

Father's Day Salute

A Precious Possession

"Paternity is a career that is imposed upon you one fine morning without any inquiry as to your fitness for it. That is why there are many fathers who have children, but very few children who have fathers," wrote author Francis De Christel.

Many American mothers agree fathers aren't doing their job as guides and examples for the children. So these mothers take over.

It's time, however, for men who do measure up to their responsibility to receive a bit of a tribute. Since Sunday is Father's Day, this is the time to give credit where it's due.

It is our opinion that a major portion of the dads we know are sincerely doing their level best to fulfill the role of father — and know they still have a long way to go to attain the goal they have set themselves.

They know they actually have a humanly impossible goal — to be in their homes what the Pope is in the Church.

As the Pope is the visible symbol of God's presence in the Church, so the father of a family ought to be the symbol of God's presence in the home.

A father's dignity is rooted, for Catholic families, not in his wealth or wages, not in his rank in society or title at the office, not even in his own personal virtue or intellectual ability; a father deserves the "honor" prescribed by the Fourth Commandment because he is Christ's representative, he is his family's "priest" to reveal God to them and lead them to God.

Catholics are well aware of the dignity given all women when the Blessed Virgin Mary was chosen to be the Mother of the Saviour. But this selection does not eclipse the role of men in God's plan for souls.

Scripture records numerous examples — the most obvious is that whenever God chose to reveal Himself He did so in masculine form — God the Father, the Son incarnate as Jesus Christ. The apostles were men, as were the prophets before them. And the first requirement for the priesthood which perpetuates the work of our Lord is that the candidate be a man.

When a Christian father begins to realize the role he has taken he rightly wonders if he can fulfill its obligations. The important thing is that he at least try.

As priest of the home, a father's first duty is to teach — to guide his youngsters (and his wife) in knowing and practicing our holy faith. His is the responsibility to check on the children's progress in catechism class or in attendance at religious instructions; he prudently guides older children in making more mature confessions, leads his family in devotions at home and sets the pattern of proper assistance at Mass and frequent reception of the Sacraments.

A conscientious father will keep up on this subject, as a lawyer keeps up on law or a doctor on medical topics, by reading spiritual books starting with the New Testament which gives the life of the Saviour he is to imitate. There is also the well edited magazine "Marriage" published at St. Meinrad's Abbey, Indiana, as well as frequent articles in other Catholic publications.

Famed psychiatrist Sigmund Freud said, "I could not point to any need in childhood as strong as that for a father's protection." What modern psychiatry discovered scientifically, the Church has known for a long time — that a good father is a precious possession. For those with faith, a father is also one of our world's few links with God. We think the men who perform this task as best they can deserve a sincere "Father's Day" salute.

SERMONETTE

PRIME

By the Rev. Richard Madden, O.C.D.

This is an age when everyone wants to be a big shot. Even those who have no publicity agents must be somebody.

On a transcontinental jet the large man on my right is a vice president, the man on my left is a General Manager, and I'm in the middle. I'm nothing.

I'm flying coach because I can't afford first class. I'm too broke. But I am also wondering why, if these big deals beside me are worth so much money, why aren't they riding up front in the first class section with all the other rich people. This bothers me for a moment. Then the meeky suspicion flits through my mind that perhaps these so-called business men are not quite as exalted as they say they are. They've picked up the habit of looking at themselves through magnifying glasses. I'm thinking that maybe they're phonies. And in an age when there isn't much on the square anymore, I have some little basis for my suspicions.

Everybody is king. Everybody is boss. Everybody is a millionaire . . . or at least on his way. This is what they give us to believe. Everybody seems to be giving himself the big build-up. As a matter of fact, people are so busy trying to be other people and bigger people that they don't even know how to be themselves anymore.

It is too bad that men must persist in treading bubble trails through the clouds. It is too bad that they cannot come down and walk the earth like humble men. For the man who sits too tall in the saddle tends to look down. And the man who is always looking down never sees the stars. And in missing the stars he fails to see the greatness of a superior God who made him and the eternal destiny to which he has been called.

In every moment each of us will be on a constant guard against this bubble position of our day. A proud man is a man who has a world of weak imperfections. He will find it hard to see his lot.

He will find where he will find his equal in . . .

A President's Prayer —

Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to brotherly love and affection for their fellow citizens, to love mercy and to conduct ourselves with that charity, humility and pacific temper of mind which characterize Thee, the Divine Author of all things, without a humble imitation of whose example in these things we can never hope to be a happy nation. Grant our supplication, we beseech Thee, through Jesus Christ, our Lord. Amen.

— George Washington.

Equality In Belgian School System

(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 Belgium is one of a series describing how religious schools fare in other lands.)

By Father E. J. Vandebussche, S.J.

Brussels — (NC) — Peace now reigns on Belgium's academic front, and a political issue which was always a fighting one has given way to stability, at least throughout the 1960's.

The generations-old struggle over aid to private schools — which in Belgium means Catholic schools — was settled late in 1958. The three major political parties signed a 12-year pact providing for government subsidies for private schools and assuring parents real freedom of choice concerning their children's education.

The agreement of 1958 was passed almost unanimously by both houses of the Belgian parliament in May of 1959. It doubled the amount of government subsidies for Catholic schools, putting them on a par with the aid the national government provides for provincial and local government schools.

It also provided for two hours of religious instruction a week in the public schools, on the option of the parents.

Under the Constitution, anyone can open a school on any educational level. The outcome is that Belgium has four different groups of school systems: state schools established and run by the central government, provincial schools depending on the provincial governments, municipal schools for which local governments are responsible, and private schools.

The 1958 pact between the Christian Social, Socialist and Liberal parties was not arrived at in the heat of a political struggle, but dispassionately and with a broad nonpartisan spirit. Twelve representatives from each party, aided by experts in the field of education, arrived at the conclusion that a democratic approach demanded the continuation of Belgium's present pluralistic system.

To provide for basic uniformity of the four different school systems, and to allow for transition from one school group to another, certain minimum standards and timetables were established. The pact also calls for the gradual extension of free compulsory education to 18 from the present age of 14.

Certificates or diplomas granted by all schools are legally recognized as having equal value. Examination results are subject to inspection by national school inspectors.

Reapings at Random

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By GERARD E. SHERRY

Editor, Central California Register
One of the most interesting news announcements of last week had nothing directly to do with world crisis, but its import has some bearing.

A priest who is a leader in the Catholic Interracial Movement went against the stand taken by most of his confreres and declared that the "Freedom Riders" have increased tensions in the South instead of mitigating them.

This was the viewpoint of Msgr. Patrick J. Molloy, founder of the St. Louis Catholic Interracial Council. Msgr. Molloy said he was totally opposed to the "Freedom Riders." He said he was further convinced that the organizers had deliberately planned the desegregation test in the South just before the meeting between President Kennedy and Nikita Khrushchev.

I personally disagree with Msgr. Molloy and for a variety of reasons. But the fact remains that there is an expert on the subject who opposes the popular Catholic view. The question may be right in his observation that it is dangerous to say that the "Freedom Riders" are a movement or an organization.

Schools operated by the central government or provincial and local governments are public schools and are required to be "neutral" in matters of religion. Because of the system of "adopting" religious schools, the pact recognizes as "neutral" schools all those in which two out of three of the teachers received their training and degrees in public institutions. In these schools, parents can choose between two hours' weekly instruction in religion — Catholic, Protestant or Jewish — or two hours of nondenominational morality.

The school pact bars any government subsidy for construction of private schools. Thus private schools are built on private initiative and with private funds. The government subsidy for operation begins one year after a private school has been opened. Private schools appoint their administrative staff and teachers, provided they have the proper qualification. These appointments have to be ratified by the provincial and local authorities in the private schools they have adopted.

Teachers who earned their degrees in an official teachers' training college or at a state university have priority for appointment in neutral schools.

All the expenses of the public funds, either directly or through the channels of the provincial and municipal budgets. A different formula is applied to every level of education.

One third of the country's primary schools are private Catholic schools. Their population however exceeds by far that of the public primary schools, and amounts to well over 60 per cent of the nation's children. The subsidies for the lay teachers' and directors' salaries — including pensions and other social security benefits — are calculated at the same rate as those in the public schools. Clerical and religious teachers and directors are given only 60 per cent of the salary of their lay colleagues. They must however have the same teachers' qualifications.

The operating costs, such as heat, light, upkeep, cleaning, teaching materials, books, and transport of children, are met with a yearly allowance of \$15 per child in the kindergartens and of \$20 in the primary schools. No enrollment or other fee may be asked from the parents; primary education must be entirely free.

The Catholic secondary education network is complex. It includes 600 preparatory schools — stressing either classical or modern languages — whose six-year courses lead to university studies. There are 1,000 technical and vocational schools. A single formula of subsidization was devised for all these schools, which is also applied to the 70 teacher-training colleges.



Saints of Unity

St. Stephen of Perm . . . was a monk of Restov who was a missionary to the Permlands beyond the Volga. He insisted that every people should worship God in church in their own language. He was made the first Bishop of Perm in 1383, and died in Moscow in 1396. His feastday is April 24.

World Eyes Council

By DR. CLAUDE D. NELSON
(Special from Rome)

Rome — (RNS) — Will the Second Vatican Council serve to encourage and channel the ecumenical dialogue? Is the dialogue being employed as fully as it might be as preparations for the Council continue? And what about non-Roman observers at the Council?

These questions are being raised more and more as informed speculations here sets

October, 1962, as the earliest date for the Council. Meanwhile a Pan-Orthodox meeting will take place on the Island of Rhodes next September, and the Third Assembly of the World Council of Churches will be held at New Delhi, India, in December.

The present evidence indicates that there is more communication between the Vatican and the Anglicans and between the Secretariat for the Promotion of Christian Unity, established by Pope John

XXIII, and the World Council of Churches than there is between Roman Catholics and the Eastern Orthodox.

It has constantly been said or implied in this correspondent's conversations with both Catholics and Orthodox here during the past two months that "nothing is going on" between them, apart from publications and strictly local or private communications.

The question of observers at the Vatican Council, officially said to be under study, illustrates the complexity of the relationships that are involved between the different groups. Indeed it is not so much a question as a problem.

Can non-Roman theologians be seated in a Council which officially only Catholic bishops are to be admitted? What sort of observers would they be who could not observe? If admitted, what would be their rights and privileges?

The problem is presented in sharper focus by the Orthodox, who maintain that they cannot, on historical grounds, accept the appellation of "schismatics." The role of "observers" in an Ecumenical Council is thus, for them, a canonical impossibility.

Furthermore, if this problem is not solved, how could the Anglican Church, long noted for its friendliness to the Orthodox, or the World Council of Churches, which includes many Orthodox, accept with propriety or consistency an invitation — if one is offered — to name observers to the Vatican Council?

Stated in more general terms, the problem is: how are Pope John's expressed wishes for progress, especially with the Eastern Orthodox Churches, to be rendered concrete and operative when the latter are — in impressive number — either already in the World Council of Churches or on their way in?

The Orthodox are not willing to be dealt with piecemeal; their internal unity is too precious to them to admit of this. Orthodox leaders have assured this correspondent that they are not in the World Council as players in an ecclesiastical game of chess, or as any kind of front for a movement of general "return" to Rome. They are encouraged meanwhile by the prospect of an elaboration of the basis for WCC affiliation. Suffering in spirit over the divisions existing among Christians, they mean to bear their witness on behalf of Christian unity, both in their internal and external relations.

An able Roman Catholic theologian has written that Rome must not pursue reunion with the Orthodox at the expense of Protestants.

However, many Catholics give the impression that, having declared that they have opened the door to union or reunion — even emphasizing, as Pope John does, how narrow is that door — they are justified in waiting to see who will "return." They are apparently willing to win a partial gain at the expense of creating a larger difficulty.

On the other hand, this is not the impression one has from the activities of the Secretariat for the Promotion of Christian Unity. Orthodox friends express disappointment that much of the responsibility for dealing with Vatican-Orthodox relations seems to have been left to other bodies than the Secretariat. They maintain 1) that concerned and competent ecumenical leaders have not appeared inside these bodies, and 2) that no encouraging steps have yet become visible in them.

I'm Not God

Nairobi — (RNS) — Jomo Kenyatta, Kenya Negro leader, issued a statement here branding as "blasphemous" attempts by many black Kenyans to deify him as a god.

He stressed that even in the ancient Kikuyu native beliefs, "there exists only one God."

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Daily Mass Calendar

Sunday, June 18 — Fourth Sunday after Pentecost (green), Gloria, Creed, Trinity Preface.

Monday, June 19 — St. Juliana Falconeri (white), Gloria, 2nd prayer of martyrs. 1917 — Rev. William McDonald.

Tuesday, June 20 — St. Silvester, martyr (red), Gloria, 2nd prayer of Sunday.

Wednesday, June 21 — St. Aloysius Gonzaga (white), Gloria. 1911 — Rev. Francis McFetrick.

Thursday, June 22 — St. Paulinus (white), Gloria. 1922 — Rev. Herman Schaefer.

Friday, June 23 — Vigil of St. John the Baptist (purple), no Gloria.

Saturday, June 24 — Birthday of St. John the Baptist (white), Gloria, Creed. Priests listed above died on the date indicated. Please pray for them.

Segregation Sin Root of Riders' Riots

He has expressed an honest opinion on a controversial subject. And his views should be heard and considered.

In like manner the views of another interracial champion should also be considered. That sage pioneer of the Catholic Interracial Movement, Jesuit Father John LaFarge decries the "Freedom Riders" and declares that their excursion into the South may have accomplished some good for the Negroes.

Father LaFarge does not deny that racial tensions have increased. But he lays it more at the door of the outrageous behavior of the Ku Klux Klan and similar organizations in Alabama and Mississippi, and he makes the very pertinent point that Negroes are becoming extremely impatient over the rising tide of bitterness which has arisen in the Interracial Movement.

I am inclined to go along with Father LaFarge. The overriding reason is that the highest Court in the land has pronounced against even imposing segregation laws upon states. Furthermore, several states have already desegregated, and the federal government has been forced to desegregate. The only thing that remains to be done is to persuade the states that are still segregated to do so.

The "Freedom Riders" fully understand the dangers inherent in their actions. So did the State officials concerned. Yet, these officials permitted thugs and bigots from all social strata to reap their vengeance on men who came in peace to demand their God-given rights.

The virtue of prudence is definitely involved in this situation; but so is the virtue of justice. You cannot exercise one at the expense of another. If tensions have arisen, it has been the fault of those who opposed the law of the land, not those who demand that it be exercised without fear or favor.

The original, brutal, and beaten "Freedom Riders" who languish in Alabama and Mississippi jails (and those who later followed them into confinement) have the satisfaction of knowing that their only crime is their thirst for justice. And if this be a crime, then quite a number of us should be jailed here.

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negation of it, and a blasphemy against it."

Obviously the context implies that American discrimination and segregation, even of the 1961 variety, is under discussion.

While theologians dispute the means to be employed in eradicating discrimination and segregation, I know of no reputable theologian in the American Catholic scene who would dispute the radical immorality of this situation. At a regional meeting of the Catholic Theological Society, held at Catholic University in early 1957, to which members had come from the East, this was the precise question under discussion.

It was the unanimous consensus of this meeting that discrimination and segregation are immoral, and the only point which was really treated was the presidential question of when, how and where to act. A reading of the "Notes on Moral Theology" (an annual feature of the Theological Studies which surveys the entire field of moral theology) for the last few years clearly shows the importance that has been given to this question. The theologians of this country, in the past few years, have been on the march. The segregationists have not been able to win support from even our Catholic theologians.