

Basic Educational Freedom-To Teach Children About God

Text of talk by Bishop Casey

Today marks another milestone in the history of Catholic education in the Diocese of Rochester. The cornerstone of this school will be blessed at the conclusion of my talk. Two weeks from today, Bishop Kearney will perform a similar ceremony at the new high school in Irondequoit named in his honor.

This high school bears the name of his predecessor in the See of Rochester, His Eminence, Edward Cardinal Mooney, who was bishop here from 1933 to 1937. It bears a great name, the name of one of the greatest churchmen—priest, bishop or cardinal—in the history of the United States. Born in Maryland, he had a distinguished career in the Church. He was the founder and principal of one of the earliest diocesan high schools in America, Cleveland Latin School.

He was in turn seminary professor, pastor and spiritual director of the North American College in Rome.

Named Archbishop in 1926, he first represented the Pope as Apostolic Delegate to India and later to Japan and

the countries up and down the China coast; then came his brief stay in Rochester, and for the last twenty-one years of his life, he was Archbishop of Detroit. During this time he was the leader of the American hierarchy, chairman of the Board of American bishops in the difficult days preceding the World War II, and indeed during the war itself.

Yes, this school bears a great name. Cardinal Mooney was a great American, a great Catholic and a great churchman. He walked with presidents, with kings, with emperors and with Popes, but he was always the humble, the spiritual, the courageous shepherd of his flock. Wherever he labored, whether at home or in far places, he was always a priest and a teacher of youth.

We believe that he will be an abiding inspiration to the thousands of boys and girls who will in future years enter the portals of this school which so proudly bears his name.

If I may interject a personal note, the Cardinal left part of his heart in Rochester. If he had had his own way, he would have preferred

to live out his days in this city. After he left for Detroit, he continued to show a genuine interest in the progress of his former diocese. Call it a premonition, whatever you will, but the summer he died, while we were visiting him at St. John's Seminary in Plymouth, Michigan, where he stayed, he remarked to Monsignor McAniff and myself one night, "I hope that when I am gone, you will have a memorial tablet placed near the Bishop's Chapel in Holy Sepulchre Cemetery." This was done after the Cardinal died but, because he was essentially a school man and an educator, this school makes a much more fitting memorial to a great man who worked in our midst for four years.

The Catholics of Rochester and the towns of Monroe County are fortunate that they will have two such high schools as those which are now being erected in Greece and Irondequoit.

We Catholics are not alone when we declare our belief that it is dangerous to isolate religion from general education. We think it is true to say that education is basic-

ally defective if it forbids a teacher to mention the Creator while teaching young people about the things He has created.

There is a great void in the mind of the students who learn about effects and secondary causes but who have their minds closed to the One who is the First Cause of all things. They are shielded from any mention of Almighty God on account of the mistaken notion that instruction about God must be kept separate from instruction about His creatures. The most basic of all educational freedoms, we hold, is the freedom to teach children about God.

We Catholics do not tolerate any limitation of that great freedom in our classrooms, nor do we tolerate any limitation of the teaching of the Author of all nature to our children. We do not place any limitations on our teachers in teaching the greatest truths of all.

God will be in the classrooms of Cardinal Mooney High School and all will be well with this school.

I should like to explain two prayers in the ritual of

a blessing of a cornerstone because they bring out the beauty and the symbolism of this ceremony:

"Let us pray, Lord Jesus Christ... thou Who art the cornerstone hewn from the mountain not by the hand of man; thou Who art a foundation which cannot be moved — do thou make firm this stone. And it is laid in Thy name. And thou, the Beginning and the End, in Whom from the first instant God the Father created all things, be likewise, we pray, the beginning and the increase, and the consummation of this work which is begun for Thy fame and glory."

Here the Church tells us that all the work on this school and the chapel which will house the Blessed Sacrament must begin with God and must be built upon His Son, "Christ, the cornerstone, was sent to be the foundation." He is the strong rock upon Whom our faith rests. That faith would be an empty thing without Him and His assistance.

And then one of the final prayers which is so appropriate here today: "Bless, O Lord, this creature of stone,

and grant by our prayer that all who devotedly contributed to the construction of this school may enjoy health in body and healing in soul. Through Christ our Lord. Amen."

That phrase: "All who devotedly contributed to the construction of this school" covers a lot of territory, all the way from Bishop Kearney who saw the desperate need for new high schools and acted, down to the little first-grade girl who prayed so hard that the campaign held last Fall might be successful—and it was, in a big way.

Monsignor Randall, who has done so much to make these two schools a reality, has already expressed his personal appreciation to the individuals and the groups who have played or will play a major part in this project.

May I also thank in the name of the Diocese of Rochester, the gentlemen who designed and those who are actively engaged in the construction of these two schools. Their cooperation has been excellent, and we are wholly satisfied with their work. Our gratitude also goes to the officials of the Town of Greece

who have given us wholehearted support from the very beginning.

We are further indebted to the Holy Cross Brothers and the Sisters of Mercy who will staff this school. In spite of their own personnel shortages, they will give this school a competent and dedicated faculty. Like those who contributed to the building fund, these two religious communities know what sacrifice means.

Finally, we are eternally grateful to the business firms and the 29,032 Catholic men and women of Monroe County who gave of their substance in order to provide the buildings and this site and who gave to these physical things the spiritual light and glory of noble Christian purpose. God will reward all of them in His own way.

As we proceed to the blessing of the cornerstone, let us make a wish: When next we meet on this site a year hence for the solemn dedication of the completed school, may we be able to say: "Here is your school — debt-free." Your continued cooperation will make this possible. God bless you.

Daily Mass Calendar

Sunday, Sept. 17 — Seventeenth Sunday after Pentecost (green). Gloria, Creed, Trinity Preface.
Monday, Sept. 18 — St. Joseph Cupertino (white), Gloria.
Tuesday, Sept. 19 — St. Januarius and companions, martyrs (red), Gloria.
Ember Wednesday, Sept. 20 — Mass as in missal (purple), 2nd prayer of St. Eustace. 1946 — Rev. Raymond Lynd.
Thursday, Sept. 21 — St. Matthew, apostle (red), Gloria, Creed, Preface of Apostles, 1934 — Rev. Edward Dwyer.
Ember Friday, Sept. 22 — Mass as in missal (purple), 2nd prayer of St. Thomas. 1936 — Rev. Leopold Hofschneider. 1954 — Monsignor George Burns.
Ember Saturday, Sept. 23 — Mass as in missal (purple), 2nd prayer of St. Linus. 1918 — Rev. Michael Macdon. 1922 — Rev. Daniel Quiley. 1934 — Rev. Ignatius Kijak. 1947 — Rev. Patrick Kelly.
Priests listed above died on the date indicated. Please pray for them.

A thousand people witnessed the blessing of the cornerstone at Cardinal Mooney High School on Maiden Lane in the Town of Greece Sunday, Sept. 10. A similar rite will be held next Sunday, Sept. 24, at the Irondequoit site of Bishop Kearney High School. Both schools are scheduled to open in September 1962. Speakers included diocesan and civic officials. Here on this page are the talks given by Auxiliary Bishop Casey and Father William Roche and picture of the event held beneath a scorching sun.

Co-Institutional Plan Explained

Following is the talk given by Rev. William M. Roche, diocesan superintendent of schools, at the cornerstone dedication for Cardinal Mooney High School in the Town of Greece Sunday, Sept. 10.

It gives me a great thrill to be here this afternoon to witness the corner stone laying of the Cardinal Mooney High School. For over two years now, we have been dreaming of the day when this school will be opening its doors to receive its first freshman class.

I say for over two years now, because we have been engaged with the plans and the construction of the building for fully that length of time. This high school will represent not only the most modern methods of construction, to provide comfortable facilities for the students attending it, but also the latest in planning, to conform with the curriculum which will be taught here.

You have heard that this school is a co-institutional school; that is, both boys and girls will attend — but they will not use the same classrooms. The boys will have their own wing, and the girls will have theirs.

Our philosophy of education is dedicated to presenting the arts and sciences specifically designed for the individual sitting in the classroom. All of us know that boys and girls do not react in precisely the same fashion, nor do they mature at exactly the same rate. Therefore, to present the curriculum to both boys and girls in the same classroom at once, means that the teacher must water down the content to the least common denominator.

On the other hand, where classes are separated, the teacher can present material in the most appealing and positive fashion, either for boys or for girls. Therefore, in response to the directives of the Roman Pontiff, we are, in effect, establishing here two schools: one for boys, taught by the Brothers of the Congregation of the Holy Cross, and one for girls, taught by the Religious Sisters of Mercy.

The co-institutional plan of high school construction

combines many advantages, both in curriculum development and construction economy, while at the same time eliminating many undesirable features of co-educational schools. Since it is only one school building, instead of two, there is only one gymnasium (that can be divided by a movable partition for the classes of boys and girls); likewise one boiler room, one auditorium, one cafeteria, one library, and one central office section. On the other hand, the boys' wing contains its own classrooms, laboratories, and complete educational facilities, operating independently of the girls' wing.

The co-institutional plan of education provides a happy means of bringing the boys and girls together socially, for school dances and plays, and teaching them the cultural refinements that development only in associating with one another, while at the same time eliminating the need for sacrificing progress to expediency in the classroom.

The Diocese of Rochester has reason to be proud of its educational progress. This did not happen by accident. Our fathers and grandfathers established the precedent through their sacrifices, and passed on to their children a well-developed educational pattern. Our present-day Catholics have admirably carried on this tradition by showing that they, too, are as willing to sacrifice as were the Catholics of a generation or two ago.

Nor is our debt of gratitude limited to the Catholics; for this school is the product of the interest and cooperation of the entire community. We were overwhelmed by the generous response of industry in Rochester to our needs. We have been most encouraged by the splendid cooperation of the officials of the Town of Greece.

This, then, is a most worthy occasion for us to say to all of you a sincere "Thank you" for the job that is so well under way. May we asked you to pray that all goes well, so that the doors of this school may swing open, officially, one year from now.

TV Said Tool To Aid Teachers

(This is the second of three articles on educational television.)

By RUSSELL SHAW
(N.C.W.C. News Service)
"Painfully ironic" is what Bishop James A. McNulty of Paterson, N.J., called it.

Thus he described the prospect that, if enrollment and financial pressures should force a cutback in the Catholic school effort, public schools might handle the influx of new students by using the very tool which could have saved the Catholic schools in the first place — educational television.

And so, Bishop McNulty told the Catholic Bishops Association meeting in Minneapolis last June, it would be "painfully ironic" for Catholic educators not to make use of ETV.

Earlier, Bishop John King Musio of Steubenville, Ohio,

expressed the same idea, speaking in October, 1960, to a meeting of diocesan school superintendents in Peoria, Ill., he referred to the growing pressures on the Catholic school system and its apparent inability to accommodate all the pupils seeking admission.

Then he said "I am still of the persuasion that we will get nowhere in our search for an effective solution to our school problem by dallying with the threat of turning our children over to the public school system on the presumption that the public school authorities will be unable to cope with the situation."

"I am certain that after the first shock of the cashing load, this system would gradually absorb the increase. And they would do this most likely by adopting the very policies and modern aids

which we today should be considering for adoption to our own needs."

There have been Catholic efforts in educational television, of course. But they have been too few and far between (as evidenced by the fact that Catholic participation in ETV is still considered newsworthy).

The Jesuits at the University of Detroit, have been pioneers in adapting television to the needs of higher education. Among other things, Detroit has cooperated in a project whereby it telecasts a credit course in philosophy for Catholic students at the University of Michigan.

In the Pittsburgh diocese, more than 1,100 classrooms use programs of an educational TV station for courses in science, physics and reading.

In central Texas, four Catholic colleges are among the 11 schools participating in a closed-circuit demonstration project in faculty sharing, sponsored by the U.S. Office of Education.

Sister Annette Walters of St. Catherine's College, St. Paul, Minn., taught a complete 75-lecture course in introductory psychology over the Minneapolis-St. Paul ETV station. A grant from the Fund for the Advancement of Education paid for six kinescopes of each lecture. The kinescopes are now being used in novitates and journals throughout the U.S. and Canada.

But despite these and other exceptions, Catholic efforts in ETV are sparse and spotty.

Some of the nation's best informed Catholic educational specialists have expressed

alarm at the implications of this situation. Among them is Msgr. Frederick G. Hochwalt, executive secretary of the National Catholic Educational Association, who commented:

"We stand in remote danger of failing to comprehend the challenge of television as we failed to comprehend the challenge of radio in the schools in the beginning — particularly FM radio after the war."

If uncorrected, what will the result be? Msgr. Hochwalt says: "We will always be borrowing time and equipment from the presence of responsive teachers who will still be needed in the school."

For teachers themselves, this study suggests, TV may prove a blessing. Closed-circuit television systems can be utilized to take over such essentially non-teaching jobs as directing fire and safety drills and monitoring cafeterias and corridors.

If Catholic efforts in ETV have been disappointing up till now, there are nevertheless signs that things may be about to take a turn for the better.

One encouraging indication is the interest shown in ETV by such spokesmen as Bishops McNulty and Musio, Msgr. Hochwalt and others.

Another is the recent establishment of a national office to provide information and services to Catholic school administrators contemplating the plunge into the waters of educational television.

The director of this new enterprise is Father John M. Culkin, S.J., a lanky young priest with the mouth-filling title of consultant on educational television to the National Catholic Educational Association.

Father Culkin is a man of zeal, but not fanaticism. Convinced that ETV is the wave of the educational future, he is intent on having Catholic schools dip into it before it is too late.

The problem, as he sees it, is that it could become "too late" sooner than many people realize.

In mission countries, too, ETV will be able to further the work of the Church. Already American missionaries are pioneering in the use of educational television in the Philippines and Formosa.



At Sunday's Dedication Ceremony

Reapings at Random

Confidence in Ourselves, Our Greatest Weapon

By GERARD E. SHERRY
Editor, Central California Register

The cold war gets hot, with a shooting war just around the corner. It would be foolish for us to look at the current international situation in any other way. What is more—despite the moral and legal rights of the Western powers over Berlin, we must also face the reality that there is little hope of peaceful settlement.

Somber realities of the situation force the conclusion that the position of the Free World has been undermined by the astutely clever planning of the Communist hierarchy. We have been outsmarted time and time again, with no end in sight.

When the modern wall of oppression and subjugation was recently erected to divide West Berlin from its Eastern counterparts, there was much jubilation from people on our side. They claimed the West had won a moral victory. They said it exposed the bankruptcy of the Communist way of life; they said it would be a lesson for the rest of the world.

Alas, we are not dealing with people

who worry about moral or legal positions. We are not dealing with people who worry about world opinion. We are dealing with ruthless men whose whole aim is total victory—and soon—for atheistic materialism.

One has only to consider the contempt of Nikita Khrushchev for the 25 leading neutral nations who met recently in Belgrade. On the eve of their deliberations he announced the resumption of atomic tests in the atmosphere. To some on our side this sounded like another "victory" for the West. It was thought it would turn the neutrals against the Kremlin. But it didn't, and for these reasons:

The first is that half of the so-called neutral, nonaligned nations of the world are not neutral; and the only nonalignment they practice is in relation to the West; the other half of the neutralist countries are stricken by the terror propaganda emanating from Moscow. To them it is peace at any price; it is better to be Red than dead.

The free world, therefore, can find little comfort in the present situation. If the international crisis is taken up in the United Nations we could probably not get sufficient

votes to back our position. And here again it is not a question of whether we are right or wrong, but simply the gamble taken by the majority of nations to the effect that Russian militarism is too powerful to stop. Everyone, therefore, wants to be on the winning side.

Naturally, all is not black and white. The free world has tremendous military capabilities. It has sound economic advantages—it has the added spiritual force of its peoples—What, therefore, is left for us to do?

One thing is certain—there can be no talk of surrender to the force of evil. There can be negotiation. But how much can we trust the Communists to keep their pledge? Their record so far consists of a string of broken treaties and the outlook is dim for them to keep their word. The stab in the back can come at any moment. Another Pearl Harbor is around the corner.

Mr. Khrushchev hopes to conquer us not by weapons, but by propaganda. He wants us to lose confidence in ourselves. He wants us to fatalistically accept his interpretation of the end result of the cold war.

Tragically, we are doing little to counteract Communist propaganda. Oh, it is true we condemn the Communists; but more than condemnation is needed. We must prepare ourselves for the evil day. For instance, is our concern only for the consolidation of our material way of life? Are we afraid of the Communists only because they will take our split levels, our two cars, our freezers and our right to have a good time?

Or do we see something far more serious: something which threatens the very spiritual ideals for which we all live and which will be upheld when we die? Do we believe in Christ's words: "What does it profit a man, if he gains the whole world and suffers the loss of his own soul? Or what exchange shall a man give for his soul?"

It is important that we understand this fully. The international crisis that we face is not merely political, economic or social. It is basically a spiritual one. Therefore, we must all prepare ourselves spiritually for the day that we will have to stand up and be counted not only as Americans, but as Christians. Are we ready?

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