

College Pays Tribute to Bishop Kearney

In Time of Crisis

'Now I Have More Confidence'

French President Charles De Gaulle said farewell to U.S. President John F. Kennedy, "Now I have more confidence in your country."

After this Tuesday's report Mr. Kennedy made to the nation concerning his journey to Europe, many Americans wondered whether they could agree with France's De Gaulle.

Is this a time for confidence . . . or urgent action?
We think both are needed.

Confidence in the final victory of freedom over Communism and urgent action to heal the festering sores where the Soviet system can take root.

America is currently on an emotional anti-Communist binge which pits citizen against citizen and stirs up mutual distrust, hate and fear — blinding the nation to the actual tasks necessary to stem the Communist advance.

President Kennedy pointed out the correct way we are to go. It will be tragedy for us—and aid to the enemy—if we continue to go our present and stupid way of looking for Communist dupes under every American doormat.

The House UnAmerican Activities Committee has found the Communist Party in the U.S. a weakened force with hardly 10,000 members, its Daily Worker paper no longer published, Communist influence in organized labor at a negligible level and no evidence of current Communist penetration into government or military agencies.

This Committee and the Federal Bureau of Investigation keep a constant eye on scattered Communist activity in this country but our battle with the Kremlin is not going to be fought at this time here at home.

The Communist menace is critical now in Latin America, Asia and Africa. These nations — stirring with hope for release from grinding poverty — will decide in this decade whether they will choose the Communist or the free world's way of life for themselves. This is "the continuing crisis of this decade," President Kennedy said Tuesday.

But what do the new and emerging nations see when they look to the United States?

The U.S. Information Agency reports that our country's racial strife — including the snobish and subtle discriminatory practices in employment, housing and social opportunity in "nice" northern neighborhoods — bolsters the Kremlin claim that "barbarism" stalks America. Whatever the pros or cons of the Freedom Riders case, overseas audiences heard Communist commentators tell them the Alabama incidents "expose the savage nature" of the American people.

If we persist in dragging our heels in this racial scandal then we cannot later be surprised if the new nations look toward Moscow for a pattern of life.

It is our opinion that regardless of political affiliations we also have a responsibility as Americans to support the President in his five billion dollar foreign aid program with its self-help string attached — that the nations aided will develop social and economic reforms to aid the people in these countries and not simply continue to enrich the rich.

If we scuttle the administration's program because of short-sighted, penny-pinching reasons, we can surrender now these nations to Communist takeover and doom our own nation to a serious Red threat there after and then Soviet Premier Nikita Khrushchev's boast will become reality for us too, "Your children shall live under Communism."

This endorsement of the President's foreign aid program, by the way, is not partisan politics. It is simply a very tardy action called for by Pope Pius XI who twenty-five years ago warned the free world's leaders that it is "folly" to fight Communism if we "neglect to remove or change the conditions that inflame the minds of people and pave the way" for Communism.

Pope Pius XII later added his warning that this is no time for neutrality, that the slacker is in the camp of the enemy and that timid hearts and shaking knees do not befit the fortitude of true Christians.

And are not these papal statements simply a modern application of an even older and wiser counsellor? St. John, inspired by God, writes in his epistle, "How can the love of God abide in him who possesses worldly goods, and seeing his brother in need, closes his heart to him? Little children, let us not love merely in word or with the tongue, but in action, in reality." If the Apostle could say this to Christians when they were the outcasts of the world then how much more emphatically would he say it to us who have wealth and position as a nation the ancients could never have dreamed of.

Our task is, therefore, a double one — to clean up the racial, religious, economic injustices in our own hearts and neighborhoods and to sacrifice our comforts so other nations can have necessities. When Americans realize this is the two fold task they must accomplish, we think they will actually set themselves to do it. Like De Gaulle, we too still have confidence in this country and its people.

Bishop Kearney, founder and chancellor of St. John Fisher College, received the school's first honorary degree at commencement ceremonies at commencement Sunday afternoon, June 4. In conferring the title Doctor of Laws on the Bishop, Rev. E. Leonard Rush, C.S.B., speaking for the college, gave this tribute to Bishop Kearney.

St. John Fisher salutes today in a special manner a very distinguished Rochesterian in the person of His Excellency, the Most Reverend James E. Kearney.

Few members of the Episcopacy have been so closely and actively associated with the field of education as has been our Bishop. Prior to his formal studies for the priesthood, he had already received his teacher's license from the New York Training School, and he had taught for a space of time under the New York City school system.

During his seminary days, his superior ability and sense of leadership was noticed by the directors, and he was one of two seminarians who were chosen to be ordained on the completion of their third year of theology in order to attend the Catholic University of America for special graduate work in Canon Law.

His first assignment as priest was in that section of New York City which was called Harlem. Here he became "Superintendent of the School." There followed a long period at St. Cecilia's Church, where, in addition to his parochial duties, he organized and personally directed the retreat movement for Catholic Youth.

In addition, Saturday mornings, found him at the Cencile Convent on Riverdale Drive where he was the leader of various groups of students. His Excellency's interest in students at the college and university level who were attending secular institutions prompted him to found the Newman Clubs, which subsequently flourished under his inspiration.

When he assumed the pastorate at St. Francis Xavier's Church in New York, he still found time to teach the students of Good Counsel College. The Cardinal of New York as well as the Apostolic Delegate to the United States were impressed by the work of this vigorous and zealous priest, and he was appointed Bishop of Salt Lake City in the state of Utah.

His appointment coincided with the general period of depression throughout the country, and the particularly crushing depression in and around Salt Lake City. The silver mines which were the basis of the economic structure were idle, and this fact along with the resultant loss to the railroads brought great hardship to this area, and more especially to Bishop Kearney's flock who, in addition to economic suffering had very few churches and very very few priests.

Bishop Kearney was keenly aware of the crisis facing his people, and mindful of the words of Holy Scripture "Not by bread alone does man live but by every word that comes forth from the mouth of God," he made frequent trips to the East where former friends and faithful ones opened their pulpits to him that he might appeal for those of his diocese who were in dire spiritual want.

He was indeed the good shepherd in Utah. He knew his flock and they knew him, and blessed him, and even not those of his fold, the leaders of state, as well as the religious leaders among the Latter Day Saints, saw his work, and held him in

high esteem as they do even today. The teacher had become not only the missionary, but a great force in the struggling society of the West.

And then the see of Rochester had become vacant. Rochester a diocese already famous for an illustrious line of bishops was without a Bishop to guide this rapidly growing industrial and cultural city. Was it not logical that the work undertaken and accomplished by the young dynamic ordinary of Salt Lake would make him a worthy successor of these great men? Did not Rochester, at this moment present problems as urgent as those faced by its founder, Bishop McQuaid? Did they not need, just at this time, the masterful direction of Bishop Kearney?

The history of his episcopate is a brilliant page in the annals of Rochester. It has been here, in this city, that the Bishop educator, the Bishop builder, the Bishop leader among his fellow citizens has displayed to the fullest his talents of organization and leadership. As a builder, or he might well say with Horace "I have raised up monuments more durable than brass" and we might add to this quotation, monuments whose roots are so deep that they transcend brick, mortar, and steel because they go deep into the substrate of his city.

The miracle of it all has been that his courage and faith have been contagious, and the laity, fired with some of the zeal underlying his appeals have always responded with enthusiasm, and have responded in a most tangible way. Who shall count the

primary, the secondary schools, the colleges, the hospitals, the Homes for the aged which owe their inspiration to him? And how shall we estimate, evaluate his role in the creation, and the furtherance of this St. John Fisher College?

As in Salt Lake City, he has been in Rochester the Shepherd of his flock, and of those not of his flock. He has been not only a great spiritual leader, but a great civic leader, and great enterpriser in this city have reaped benefit from his enthusiasm and personal support.

And yet may I presume to say that were Bishop Kearney to assist his work in the diocese of Rochester, he might say that his greatest comfort today is as it was in Utah the countless churches that he has built. From the

time of his first Mass, when at the washing of the fingers he said to God "O Lord, I have loved the beauty of Thy house and the place where Thy glory dwelleth" his consistent preoccupation has been that of bringing the teaching of Christ to his people under the best possible conditions and through whatever media that might increase the closer and efficacious participation of the faithful in the Divine Mysteries.

Now, when he visits these churches which he has built — when he goes through the valleys and hills of his diocese and sees the tabernacles in the monasteries of the various religious orders that he has brought to this diocese, his heart must cry out — "Would that I might dwell forever in Thy tabernacle and seek refuge under the cover of Thy wing . . . How lovely is Thy dwelling O Lord of Hosts, My Soul longs for fainting, It eagerly covets the courts of the Lord. Thy altars, O Lord of Hosts, my King and My God."

May I close my remarks with the words with which I opened them: St. John Fisher College salutes today, in a special manner, a very distinguished Rochesterian in the person of His Excellency, The Most Reverend James E. Kearney. May I ask you, Reverend Father President, in the name of the Board of Regents, and in the name of the Faculty of this college, to confer for the first time in the history of this institution, the degree of Doctor of Laws (Honoris Causa) on His Excellency, The Most Reverend James E. Kearney, Bishop of Rochester, founder and chancellor of St. John Fisher College.

State Funds Aid German Church Schools

(Americans are debating the question of federal assistance for private and parochial schools as part of massive U.S. help to education. The following article on schools in Germany is one in a series describing how religious schools fare in other lands.)

By MANFRED WENZEL Bonn — (NC) — Germany, unlike the United States, has state-supported denominational schools. But like the United States it has a constitutional problem over these schools.

The dispute revolves around a concordat reached in 1933 between the Holy See and the Nazi government of Germany. This agreement, which the Nazis later violated, guaranteed the continuance of state-supported Catholic schools and also guaranteed the creation of more such schools.

Germany's Constitutional Court at Karlsruhe has ruled that this concordat is still valid and binding on the present Federal Government, as the successor of Germany's pre-war government.

But the same Constitutional Court has also ruled that the states of Germany are not bound by the concordat. Since the constitution gives the states jurisdiction in matters of education, this ruling has the effect of making the states free to pass education laws conflicting with the concordat.

This ruling was handed down in 1957. The court denied the Federal Government's plea that all states were bound by the concordat.

(In the United States the provisions of treaties—and a concordat is a kind of treaty—are a part of the supreme law of the land. They take precedence over state laws.)

Three socialist-governed states have curtailed denominational schools. Hesse, Lower Saxony and Bremen. There are 10 states in the West German federation, or 11 if Berlin is included.

Yet even the socialist-ruled states, which have pointedly continued to challenge the validity of Germany's concordat with the Holy See, continue to subsidize private religious schools. This subsidy reaches as much as 85 per cent of total costs. The public schools which are run along religious lines are totally supported by the state.

The socialist-governed states have refused to give parents a legal right to demand the erection of new denominational schools for their children. New schools in these

states are of the interdenominational variety only. Yet there is separate religious instruction for children of the various faiths in all interdenominational schools.

Articles 6 and 7 of the German Constitution are usually cited in matters concerning education. Section 2 of Article 6 guarantees that "the care and upbringing of children shall be the natural right of parents . . ."

The first four sections of Article 7 read:

- (1) The entire educational system shall be under the supervision of the state.
- (2) Those entitled to bring up the child shall have the right to decide whether it shall receive religious instruction.
- (3) Religious instruction shall form part of the curriculum in the state schools with the exception of non-confessional schools. Religious instruction shall, without prejudice to the state's right of supervision, be given to the principles of the religious societies. . . .
- (4) The right to establish private schools shall be guaranteed. Private schools as substitutes for state schools shall require the sanction of the state and shall be subject to Land (state) legislation. . . .

In the majority of states, laws give parents a right to demand the erection of denominational schools if certain requirements are met. In general, if enough parents demand a Catholic or Protestant school in a district, the state or local authorities must establish it. The exact requirements vary from state to state.

Liberty of choice in elementary education is somewhat restricted by the Constitution. Section 5 of Article 7 reads:

"A private elementary school shall be permitted only if the educational administration recognizes a specific pedagogic interest or, at the request of those entitled to bring up children, if it is to be established as a general community school, as a confessional or ideological school or if a state elementary school of this type does not exist in the community."

Germany's socialists are in general opposed to granting parents the right to demand elementary schools of their choice. But Catholic authorities have repeatedly made it clear that they will oppose any attempt to impose interdenominational schools on all parents. They point out that such an attempt would violate parental rights guaranteed by the Constitution.

In Germany, state-supported schools in the field of elementary education are the rule. Out of 30,605 elementary schools in Germany only 155, or 5 per cent, are privately operated. About a third of these are Catholic. But most of the state-supported elementary schools are run along denominational lines.

A student who finishes four years of elementary school has four paths open to him. He may continue at elementary schools for four years. That leads to a commercial or trade school.

He may also enter a six-year "middle school." Or he may enter an eight-year high school or gymnasium. Such an eight-year course prepares him for the university.

Of Germany's 940 middle schools, 170 are privately operated. Most of the private middle schools are Catholic. Germany has 1,710 high schools, 362 of which are private, and 234 of them are Catholic.

Private schools among the middle schools and high schools receive subsidies from the state. These subsidies vary between 60 and 85 per cent of costs, according to the individual state.

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Saints of Unity

ST. ABRAHAM OF SMOLENSK . . . was an icon painter, preacher and biblical scholar. His scriptural interpretations gave his enemies occasion to stir up trouble for him. He was a man of stern and uncompromising character, but under his guidance "Many passed from sin to repentance". He became Abbot of the Monastery of the Mother of God at Smolensk, and died there in 1221. His feastday is August 21.

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Reapings at Random

Funerals—Pagan Pomp or Act of Faith?

By GERARD E. SHERRY
Editor, Central California Register
Late last year Jubilee Magazine did what could be termed an expose on the Funeral Parlor business. It was quite a detailed and documented case.

The article suggested that funeral costs were exorbitant and that the public was being exploited. The only people who complained of the Jubilee article were morticians. They stoutly denied overcharging, or the existence of frills in the rather solemn business of burying the dead. The controversy has been reopened — this time by a group of California morticians.

It seems as if some morticians align themselves with burial cooperatives — groups into which the public can pay so much at a time and get their funerals cheaper. The California Funeral Directors Association has a minimum charge of \$450 per funeral. Also, two of its members were burying the dead for \$150 in conjunction with the cooperatives.

This appeared to be the wrong thing to do, and both the members were expelled from the Association.

The Morticians group denied that the expulsions were for giving cheap funerals. It stated merely something about unethical

practices and non-compliance with the rules of the Association.

This brings up a whole series of questions. If a reasonable funeral can be arranged for \$150, why must there be an automatic minimum of \$450? If some morticians want to help out the public by charging what they feel the public can afford, why should this be considered unethical, anti-social, or un-American?

It seems to me that the Public Relations Department of the Funeral Directors Association is in a bad state. The public has considered for quite some time that funerals cost far too much. It is no excuse to suggest that insurance normally covers a minimum of \$450 per funeral.

Insurance money is not meant merely to bury the dead. It is also expected to pay outstanding bills. Furthermore, if the deceased is the breadwinner, insurance money is expected to tide over the family concerned during the emergency.

I have recent experience in the matter, with the death of a relative last year. The sales pitch, while going through the catalogue of coffins, was quite impressive. There was one at \$500. "But really, he deserves much better than that. It wasn't very fancy and the interior furnishings were not impressive."

There were two other caskets, one at \$500 and one for \$800. Naturally, they were an improvement on the cheaper one. But to the mortician, they still weren't very good for the relative who died: "After all, he deserves better. Now, I think this one at \$900 would be the one you want." Naturally, the sales talk worked and the deceased relative was given a plush casket, guaranteed to make him look comfortable and dignified.

In actual fact this particular funeral finished up costing \$1200. The thing I objected to was the mortician's handling the Mass money; the type of Mass that would be said, and the "cost" thereof. I will admit that the rates were seemingly set by the parish concerned; but I think this is the type of thing which should be arranged with the pastor direct, not with the mortician.

Naturally, (all morticians aren't like this. There are some who view the burying of the dead as an act of Faith — which of course it is. There are some who charge only a nominal fee for the burial of the poor, and so on only those who are most reprehensible.) Morticians who are like me are on the right side of the issue. But it is about time we speak up. And this is where I fall out with them.

Many modern funeral practices are almost as inhumane as Radio City Station Hall in New

York. Some of them have smoking lounges which would do credit to some of the Las Vegas emporiums.

It is my opinion that there is too much pomp and circumstance surrounding today's burials. We talk about "ashes to ashes, dust to dust," but we treat the body as if it were more important than the soul. It appears to me that a simple, dignified casket is quite sufficient for all of us.

Money saved could be used for Masses and for gifts of charity. I think the soul of the departed would benefit more, and the real meaning of death, and its awesome consequences, would be better understood.

One mortician was quoted last week as saying: "In keeping with our high standard of living, there should be an equally high standard of dying." To me, this smacks of paganism. Certainly, it has no religious connotation. Some of us enjoy a high standard of living, but many of us don't. What is more, it is normally those with a low standard of living who are hardest hit by funeral expenses.

I know that many morticians will scoff at this language, but it is about time we speak up and honestly about the subject. A work of mercy cannot be justified by the pagan rites which sometimes are part and parcel of the burials.

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EDITOR: JAMES E. KEARNEY, D.D., President
MANAGING EDITOR: Rev. James E. Kearney, D.D., President
ADDRESS: 200 W. Main St., Rochester, N. Y. 14602

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