

Kennedy On Way

White House In His Reach

The Democratic Party has again put the White House within reach of a Catholic.

And John F. Kennedy, Senator from Massachusetts, stands a superb chance of breaking the almost 200 year unwritten ban against a Catholic in the nation's top position.

He faces, it is true, pockets of prejudice not only in the legendary South but in the supposedly broad-minded North. He and the Democratic delegates obviously consider the prejudice a negligible factor despite Mrs. Eleanor Roosevelt's warning about it on the eve of the nominating convention.

Kennedy himself has stated he thinks other issues are of greater concern to the American public. He has refused to compromise his faith to placate prejudice. He has equally refused to coddle the alleged Catholic vote. He has chosen to fight his campaign on strictly political issues.

His victory or defeat in November, will, therefore, result from the voters' political preferences rather than religious.

Yet his religion remains a significant fact.

If he does become this country's first Catholic to be president, a double scrutiny will be made of most of his decisions — both by Catholics and those not of our faith.

Decisions with strong religious overtones will have to be made by the man inaugurated next January.

These decisions include federal aid to education. Kennedy, though Catholic, is already on public record as opposed to any aid to privately operated grade schools (most of which are Catholic) but he favors aid at the college level (where most are not Catholic).

There will also be continued pressure to subsidize birth control programs in underdeveloped nations — Kennedy said it will be "a real challenge" — and partisans on both sides of this explosive topic will see religion, or the lack of it, in the way it is determined.

Kennedy has also raised Catholic eyebrows by his supporting aid to Soviet satellites especially to Church-persecuting Tito of Yugoslavia.

These, as other issues, Kennedy says are "not simple problems with simple answers" but "require patience, imagination and strength." These characteristics the young Senator has proved he possesses, plus a keen capability of captivating hardened professionals in the political world. Beneath his Purple Heart is a heart pounding with a determination to be president.

He certainly will not be railroaded into office by a solid Catholic bloc vote — Nixon has his Catholic admirers and many with Roman collars. If Kennedy is elected to the White House, however, Americans can be confident his record thus far indicates he will chart the nation's destiny. Free of the alleged Church pressure supposedly haunting Catholics in public office.

His nomination as a candidate is evidence enough that most Americans are already convinced of this fact.

Mexicans Seek End To State Education Monopoly

By Religious News Service

Spontaneous agitation in Mexico over the years for repeal of Article 3 of the 1917 constitution which prohibits religious instruction in public schools appears to be gaining new momentum, according to recent reports.

Chiefly responsible for stepping up the drive is the rightist opposition National Action Party (PAN), which includes many influential Catholics.

It has the backing of the National Sinarquist Movement, frequently attacked during World War II because of its alleged Nazi-Fascist tendencies, rightist views and militant Catholicism. The sinarquistas were inspired of their party status by the government in 1948, but they still operate as a non-political group.

Although Protestant adherents in Mexico are estimated to number only 400,000 of the country's predominantly Catholic population of 32,000,000, they are said to have shown as keen an interest in the problem as their Catholic compatriots.

However, Protestant officials have so far kept free of any public involvement in an issue which seems destined to preempt more and more national attention.

Believed to underlie the new PAN pressure for abolition of Article 3 — one of the most disturbing legacies of the anti-Church Caste regime — is concern over growing immorality and crime in the country traced in large part to the secularistic schools.

Many Mexicans, including some in high places, believe that removing the ban on religious instruction and ending the state monopoly in education would pave the way for a badly needed moral renaissance — something, they say, the state alone cannot bring about — and lead to an educational upsurge needed to equip Mexican youth for the challenges of the future.

Jose Gonzalez Torres, one of PAN's leaders, has plainly indicated what he called the present anomalies of official education for the current wave of immorality and criminality. He charged that the government "teaches" but "cannot and will not educate."

"The state monopoly in educational matters," he added, "is an affront to citizens, to their liberty and human dignity. The state creates the human personality solely to exalt itself. And this is the best preparation for the advent of the totalitarian Communist system within our borders."

An underscoring of the Red threat, Sr. Gonzalez Torres revealed a chronic fear among Catholic leaders which has helped lead their resolve to have religion put back in the classrooms.

So far, the Catholic hierarchy has kept silent on the PAN campaign. But it is a matter of record that back in 1956 Archbishop Miguel Darío Miranda of Mexico, then Vicar Capitular of the See, complained that lack of religious instruction was one of the greatest difficulties facing the country.

It is recalled, too, that some years ago, a permanent commission was established by the First National Congress of Catholic Culture, held in Guadalajara, to work for the repeal not only of the constitutional ban on religious instruction in the state schools, but of other laws inherited from former anti-religious regimes.

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Mexicans crowd fanned Our Lady of Guadalupe Shrine to honor the Blessed Virgin Mary. After era of persecutors faith is now freely practiced but restrictions still hobble religious education.

The First National Congress of Catholic Culture, held in Guadalajara, to work for the repeal not only of the constitutional ban on religious instruction in the state schools, but of other laws inherited from former anti-religious regimes.

PAN, the only opposition to the ruling Institutional Revolutionary Party, has charged the regime with ignoring its duty as a member of the United Nations to honor the UN Charter on Human Rights which, among other things, upholds the right of parents in the education of children. These rights, PAN insists, are ignored in a country where the

state maintains a monopoly in education.

However, the position taken by the state is that education must remain religiously neutral and no concessions must be granted to the Catholic Church or any other "private organization" in the educational field.

A lengthy document issued by government spokesmen charged, furthermore, that in the past the country has been "immersed in blood" innumerable times by those who sought to mobilize religious sentiment to gain political power.

State officials reportedly have privately admitted that the federal educational system has many broad deficiencies. But they also have insisted that in a country where more than 80 per cent of the population is Catholic, it would be "imprudent" to assign to the Church what would amount to virtual control of education.

Answering this argument, the National Action Party has clearly disavowed any intention of substituting a state monopoly in education for a monopoly by the Church. What it envisions is a "pluralistic" system of education with Catholic parents free to choose between sending their children to a Church-run school or a state-operated one.

These, broadly, are the elements of the controversy which has been developing ever since the election of President Manuel Avila Camacho in 1940 ushered in a new era of toleration of the Church. The Camacho and subsequent regimes saw, in a number of other things, the clergy permitted once more to own property, and the right of worship upheld by the Mexican Supreme Court.

Even as early as the middle thirties, President Lázaro Cárdenas, a protégé of Calles, changed the previous interpretation of Article 3, which up till then had been taken to mean not only that education should be in the hands of the state, but should be anti-religious as well.

It also is to be noted that, despite Article 3, Catholic schools, although illegal, have been allowed to operate in

some areas and as many as 500,000 students have been enrolled in them. Protestants also have their schools, two of the largest being in Mexico City and Yucatan.

Serving also to sustain pressure for abolition of Article 3 have been a ruling by Minister of Education Jose Angel Centeno in 1955 that the article was not directed against religion, and a statement of current President Adolfo Lopez Mateos last year that "absolute freedom of belief" exists in Mexico and that "a teacher has a right freely to express his beliefs and convictions."

In the battle against Article 3, however, a new obstacle has been created that is likely to demand immediate action on the part of PAN and its supporters. This is a recent law which prescribes compulsory, uniform texts for all schools, whether public or private. This latest development is seen as a covert attempt to revise the original interpretation of Article 3 which made education in the public schools anti-religious as well as monopolistic.

In some Catholic circles, meanwhile, fears have been expressed lest the question of religious education in the schools become a political football.

Among those who have publicly expressed this fear is Bishop Sergio Mendez Arceo of Cuernavaca who said this to say recent legislation would be very grave indeed if the public opinion of the nation and particularly of the Catholic faithful would become disoriented and think that the educational question, an open wound in the Catholic conscience for long years can be used as a tactical football by political parties.

The prelate, who is president of the Episcopal Commission for Education and Culture, said that one of the fundamental missions of the Church is "to educate and proclaim the rights of man and the family as well as to acknowledge the rights and obligations of the state." But he cautioned against extreme agitation over the religious education issue, declaring that a spirit of peace is essential to that end and that the road to resolve our grave national problems is

SERMONETTE

TRANQUILIZERS NEEDED?
by the Rev. James D. Moriarty

Yale Lock Company is up to its ears in sales. Last year young thieves, breaking and entering, cost the city of Chicago \$400,000. In Baltimore, 2,029 school windows were broken by young vandals. Many of these kids were never caught. A cat burglar shimmied into a New York home, latched on to \$15,000 worth of jewelry, slid down the rain spout and slipped into oblivion. He was never caught.

Other shady voyagers, masters of their trade, are cracking safes and heads, robbing and blundering, and getting away because the cops can't get all of them all of the time.

The only thing left, therefore, as a sort of deterrent to these clever artisans who are daily picking honest Americans clean is the moral structure known as "restitution."

If what they say is true that there is a little bit of heaven in all of us, then this "restitution" is a word that indeed makes us wince. It means that there is no such thing as a perfect theft. Therefore any thief must buck the percentages. He risks capture and a jail-house down if he gets caught. If he doesn't get caught, he still faces the law of restitution which demands that he return what he steals. There's just no future in stealing.

That's why shoplifting is so ridiculous. You go into a dime store, lift some lipstick at the cosmetic counter, then saunter over to Records and slip a bill of Cha Cha into your bag. The manager doesn't see you, or the floor walker. Only God. But as long as you live, you are in debt to the dime store. It's a debt that never evaporates or disappears. It is always with you. There is no escape.

Sins of theft are never forgiven until they are confessed, and proper, adequate restitution is made as soon as possible.

Therefore, in the light of all this, restitution is the only hope I have of getting back the Mickey Mouse watch that was stolen from me when I was in the fourth grade. I am still waiting—I will probably wait forever.

But I will wait.

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Faith, Freedom, Catholic Goal

Boston — (RNS) — This city's Auxiliary Bishop Thomas J. Riley stated emphatically that this nation's Catholics are "loyal American citizens."

His commentary was printed a fortnight of a Conservative Baptist Convention here at which a resolution was adopted declaring that the separation of Church and State "is repudiated and rejected by the official doctrine and teaching of the Roman Catholic Church."

The resolution urged popular parties not to nominate presidential or vice-presidential candidates whose religious affiliation "conflicts with basic American freedoms of conscience, and the separation of Church and State."

Bishop Riley took up the issue of the separation of Church and State in his "Theology for Everyman" column of The Pilot, archdiocesan newsworthy.

He stressed that the fundamental principles of Roman Catholic belief are in complete accord with the U.S. Constitution.

"No principle of philosophy or theology which is fundamental to Catholicism demands the suppression of man's natural right to safeguard his human dignity, to determine his moral conduct, and to work out his eternal destiny," the prelate stated.

Asserting that "much of the misunderstanding" concerning the Roman Catholic position in the Church-State controversy resulted from "inaccurate" distortion of terms," Bishop Riley wrote:

"It is not accurate, first of all, to think of a Catholic state, in which all differences of religious beliefs would be suppressed, as the ultimate goal of Catholic policy."

"It is true that a community in which every one would be united in professing the truths around which the Catholic Church is organized is the ideal for which Catholics should pray."

"There is a great difference, however, between a society in which all men should be united in their assent to the truth and one in which Non-Catholic worship would be forcibly restricted or suppressed."

"Because men are naturally free, because it is the very essence of Christianity that it be accepted and not violently imposed, because the state cannot claim as its proper function the organization of the religious life of its subjects, the state must guarantee freedom of religion, and assure to all its subjects the right to follow in the religious beliefs directed by conscience," the bishop stated.

"Any attempt to set up a clerical state in which the interests of the Church would be protected and given priority against Non-Catholic minorities," the prelate added, "would tend dangerously in the direction of a totalitarianism that would be

Christian only in its external form while remaining, entirely secular in the direction of its political activities."

Bishop Riley emphasized that the Roman Catholic Church in America does not claim freedom to an existing situation in which there are differences of belief.

"The freedom of the act of faith, the freedom to follow conscience in the worship of God, the natural right to speak freely for religious truth — these basic teachings of Christianity must be guarded against attack," he declared, adding:

"It is not in accordance with the spirit of Christianity to demand that legal restrictions be placed on these fundamental rights. As Catholics we must seek to save souls by offering, not by imposing our religious beliefs. We must hold fast to our beliefs but we must not attack with force and violence those who do not agree with us."

He said history has shown that attempts to enlist the state to protect the Church against heresy "lead only to enslavement of the Church" and "to the destruction of the spirit of charity from which all our relations with our fellow men must proceed."

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There are many who hold that Catholic education is a half-century behind in its transition from the defensive to the critical. Part of the development of the critical, and hence the intellectual aspect of Catholic education is the wholesome and energetic recognition of, and a sane approach to, secularism.

Much as we try to argue it out of existence with our ever-ready syllogisms, the fact remains that it is here to stay. Sermonizing and rosy philosophical platitudes are ineffectual in a hungry society.

Of the 250 Catholic colleges in the United States, only a handful are top-flight institutions of higher learning, and even these are helpfully seeking under increased eco-

Daily Mass Calendar

Friests of the Rochester Diocese whose names are listed below died on the date indicated. Your prayers are requested for them.

Sunday, July 17—Sixth Sunday after Pentecost (green), Gloria, 2nd prayer of St. Alexis, Creed, Trinity Preface, 1909—Rev. Joseph Netzel.

Monday, July 18—St. Camillus de Lellis (white), Gloria, 2nd prayer of St. Symphorosus.

Tuesday, July 19—St. Vincent de Paul (white), Gloria.

Wednesday, July 20—St. Jerome (white), Gloria, 2nd prayer of St. Margaret, 1929—Rev. Thomas Dugan—1938—Rev. John Pether.

Thursday, July 21—St. Lawrence (white), Gloria, 2nd prayer of St. Praxedis, Creed.

Friday, July 22—St. Mary Magdalen (white), Gloria, 1896—Rev. Martin Clune.

Saturday, July 23—St. Apollinaris, martyr (red), Gloria, 2nd prayer of St. Lawrence, 1924—Rev. Stephen McPadden.

In many cases the small college is operating under minimal conditions, with an overworked and underpaid faculty. And by comparison with secular pay scales, the going rate in Catholic colleges is not attracting qualified lay teachers.

The serious student who begins college life on one of these Catholic campuses expecting to enter a highly specialized field sometimes leaves his alma mater with a watered-down version of the "Summa" and four-year-long blind date with the "Queen of the Sciences."

—GERRALD E. SHERRY

Reapings At Random

The recent pastoral letter of Archbishop Joseph E. Ritter has caused much misunderstanding, especially in the secular press. It has even been injected into the violent Church-State controversy.

Archbishop Ritter said that no Catholic may attend Non-Catholic college without written permission from the archdiocese and this permission will be given only "for just and serious reasons."

In a pastoral addressed to the faithful of the Archdiocese of St. Louis, the archbishop said that "We are alarmed and grieved at the number of graduates who are selecting secular and Non-Catholic colleges. . . . In our solicitude for our young graduates, we remind them and their parents that they must always be far more concerned about nurturing and protecting their faith than they are about pursuing higher studies."

A categorical denial of the truth and towering nobility of the archbishop's statement would be heretical. The transparency of words often unintentionally causes discomfiture, and in view of this pronouncement, certain college officials must be bristling.

Before we also bristle with indignation, it would perhaps be better to first find out the conditions that prompted the Archbishop's pastoral. It may be that the Archdiocese of St. Louis has problems in the regard which do

not touch us directly. Hasty judgments, therefore, are not the wisest ones.

Having said this, it must be emphasized that Archbishop Ritter's words are meant for St. Louis and are not necessarily applicable here or elsewhere. The debate on the needs of Catholic higher education has been going on for some time. Some competent voices are dismayed at the rigidity of the Archbishop's pronouncement; others hail it as sound advice and counsel. It shows the latitude of opinion within the Church.

Indeed, it emphasizes a point made often by the late Pope Pius XII: There should be public opinion within the Church and, if this public opinion is missing, . . . pastors as well as the faithful would be responsible.

There are some bishops within the Church in the United States who believe that the cause of Catholic higher education will be better served by the entry of more Catholic students in the secular colleges. Through Newman Clubs on the secular campus, these prelates believe, the religion of such students can be furthered and the vitality of the Church expressed. There is something to be said for this stand.

Again, there are people who hold that the roots of Catholic education in America are in Puritanism, i.e., it was spawned as a defensive

School Daze - Bell, Book and Candor

measure. Its chief purpose was to counter the anti-Catholic element in America. But the age of setting is over — if we will only realize it.

Intentionally or not, the utterances of some Catholic educators are nothing more than a frank admission of the inferiority of many of our Catholic colleges. The inference is that our colleges are designed specifically as defense plants and as self-selected ghettos for the protection and preservation of narrow insular mentalities.

In an age of ecumenism this is hardly following Dale Carnegie's slide rule.

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