in that predominantly Catholic city?

Do you personally need to get involved in our own diocesan Council's program?

Ask yourself these questions—Could a Negro family buy a home in your neighborhood? Would you welcome them if they moved next door to you? What would be your reaction if a Negro knelt next to you in church or a Negro child became a playmate with your child?

That indicates we also need an Interracial Council here so we can begin to replace "fear with confidence, antipathy with understanding."

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MOST REV. JAMES E. KEARNEY, D.D., President
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Litany Of The Precious Blood Of Our Lord Jesus Christ

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of Heaven, Have mercy on us.
God, the Son, Redeemer of the world, Have mercy on us.
God, the Holy Spirit, Have mercy on us.
Holy Trinity, One God, Have mercy on us.

Blood of Christ, only-begotten Son of the Eternal Father, Save us.
Blood of Christ, Incarnate Word of God, Save us.
Blood of Christ, of the New and Eternal Testament, Save us.
Blood of Christ, falling upon the earth in the Agony, Save us.
Blood of Christ, shed profusely in the Scourging, Save us.
Blood of Christ, flowing forth in the Crowning with Thorns, Save us.
Blood of Christ, poured out on the Cross, Save us.
Blood of Christ, price of our salvation, Save us.
Blood of Christ, without which there is no forgiveness, Save us.
Blood of Christ, Eucharistic drink and refreshment of souls, Save us.
Blood of Christ, stream of mercy, Save us.
Blood of Christ, victor over demons, Save us.
Blood of Christ, courage of martyrs, Save us.
Blood of Christ, strength of confessors, Save us.
Blood of Christ, bringing forth virgins, Save us.

Blood of Christ, help of those in peril, Save us.
Blood of Christ, relief of the burdened, Save us.
Blood of Christ, salve in sorrow, Save us.
Blood of Christ, hope of the penitent, Save us.
Blood of Christ, consolation of the dying, Save us.
Blood of Christ, peace and tenderness of hearts, Save us.
Blood of Christ, pledge of eternal life, Save us.
Blood of Christ, freeing souls from purgatory, Save us.
Blood of Christ, most worthy of all glory and honor, Save us.
Lamb of God, who takest away the sins of the world, Spare us, O Lord
Lamb of God, who takest away the sins of the world, Graciously hear us, O Lord
Lamb of God, who takest away the sins of the world, Have mercy on us.

V. Thou hast redeemed us, O Lord, by Thy Blood.
R. And made us a kingdom, for our God.
Let us pray.

Almighty and Eternal God, Thou hast appointed Thy only-begotten Son the Redeemer of the world, and hast willed to be appeased by His Blood. Grant, we beg of Thee, that we may worthily adore this price of our salvation, and through its power be safeguarded from the evils of this present life, so that we may rejoice in its fruits forever in heaven. Through the same Christ our Lord. Amen.

U. S. Catholic Bible

New Words For Ancient Message

Washington (NC)—Another volume of the first English translation of the Bible made by Catholics from the original languages will be published February 15.

It is volume four, containing the prophetic books from Isaiah to Malachi—the spelling given in the new translation for Isaiah and Malachi, following more exactly the spelling given the prophets by St. Jerome.

It is another step forward in a monumental project by scholars of the Catholic Biblical Association of the United States, working under the sponsorship of the U.S. Bishops' Committee for the Confraternity of Christian Doctrine.

The method of translation, returning to the original languages and oldest texts, is a distinctive mark of the American project.

Other translations, such as the Douay-Rheims of the version by the late Msgr. Ronald Knox of England, are based on the Latin translation—the Vulgate—carried out by St. Jerome in about 400 A.D.

Although the new volume is numbered as the fourth, it is actually the third to be published.

In 1952, volume one, containing the first eight books of the Old Testament, Genesis to Ruth, appeared. Volume three, containing the sapiential books, Job to Sirach, was published in 1955.

Translators skipped volume two, scheduled to contain the historical section from the Book of Kings to the Book of Esther, because they felt there was a greater need for a new translation of the sapiential books than of the historical books.

THE NEW TEXT in modern English is a translation and not a free paraphrase, translators emphasize.

The final volume of the Old Testament, Kings to Paraphrase, is expected to be published in a few years.

This volume will be accompanied by a new translation of the New Testament from the Greek to replace the Confraternity version published in 1941. This was based on the Vulgate and has sold more than 1,000,000 copies.

Father Louis F. Hartman, C.S.S.R., of the Catholic University of America here, is chairman of the editorial board for the project. Msgr. Patrick W. Skehan, chairman of the university's department of semitic languages, is vice chairman. The printer is St. Anthony's Guild Press of Paterson, N.J.

fraternity version published in 1941. This was based on the Vulgate and has sold more than 1,000,000 copies.

Father Roland E. Murphy, O.Carm., also of Catholic University and one of the editors, urged Catholics considering purchase of a Bible to examine the title page to determine which translation is used.

"Although the average American is usually careful in his purchases and is quick to know the worth of an article, the Bible is a frequent exception," he said.

"After all, many of them reason, the Bible is the Bible; buy an approved Catholic edition and be done with it.

"But in fact, it is now more important than ever to examine the title page of one's Bible to determine which translation is used. Is it the old Douay-Rheims, the Knox or the Confraternity version?"

Selected passages show the difference between the new Confraternity translation of the prophetic books and the traditional Douay-Rheims translation.

The following passages are familiar from their use in the liturgy:

Douay-Rheims
3 And they cried one to another, and said: Holy, holy, holy, the Lord God of hosts, all the earth is full of his glory.

4 And the lintels of the doors were moved at the voice of him that cried, and the house was filled with smoke.

5 And I said: Woe is me, because I have held my peace; because I am a man of unclean lips, and I dwell in the midst of a people that hath unclean lips, and I have seen with my eyes the King, the Lord of hosts (Isaia 6, 3-5).

Daily Mass Calendar

Sunday, Feb. 12—Quinquagesima Sunday (purple). Creed, Trinity Prigface. 1875—Rev. Philip Lynch. 1951—Rev. Emmet Magee.

Monday, Feb. 13—Mass as yesterday except no Creed, common preface.

Tuesday, Feb. 14—St. Valentine (red). Gloria, 2nd prayer of Sunday.

Ash Wednesday, Feb. 15—Mass as in missal. Blessing of ashes before Mass. 1913—Rev. William Mulhern. 1953—Rev. John Lynch.

Each day in Lent has its own special Mass text. Feasts of saints are commemorated (second prayer). Only four feasts will take priority over Lent Masses.

Thursday, Feb. 16—as in missal. 1909—Rev. Ludlow Lapham.

Friday, Feb. 17—as in missal. 1922—Rev. Michael Kruschel.

Saturday, Feb. 18—as in missal. 1943—Rev. John Stemmler. 1944—Rev. Jeremiah Maley. 1953—Rev. Thomas Harrington. 1956—Monsignor Francis Luddy.

Priests listed above died on the date indicated. Please pray for them.

● "I DON'T LIKE this book," declared the youthful history student. "Nobody lives more than two pages."

Tax Relief Proposed

Following is Senator Keating's statement to the Courier Journal concerning proposed tax relief for fees and tuition payments. For news story, see page 1.

Rev. Henry Atwell,
Editor, Catholic Courier Journal.
Dear Father Atwell:

I am pleased to hear of the interest that you have expressed in my bill to permit the deduction from federal income tax of fees and tuition paid to any recognized educational institution. This provision could apply to parochial schools as well as to non-sectarian private schools, graduate schools, technical training schools, colleges and universities.

Parents who want a more religiously oriented education for their children than is constitutionally possible in public for their children than is constitutionally possible in public which they do not attend.

While no one would suggest that they should be relieved of paying school taxes I do feel they are entitled to some measure of tax relief.

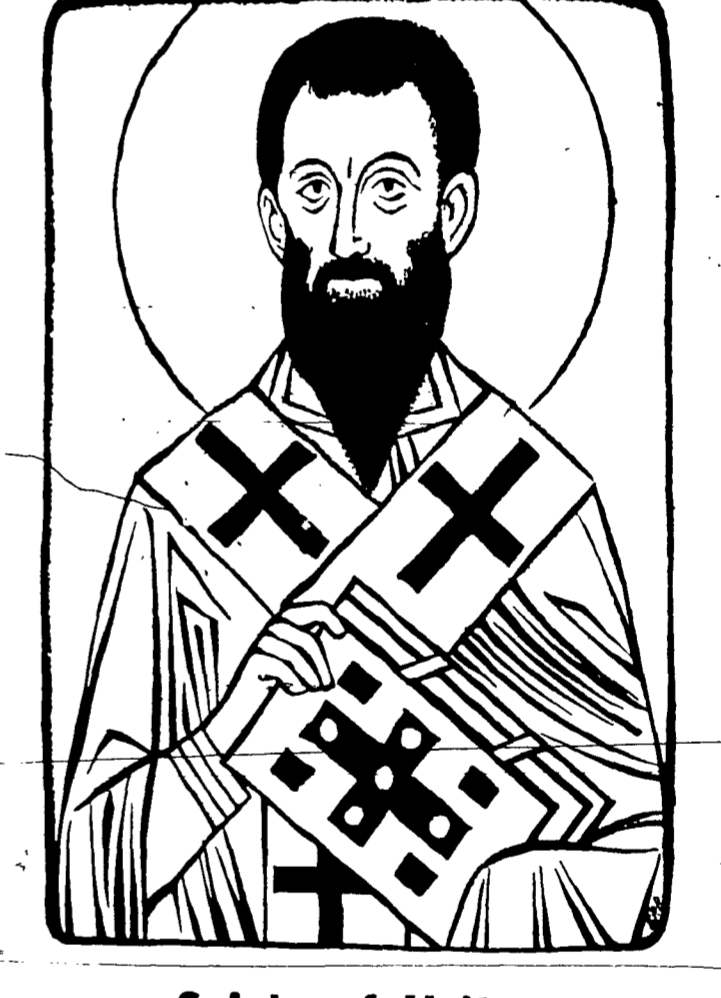
Because of the over-riding importance of education today and above all of an education which will help our citizens to meet the moral as well as the intellectual challenges of the twentieth century, I think that the federal government should allow at least a limited tax relief to those individuals and parents who face a double burden in taxation and expenses to pay for the education which they seek.

As you know, last year I supported an amendment to the proposed federal aid to education bill which would have granted low interest loans in lieu of grants to private as well as public schools just as is now done in the case of colleges.

The amendment was defeated by a narrow vote and there is strong opposition to it this year, as you probably know.

My bill, therefore, would open a different, less direct but fully justified method to help private educational institutions and those who support them not through grants or loans of federal money but the simpler, administratively far cheaper process of tax deductions for those who pay fees and tuition to secular institutions.

With warm greetings to the readers of the Catholic Courier Journal,
Very sincerely yours,
Kenneth B. Keating



Saints of Unity
A fourth-century saint, St. Basil the Great, was bishop of the Basilian rule that is followed by all religious orders of the Caesarea in Asia Minor.
He designed the Byzantine Liturgy, much of which is still said today, and authored a title "Doctor of the Church."

Reapings at Random

Time For Action In School Aid Debate

By GERARD E. SHERRY
Editor, Central California Register

Last week we spoke of the need for the laity, especially parents, to get interested in the current debate on federal aid to education. They should actively discuss among themselves, and with their neighbors. I proposed also that we let our Congressmen and Senators know just how we feel. A few further notes are offered before we close the subject.

It is a fallacy to suggest that the Church is looking for subsidy for parochial education. Indeed, the Church in this country has traditionally opposed outright and "continuing federal support for education.

An unofficial, but widely accepted view in Catholic educational circles, is that federal assistance, if there is to be any, should be guaranteed on a temporary basis for specific purposes and to areas of proven need. Furthermore, if there is to be federal aid to education, private schools have legitimate claims on their share of such aid as a matter of justice.

Inasmuch as President Kennedy's legislative program does not include any aid to private schools, the best we can hope for in the current legislation is long-term, low-interest loans for construction of private schools. Another thing that is possible is an amendment to the National Defense Educational Act by which loans can be obtained for students educated in private schools and who wish to continue teaching in them.

At present, students who decide to teach in private schools have to repay both loan and interest. For public school teachers half the loan, and all the interest, is cancelled.

Some Catholic educators assert that while there is no intrinsic evil in federal aid to educators, there is injustice where it excludes private schools. There is another point in relation to federal aid for teachers salaries. I don't think our Bishops are opposed to proper salaries for public school teachers. But why should public school teachers get federal subsidies for their salaries when the equally important private school teacher has to do with less.

The Catholic laity, especially parents, must realize that if we are to make any headway in getting the federal government to include private schools in any program of federal aid, then it is they who must accomplish it. Indeed, I believe we should remind our Congressmen that we want the same measure of justice that is meted out to the public schools.

We must make this our constant demand.

We must make it clear both to the Executive Branch, and Congress, that parents of parochial or private school children need assistance in providing proper education as do those who send their children to public schools.

How do we go about all this? I think we should be organized and should use existing Church groups. Catholic Parent-Teacher Associations would be ideal if we had enough of them. Unfortunately, there are too many "Mothers' Clubs" attached to our parochial schools whose sole function is to raise money. Many of them have no say whatsoever.

This is a pity because teachers, Catholics

quote the following statistics which have been released recently:

1. Public school costs have increased 74 times since 1900. Now they are 16 billion dollars.
2. National income has increased only 28 times since 1900.
3. Reduction in classroom shortage from 370,000 in 1954 to 132,400 in 1959. Rate of building has been 67,000 classrooms annually.
4. Need of new classrooms estimated to be 60,000 annually between 1960 and 1970.
5. Other government expenditures have increased an estimated 43%.
6. Increase in public school costs between 1930-1960 was \$86.70 per capita to \$369 per capita.

We must stress the fact that the Catholics of this country have not asked and do not want direct subsidies for religion or religious instruction. Our Bishops have made it clear that they would absolutely reject any such offer. We do ask, however, for equal treatment with public schools in relation to auxiliary services in education, such as bus transportation, medical service and textbooks—at least at our option. What is absolutely clear is that all parents should be free to educate their children in the private system without suffering from double taxation.

If you wish further information on this subject, a special kit for parish and diocesan groups has been prepared by the Civic and Social Action Committee of the National Council of Catholic Bishops, 1312 Massachusetts Avenue, N. W., Washington 5, D. C.

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