



WORD FOR SUNDAY
Fr. Albert Shamon

Sunday Readings: (R1) Jos. 24:1-2, 15-18. (R2) Eph. 5:21-32. (R3) Jn. 6:59-69.

The passage of this Sunday's Gospel is full of pathos. It concludes not only the long sixth chapter of John but of Jesus' Galilean ministry. It shows the outcome of that ministry. There in Galilee, Jesus had performed stupendous miracles: He had changed water into wine, cured a nobleman's son without so much as seeing him, fed 5,000 with five loaves and a couple of fish. Each miracle clearly pointed out His mission and His divinity. Before such evidence unbelief was inexcusable. And yet we read, "From this time on many of His disciples broke away and would not remain in His company any longer."

Why so incongruous a response?

Because "This sort of thought is hard to endure! How can anyone take it seriously?" What thought?

India Priest
Seeks Used
Textbooks

The Carmelite Fathers in India can use some help. Seems that in Cochin, India, a small seaport town, they have a school of social work and research institute that needs English language books and some office equipment.

The assistant director of the institute, Father Moses, O. Carm, stopped by the Courier offices recently with a soft-spoken appeal for educational materials.

He asked that people with used books and office equipment consider sending them to him.

The institute can especially use texts in social work, sociology, psychology, economics, family life and child welfare, industrial relations and personnel management.

To save some of the cost of shipping, Father Moses has asked a friend to store the materials in the United States before they are freighted at the Carmelite's expense to India.

Readers are asked to send their books and equipment to Father Moses in care of William Kodges, 41 Byrn Mawr Ave., Auburn, Mass. 01501.

That He was the bread from heaven? That He would die violently, which all His talk about His blood indicated? That they were so depraved that they would not come to Him unless the Father drew them? **The hardness was, not in His sayings, the hardness was in their hearts!**

The Church today often draws no better response than did Jesus. How often she ceases to be popular when she refuses to truncate Christ, when she insists on the whole truth and nothing but the truth. Infallibility, the indissolubility of marriage, the evil of contraception, the Real Presence, the necessity of auricular confession — how these sayings beget first a murmuring (Jn. 6:41), then quarreling among those who hear (Jn. 6:52), then protest ("How can anyone take this seriously?"), finally a breaking away. But, thank God, there is always the faithful few, like the Twelve! **The few who realize that the Gospel will never change to accommodate itself to them but that they must change to accommodate themselves to the Gospel.**

And how can one be changed? How can the hard heart be softened? "It is the Spirit that gives life," said Jesus. "The words I spoke to you are spirit and life."

To bring a person to God, to convert a sinner, logical arguments avail little: Emotional appeals, beautiful music, hearty singing may catch the ear, sensuous trappings attract the eye, but none of these will touch the heart. It is not the choir, the sermon, the crowds, but the Spirit who gives life. This is humbling. It means getting on one's knees and praying for the Holy Spirit to come and renew the face of the earth!

The Spirit gives life — but how does He give life? By "the words I spoke to you." The Spirit is the sculptor, God's words the hammer and the chisel. What is needed today in the pulpit is less anecdotal preaching, less rhetorical embellishment, less reliance upon logic, and more direct, plain, pointed, simple declaration and exposition of the word of God! The word is spiritual and it gives life!

And what is needed from those in the pews? That they be attentive listeners to the word of God, read it daily prayerfully, and follow its light — then it will give life!

School Spokesmen Decry
High Court Freeze on Aid

Washington, D.C. [RNS] — Legal spokesmen for the U.S. Catholic bishops have expressed initial pessimism over the possibility of new forms of public aid to non-public schools, declaring that the U.S. Supreme Court rulings of June 25 "effectively put a freeze" on such assistance.

At the same time, the spokesmen charged that the high court's argument that school aid would cause "political divisiveness" is a "scarecrow" and was only included in the decision "as an attempt by the court to silence the school aid issue."

"That attempt is palpably unconstitutional under the rest of the First Amendment," they said.

Cardinal John Krol of Philadelphia, president of the National Conference of Catholic Bishops, said in an accompanying statement that the political divisiveness argument "as it stands, endangers the religious liberty of everyone."

He called it a "bizarre departure" from the intentions of the Founding Fathers that "would exclude all Church groups, not alone Catholic ones, from a meaningful role in the public life of our country."

The Office of General Counsel, U.S. Catholic Conference, said in a lengthy analysis of the court rulings that "it would be refusing to face facts" to interpret these decisions as applying only to types of programs actually considered by the high court.

"The reasoning employed by the majority . . . to invalidate the four types of programs (small grants to parents, income tax reductions, innercity school grants and payments for tests and records) may well be equally and immediately applicable to other types of new and substantial assistance."

The analysis noted that the high court used three main arguments against all four forms of educational aid in the latest New York and Pennsylvania cases — history; primary effect of advancing religion; and political divisiveness.

Observing that the Court in majority decisions by Justice Lewis F. Powell and Chief Justice Warren Burger, relied primarily on events in Virginia before adoption of the federal Constitution, the analysis pointed out that the court almost totally

disregarded the actual history of the enactment of the First Amendment.

With regard to primary effect, the USCC critique said the "court's claim to be consistent with earlier decisions" is manifestly untrue and that its new "effect" test is considerably different from those of other decisions during the last 25 years.

For this court, the USCC analysis charged, "new substantial aid to education in parochial schools has become an evil in itself." It added, "This is a dreadful retrogression" from the Everson (1947) case and from the Walz (1970) case.

But the court's reasoning on political divisiveness "is the most puzzling and potentially destructive" aspect of the rulings, the USCC lawyers claimed.

"While the court has not said it is illegal for Catholics and others interested in non-public education to seek assistance from the state, the court has said that one reason the state cannot give new, substantial assistance to

parochial schools . . . is that the efforts to secure, maintain, and increase such assistance have a "grave potential for entanglement in the broader sense of continuing political strife over aid to religion!"

Calling the thrust of such a doctrine "certainly destructive," the analysis pointed out that in most of the states that have adopted new forms of aid to non-public education the votes in the legislatures were heavily in favor of the new laws.

"There is no evidence that enactment and execution of the legislation resulted in any political disturbance within the states," it added.

"The Court has made a scarecrow out of the 'political divisiveness' argument. It did not need the argument to invalidate the New York and Pennsylvania laws — they were already unconstitutional, according to the Court, on historical and 'primary effect' grounds. The addition of the third argument can only be seen as an attempt . . . to silence the school aid issue."

Greater Need Seen
For Parent-School Groups

Recent Supreme Court decisions on school aid may bring new unity to Catholic parents.

A call "to form a parent's group in every Catholic school in New York state" has been issued by Dr. Thomas Curran, head of the newly formed State Federation of Catholic School Parents.

Dr. Curran, an oral surgeon from Elmira, said "Our energies can be better spent on creating positive programs for the schools, rather than focusing on another Dred Scott decision."

"Alterations in the form and financing of Catholic schools," said Dr. Curran, "undoubtedly will be studied by Catholic educators this year and obviously they will require the opinions of parents of school age children. The State Catholic School Parents

group can provide this consensus."

The parents group, which was formed in June after eight months of study represents the families of Catholic school children in the eight dioceses of New York.

"The need for a Catholic school parents' organization," noted Dr. Curran, "is greater now than before the recent adverse United States Supreme Court decisions of June 25 on aid."

Looking forward to the 1973-74 school year, he predicted that "new forms of fund raising must be devised."

"I believe," said Dr. Curran, "that new forms of fund raising can be found and that the courts, certainly cannot rule against parents trying to help themselves."

"Even if the government appears near to achieving a monopoly on education in the United States, we must continue to strive to relieve the financial pressures being exerted on Catholic parents to abandon the choice of a God-centered education for their children."

BAZAAR

Auburn — Sacred Heart will hold a bazaar and carnival on the church grounds Aug. 23 and 24 from 6 to 11 p.m.; and Aug. 25 and 26 from 2 to 11 p.m.

Only 3 More Days to



Meet PETER LUPUS
(Willie of Mission Impossible)
IN PERSON

Peter Lupus will be at the
Rochester Spa this Saturday and Sunday 12 to 10 P.M.



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