

Lay Teachers

By JOHN J. DALY, JR. (N.C.W.C. News Service)

The increasingly important role of lay teachers in Catholic education is revealed by national statistics which show that between 1946 and 1956 their numbers increased by 166 per cent.

The biggest single leap was in the Catholic elementary schools where the number was said to have jumped by about 409 per cent.

The figures indicate that lay teachers are perhaps the most significant aspect of the transition Church education is going through to cope with the greatest enrollment increases in decades.

And there are ample grounds for saying that the number of lay teachers can only continue to increase.

Leading Catholic educators have predicted that continued enrollment growth may mean that by 1960 grade and high schools will have doubled enrollment since World War II's end.

THE CURRENT STATISTICS INDICATE lay teachers now are about one of every five persons staffing Catholic schools on a national basis. This proportion very likely will swing more in their direction if enrollment continues to grow.

The new statistics on lay teachers come from the biennial survey, 1954-56, soon to be published by the Department of Education, National Catholic Welfare Conference. The lay teacher figures have been made available in advance of the survey itself, due to be released in a few weeks.

THE STATISTICS in Catholic schools look like this:

Grade schools: In 1946, there were 2,768 lay teachers and in 1956 the total was 14,027—an increase of 409.1 per cent.

High schools: In 1946, 3,752 lay teachers which by 1956 totaled 6,897—an increase of 83.8 per cent.

Colleges, universities: In 1946, 6,690 lay teachers and in 1956 the total was 12,956—an increase of 93.8 per cent.

The total number of lay teachers in these three levels in 1956 was 33,955 as compared to 13,210 in 1946, according to the survey.

WHAT ARE SOME of the implications of these figures? There are a number, beginning with the increased strain on parish and diocesan budgets to pay salaries, and in some instances, even to provide partial or full scholarships for teacher candidates in college.

At present, there are no studies on what the cost of lay teachers is nationally. A survey that probably will deal with this is now underway at the request of the U.S. Bishops, however, and results may be known in six or seven months. The NCWC Department of Education, in cooperation with diocesan school superintendents, is making the study.

THE INCREASE IN LAY TEACHERS also effects the place in Catholic schools of Religious instructors, who are the backbone of the various school systems. Current figures indicate that, while religious vocations are high, the number of Religious in schools has increased by only 22.5 per cent during the period 1946-56, as compared to the 156 per cent jump of lay teachers.

This is a primary concern of the Sister Formation Conference, composed of American sistershoods involved in teacher and other "social apostolates," such as nursing.

The conference currently is studying steps religious communities can take to give even more encouragement to those girls whom od has called to a religious vocation.

The conference, for example, has sponsored discussion of a new "juniorate" program which has as one of its aims completion of the technical training of a teacher before she enters the classroom.

This professional competence, coupled with a deepened spiritual life, will make the religious vocation more attractive to girls who may not be responding to their call to the religious life, the conference believes.

Making Marriage Click

Marriage, Virginity—Both Play Role In God's Plan

By MSGR. IRVING A. DEBLANC (Director, Family Life Bureau, N.C.W.C.)

"I can't see one good, intelligent reason why people take vows not to marry. What's wrong with marriage anyway? We call it the 'Holy' Sacrament of Matrimony, don't we?" Helen.

Maybe I can best answer your question, Helen, by recalling a little history.

God definitely wanted man to marry as He also wanted him to make his own living. This was before Adam and Eve fell into sin. He even commanded man to both marry and work. Both were certainly holy actions since God Himself willed them.

At that time there was no place for and no talk of virginity.

But after the fall of man, conflict and confusion took over. Marriage and making a living, as such, were still in themselves holy but men's attitude and disposition had changed. He had revolted against God. He wanted to be independent. He was constantly rebellious. He no longer totally loved his Creator. He actually became a slave of sin (Romans 7: 14-25). He got farther and farther away from God. His ego even attempted to replace God.

Marriage and making a living became associated with

sin and misery (Genesis 3). God was forced to curse man and woman. Family life and making a living were involved and associated with Original Sin.

NOW, UP UNTIL the time of Christ, marriage and making a living were victims of the law of sin in man. Sanctity as we see it today (doing the will of God according to one's state of life) was exceptional, even among the chosen people. And virtually no one in those days visualized virginity as a state of life.

During His public life Christ could have gone out and made a living and could have worked for earthly possessions, but He chose not to. Nor did He want to be a slave to sin. He opposed either working or marriage, for He had come to fulfill the law, not to abolish it. Both were laws.

Being a Religious is, then, not a means of pampering a hobby for the purpose of personal satisfaction or for the selfish satisfaction of an elite few. No love cannot be selfish. A Religious is dispensed from going out and making a living in order to be free to consecrate himself or herself totally to the salvation of souls.

JOSEPH BREIG

It's Not That Simple

Life is never as simple as almost any speaker on any subject at any convention tends to see it—and I do not expect a certain columnist who, when he gets up to talk, has an almost preternatural capacity for boring people limp. When you have been solemnly warned that your time is 30 minutes, and you see the chairman's watch propped against his coffee cup and sense the fidgeting of the delegates, you can hardly be blamed if you touch on only one aspect of whatever it is you are touching on.

It is with utmost sympathy, therefore, that I comment upon the address of author-editor Dr. Russell Kirk a few weeks ago before the National Catholic Education Association on the topic, "A Non-Catholic Looks at Catholic Colleges." Only in the kindest spirit do I remark that he left something unsaid.

DR. KIRK counselled Catholic colleges, in this day when they must turn away many applicants for sheer lack of space, to "choose quality." This should be done, he said, "for the sake not merely of scholarship but of the intellectual defense of Christian faith and learning." Dr. Kirk went on:

"The interests of all Christians and of all our civilization will be better served today by a reputation of intellectual power and moral worth than by mere numbers."

Which is true enough as far as it goes; but it doesn't go far enough. A great many speakers have been saying the same sort of thing of late, and I collect their indulgence while I observe that to some extent they have been talking through their hats.

THEIR FIRST ERROR is their assumption that the problem facing us is simply that of choosing between "intellectual power and moral worth" on the one hand, and "mere numbers" on the other. This is not so.

There is no such thing as "mere numbers" where human beings are concerned.

Each boy and girl is of everlasting value, simply by virtue of being a boy or girl—which is to say, an image and likeness of God, made for endless life with God.

FURTHERMORE, it is impossible to be sure that you are choosing the best, even in the relatively simple matter of intellectual power.

Intellectual power sometimes hides behind shyness, immaturity, indolence, lack of direction and conviction, or plain mischievousness.

Moral worth is even more difficult to estimate and above all to predict. Dr. Kirk and others who hold to his thesis might be enlightened if they would take the trouble to interview, some time, a seminary rector.

THE SEMINARIANS are right there all the time, night and day. Classes are small, and relations between students and faculty are family-like. The rector and his advisors bring to their task of evaluating their young charges long experience, close observation, and diligent prayer for guidance.

THE RECTORS know that some youngsters mature late—but gloriously. And there are others who seem as stable as Gibraltar, but—to say the least—are not.

Dr. Kirk might have a better case if it were easy to "choose quality" out of a throng of high school boys clamoring for entrance to college as a task to turn white the hair of a Solomon.

And even if that were not so, wisdom and charity forbid that a college be turned into a club for intellectuals. Has not our American experience taught us that the common man (as he is called) has indispensable contributions to make to the common good? We have some obligation, too, to see that he is given opportunity to develop to his full capacity.

Otherwise, I shudder to think what will happen to low brow



MEMORIAL DAY MEMORIES — Henry E. Norton, Spanish-American War Veteran, 156 Rutgers St., Rochester, tells tales of by-gone battles to 5 year old neighbor Ronald Ford. Both are parishioners of Blessed Sacrament Church. Catholics will join fellow Americans May 30 in tribute to veterans, living and dead, who have served in defense of our country.

Catholics Told Role To Aid U.S. Democracy

Arlington, Va. — (NC) — Catholic emphasis on international justice and American democracy can do much to prevent another major war, a prelate declared here at a Memorial Field Mass in Arlington National Cemetery.

Mgr. Irving A. DeBlanc, director of the Family Life Bureau, National Catholic Welfare Conference, preached at the Mass, which was offered in the cemetery's amphitheater by Sulgician Father John F. McCormick, rector of the Theological College at the Catholic University of America.

The Mass, attended by 1,000 persons, was the 20th annual one to be sponsored in the cemetery by the Washington General Assembly, Fourth Degree Knights of Columbus.

After calling attention to the thousands of heroic Catholics buried in Arlington Cemetery, Mgr. DeBlanc declared that the Catholic Church "has much to do with the patriotism of its members" by its emphasis on international justice and American democracy.

Stating that "social justice is not limited by national boundaries," he added that "the principles and practice of international justice and of democratization could be the two greatest contributions of Catholics to our country."

In a STRONG plea for assistance to underdeveloped countries, he noted that this country, "with nine per cent of the world population, enjoys 43.6 per cent of the world revenue," whereas, "Asia, with 52 per cent of the population, has only 10.5 per cent of the world revenue."

"Can we in justice remain cozy?" he asked.

"Our own country's wealth is greatly due to the immigrants we borrowed from the mother country and the technical aid we received," he continued.

"But the underdeveloped countries of the world cannot do like England and lower their standard of living any more than it already is. Immigration today is not in itself an answer.

"People abroad may hate us because they need us," he asserted, "but that again is part of their growing pains. It should not dissuade us. Nor are dollars a cure-all. Education, technical assistance, even political reform may be needed."

Observing that "the other basic quality of a patriotic Catholic American is his ability to make the United States truly democratic," Mgr. DeBlanc added that the "Church has functioned here as a major force for years and it has never raised a serious difficulty, except in the imagination of some men."

"Our American democratic institutions," he said, "are as sound now when we Catholic number some 40 million as when we were counted by a few hundred thousands."

Mgr. DeBlanc listed four major enemies of American democracy:

- "The racist, who talks of 'white' democracy.
• The capitalist, who sings 'My country 'tis of me.'
• The nationalist, who talks of God as his omnipotent servant.
• The communist, who says 'Religion is still the opium of the people.'"

"Religion in us must be so strong," he stated, "that it will outbalance any false, worldly opposition that exists today. We coffin our hearts here with our severed war greaves while our souls keep an eternal vigil and pray that no future holocausts will be necessary—and they will not be if we succeed in extending international justice and the principles of equality that have made Catholics such great Americans."

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Bishop Kearney's Appointments

- JUNE
1 Sunday—Nazareth Motherhouse Chapel—Nazareth College Baccalaureate Mass—11:00 a.m. St. John Fisher College—Commencement—3:00 p.m.
2 Monday—Sacred Heart Academy—Patronal Feast Day Mass—9:00 a.m. Nazareth College—Commencement—4 p.m.
3 Thursday—St. Andrew's Seminary Senior Banquet—6:00 p.m.
4 Friday—St. Andrew's Seminary—Low Mass—9:30 a.m. St. Andrew's Seminary—Commencement—3:30 p.m. St. Augustine's Church—Ad Altare Dei Awards—8:00 p.m.
5 Saturday—Syracuse, N.Y.—Meeting of Syracuse Nazareth College Alumnae—12:00 noon.
6 Sunday—St. James' Mercy Hospital, Hornell—Nurses' Commencement—3:00 p.m.
7 Monday—Sacred Heart Academy—Commencement—11:00 a.m. Sacred Heart Cathedral—St. Mary's Hospital School of Nursing Commencement—4:00 p.m.
8 Monday through Thursday—St. Bernard's Seminary—Annual Retreat.
9 Thursday—St. Agnes High School—Low Mass—8:30 a.m. Mt. Carmel High School, Auburn—Commencement—3:00 p.m.
10 Friday—Our Lady of Mercy High School—Low Mass—8:30 a.m. St. Joseph's Villa—Commencement—4:00 p.m. Our Lady of Mercy High School—Commencement—8:30 p.m.
11 Sunday—Eastman Theatre—McQuaid Jesuit High Commencement—3:30 p.m. Eastman Theatre—Aquinas Institute Commencement—3:30 p.m.
12 Monday—Nazareth Academy—Low Mass—9:00 a.m. Aquinas Institute—Board Meeting—5:00 p.m. Eastman Theatre—Nazareth Academy Commencement—8:00 p.m.
13 Wednesday—Nazareth Motherhouse—Reception of Habits—9 a.m.
14 Thursday—St. Mary's Church—Preside and French—Ancient Order of Hibernians' Mass—9:00 a.m.
15 Saturday—Rochester War Memorial—Address—Formal Opening of Knights of St. John National Convention—3:30 p.m.
16 Sunday—St. Joseph's Church—Knights of St. John Convention Mass—9:30 a.m. Manger Hotel—Address—Knights of St. John Convention Banquet—6:00 p.m.

Bishop Casey's Appointments

- JUNE
1 Sunday—Holy Angels, Nunda—Confirmation—10:30 a.m. Sacred Heart, Perkinsville—Confirmation—1:30 p.m. St. Joseph's, Livonia—Confirmation—3:15 p.m. St. Paul's, Honeyo Falls—Confirmation—3:00 p.m.
2 Tuesday—Holy Name Cathedral, Chicago—Funeral of Cardinal Stritch—10:30 a.m.
3 Thursday—Sacred Heart Cathedral—Solemn Corpus Christi Procession—7:45 p.m.
4 Sunday—St. James—Sermon, Silver Jubilee of Ordination, Rev. Francis M. Feeney—11:00 a.m. Sacred Heart Hall—Girl Scout Court of Awards—7:00 p.m. Monday through Thursday—St. Bernard's Seminary—Annual Retreat.
5 Thursday—Sacred Heart Cathedral—Closing Triduum in honor of the Sacred Heart—7:45 p.m.
6 Friday—St. Francis Assisi—Family Rosary for Peace—7 p.m.
7 Thursday—St. Agnes High School—Graduation Exercises—8:30 p.m.
8 Friday—Notre Dame High School, Elmira—Graduation Exercises—8:00 p.m.
9 Sunday—Sacred Heart Cathedral—Graduation Exercises of Sacred Heart School—3:30 p.m. DeSales High School, Geneva—Graduation Exercises—8 p.m.
10 Saturday—Sheraton Hotel—Address, State Convention Dinner Ancient Order of Hibernians—7:00 p.m.

SERMONETTE

By REV. PAUL COURTNEY "Grant That I May Not So Much Seek To Be Loved—As To Love"

Learn to be a fascinating conversationalist. Send for our booklet.

Are you a wall-flower at parties? Learn to play the piano... Ten easy lessons... Banish bad complexion with our magic ointment and get up on the fun of romance and love... Money back.

Only the naive answer these familiar ads, of course, but the intriguing suggestion that some simple technique, some easily-acquired improvement would make us irresistibly popular appeals to all of us.

For, the fact is, we need to be loved. We need to be needed. The cravings of a human being for approval and affection is as real and as natural as his craving for food and drink. There is nothing wrong with it either. The desire for love is God-given, as are all our innate drives.

What is wrong is our stubborn refusal to see what St. Francis saw—that the passive joy of being loved is a less worthy goal of human striving than the activity of loving others. Being loved is often a by-product of the far nobler and more truly human activity—loving.

It is in loving others that we exercise our highest faculties of intellect and will. It is in giving love, not in receiving it, that we most truly reflect the God in whose image we are made. God did not create us in order that there might be some intelligent beings to love Him. He created because love is creative.

If we would find the highest joy, exercise the worthiest of our human powers, most closely imitate our Creator, we will seek not so much to be loved as to love.

Strange But True

Advertisement for 'The Silesian Jerusalem' featuring illustrations of a woman and a man, and text describing a pilgrimage to the Holy City. Includes text: 'A battle of the Angels in which St. Michael, with the aid of OUR LADY, finally defeats Lucifer and his minions.' and 'Go SUIR Raveneau de Lussau, A FRENCH GENTLEMAN PRAYS IN THE OLD BUCCONIERING DAYS, MAKE IT A PRACTICE, WHICHEVER POSSIBLE, TO MARK HIS SHIRT CROW WILLING OR UNWILLING TO MASS.'