

Council's Purpose

Court To Decide Renewal of the Church Rooted in Charity School Freedom

Question: When is a school not a school?
Answer: When it is under the direction of a religious denomination. Then it's a church.

That's the prevalent pattern of thinking in America — and the consequences put parochial school pupils in an increasingly second-class condition.

The U.S. Supreme Court in a decision announced this Monday refused to hear an appeal from Catholic parents in Oregon who wanted textbooks from the state for their children. The Court's refusal means the 20 year old practice of free textbooks for parochial school pupils will now be stopped. Only two other states — Mississippi and Louisiana — supply books to parochial schools but Rhode Island is currently studying the possibility of inaugurating the practice.

This week's decision did not involve the much quoted First Amendment of the U.S. Constitution. It simply let stand an Oregon court's ruling that free textbooks for pupils in a Catholic school violated that state's constitutional ban on tax aid to religious institutions.

Both the Oregon and Supreme Court judges obviously believe a Catholic school is not a school because it's under Church auspices.

By church affiliation, the pupils forfeit their rights to educational supplies their parents are taxed for. If that isn't religious discrimination, then what is?

And whatever little religion is left in public schools also seems marked for obliteration.

The Supreme Court this week agreed to decide on cases involving prayer and Bible reading in public schools in Pennsylvania and Maryland. A decision earlier this year on June 25 ruled out recitation of a New York State Board of Regents prayer. This ruling failed to clarify the status of such devotional practices and instead confused the issue still more.

New York State Education Department's Dr. Charles A. Brind said the top Court's decision outlawed any prayer or reading of the Bible in the state's public schools. In other states, school officials said only state-composed prayers were out.

The Court's rulings on the use of the Lord's Prayer and the reading of passages from the Bible in Pennsylvania and Maryland could affect thousands of public schools, millions of young students and their parents, policies on Church-State separation, and the Congress which, in recent months, received 54 pieces of legislation designed to permit nonsectarian prayer in the schools.

Now the controversy may be settled: Protests against the Lord's Prayer and Bible reading in the public schools of Maryland and Pennsylvania provide the vehicle for clarification of the constitutional issue. A recent survey indicated that schools in a majority of the states — still maintaining their traditional practices — felt that the Court had not issued a ruling affecting their programs involving voluntary nonsectarian religious practices.

Congress, too, has been waiting for the Court to act. It has followed a "wait and see" policy since the initial flurry of resentment against the Court which produced bills supporting prayer in the public schools.

Other religious cases loom. They range from a ban on transportation of parochial school students in Oklahoma to an appeal from an American Indian tribe who claims that the banned drug, peyote, is essential in its traditional religious ceremonies.

One thing is certain: the Supreme Court before next June will have spoken out on a number of controversial issues involving Church and State.

As the late Justice Wiley Rutledge once wryly commented: "The trouble with serving on the Supreme Court is that they dispose of all the easy cases down below. Only the hardest ones are left for us to try to resolve."

The Court has some very hard decisions to make in the days ahead.

And the decisions are sure to follow the trend of eroding the rights of parochial school pupils. If parents want these rights respected they need to do more than quietly wish for justice — they need to forge a new current of thought and action. One group that deserves far more attention and much bigger membership is Citizens for Educational Freedom, a nationwide organization headed locally by Paul W. Brayer of 61 Raleigh St., Rochester. If you believe in freedom in education you'll want to join your voice to the growing chorus of parents who are fed up with laws and decisions which make victims of school children.

My dear people,

Ever since the Holy Father announced in 1959 his intention to convoke a General Council, a sense of religious expectancy has grown ever more insistent throughout Christ's Church. Such an expectancy once filled the minds and hearts of the Apostles and the other disciples as they awaited in the Holy City the coming of the Divine Spirit, Who would teach the Apostles all things and bring to their minds whatever Christ had said to them.

As we stand on the threshold of another solemn meeting of the successors of the Apostolic College, I ask you to reflect upon the nature of the Council and to continue to prepare for it, as for another Pentecost, by prayer, penance, and holiness of life.

An Ecumenical Council is an extraordinary exercise of the teaching, ruling and sanctifying power with which Christ endowed His Church, and which unfailingly resides in her Bishops united with Our Holy Father, the Vicar of Christ. History demonstrates how these solemn gatherings of the successors of the Apostles have borne witness to the unique character of the Church; for they have reaffirmed that Christ's Church is a society both visible and invisible.

The Church is a visible society which is more than the sum of its visible members; it has Christ as its invisible Head, and the Holy Spirit as its principle of supernatural life. It is a society which sets upon and reflects to its environment yet lives its independent divine life. It has an inward and indestructible dynamism, ever growing in accord with its own divine constitution. Each of the twenty Ecumenical Councils has been at once a response of the living Church to the changing needs of the world and the times in which it lives, but each has also occasioned in some degree the kind of growth which must characterize the Church until the end of time.

While certain external conditions and pressures lend special timeliness to the calling of a Council now, yet Our Holy Father has repeatedly insisted that these are not the main reasons for the approaching one. Perhaps it is not too much to say that the coming Council is unique in

this, that its direct and conscious purpose is the internal renewal of the Church.

The long-standing disunity among Christians, the menace of atheistic communism, the materialism which engulfs so much of the modern world and infects so many of its people — these would indeed be valid reasons for a Council, and will in all likelihood be considered by the Bishops in their deliberations.

But the principal reason has been stated by Our Holy Father as a renewal of the life of the Church — a renewal which will restore "to full splendor the simple and pure lines that the face of the Church of Jesus had at its birth... presenting it as its Divine Founder made it."

The general prospect for internal renewal through the coming Council appears favorable indeed. For the opening of no other Council had such thorough preparation been made. The work has involved not only the members of the Roman Curia, but also Cardinals, Bishops, Priests, and Laymen from all parts of the world — wherever special competence was to be found. To this Council, each Bishop will bring the native abilities with which he is endowed, and the wisdom he has acquired from his studies, his reflection and from the administration of his own diocese.

The whole body of the Bishops will have at their command the learning of the Church's most competent theologians, canonists and historians. The Bishops will come not to give hasty answers to questions outlined by the Preparatory Commissions or mere routine approval of their recommendations, but to deliberate unhurriedly, to express their mature judgment, and in due time to cast their conscientious vote.

Furthermore, the ultimate decisions of the Council, thanks to the modern advances in the field of communications, can be fruitfully transmitted to the ends of the earth with unprecedented speed.

One of the most heartening auguries of a successful Council is the widespread recognition that whatever is done toward the achievement of its immediate objectives and in the direction of that ultimate Christian unity, for which

This is the text of a letter from Bishop Kearney read at all Masses in parish churches of the Rochester Diocese Sunday, Oct. 7, explaining the purpose of the Ecumenical Council now in session at the Vatican.

there is a sort of universal desire, must be done in the spirit of charity, of true Christian love.

Only a deepening and broadening of the virtue of charity can bring about Christian renewal within the Church. Only charity can produce the atmosphere which is an absolute prerequisite for that final Christian reunion toward which we look.

While there appears to be a notable increase in the spirit of charity, both on the part of Catholics toward their separated brethren and a corresponding growth of the same spirit in them toward us, yet our people must be warned against any extravagant hope of Christian reunion as a direct and immediate result of the Council.

Christians in this country, of several hundred denominations, should be particularly conscious of the wide, deep and inveterate divisions, especially in the field of Christian teaching, which separate the many religious groups here and throughout the world. There can be no general reunion while chasms of doctrinal division exist.

Yet charity can help to prepare the way for the eventual closing of these chasms. We must therefore, rejoice in the growth of the spirit of charity. All Catholics have a special duty to deepen that spirit and to broaden and intensify its practice as a main source of Christian renewal and as a preparation for the hoped-for ultimate reunion.

As we reflect on all these circumstances so auspicious for the coming Council, we have a right to look forward to a generous measure of success in the achievement of its immediate objectives. When, however, we consider the nature of those objectives — the renovation of the internal life of Christ's Mystical Body, the "renewal of the spirit of the Gospel," the "restoring to full splendor the simple and pure lines that the Church of Jesus had at its birth" — we can only

Our Holy Father, on all the Fathers of the Council, and particularly on the Bishops of this country, that none may fail in the Council's great work of full evangelical renewal within the Church.

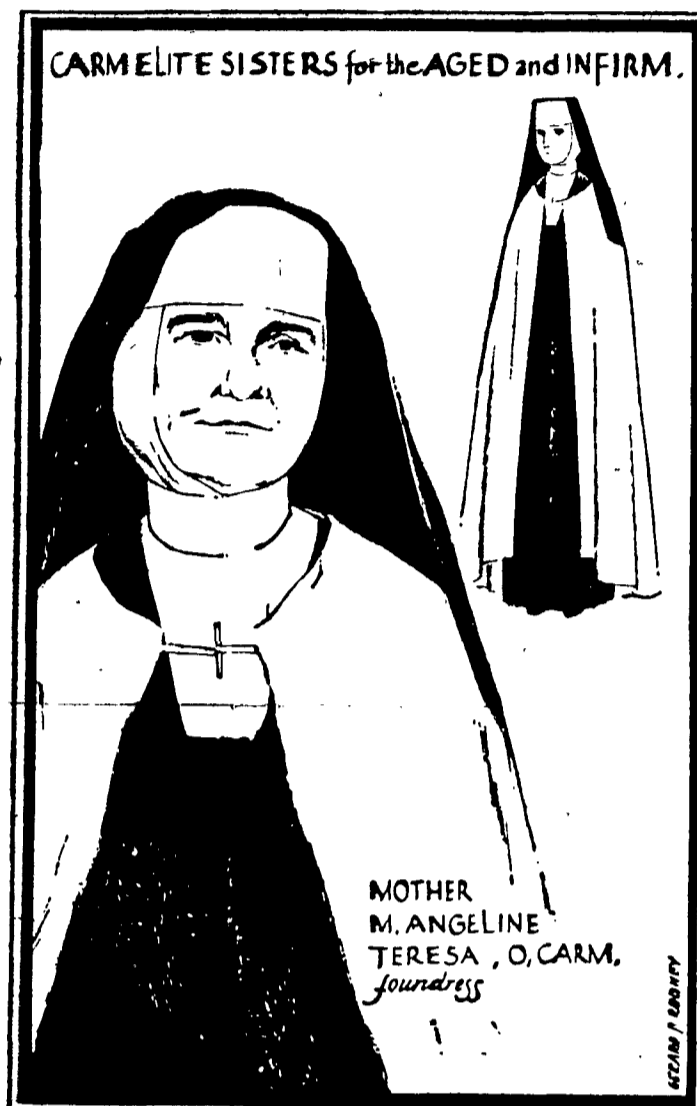
In conclusion, I invite you all to say now, with your parish priest, the prayer which the Supreme Shepherd of Christendom has composed for the Council. May the Holy Spirit guide, enlighten, and purify the Church.

With a blessing, I am
Your devoted Shepherd
in Christ,

James E. Kearney
Bishop of Rochester

Following is the text of the prayer by Pope John XXIII for the success of the ecumenical Council of the Catholic Church.

Divine Spirit, grant that abundant fruit may come from this Council; may the light and the strength of the Gospel be diffused more deeply and more widely throughout human society; may the Catholic religion and the diligent work of the missions flourish with increased vigor; and may the happy result be a fuller knowledge of the teaching of the Church and a salutary progress in Christian morality.



In The Vineyard

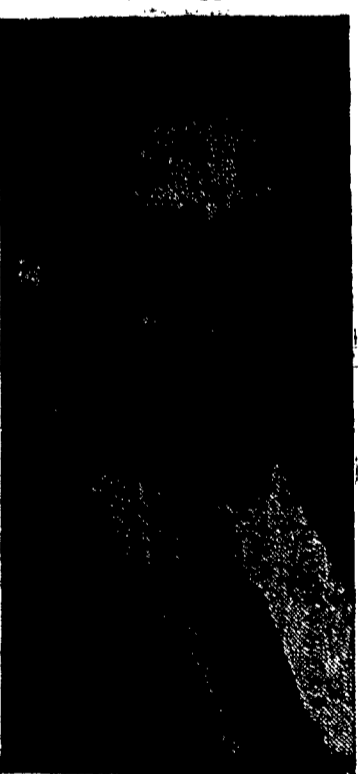
THE CARMELITE SISTERS FOR THE AGED AND INFIRM, O.C.A.R.M. ... were founded in New York City on September 3, 1929 by Patrick Cardinal Hayes and Mother M. Angeline Teresa, O. Carm. At that time both realized the need of caring for middle class aged persons. Much difficulty was involved in launching a new congregation during the dark days of the depression, but through it all Mother Angeline Teresa and the six Sisters who started the work with her were courageous and steadfast. The Sisters establish homes that are homelike and cheerful, granting their aged guests every privilege that they would have in their own family circle.

Paraguay, Land of Tragic Poverty

By DR. EUGENE MCCARTHY

This article about widespread poverty in Paraguay was written for the Courier Journal by Dr. McCarthy, recently assigned as chief health adviser to that South American nation under the new Alliance for Progress program. Dr. McCarthy, a Boston College graduate, attained his medical degree at Yale University and interned at Strong Memorial Hospital, Rochester. The past two years he spent at John Hopkins University School of Public Health to prepare for his Paraguay assignment.

The per capita income of the country is approximately



DR. MCCARTHY to Paraguay

\$115 per annum; whereas in the United States it is over \$2500. The life expectancy, as can be best estimated, is 40 years; whereas in the United States it is now approaching 75 years. In Paraguay one out of six or seven children die before they reach the age of five.

The Alliance for Progress health program will be aimed at trying to combat widespread tuberculosis and water borne diseases.

The National University Medical School in Asuncion, Paraguay, can afford to pay less than \$1 a day total hospital care for its patients; whereas in this country, a similar University affords more than \$30 a day. The University of Buffalo has in the last four years been able to upgrade remarkably the basic pre-clinical departments in the Paraguayan National Medical School. Next target for improvement is to begin work in the clinical departments.

Paraguay, however, suffers from a lack of professionally trained people in all the fields of health. By participant training in this country of native Paraguayans, in all the professional areas of health, (clinicians, hospital administrators, dietitians, sanitary engineers, etc.) slowly this need will be met.

It is hoped that safe water will soon be available to more of the population as part of the general health program. At present only 40,000 people out of a total population of over 2 million have piped, safe water.

The major direction of the Alliance for Progress in health will be toward increasing an ever healthier adult population, so that through self-help, the Paraguayan people may increase their productivity in all fields, especially in agriculture. Thus through this increasing income they may help themselves to expand their educational and health facilities.

Protestant Prayer For Pope and Council

Portland, Ore. — (NC) — A prayer for religious unity, for Pope John XXIII and the Second Vatican Council was distributed to all Protestant and Orthodox churches here by the Faith and Order Commission of the Greater Portland Council of Churches for use on World-Wide Communion Sunday, October 7.

The prayer read:
O GOD, THE FATHER of our Lord Jesus Christ, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever may hinder us from Godly union and concord.

By the Power of the Holy Spirit, vouchsafe to direct, sanctify and govern thy servant, Pope John, and the council which he has called together in thy Name that they may obey Thy will in all things. Grant that we may be united in one holy bond of truth and peace, of faith and charity, till at length the whole of thy dispersed sheep may be gathered together into one fold and may with one mouth and one mind glorify thee, through Jesus Christ our Lord.

Reapings At Random

Catholic Press Needs to 'Take a Stand'

By GERRARD E. SHERRY
Editor, Central California Register

This is the time for Regional Meetings of the Catholic Press Association throughout the country. Reams of self-criticism will be published both by editors in the Catholic Press and professionals outside it. Not to be outdone, I offer the following sentiments of my own.

We see two extremes in both Catholic magazines and newspapers — either an over-abundance of worldliness or an excess of piety. Some of our newspapers treat politics as important as religion. Some editors expound ideas and attitudes which one expects to see only in a secular newspaper and certainly not in a religious one. At the other extreme, we have newspapers which contain little news, but a lot of sentimentally plus tracts which tend to encourage ennui rather than vitality. These latter newspapers seem so unworlly that they are hardly in it.

They take refuge in the virtue of prudence, over-playing it and using it as an excuse for the retention of the status quo.

But there are two other virtues which must become the lodestar for the actions of Catholic editors — justice and fortitude.

Justice demands that the Catholic Press take stands in many areas which hitherto have been considered off limits. The race question is one; caring for the elderly is another; labor and management cooperation is another. Finally, in this regard, there must be greater boldness in the encouragement of community cooperation.

Naturally we will create controversy. But, since when has controversy been a sin? Conducted in a charitable manner, the expression of diverse opinions, outside of faith and morals, can be a healthy thing both for the Catholic Press and the Church in general. If one steers clear of religion, then one steers clear of life. And life then becomes but an empty gesture.

Fortitude is needed in the Catholic Press, especially for its editors. Pressures from within and without make many an editor's task a thankless one. He is expected to be all things to all men.

In this time of crisis when the country is being pressured by the extreme right and

the extreme left, the Catholic editor is required to strive for more than normal competence.

This is especially so in relation to the hypnotic mesmerizing effect of Americanism which tends to equate genuine Catholicism with extreme nationalism. In our efforts to show that we are squarely behind the concept of the separation of Church and State, we bend over backwards to prove that we are indeed patriotic Americans.

Some of us seem so scared of change that nearly every innovation, religious or social, which is recommended by discerning prelates and laymen has an ignoble label pinned on it. We furthermore tolerate a means test being applied to some Catholics before they are recognized and accepted as true Americans — and simply because they hold differing points of view.

To an outsider, some of our newspapers express less of a fear of the Lord than they do of Communism. And while we must not underestimate the dangers of the International Communist Conspiracy, we would do well to meditate on the fact that it is but one of the dangers which threaten Church and State. The secular and humanist doctrines of many leading educators also presents a threat to us. So does political extremism of the right.

Only in the past few days we have witnessed a once respected General of the United States Army joining forces with racists in Mississippi to defy the federal government. Some of our Catholic newspapers had recently lauded this man as an anti-Communist patriot.

The Catholic Press must take its share of the blame. We have encouraged such people. Because they say they are anti-Communists, they have been praised in some of our Catholic papers. We have forgotten (seemingly) the lessons of history.

Hitler and Mussolini were anti-Communist, too, and they set out to plunder the world. Being anti-Communist is not enough, for almost the whole population of this country is anti-Communist. Some, however, are also anti-Negro, anti-Semitic, and anti-Catholic in this regard they are as un-American as the United States Communist Party.

Religious competence will help us to identify those who are merely political charlatans in the fight against the devil, the world, and the flesh. Ours is primarily a spiritual function.

But we should understand that Catholic editors are not only members of the Church. We are also members of the community. We must be witnesses — witnesses for Christ among men. As the prophet calls to judgment, we the witnesses must give testimony.

Three Bones Needed To Become Priest

Barrow, England — (NC) — To become a priest a young man must have three bones—a wishbone, a backbone and a funnybone — according to Bishop Brian Foley of Lancaster.

The Bishop told a meeting of altar boys:

"First he must have a great wish to train for the priesthood.

"Next, he must have a backbone, the determination not to be put off by little trials.

"Finally, he must not be too serious in facing problems. He needs a sense of humor—a funnybone."

THE CATHOLIC Courier Journal OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE Vol. 74 No. 2 Friday, Oct. 12, 1962 MOST REV. JAMES E. KEARNEY, D.D., President MAIN OFFICE: 100 N. State St., Rochester 4, N. Y. TELEPHONE OFFICE: 217-2100, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200. ADVERTISING OFFICE: 100 N. State St., Rochester 4, N. Y. TELEPHONE: 217-2100. CATHOLIC NEWS SERVICE: 100 N. State St., Rochester 4, N. Y. TELEPHONE: 217-2100.