

Catholic Education, from Cradle to Grave

Victims Commemorated
Heilbronn—(NC)—A memorial mass for 7,000 Germans killed in a Dec. 4, 1944, air raid on this city during World War II was held in the chapel of the American garrison here in the presence of Archbishop Philip M. Hannan of New Orleans.

Thank Allah

Death

(The author of the following article is a writer for the Catholic Near East Welfare Association. He recently returned on a trip through the Holy Land with Monsignor John G. national secretary of the association.)

By EDWARD SULLIVAN

Bethlehem—(NC)—It is only five miles from Jerusalem to Bethlehem, five miles from the hills of old Judea. To the west, Mary could make a thin blue line of the Mediterranean shore.

Today, death stalks the beautiful miles. The ridges with barbed wire, an artillery range.

Nowadays, to get from Jerusalem to Bethlehem, it is a narrow, hairpinning road. Except for the waddling chickens and pilgrims, the traffic is still pretty much the same as that of Joseph and his family: donkeys heaped with firewood, herds of sheep in the road, and women in unbelievable burde their heads.

But in the Holy Land man skulls in the shade. Along that ridge of war is likely to break out at any moment.

Bethlehem itself, birthplace of peace, is within easy fire of the armistice lines dividing the still-vibrant Arabs and Zionists.

Around here, one must be a "Zionist" instead of a "Jew." Arabs say they have no complaint against Jews, but they themselves and their neighbors. They say it is a foreign, Zionist Jew, who Arab claims in the new who is the declared enemy of Arab nations. After 18 those nations are still much on a war footing, against what they call "cupied Palestine."

So here is Bethlehem to Jews and Moslems, as to Christians of every unavailability situated at the center of conflict and, by coincidence, for the same that Christ was born in.

The first thing seen approaching Bethlehem is that the hills are pock with hundreds of natural Plainly, here is ready shepherds, for stranded renes coming to Bethlehem the Roman census, "for lacking armies—or for fleeing war—in Israel, town and village border new Israel was overrun refugees in the 1948-1949 but Bethlehem, whose ca storied in Arab folkic tracted refugee families thousands.

The caves have since emptied of refugees, neglected in teeming, semi-



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Most Reverend **Fulton J. Sheen**

There is nothing personal about love of the Missions. It is true that we became used to a certain person and link his name with the Missions because of his length of service. But when it comes to the overall interest of the Church and her Propagation of the Faith to all nations, the personal does not count. Our Blessed Lord eliminated it in the case of Simon, the fisherman, whose name He changed to Peter. The name Simon was used in Scripture to recall Peter's weakness, but in his official capacity as head of the Church, he had a new name: Peter or "rock." From that day on all the successors of Peter have dropped their family names: Paccelli was dropped for Pius XII; Roncalli for John XXIII; Montini for Paul VI. The same applies to The Society for the Propagation of the Faith. Its National Directors can come and go, but the work, as the Church, will last until the consummation of the world.

John XXIII was at one time the National Director of The Society for the Propagation of the Faith in Italy, just as Bishop Fulton J. Sheen is the National Director of The Society for the Propagation of the Faith in the United States. The work of the Society in Italy went on despite the fact that Monsignor Roncalli left, and the work of The Society for the Propagation of the Faith in the United States will go on though I am no longer National Director. He changed his work by the Providence of God, but continued to love and serve the Missions. The Holy See changed my responsibility but will never take away my love for the Missions.

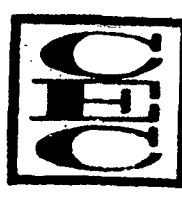
Why does the person amount to nothing? Because the Person Who is loved in the Missions is Christ. There are various Presences of Christ in the world: the Eucharistic Presence in the tabernacle; the Mystical Presence in the Church; the Charismatic Presence in the soul by grace. But we also have His Social Presence in the poor, the hungry, the homeless, in two-thirds of the people who go to bed hungry every night: "I was hungry, I was thirsty, I was naked." Who is the abiding Person in mission work? It is Christ Who is potentially hidden in every non-Christian in the world. He is the One Who is loved. He is the One for Whom we make our sacrifices. He is the One for Whom we labor. I beg you, therefore, to continue to love the Person of Christ in the poor.

During 16 years I have spent myself and was spent for the sake of the Missions. All that I received through television and personal gifts was given to the Society, and at the end of my life if I have anything it will be given to the Propagation of the Faith. Remember that there is no greater charity than to give to the Propagation of the Faith, first, because it does not help one group but the entire Church; second, because the Holy Father decides where your money will be used; third, because there are no investments of any of your aims; and fourth, because it is the work of the entire Church, not just the work of one group in the Church.

If at any time you wish to make inquiries concerning how you can help the Missions, write to me and I will direct you, as I have directed you in the past, to what Vatican Council II said was the Mission Society which holds "first place" of all the societies in the world, The Society for the Propagation of the Faith. I will meet you, for the rest of our lives, in sacrifices and service for all souls. I beg a prayer from you and I promise to pray for you. Bye now! God Love You!

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, New York 10001, or to your Diocesan Director, Rt. Rev. Msgr. John F. Duffy, 50 Chestnut Street, Rochester, New York 14604

In August of this year Diocesan Superintendent of Schools, Monsignor William M. Roche addressed the San Diego Teacher's Conference on "Catholic Philosophy of Education in an Era of Renewal". The Catholic Educational Congress of the Rochester Diocese presents here in the first of a series of three articles the highlights of this talk which is scheduled to be published in full in a forthcoming issue of America magazine.



act the know-nothing philosophy of the later nineteenth century, and to protect Catholic youngsters from the Protestant doctrine taught in the public schools. By the end of the first half of the twentieth century most any Catholic child who desired it could have a Catholic elementary school education. This tremendous feat was ample proof of the serious way in which Catholic parents viewed Catholic education.

The personal sacrifices of the parents, religious communities, priests and bishops were heroic. We do something worthy of these great saints, if we can learn from their complete dedication and their ability to sacrifice. If we use these qualities ourselves, in this generation, to help solve the present problems

of Catholic education we need have no fears concerning the future of our schools.

American Catholics survived the days when their faith made them suspect. Now our posture must be away from the defensive.

In proposing the structures to provide a meaningful relationship of the church to the Catholic school I would propose that: 1. the Bishop in a diocese teach the truths of faith through



a Department of Religious Education. The orientation of the teaching of religion is completely different today than it was ten years ago. The Council sees the liturgy as the great instrument of teaching the faithful. This would seem to remove the course of study in religion from

the classroom and place it where it more properly belongs, in church. 2. The Baltimore catechism no longer answers the need for a curriculum in religion. Competent teaching of religion today demands at least as much specialized training as the teaching of mathematics and sciences, and probably a great deal more. 3. It is so much more apparent now that the bishop is the teacher in the church and should take a much more immediate interest in the teaching of religion in his diocese.

The bishop should not only create a Department of Religious Education but implement its work by a Director whose delegated authority is equal to any member of the bishop's curia. Let the Director's respon-



U.S. Priest-Architect in Mexico

Isla Mujeres, Mexico — (RNS) — Father Thomas J. McCarthy, Maryknoll priest and a self-taught architect, sits before a scale model of an 800-seat church he has designed for parishioners on the small and remote Isla Mujeres off the Caribbean coast of Mexico. The priest, who has built several chapels, says his current project involves one of the few churches in Mexico designed with current liturgical changes in mind.



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stibility be the teaching of the truths of faith to children of pre-school age, to children whether in a Catholic school or in the public schools, in colleges and universities, and continuing religious education as an adult. Let the bishop instruct his Director that he is to use the documents of the Council as the framework within which the Catholic faith is taught. This should make the teaching of religion as fresh and as meaningful as this morning's newspaper.

Released time programs, in those states where it is presently practiced should be abandoned. This program has never been satisfactory. It has succeeded only in one aspect: It has convinced wholesale lots of children enrolled in public schools that religion is an afterthought, an end-of-the-day routine, a punishment to be suffered. Many parishes in New York State are experimenting with Saturday classes and Sunday school.

Teachers of religion should use their greatest ingenuity to discover the times and places when religion can be taught in a wholesome, meaningful way. It should be a time when students' minds are alert, their interest high. They should be able to relate the truths that they learn to their daily experiences.

Such a proposal will not end problems in the adequate teach-



ing of religion. It will certainly not lessen the work on those involved in the teaching of religion. And it will not provide a worthwhile substitute for our present system until it has been carefully thought out, until the method of implementation has been studied, experimented with, and gradually evolved into a workable pattern.

Next week: "Do we need Catholic Schools?"

The CEC welcomes any comments, criticisms, or suggestions for future articles. Write to: Catholic Educational Congress, 4245 East Avenue, Rochester, N.Y. 14618.

Holiday Hangovers

Evanson, Ill. —(RNS)—The president of the National Woman's Christian Temperance Union accused the liquor industry of "attempting to submerge the Christmas holiday in alcohol with unprecedented promotion of drink and drunkenness."

Mrs. Fred J. Tooze, in urging Americans to "Keep Christ in Christmas," charged that the industry is urging that "the birthday of Christ should be celebrated with holiday hangovers."

Mrs. Tooze noted that holiday drinking has become a public safety issue and she pointed to the fact that half of the automobile deaths are attributed to drinking. "Liquor is far from a suitable Christmas gift," Mrs. Tooze argued.

Our gratitude to **Bishop James E. Kearney** and a warm welcome to **Bishop Fulton J. Sheen**

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