

### Carmelite Nuns Set Novena to Our Lady

A novena to Our Lady of Mt. Carmel will be conducted July 7-16 at the Carmelite Monastery, 1931 W. Jefferson Rd. Devotions will follow the 6:45 a.m. Mass weekdays, and the 8 a.m. Mass Sundays.

The novena will end at a special feast July 16 at 9 a.m. Tuesday, July 16. Msgr. Wilfred T. Craugh will be principal celebrant, and Father Robert Kanka will preach. A choir of Mercy sisters will sing.

## POP TOPICS

Dear Friends,

At this writing, it looks as if the rain and cold have finally ceased and a bit of good weather is in store. Of course by the time you read this, we may once again be hauling out the old raincoats and sweaters. In this climate, there's nothing more unpredictable than the weather. But a bit of optimism will cost us nothing and, who knows, we may be rewarded for it.

Speaking of rewards, let's not forget that these are definitely waiting for those who keep up their POP efforts whatever the weather. Actually, the clue to success or failure for your group lies in "remembering." In other words, when you shop, remember to buy POP brands; when you use POP products, remember to save the label, cap or receipt; and when you've accumulated a good supply of these proofs of purchase, remember to turn them in to your POP chairman.

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What's your favorite method of disposing of left-over Prince noodles? At our house, these leftovers go into a saucepan with a can of clear chicken broth. In fact we've found that the broth in the extra large cans, tastes very much like home-made. The addition of Prince noodles gives it even more of that made-from-scratch flavor. And if it's the day to "weed out" the contents of the refrigerator, you can come up with a whole luncheon meal in a soup bowl. Cubed left-over meat and a miscellany of vegetables can also be simmered in the broth.

Of course if you're one of those computer cooks who always manages to estimate just the right amounts, you won't have any leftovers and will have to prepare these specially. Don't as a shortcut, cook raw Prince noodles right in the broth. Instead, cook them in water as directed on the package and then add them to the heated broth. Otherwise, not only will it boil down and diminish, but the resulting soup will be too scalding hot to serve. But whether you use leftover or freshly prepared foods, you'll serve a royal dish when you use a product from Prince.

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Despite the weather, some families look for hearty, substantial main meals. Now that non-meat dishes are no longer a Friday requirement, they may regard fish as a treat. You'll find them asking for seconds when you serve one of the following:

#### Shrimp and Spaghetti

Serves 6

- 3 tbl. margarine
- 1/2 cup chopped onion
- 1/2 cup chopped celery
- 1 small clove garlic, minced
- 1/2 cup sliced mushrooms
- 2 cups water
- 1 can Hunt's Tomato Paste
- 1/2 tsp. salt
- 1/2 tsp. pepper
- 1 tsp. Worcestershire sauce
- 1 cup fresh or frozen cooked shrimp
- 1 lb. Prince Spaghetti
- 1 lb. Prince Parmesan Grated Cheese

Melt margarine and saute onion, celery, garlic and mushrooms until tender. Add water, tomato paste, seasonings and shrimp. Simmer for 25 minutes stirring occasionally. Pour over cooked spaghetti and sprinkle with Parmesan Cheese.

#### Shrimp Curry

Serves 6

- 2 tbl. Land O'Lakes Butter
- 1 clove garlic, minced
- 1/2 cup chopped onion
- 1/2 cup celery
- 1/2 cup chopped apple
- 3 tsp. curry powder
- 2 cups milk
- 1 cup shredded coconut
- 1/2 cup chicken broth
- 2 tbl. cornstarch
- 1/2 tsp. salt
- 1 tbl. lemon juice
- 2 cups cooked shrimp

Melt butter, add garlic, celery, apple and curry. Cook gently until vegetables are "chewy" tender. Heat milk; add coconut, allow to "steep" about 5 minutes. Add to vegetable mixture. Blend broth, cornstarch and salt. Add to curry mixture and cook over low flame just to boiling point. Add shrimp and lemon juice. Heat through. Serve on rice.

#### Fish Fillets Florentine

Serves 6

- 2 pkgs. frozen chopped spinach
- 1/2 cup minced onion
- 1/2 tbl. melted Land O'Lakes Butter
- 2 lb. cod, perch or haddock fillets
- 2 tsp. lemon juice
- 2 cups (about 1/2 lb.) grated American cheese
- 1/2 cup milk

Cook spinach as directed on package, drain. Cook onion in 2 tbl. butter until transparent; add to spinach. Preheat broiler. Place fish fillets in greased shallow pan. Dot with remaining butter. Sprinkle with lemon juice. Broil about 2 inches below heat for 8-10 minutes. Melt cheese with milk until smooth. Transfer fish to flat baking dish. Top with spinach and pour cheese sauce over top. Broil 4 inches under heat until golden and slightly bubbly.

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IS YOUR GROUP INTERESTED IN EARNING EXTRA FUNDS? HAVE YOU REGISTERED FOR POP? NEW GROUPS ARE ALWAYS WELCOME. JUST FILL OUT THE COUPON BELOW AND MAIL TO: COURIER JOURNAL POP OFFICE, 35 SCIO ST., ROCHESTER, N.Y. 14604. WE'LL SEND YOU A REGISTRATION CARD AND OTHER INFORMATION.

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Pepsi-Cola Diet or Regular	Bottle Cap
Prince Macaroni Products	Box Front or Label from Any Product
Red Star Yeast	Envelopes

Labels from All the Products listed above will be accepted for the Entire Fourth Game — that is, from April 1 thru September 30, 1968. However, WATCH THE COURIER FOR FUTURE ADDITIONS TO THIS LIST.

## New York State Versus Nuns' Garb

This is another of the articles written especially for the COURIER JOURNAL by Father McNamara, author of the new centennial history, The Diocese of Rochester, 1868-1968.

Valentin Two, in the decree "Perfectae Caritatis" ordered that religious habits which are impractical and ill-suited to modern needs be altered (Paragraph No. 17).

Since that decree of 1965, religious orders of nuns have been busy updating their religious garb. In some parts of the country, Sisters have received permission to dress in ordinary clothing. I sat across from one at a conference dinner in the New York Hilton last year who was wearing a pretty yellow dress and beads. The fact that she was a nun was whispered around the table. It is nice to know.

What has struck me as a historian is that these Sisters are now doing themselves, what the New York State courts failed to force the Sisters to do at Corning and Lima, in our own diocese, around the turn of the century.

Here is the story, given in a little more detail than you will find in our diocesan centennial history.

The basic law that brought the nun's habit into the picture was the "Blaine Amendment" of the State Constitution, enacted in 1894. This article (now numbered Article VII, par. 8) declares: "Neither the State nor any subdivision thereof shall use its property or credit or any public money or authorize or permit either to be used, directly or indirectly, in aid or maintenance, other than for examination or inspection, of any school or institution of learning, wholly or in part under the control or direction of any religious denomination, or in which any denominational tenet is taught."

The constitutional amendment was directed particularly against those public school districts in the State — there were several of them — who had adopted the "Poughkeepsie Plan." The Poughkeepsie Plan was one in which the public school board, for reasons of local convenience, reached an understanding with a Catholic pastor, to a part of the parochial school as a part of the public school system, paying rental and upkeep for the parish school, and the salaries of the certificated nuns who taught there.

Non-Catholic children of the neighborhood also had to be admitted, and therefore Catholic prayers and instruction were to be given only outside of school hours.

A group in Corning registered a complaint with the State Department of Public Instruction on September 27, 1897. Their basic objection was that the wearing of their religious habits and the constant practice of addressing the nuns by their

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Sister Prudentia O'Connor, S.S.J., right.

religious names, "constitutes a sectarian influence which ought not to be persisted in." In this decision, issued May 31, 1898, Mr. Charles R. Skinner, state superintendent of public instruction, agreed.

In other words, the Sisters of Mercy at St. Mary's could have continued as teachers in the Corning public school system if they were called "Miss So-And-So." The Sisters, of course, were quite unwilling. So the pastor, Father James Bustin, withdrew the school from the public school system and made it a true parochial school.

The pastor at Lima, Father Simon FitzSimons, put up more of a fight against this "rug-pulling" tactic, and he had the cooperation of Patrick Hendrick, a Catholic and the sole trustee for the Lima public school district. Father FitzSimons had one of the sisters involved, Sister Prudentia (a Nora) O'Connor complain first to the State Supreme Court, then by appeal, to the Appellate Division of that court, and finally to the state's highest court, the Court of Appeals. The technical grounds for the case was the payment of a nominal salary owed.

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tion we should consider all the circumstances surrounding the school and the teacher and the scholars. The garb was a peculiar one, of black, plain material, with white linen bands about the forehead, over the head and under the chin, and a black cap and veil over all, a brass crucifix hanging from the neck, and black beads at the side. . . . They were always addressed as sisters, never as misses or teachers. . . . Then through all the school hours these teachers, in this peculiar garb, and with their peculiar modest-mannered-and-downcast eyes, were before the children as object lessons of the order and church of which they were members. . . . Teaching may be much more effective with young children by these surrounding and influences than by verbal or printed lessons."

Mr. Justice William Bartlett, of the Court of Appeals, took the same stand in his decision, read on April 17, 1906.

He cited the constitutional amendment, focusing especially on its final words, "in which any denominational tenet or doctrine is taught."

"There can be little doubt," he said, "that the effect of the costume worn by these Sisters of St. Joseph at all times in the presence of their pupils would be to inspire respect if not sympathy for the religious denomination to which they so manifestly belong. To this extent the influence was sectarian, even if it did not amount to the teaching of denominational doctrine."

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