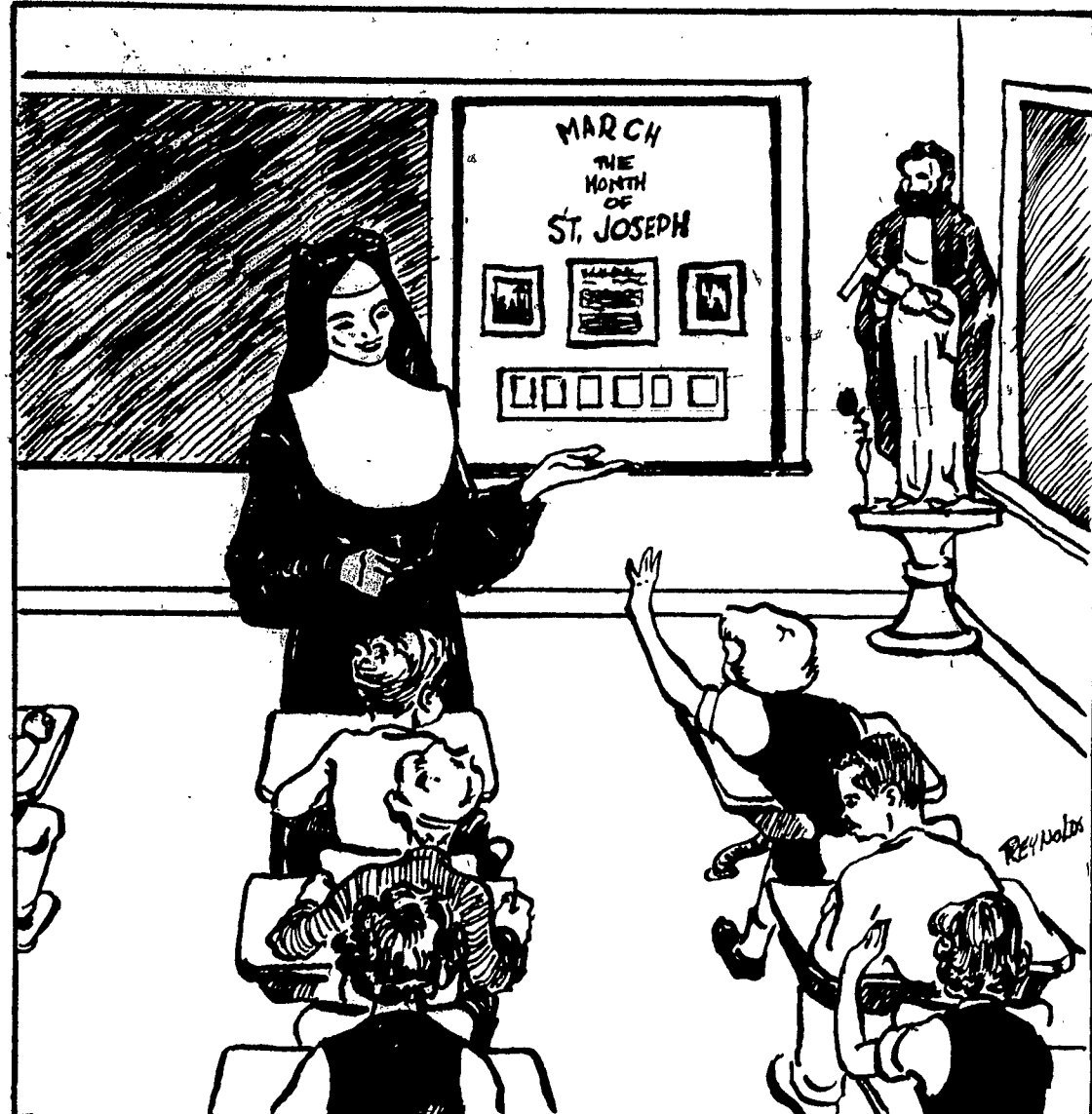


# Ears for the Deaf Voice for the Speechless



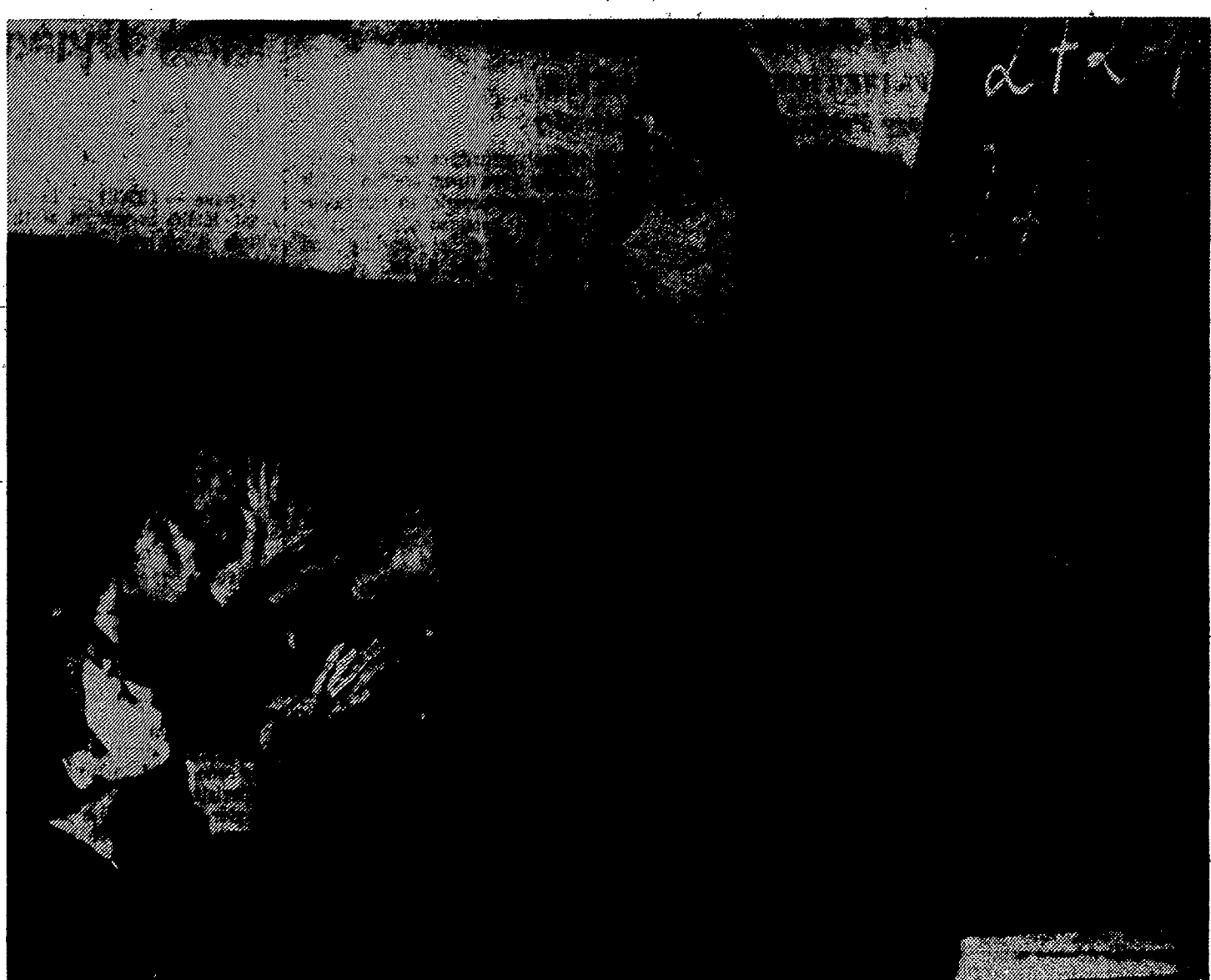
March, month of St. Joseph, patron of the near 1000 Sisters of St. Joseph who staff classrooms kindergarten through college in Rochester Diocese. They are part of vast army who teach youngsters lessons our nation needs to learn in critical decade of 1960's.

Sister Caritas, an apple-cheeked Benedictine nun, is the moving spirit of one of the most unusual refugee projects in Korea today. She is guardian, teacher and guide to hundreds of refugees who are not only homeless and penniless, but who lack even the ability to express their needs in speech, or to understand what is being said to them.

In a country like Korea where tens of thousands are living on the verge of starvation, there was, until Sister Caritas made them her special responsibility a few years ago, no one to help these helpless people.

Staff members of Catholic Relief Services — National Catholic Welfare Conference, the overseas arm of the American Catholic Bishops in Seoul, Korea, soon became aware of Sister's heroic efforts. She had already wangled a basement room in a nearby parish church which she used as a center for her deaf-mutes.

They began to come to her from all the nearby provinces when one of their number was in trouble. She was their only hope of understanding with a harsh outside world. Last January when the temperature dropped to 10 degrees below zero, Sister hurried out to the edge of the river to help a mother on the verge of death while delivering her baby under a bridge.



Benedictine nun, Sister Caritas, serves as "ears for the deaf, a voice for the speechless" in Korea program of mercy to the poorest in that war-ravaged nation. She was a prisoner of Communists 1949 to 1954.

The German-born nun also provides her pupils with food and clothing supplied her through the American Catholic Bishops' Relief agency.

## Nuns Point Way 'What You Can Do'

The current state-wide and nation-wide debate on the question of government aid-to-education by-passes a vast and silent segment of citizens.

At his inaugural, President Kennedy challenged the nation, "Ask not what your country can do for you — ask what you can do for your country."

Chief point in the education aid controversy is just who is going to get the most benefit or perhaps no benefit at all. There has been little indication of a willingness to give rather than get.

Private school officials and parents of pupils attending these schools are rightly concerned about the double burden of paying taxes for public schools and their tuitions and fees to the private schools. Public school officials fear any aid to private schools will syphon off funds allegedly needed for urgent public school expansion.

Meantime, however, quietly and without any plea for aid from any government agency, a crusading army of 168,527 nuns staff the classrooms where 6,000,000 pupils are daily taught what indeed they can do for their country.

Complaints have been made by some that parochial schools have failed to produce Catholic Einsteins or Catholic Von Brauns. We think it far more significant that non-taught pupils have also failed to become Catholic Rosenbergs or a Catholic Alger Hiss.

Government scrutiny of the tragic story of disloyalty of American troops imprisoned by Korean Communists revealed that a lack of religious conviction characterized those who betrayed their nation and their fellowmen.

Men with faith, however, preserved what President Kennedy termed "that old-fashioned Spartan devotion to duty, honor and country."

He cites the example of a young prisoner of war who was singled out of the line-up and asked his opinion of General Marshall "General George C. Marshall," he replied, "is a great American soldier." Promptly a rifle butt knocked him to the ground. Then he was stood up again to face his captors — and again he was asked: "What do you think of General Marshall?" And again he gave the same steadfast reply — only this time there was no rifle butt, no punishment at all. They had tested his will, his courage to resist, his manhood — and now they knew where to classify him.

We think a similar steadfast heroism characterizes the nuns who sacrifice not only a few years of life to serve others but offer their entire lives to teach youngsters to be true Americans like the soldier described by the President in his book Profiles of Courage.

The month of March, according to Catholic custom, is dedicated to religious vocations — and we would like to make it an emphatic salute to the nuns who have such a long-standing and unrivaled record of building firm foundations for America's future.

## Silent Maxie

Cagayan De Oro — The Jesuits who conduct a Philippine Seminary here have a very big police dog named "Maxie," which is short for Maximus Size.

One day, Father James Koller, S.J., of Buffalo, N.Y., asked the house boy where Maxie was.

"In the library, Father." "What's he doing in there — reading?" asked the priest. "No, Father," the boy replied.

"Well, why don't you teach him to read?"

"That would be very hard, Father."

"Yes, but even so, you ought to try."

The boy thought for a moment, and then said soberly, "But Father, it would be very hard to teach Maxie to read because he does not speak."

## Daily Mass Calendar

Sunday, March 5 — 5<sup>th</sup> Sunday of Lent (purple), Creed, Lenten Preface, 1895—Rev. William Seymour.

Monday, March 6 — Lenten weekday, Mass as in missal, 2<sup>nd</sup> prayer of St. Perpetua and St. Felicitas.

Tuesday, March 7 — Lenten weekday, 2<sup>nd</sup> prayer of St. Thomas Aquinas, 1951—Rev. Charles Riefer.

Wednesday, March 8 — Lenten weekday, 2<sup>nd</sup> prayer of St. John 1945—Monsignor Edward Lyons.

Thursday, March 9 — Lenten weekday, 2<sup>nd</sup> prayer of St. Francis, 1899—Rev. Arthur Barlow, 1951—Rev. Raymond Quigley.

Friday, March 10 — Lenten weekday, 1954—Rev. Thomas Lochreit.

Saturday, March 11—Lenten weekday, 1952—Rev. Walter Fischer.

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

Sister has a special gift for helping the deaf and dumb, for she began to learn the sign language when she first came to North Korea from her native Germany in 1933 to work in a hospital run by her order.

When the Communists turned North Korea into an armed camp, she was imprisoned from 1949 until 1954. As soon as she was released and sent home via Siberia, she came back again to the Orient to help "her" people who fled to the Southern half of Korea.

Sister's "Deaf and Dumb Club" as she calls it, began by providing help — clothing received from the annual Bishops' Thanksgiving Clothing Collection Campaign, as well as flour and corn meal from United States Government surplus foods. Once her charges had some food and warm clothing, she started her drive to bring them back from the depths of despair in which they had been living.

Who wanted these disabled people in a land where even able-bodied and educated refugees could not find work? Where could they find a decent place to live when so many thousands of local citizens were living in hovels?

Sister started first of all to help them understand her and each other. She borrowed a blackboard and large sheets of paper, and she taught them the sign language, and gradually, very gradually, how to read and write. Two years ago, Sister added a small sewing section with machines donated by American Catholic women. Her "students" learned to sew by re-making clothing from America for their own families and for the deaf and dumb children.

Anyone who visits Sister's center notices first of all the spirit of life which has been given back to these afflicted people — a new hope in life and in themselves. The dull mask-like faces they usually show to the outside world vanish when they enter the center. Their eyes shine as Sister shows them how to run a sewing machine.

They lean forward as they sit in reading class. They wave their hands violently, wanting to be chosen to answer questions. They crowd around Sister after class, proudly using their newly-learned sign language.

To the deaf and dumb, the story of the Gospels is a tremendously exciting one as they hear it from Sister. To them only a coming as wonderful as that of Christ can explain why such a talented and delightful person as Sister Caritas has gone half-around the world to seek out and help them. This was the first question they asked when they came to know her. Why had she come to help them?

Sister's visits to the outlying squatter sections where the deaf and dumb find shelter — which sadden her greatly, have convinced her that the next step must be a center where these families can come — at least when they are sick or in trouble. She has already been promised land for her center, and no one who knows her doubts that her dream will finally become a reality. Even Sister sometimes gets discouraged — but she never falters.

In a letter to a friend in the United States this past Christmas, she wrote in her appealing English: "To me are coming the poorest and I cannot send them away without giving something. Sometimes I am thinking I should not stay here so I would have not to see these terrible circumstances in which so many are living. But who will take care of them instead of me? I did not think of it, but one day my deaf-mutes said to me: 'Who would have taught us, if you wouldn't have done it?' Of course there are many people who are much more clever than I, but Our Lord used me for His work. So I am staying here and hoping that He is blessing his work."

Sister Caritas is an example of the thousands of heroic workers who, without a thought of themselves, are working to bring the Kingdom of Christ to this earth. Their endeavors, which rely on those at home for support and encouragement, sometimes move so rapidly that

try would care what happened to them?

As Father continued to visit and to explain about the gifts from America, they, too, wanted to know why he, himself, was spending his life out in Korea. He told them he was a Catholic priest and was commanded by Christ to help those in need. A few weeks later, a delegation came to Father's central village to say that the whole group of the blind wished to become members of the church. Father went back with the delegation to discuss the matter.

The problem he discovered goes dramatically to the heart of the difficulties faced by

so many who are trying to bring a Christian concept of life (an American way of life many would call it) to countries who are hundreds of years removed in their way of life.

In Korea, there are no institutions for the blind, no training for the blind, no real consideration for the blind. They keep alive only by following a few traditional occupations. The best known of these is fortune-telling.

In this blind village all of the wage earners were fortune tellers. During the weeks since Father's visit about half of the members had been able to find some alternative way of making a living so that there would be no objection to their Baptism. Now, however, they had a question for Father. What should the other half of the village do?

Should they remain pagans when they were really convinced that only Christianity could be true? Or should they become Catholics and starve? At the time this dilemma was forwarded to the American Bishops' relief agency, Father Stewart was giving his students especially long and detailed instructions in the faith, hoping that before he reached the final lesson some way would be found for them to start a little project for making straw-rope.

The hopes of Father Stewart and Sister Caritas for these people are symbolic of the efforts supported by Catholic Relief Services — N.C.W.C. in more than sixty countries: — to assist destitute, but plucky and hard-working people; to work toward a new life where they can help themselves and others.

Through your donation to the Bishops' Relief Fund Appeal on Laetare Sunday, March 12th, Catholic Relief Services hopes to help Sister Caritas to continue her mission of charity — "To me are coming the poorest — and I cannot send them away with nothing."

Saints of Unity



Sts. Boris and Gleb were sons of St. Vladimir by Anne of Constantinople. Both of them were murdered by order of their half brother Svyatopolk. Because they accepted an unjust death patiently and without resistance, the Russian Christian people revered them as martyrs. In Russian terminology they are called, "Strastotery" — patient in suffering. Their feast-day is July 24.

## 'Wedding Palace' Opened In Moscow

Moscow—(RNS)—A "wedding palace" was formally opened here as part of a Communist program to make marriage ceremonies more solemn and memorable events. The "palace" is a mansion which formerly belonged to a Czarist nobleman.

Designed to provide the glamour lacking at non-religious ceremonies in registry offices, the palace is modeled on one previously built in Leningrad.

The palace here, boasting great chandeliers and other attractive features, is expected to be matched by similar institutions in other large cities of the USSR.

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## Reapings at Random

# Supreme Court Decisions Can't Satisfy Everybody

By GERARD E. SHERRY  
Editor, Central California Register

The Supreme Court ruling confirming the Constitutionality of public transportation for parochial school children brings up a rather interesting set of observations.

In some of our Catholic newspapers, this present group of nine Justices has come in for some very harsh criticism. Indeed, it has been labeled the "Warren Court"; the Court that doesn't understand the Communist menace; the Court which is packed with liberals.

Furthermore, whenever the Justices have made rulings which have not conformed to the thinking of some of our editors it has been denounced as a bad court; one which rides rough-shod over the Constitution.

This same group of men has now, for the second time in recent weeks, come up with a decision more in keeping with Catholic viewpoint. The other ruling concerned movie censorship.

Supreme Court, to say now? Are these decisions which now favor the Catholic line considered to be good or bad? Was the judgment correct simply because it confirmed Catholic rights under the Constitution? Or has this present court of nine Justices suddenly reformed in the eyes of their critics? It's a very interesting point.

One cannot have it both ways. If the Court is a bad Court; if it is full of liberals who ride rough-shod over our Constitutional rights, why then should we get excited over the two decisions which favor our view point. After all, we presume these nine men act in good faith, apply the same legalistic criteria to every given situation. If they are wrong when they set free an alleged Communist whose Civil liberties have been denied him, then surely they may be wrong over school transportation.

I have no doubt that the "Protestants and other Americans United for the Separation of Church and State" will label the Court Catholic dominated. The whole thing is farcical.

My point is that we should view the

Justices of the Supreme Court with the same objectivity that we would want them to have in judging the issues before them. The Justices are human like the rest of us. They are not chosen so much for their labels as for their competence. Some may be more competent than others. But we would be wrong to suggest that the Court is deliberately partisan.

In reality, it is neither a conservative nor a liberal. Its decisions in the past few years have proven beyond doubt that it is under the influence of no one Justice. At times, the so-called Conservatives have joined forces with the so-called Liberals. Many times they are unanimous. It seems unfair to suggest or to desire that it always follow some Party line.

It follows, therefore, that there will be times when the Supreme Court will hand down rulings which won't please us either as a Church group or a political group. This, however, is no reason to denounce it as a bad Court or a left-wing Court.

Each of the Supreme Court Justices has sworn to uphold the Constitution of these United States. They also swear to judge the

issues without fear of favor. Until it is proven otherwise, we should accept the fact that they carry out the implication of their oaths to the letter.

Of course, to some extremists, in both the secular and religious press, and in religious and political groups, this isn't good enough. They want only ruling which they can agree with; otherwise it is a "packed" Court and a menace to the country.

The extremists on both sides obviously want a dictatorship. Certainly, they don't act as though they believe in democracy. No one group can have its way all the time. We should be thankful to the Supreme Court for its present ruling on transportation for parochial school children. But let's not use a double standard. Either the Court is objective, or it isn't. The rule of the extremists is anarchy; and where there is anarchy there is no freedom; not even to worship and be educated the way we want to be.

This is the crux of the matter. We would do well to view the Supreme Court in an objective light rather than in the light of "pro-se" groupings; be it political or religious.