COURIER-JOURNAL Friday, December 16, 1960

Partners Must Make Progress Together

College officials in New York state agreed at a Syacuse meeting that public and private schools working as partners in education are the best guarantee the needs of students will be met in the period 1960 to the year 2000.

They also unanimously agreed extensive expansion. at the college level is needed and that both public and private colleges should advance at a comparable pace.

The officials at the December 8th meeting represented 123 public and private colleges and universities in New York state.

Their convictions were voiced following a study of the Heald Report, a longe range plan proposed to Governor Rockefeller in November to launch a multimillion dollar college expansion program

The college officials at Syracuse endorsed the report for "its strong and clear emphasis upon the mecessity for the investing of public monies in higher pducation by the State of New York at a greatly inzreased rate.'

They made it clear, however, they opposed state ad that would be earmarked exclusively for public Dileges.

The Heald Report earlier emphasized, "The bulwark of higher education in New York state for many years has been our private colleges and universities, and the great tradition of meeting the need for higher education through a combination of private and public institutions must be preserved for the future."

This fact is obvious from the internationally famous privately operated schools in the state as Colum-bia, Cornell, Fordham, University of Rochester, Colgate.

Fither Charles Lavery of St. John Fisher College who attended the meeting said a major share of credit for this state's enviable record in education is due to the state Board of Regents which has coordincted the public and private colleges. He said the 175 year tradi-tion of "high academic standards" shows the "wisdom of the pioneers" who preferred the "diversity that re-sults when students can go to the school of their choics" rather than the virtual state monopoly of college education characteristic of many other states.

Ligutenant Governor Malcolm Wilson told the educators "freedom stiffes in lock-step conformity. The future of higher education in our state can flourish only if the traditional partnership (of public and private education) is continued."

How can state ald be given private collegescially if they are claurch affiliated-without violating the constitutional principle of church-state separation?

Foreign Students Seek U.S. Homes

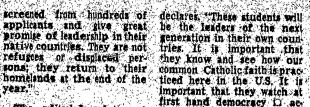
Union City, N.J. - Amer-ican Catholics should provide "room in the inn" for foreign high school students, Rev. Raiph Gorman, C.P., editar of The Sign, hational Catholic magaziae published here, pro-poses in a signed editorial in the December issue.

Father Gorman urgs par-licipation by American Catho-lic families in the Interna-tional High School Student Program as a means of practicing the virtue of hospitality. "What this means," the edi-tor sxplains, "is that a Cathon lic family here in the United States becomes the 'host fam-ily' for a Catholic student lish. They are carefully try," the editor of The Sign the Int." ticing the virtue of hospitality.

from Europe or Latin Amer-ica for one year. "THE PROGRAM," he continues, "has the highest eu-thorization, since it is under

refugees or displaced perthe auspices of the N.C.W.C., secreta ist of the Catholic bishops of the U.S. It has homelands at the end of the year. been conducted successfully for the past nine years." The editorial points out that the students live with their hosts in a normal fam-

...Describing the students. selected for the program, Fa-ther Gorman says they "come ily relationship and that the cost is about as much as a family's normal expenses for from good Catholic families



Oklahoma City - (RNS) - Great advances in the ecumenical movement by Protestant church bodies still hold little hope for formal unity with the Cathofirst hand democracy D ac-tion here in the U.S. They will be our friends and a powerful influence for international peace."

that eventual reunion was not impossible. "Participation in this program," asserts' Father Gor-The Rev. Edward Duff. S.J., of St. Louis, Mo., editor man, "would be a beautiful gift at Christmas, as an offer-

of Social Order magazime and author of "Social Thought of ing to the Holy Family, for whom there was no room in

the World Council afformed of Churches," said the major problem seemed to be "de-fining what the Caurch is." "Our Profestant friends are naking with total sincerity, is the church in idea, in Inistorieal fact, or a concrete soci-ety?" he added. "The Catholie view point is that the Church is a positive thing of. the present time."

lie Church in the foreseeable

future, a Jesuit scholar de-

clared here. But he inclicated

Church Unity

Distant Hope

Father Duff addressed 250 patrons of the Forum, a lec-interned discussion group of Catholic Driests and laymen here: He fraced the Protos-tant ecumenical movement to the arcent day when the the present day, when the Work Council of Churches has become its focal point.

The Catholic viewpoint of Protestantism's e ou pri e n-ical movement "used to be aloof," Father Duaf said, "but now that has changed." He said the Secretifiate for Christian Unity of the forthcoming Second Vallean Coun-cil will interpret results of the Rome gathering to the Warld Council of Churches. He predicted that the secretariat would become permanent siter the Villcam sessions end.

Father Duff's speech here preceded by only a few hours the news from San Francisco that the triennial meeting of the National Council of Churches received a plan, to Churches received a plan, to unify four major Protestant bedies. The proposal was made by Dr. Eugene Carron Blake of Philadelphia, stated clark of the United Presby article Church de Versey terian Church im the U.S.A.

The St. Louis Jésuit pre-dicted that a plan nuch as Dr. Blake's, which follows the pattern set by the 1947 esist-lishmant of the Unsited Church of South Lotts of South India, would eventu-ally take place in American Proteilantism. Dr Blake's proposal, which

sist in a solution. The priest's solution - he muld ask the Catholic Young Peop

He said even though for mal theological discussions had not begun, "it is an encouraging sign that we are beginning to practice charity." "And recognizing that Christois the Master of history, who is to say that even-tual reunion is an impossibility," he concluded. Stather. Duff had traced Protestant moves toward uni-fication from their beginnings

are trying to eager souls."

Father Duff nevertheless en-

couraged "conversation" and

"dialogue" at all levels as an

Protestant councelism, and

Catholic hopes as well, Failt-

er Duff said, are furthered

because churchmen recognize that "division represents a kandal — and even a sin — since Christ said that he wanted unitys, . . that He established one Church."

The change from aloofness

The change from aloofness on the part of Catholics was-attributed by Father Duff in the "fhreat of Communist im-perialism" and the "warm," charitable personality of Pope John XXIII."

effort that might someday lead to one Church.

early in this century when they were spuried by the Churches' mission activity. He mid of Protestant mission work that "American Protestantism has been enormously more progressive and gener-ous toward mission work than -have Catholics."

Youth Stop **Crime Rise** Date, Thran - When poor economic conditions increased the juvenile delinguency

problem in this small fishing village, it was the young peo-ple who did something about

Concerned about the increasing number of young children left unattended because their parents worked long hours away from home, the local-police chief called in Father Joseph V. Maynard, M.M., of San Francisco to as-

Franciscups knoel at spot where Christ was born.

Friars Guard Holy Land Shrines

whom the Maileman

a groat pranhet-

Jerumlem -- (NC) -- The century until the middle of ranciscan Friars of the Holy the last century, the Francis-Franciscan Friars of the Holy Land are celebrating the can previncial superior of the 400th anniversary of their Hely Land was the supreme present headquarters in Jor. . authority for Catholics there. usaleric) St. Saviour's Mon-He was known at the "Curmery,

lim rulers took these reports so seriously they evicted the luary and their monastery on Land, and the Turkish government granted him many priv-leges as civil head of the. Mount Sion. The Franciscans took shalter in an abandoned "Latin nation" in Palestine. sione building outside the wall of the Old City, but con-Since the re-cstablishment of the Latin Patriarchate in Jerusalem in 1847, the Custor slant attacks from margaders ind even wild beauts soon forced them to neck protechas returned to his original tion inside the city. office as provincial but has been intitled to use cere-The friars began negotiating with the Georgian monks

ciscans are affectionately known among their Moslem, Jawish and Christian friends. By the middle of the 16th

century, the Holy Land's Nor-St. Saviour's has developed from the small Georgian strucwas greated by whier Profes-tant leaders, would embrace ture into a gigantie com-bound. As the seat of the DOU Father Cusios of the Holy Land and his advisory council (one Italian, two Frenchmen, two Spanlards, one American, one German and one Arab). it later. is the nerve center of the Admitting that Catholicvast Franciscan mission in Protestant unity prospects "seem so wery dism that they Jordan, Israel, Syria, Toban-on, Cyprus, Turkey and Egypt.

The Heald Report offered the precedent-shattering plan of a modest grant to private colleges based on the number of graduates from these schools.

• The college heads at the Syracuse meeting velocid . a preference for "contract" arrangements such as already are in operation at the state College of Forestry at Syracuse University or the state College of Forestry ingo at Cornell University. The officials also said they thought a "partnership with the students" would be better-granting state subsidy to students rather than to the schools. This amounts to a peace-time equivalent of the old GI Bill of Rights.

Both the Heald Report and the educators' conclusloins at their Syscuse meeting indicate the need for a vast expansion of college facilities in the immediate fugure in this state. The expansion requires not only two-year community colleges but a parallel development of both private and public colleges, including jaunching of additional public colleges such as the new Harpur College near Binghamton.

We repeat our opinion, stated in this column inboth October and November, that we are convinced "panic solution" which excludes private schools and "panic solution" which excludes private schools and aids public education only will inevitably be a far more costly program and will peril a long tradition which has proved itself to be eminently successful. Wat believe both school systems should progress together.

Christians throughout the Holy Land are celebrating with them, for the brownrobed Friars kept Christian ity alive in the Holy Land during the centuries that follawed-the left of the Cruunders' kingdom. And for almost 250 years St. Saviour's was the seat and symbol of the Church's authority in a Moslem-ruled land.

Local tradition also points to St. Saviour's as the place where Orthodox monks gave refuge to St. Ignatius Loyola from the fury of a Moslem mob. It is said that Ignatius tried to preach the Christian religion to a gathering of Moslem pligrims before the Mosque of Omar.

To this day an eight-by-live cell in the monastery is known as "The Prisen of St. Ignatius." It is held that the Georgian (Armenian) muchs who then lived in St. Savi-our's kept him in hiding there for three months.

St. Francis himself sent the Friars to the Holy Land in 1219.º From shortly after the disappearance of the Gathe-He hierarchy in that some

monies ordinarily reserved to at St. Saviour's for the use bishop. His résidence is St. Saviour's. of their monastery. After the exchange of a large sum of money and the approval of All Franciscan friaries in civil authorities in Constanti-nople, the friare began re-Syria and Palestine were destroyed by the Saracens in

1291, and many of the friars were slaughtered. The Cus-On the morning of Decem-her 9, 1560, the flag of the tody of the Holy Land was revived in 1333. The custo-dian used to reside .at a Crusaders flutered stop the monastery of St. Saviour as it had 400 years before from friary on Mount Sion until 1560 when he established residence at St. Saviour's. the fortresses of the Cruuders

The Franciscane on Moust Sion were guardians of the Cenacle (the Last Supper room), which King Robert of Sicily purchased from the Sultan and gave to the Hely Soo. But shortly after its acquisition, rumors spread that under the lower room was the tonly of King David,

For centuries the Custody of the Holy Land has maintained over 400 homes for the poor, met rental obligations for over 387 families, aided financially the clergy of the Ceptie rite in Cairo by entablishing a center for the study of Oriental languages, and set up a Biblical Institute Moring the ancient building. in Jerusalem,

> It has opened and mainiained seven colleges for young men and two for women: 25 free grade schools for boys and girls, regardless of

That fing - a large red cross on a white field with a small cross within each angle race, color, or creed, with a registration of 15,000 (1959-80); 5 colleges and seminaries an agricultural school in Egypt; a home for the aged of the large cross - is even today the international flag of the Holy Land. It flies in Cyprus; five pharmacies from slop the churches and and several dispensaries; and three hospices for pilgrims with a tourist information monusteries, hompices and schools of the "Little Brothers of the Cord," as the Franbureau in Jerusalem.

to care for the town's United Presbyierian, Methodist, and United Church of neglected youngsters. Christ at first, with other de-"The response of the Club nominations invited to join was unanimous," says the

SERMONETTE

PATIENCE

By Row, Richard Madden

say". I get a little mervous. It is true that psychiatry and Catholicism need never clash and that psychi-

atrists have much to offer society. But it is also true that some psychiatrists have made themselves high

priests' of a new religion, assimilating into their, realm

all of muan that is not physical; namely, his soul. And they sit there reigning supreme. Well, they have a

place, but they are not infallible. The

cause a psychiatrist says something is no, that doesn't make it so.

jection to the psychiatrist who told the 50 year old unmarried lady that

in order to combat her frustrations,

the should put on a pair of shorts and ride down Main Street on a bicycle. I just can't buy that Nor can

bary the theosies of some pure-

Fruedian psychiatrists who teach that in order to avoid all surts of danger-ous repressions, a person should give

For instance, I take complete ob-

a point I am trying to make is: just be-

Every time I hear the words, "some psychiatrists

Francisco Maryknoller. "Their initiative, sacrifice and success impressed the whole town."

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MEASI IE



Conservatives Resent Invention Of Wheel

and the Peace).

By GERARD K. SHERRY Editor, Central California Register

Reapings at Random

To many so called conservatives, the sheel was man's first mistake. It statted as on, the road to social progress. They recent this. They prefer the Neolithic Age, with its dank caves, its stalagmittes and stalactites.

It is one thing to hold this view: it is another to hoist it off as the official teaching of the Church. Yet, this is the talk of many Catholic Conservatives. And those of us, who have accepted the wheel as social reality deplores the sir of authority some canolic conservatives assume on the Chirch's social doctrine.

According to the pattern of the conserva-tives, their Magna Carls has arrived. The an-mul United States Biahops', statement on individual respansibility has led many to de a verbal cakewalk - even if they did get it all out of joint.

One of the unofficial organs of Catholic conservatism, the Tablet, of Brooklyn, editorialised that misenvier they are confronted with editorial induce they find repursant, rather than think for themselves they "offer station from a pertinent Papel document or from one of the magnificent annual statements of the U.S. Hierarchy."

"We do this, not because the Pope and the Bishops' views mean to be supporting the Tablet's, but sather because our editorial ar are based on pile

outlined by the teaching of Holy Mother, the

This says, in effect, that anyone who dis-ngrees with the Brooklyn Tablet disagrees with Holy Mother Church. Yet, there is no widence that the Vatican has moved "to Brooklyn or that the Tablet has the exclusive emprace of the Paraclete.

One of the troubles with this editorial attitude is that it gives the impression that. other Catholic newspapers which do not fol-low the editorial line of the Tablet are in error. This, of course, is untrue. Neither this writer nor writers for the Brooklyn Tablet can ever make an authorstive statement that the social and political philod of other Catholic editors is not in scored with the Church's thinking. It's one scores the im). Tablet's line, the only error in the thinking of the Catholic editors who disagrae/with it is that the thinking is consistent.

However, since the Tablet has suggested rules; since Bishops' statements are allegedly se concental with their way of thinking, I'll Statement on Economic Crisis). play the game this way. I believe our Bishope statements are of the statest imperiates to the faithful. Here's what they have for me:

"We have no confidence in a passe which does not carry into effect, without reservations or equivocations, the principles of the Atlantic Charter . . If prostate na-tions are not assisted in giving to their peo-ple fair economic apportunities, they will be-come the areas of civil strife and turmoll." Chinheast Management de Interestionel Order): quate government regulation of sich public

"In our charity we must not be insen- service monopolies as will remain under sible to the misery of our fellowmen. Human private operation, and heavy taxation of incomes, excess profits, and inheritances." solidarity, as well as Christian brotherhood. dictates the sharing of our substance with our brothers in distress. The wast, however, (Ibid.) "Security of the workingmen therefore is so great that, without continued govern mental aid, private charity will be inadequate

as igainst unemployment, old age, sickness, accident, and death must be frankly accepted to relieve it." (Bishops' Statement on Man as a social responsibility of industry jointly with society." (Bishops' Statement on Church and Social Order). "When disregard of his responsibility to God makes the owner forget his stewardship and the social function of private property.

there comes that irrational economic individualism which brings misery to millions, Pence.) Helpless workers are exploited; cuthrey/ competition and antisocial marketing pras

tices follow." (Bishops' Statement on Section that our Bishops issued them. Therefore, we should be as willing to use these quotes as "We ask for wages that will provide and ployment to the greatest extent possible; and some of us are willing to publish other ; for an equitable sharing of the goods produced so shundanily by industry." (Bishops

"The State should make comprehensive provision for insurance against illment, invalidity, unemployment and old are. So far an possible the Insurance fund should be raised

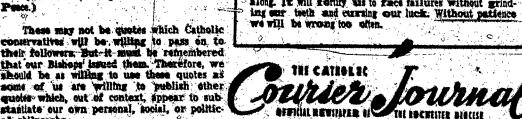
by a lavy on industry. . . " (Bishops' State-ment on Social Reconstruction). Judgments. You can disagrae with the Tablet "For the evil mentioned above, en cessive gains by a small minority of privileged

you can disagree with your Resper. Nebody will read you out of the Church. Henover, for some of us point on Stherp an gootficial view under the guine of a facilities supportional capitalists, the main remedies are prevention of monopolistic control of commodities, ade-

voice of the Church; neither is the Catholic Courier Journal, They all are just Catholic papers representing a variety of Catholic

AUDITAN OFFICE we don't possess. Only the Popes and Bishops have this millipelty.

Tsolationism. ... is no enswer to the world's problems, or indeed to the problems of any nation." (Bishops' Statement on World



quotes which, out of context, appear to substantiate our own personal, social, or political philosophy. The Brooklyn Tablet is not the official

Friday, Dec. 16, 1960 Vol. 72 No. 11 MOST ELEV. JAMES & KEARNEY, D.D. Frenddant

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constitutions pringer pulling Backmann, N. 1 mapp about 1 pair estantigation in U. S., Catala Billi: Paraily Granting Billi mat uniter the Act and Congress of Marcel 2. \$4.31 rei L 1813

in to every urge. As if we had no reason, no will power, but only animal instanci. Therefore, I cannot agree with psychiatry when it tells people it is only normal and healthy to blow their stacks. This is too much like saying; if you want to destroy a templation, give in to it. This opening of the door to unrestnined anger completely under-

mines the entire structure of Christian patience a most momirable traft. We need only mearch the past to realize the ir-reparable mistakes we have made through a lack of lence. By fits of temper we have hurt people deeply. And although in their great charity they have for-

given tast, they can marier Forget It. And neither can we It lives as a haunting spectre all the days of our life. Through impatience we have destroyed priceless friendships, and repeatedly, we have made complete fools of ourselves.

Pathence is a habit. The more we practice it, the easier. It becomes, It will hold us up and carry us along. It will fortify us to face failures without grinding our tools and curring our luck: Without patience