

Dominican Convocation

Dominican Third Order members will conduct a two day convocation to mark the fifty centenary of St. Catherine of Siena in New York City, April 29 and 30.

Workshops and lectures will explain the Third Order apostolate in present day circumstances. Cardinal Spellman will preside at the solemn Mass concluding the convocation on Sunday.

GOD LOVE YOU!

By MOST REV. FULTON J. SHEEN

When God acted upon nothingness, as He did in creation, He met no opposition, no obstacles. When He acts upon us or uses us for some apostolic work, He often encounters resistance either in our will or in our passions.

If a pencil were endowed with consciousness and turned itself upside down as we began to write, neither our minds nor our hands could do anything with it. We often wonder why we are not closer to God. It is because we have not become supple instruments in His Hands as the pencil in the hands of the writer.

We receive letters asking why the Church does not do more for Latin America or for Africa. But we have never known a single person who asked that question to contribute as much as a dime. It is always the irresponsible in the Church who hold the Church responsible. These so-called Liberal Catholics are liberal with their blame and not liberal with their money.

On the other hand, those who do make sacrifices never blame the Church but only the meagerness of their own giving. They are Catholic, and the word Catholic has no modifier before it, no limitation, no condition. A Catholic is like Our Lord in the Garden of Gethsemane when He said: "If I am the man you are looking for, let these others go free." Our Lord took upon Himself the sins of the world, the Catholic takes upon himself the burden of the Society for the Propagation of the Faith in mission lands.

Satan asked Our Lord to be Liberal — to forget sin and concentrate on turning stones into loaves of bread. We do not ask you to be Liberal; we do ask you to be liberators — to free souls from the bondage of sin, to free minds for Christ's Truth in Asia, to free yourself from egotism through sacrificing so the Trinity may dwell in your soul.

As Liberal Catholics increase, liberality to the poor decreases. Let us keep our Faith strong and shoulder the burdens of the world. Send your offerings to the Holy Father through His Society for the Propagation of the Faith.

GOD LOVE YOU TO F.S. for \$2 "My landlady has just lowered my rent and I am sending you the money I will be saving each month." . . . to M.H. and her Seventh Graders for \$20 "Each year we hold an auction for the benefit of the missions. All of the articles are contributed by members of the class. Here are the earnings from this year's sale." . . . to M.L.A. for \$10 "I recently saw a movie depicting the sufferings endured by lepers hundreds of years ago. I am sending my birthday money to help today's lepers." . . . to Mrs. J.W. for \$10 "For the past month I had been worrying about our ability to meet all of our debts. After reading about the missions, I find we have wealth and riches I had never considered."

Would you like to know more about the activities of the missionary Church, to find out what the Holy Father's emissaries are doing around the globe? Why not subscribe to WORLD MISSION, a scholarly quarterly review edited by Most Rev. Fulton J. Sheen. A year's subscription is \$5. The address: WORLD MISSION, 366 Fifth Avenue, New York 1, New York.

Cut out this column, pin your sacrifice to it and mail it to Most Rev. Fulton J. Sheen, National Director of the Society for the Propagation of the Faith, 366 Fifth Avenue, New York 1, N.Y. or your Diocesan Director, Rev. George S. Wood, 50 Chestnut Street, Rochester 4, New York.

ON OUR DESK RIGHT NOW

to this letter from REVEREND MOTHER JOSEPHINE, Mother General of the SISTERS OF THE HOLY FAMILY IN INDIA.

She writes: "Five years ago six of my Sisters went to the remote village of WADAKKUCHERRY. The area was the center of much Communist activity, and the Bishop wanted Sisters there to teach the children. Since then, day in day out, the Sisters have proved by their lives and work that Catholicism—not Communism—is the answer to our problems. The Sisters live in heroic poverty. For five years the six Sisters have lived in two small rooms. Their chapel is the empty space under the roof—and it has to serve both the Sisters and the faithful. In years to come, if we continue to hold our own with the Communists, we'd like to build a school and orphanage, convent and adequate chapel. We have already purchased the land—but that purchase took every rupee we had. The need here is desperate—we pray every day that someone somewhere will give us help."

The entire program, of course, will cost much more than this, but we'd like to help REVEREND MOTHER JOSEPHINE get the program started. We'd like to send her a check for \$2,500. An enormous amount! Not enormous if you and 249 others like you will send us \$10 now. If not \$10 send us what you can . . . but soon, please. Even one dollar will go a long, long way in WADAKKUCHERRY.

NO STRINGS ATTACHED

EVERY SO OFTEN, in opening the mail, we find a check or money order with these three little words: "No strings attached." Our benefactor is saying in effect "Use this donation wherever it's needed most, wherever it will do the most good." We thank God that people are so generous. Usually these stringless gifts come just in time to do something special for which we have no funds. They're constant reminders it's good now and then to count up the "stringless gifts" we have received from God—good health, a happy family, and so on. If you're ready to do something for God, in return for His "stringless gifts," clip this column, mark your donation "No strings attached," send it to us, and we'll put it to work for God somewhere in the Near East.

"PRACTICING THE MASS"

THEY'LL BE COMING BACK TO THEIR HOME PARISHES during the next few weeks to offer Solemn Mass for the first time—thousands of clean-cut, zealous, newly-ordained priests. Every day now, waiting to be ordained, they're "practicing the Mass"—learning how to offer the Mass. In ALWAYE, INDIA, at St. Joseph's Seminary, two young men who want to be priests need your help. They are GEORGE KAMMATHURUTHEL and THOMAS THERUVANKUNNEL. To educate a seminarian in pagan India costs \$600 altogether, or \$100 a year. That's less than \$2.00 a week, scarcely more than the price of a pack of cigarettes a day. It costs so little to educate "another Christ!" Write to us and we'll tell you how you can help educate priests. You need not pay the entire amount all at once. We'll schedule the payments to suit your convenience.

BEFORE MASS CAN BE OFFERED

IN THE NEAR EAST, AS EVERYWHERE, the priest must have a Mass kit. The kit includes Chalice, missal, altar cards, linens, vestments, candles. For \$100 you can provide a Mass kit for a priest who needs one . . . in the land where the Mass was first offered. What better way to remember permanently a loved one—mother, father, son, daughter, or priest? Simply write "Mass kit," attach it to your gift and send it to us. We'll see to it that the kit gets to the priest who needs it most.

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Do Parochial Schools Divide Pupils From Fellow Citizens?

By FATHER JOHN L. THOMAS, S. J.
Sociology Professor St. Louis University

To what degree can it be said that parochial schools are divisive? There is growing insistence that because we send our children to private schools (either Catholic or Non-Catholic), we are segregating our American youngsters from those who attend public schools. The fact that children themselves realize they are "separated" from their age-group is being used to make us parents feel it is un-American to have them attend parochial institutions. What's the answer?

As you probably recognize, George, this accusation of divisiveness has been made rather steadily since the parochial school system was initiated in this country. There can be no question that a separate school system "separates." Whether it is divisive in the derogatory sense implied is quite another issue.

One easy answer to this charge is that since private schools offer the same basic courses and strive to promote similar civic virtues and goals as others, it is meaningless to accuse them of being divisive. Although parochial schools also provide religious instruction and training, this addition enhances rather than weakens the student's preparation for life as an adult American citizen.

Indeed, parochial schools can be considered divisive only to the extent that diversity of religious beliefs can be called divisive, yet Americans have always prided themselves on their religious tolerance.

This answer is correct, but it does not touch the heart of the matter because it ignores the implicit assumptions upon which the accusation is based. There can be no meaningful discussion of the charge unless these assumptions are made explicit and faced squarely. Otherwise the discussion will be talking past rather than to each other.

WHAT ARE SOME OF these implicit assumptions? Perhaps the basic one is that religiously based moral instruction and training are not relevant to formal education, at least in a pluralist society like our own that reveals little consensus or moral values. Hence formal education must be "completely secular," that is, it must have nothing to do with values, meanings, or interpretations based on religious beliefs.

Pushed to its logical conclusion, this view implies that even the broad cultural values based on our Juraeo-Christian tradition must not be promoted by the schools. Formal education must deal only with morally sterile facts and techniques. Like "science," it must remain ethically neutral.

HOW REALISTIC is this assumption? Surely the facts dealt with by the school must be expressed within some interpretative scheme or conceptual framework. To deny them moral significance is itself a moral judgment. The very choice concerning the facts to be taught is governed by some set of ultimate values. And students, like all men, seek the meaning of things and an interpretation of life.

If the school refuses to deal with values, it implicitly states that there are none worth teaching, with the result that it can produce only ethical enunciations.

A further assumption is that religion should be confined to the home and the churches. A unique school system is required to teach youth cooperation, loyalty, and American ideals. Why private schools cannot accomplish this is never explained, nor are we told who will define the unifying values to be taught.

A related assumption is that private schools are undemocratic. All Americans should be subjected to the same educational experience,



so that distinctions based on social class or religion may cease to exist. This view confuses the truly American principle of equality of opportunity with the totalitarian ideal of mass conformity.

Finally, a small but highly active non-religious group violently opposes any form of religious education because it marks them as different. Although only a small minority, they actively fight for the removal of any vestige of religion in the educational system on the grounds that it separates their children from others and consequently discriminates against them!

WHEN YOU ANSWER the charges made against the parochial school, George, keep

these assumptions in mind. To be effective your reply must deal with the implicit assumptions, and, as I have indicated, these can't be defended in terms of American ideals.

But if the parochial school makes your children feel "separated" from others, isn't it divisive? Not every separation is divisive. Children are separated by family, nationality, residence, social background, and so on. The parochial school would be divisive only if it failed to prepare children for full participation in American life.

The record shows that its products are as cooperative, loyal, and law-abiding as those from other schools.

BOOK SHELF

Brother Angelo

By SISTER MARGARET TERESA
Nazareth College

The Man Who Captivated New York: Further Adventures of Brother Angelo, by Rosalie Lieberman. Doubleday '60.

On Prayer: Spiritual Instructions on Prayer According to the Doctrine of Bossuet, Bishop of Meaux. Translated by Thorold; Intro. by Dom John Chapman. Templegate '60. \$3.95.

It sounded gay and Easterish—The Further Adventures of Brother Angelo who had captivated New York without my hearing of it—and it proved to be so.

Brother Angelo levitates—a most delightful and holy kind of levity, occurring whenever he sees the goodness of God manifested; he may be sweeping the rectory walk when his "sursum corda" takes him bodily and "all fifty feet" above the rectory doorway; or he may suddenly see the goodness of heart of the psychiatrist who is examining him, and rise, still in his reclining position, to a disconcerting height.

As you can imagine, Brother Angelo gives trouble to his immediate superiors, while charming the hearts of those higher and more detached from the consequences of his main-line vagaries. If only his author had kept him involved in the downtown milieu, the story would have captivated me as well as New York.

But Brother Angelo gets into a suburban tangle somewhere above the Bronx, and sets about repairing almost single-handedly (terribly non-Union!) a church de-walled by a hurricane, and some souls too, de-capped by their own private hurricane—and things get too easy for him. He preaches, I am afraid, and he levitates no more, nor does the reader's heart.

Brother Angelo's doctrine,

though, is absolutely right for this or any season, and it is the same as that "Sacrament of the Present Moment" so precisely and movingly explained by Father De Causade in question-and-answer style, in the recently reprinted Templegate volume on Prayer.

These Spiritual Instructions based by Father De Causade on Bishop Bossuet's careful distinctions on true and false mysticism (an answer to the Quilist's of the 17th century) are designed for people who have earnestly practiced meditative prayer over a period of time, and who find that they want not to think about God but to pray directly and steadily to Him.

It may reasonably be supposed that previous orderly meditation is not a requirement, that indeed many a person's life experience, more or less constant mental struggles in the face of economic stress, loneliness, disappointment, grief—would predispose him to this kind of prayer (it probably antedates meditation by some centuries or eras), and make him easily able to profit by De Causade's book.

There must be many who can pray this way and call it the shortest half-hour of the day, who can sit with God and talk, or just silently rest in pleased awareness of His presence. Surely this which is the sweetest joy of human friendship is also a happy approach to the divine.

Halt Trek To Towns, Pope's Plea

Buenos Aires — (RNS) — Buenos Aires newspapers gave front-page prominence to a message of Pope John XXIII calling for improvement of rural conditions to halt the trek from farms to towns and cities.

The Pope's message was sent through Domenico Cardinal Tardini, Vatican Secretary of State, to Auxiliary Bishop Manuel Menendez of Buenos Aires, in connection with a recent Argentine Social Week held at Rosario under Catholic auspices. The text was published here after being released by Vatican authorities.

POPE JOHN said better living standards for rural workers are necessary to induce them to stay on ranches and farms. In this country, a large-scale exodus of farm workers to industrial areas started during the Peron regime and it has never been halted.

One step needed to cope with what he described as "a distressful phenomena" current in many nations, the Pope said, is to provide rural workers with living standards and social benefits commensurate with those enjoyed by industrial workers. He said this would impart to farm workers a greater sense of personal dignity and make them conscious of the importance and value of their vocation.

Reprimand Said Fraud

Vienna — (NC) — Circumstances point strongly to communist fraud in a condemnation allegedly issued by the Bishops of Hungary against priests facing trial for anti-state activities.

The wording of the alleged condemnation, its similarity to statements issued by servile "peace priests," and the silence of the government-controlled press within Hungary itself all confirm the suspicion that the Bishops did not publicly condemn priests not yet proven guilty.

This suspicion is further strengthened by Archbishop Jozsef Groesz's spirited defense of arrested priests in a letter to Hungarian Premier Ferenc Muernich. Archbishop Groesz, Ordinary of Kalocsa, is acting head of the Hungarian Bishops' Conference.

New mass arrests of priests in Hungary indicate that the alleged condemnation of the priests by the Bishops is part of a new communist onslaught against the Church.

Gain Noted

St. Cloud — (RNS)—Roman Catholic population of the 16 counties that make up the St. Cloud diocese has increased by 23,890 or 25.7 per cent during the past decade, the diocesan chancery reported.

During the same time, the total population has increased by only 7,476 or 2.3 per cent, it said.

COURIER-JOURNAL
Friday, April 7, 1961

Call **BAMANN** For Insurance

Science, Math Awards Given

Washington — (RNS) — A Catholic priest and two teaching nuns have been awarded graduate fellowships by the National Science Foundation to pursue advanced study in science and mathematics, it was announced here.

The Rev. John C. Friedell of Loras College, Dubuque, Ia., will study for a doctorate in mathematics at the Catholic University of America.

Sister Marguerite Rellly of the College of St. Rose, Albany, N.Y., will study zoology at St. John's University, while Sister Benedict Hohman of Louisville, Ky., will do advanced work in chemistry at St. Louis University.

CAPUCHIN FATHERS

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St. Lawrence Novitiate, Beacon, N.Y.

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