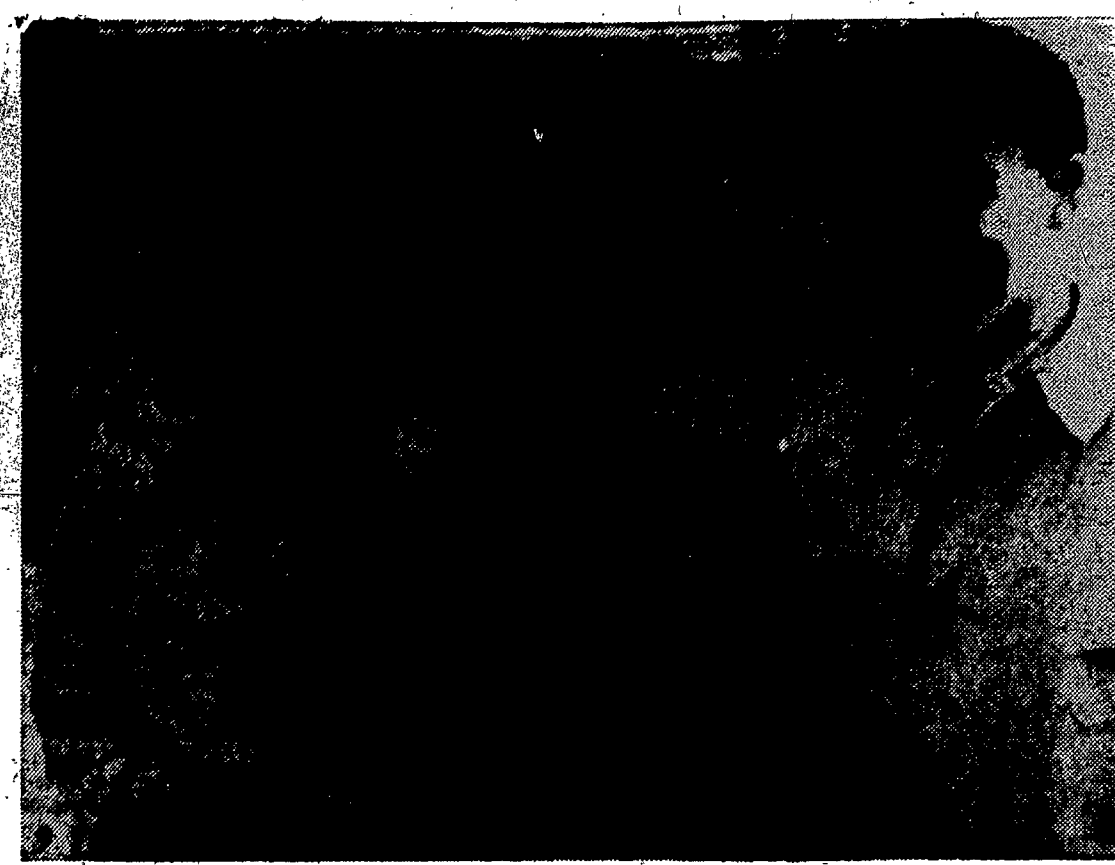
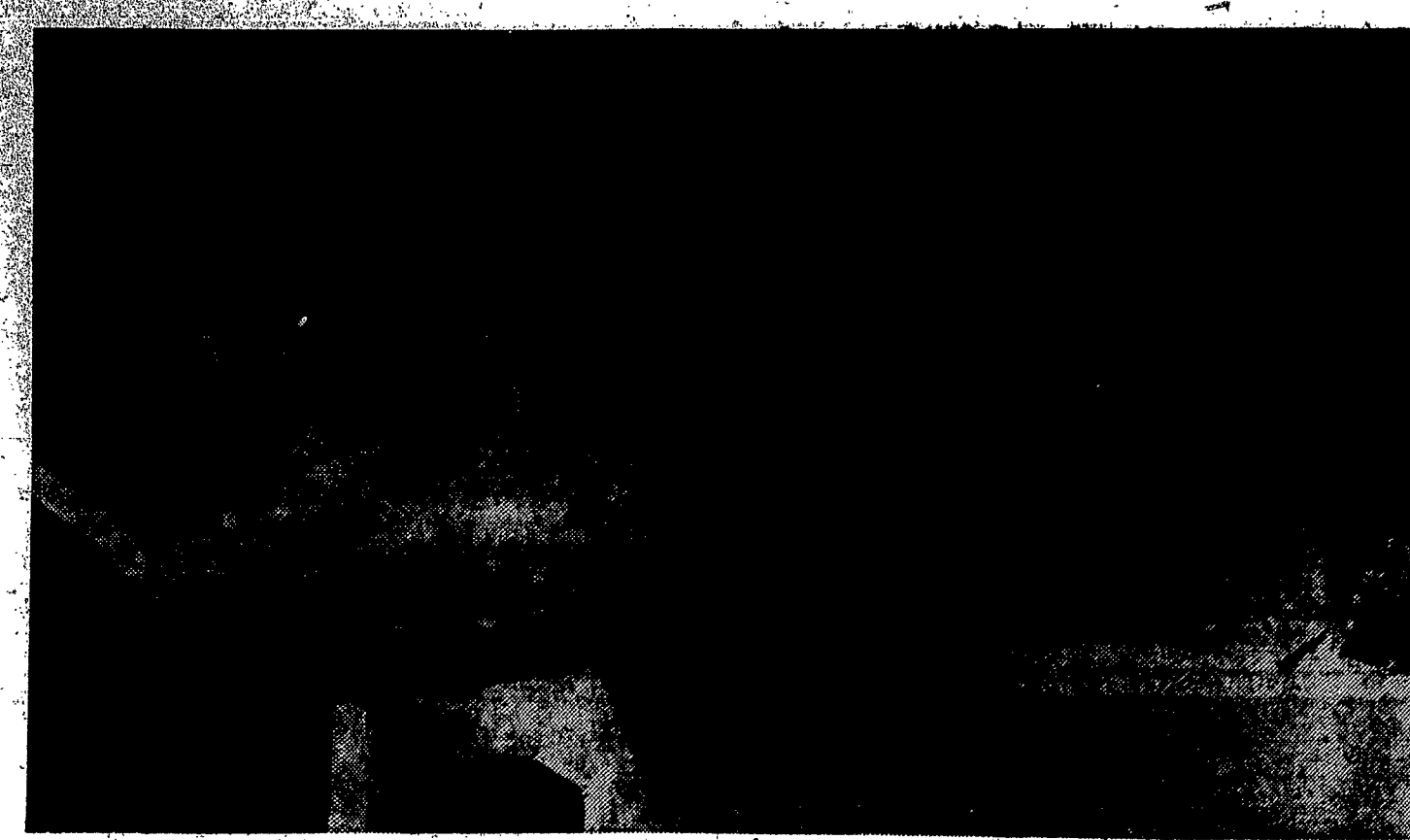


Daily Mass  
Calendar

Sunday, Jan. 15 — Second Sunday after Epiphany (green). Gloria, Creed, Trinity Preface, 1923—Rev. Jacob Staub, 1948—Rev. William Killackey.  
Monday, Jan. 16 — St. Marcellus (red), Gloria.  
Tuesday, Jan. 17 — St. Anthony, abbot (white), Gloria, 1924 — Rev. Herbert Regenbogen, 1931 — Rev. Dennis Lane.  
Wednesday, Jan. 18 — St. Prisca, martyr (red), Gloria, 2nd prayer of Sunday, V.R. 1909 — Bishop Bernard J. McQuaid, 1953—Rev. John Smith.  
Thursday, Jan. 19 — Saints Marius, Martha, Audifant and Abachum, martyrs (red), Gloria, 2nd prayer of Holy Martyrs, 3rd of St. Canute, V.R.  
Friday, Jan. 20 — St. Fabian and St. Sebastian (red), Gloria, 1927 — Rev. James Gibbons.  
Saturday, Jan. 21—St. Agnes, martyr (red), Gloria.  
Priests listed above died on the date indicated. Please pray for them.



The nation's schools continue to hold the headlines. This week for the first time a southern governor enrolled his children in an integrated school. But Negro students at a southern college were told, "Niggers go home!" Another form of segregation cropped up in a proposal given President-elect Kennedy which would pour \$6 million in federal aid to public schools only, bypassing the needs of parochial school pupils. The editorial, below left, comments on this. Pictures show, top left, the wife of

Governor Terry Sanford of North Carolina registering their children Terry and Elizabeth in an integrated Raleigh school. Other photo shows Charlayne Hunter and Hamilton Holmes on their way to enroll at the University of Georgia at Athens. They soon lost their smiles when white students jeered them and state officials threatened to close the college rather than admit them. (RNS Photos)

# Quirks In What's Missions On Laos Battle Front

## Constitutional

America's Catholic schools have been handed another slap in the face.

This time it amounts to a \$6,000,000,000 by-pass of over 5,000,000 pupils in the nation's Catholic elementary and high schools.

The rebuff came in proposals made by Frederick L. Hovde's task force on education for President-elect John F. Kennedy.

The Hovde report repeats at the national level a program earlier outlined for New York State by the Henry T. Heald Committee on Higher Education.

Both the Hovde and Heald programs would authorize government funds to aid privately operated colleges.

The rub comes in the silent brush off of privately operated high schools and grade schools.

It is hard to escape the conclusion that a hidden bias warps the two programs since most of the private colleges are linked to denominations that are not Catholic but the vast bulk of private high schools and grade schools are under Catholic auspices.

We cannot comprehend the mentality which rules out aid to youngsters in lower grades on the excuse such aid would violate America's tradition of separation of Church and State and then provides aid to these same students when they cross the magic threshold into college.

Why is government aid unconstitutional at one level and constitutional at another?

The Hovde plan does have a trickle of recognition for parochial school needs. Currently, college students can have half the amount loaned them cancelled if they become teachers in public schools. Under the Hovde plan, teachers in parochial schools will be given the same benefit.

It does not seem to us that either Mr. Heald or Mr. Hovde are personally tainted with any religious bigotry. We do think, however, they reflect a long standing, widespread blind-spot in the nation's educational outlook.

The blind-spot is the injustice inflicted on pupils who are forced to forfeit all government-offered aid simply because they choose to give up a portion of that aid. Because these pupils voluntarily save taxpayers millions of dollars in school construction and operational expenses, the public takes it for granted these pupils have no right to other services offered other pupils—such as textbooks, science equipment and in many areas even bus rides.

The question can be asked, "If Catholics are willing to bear the heavy expense of building and operating their own schools why do they want government funds for the negligible book-and-bus fraction of their educational program?"

The "negligible fraction" is often the straw that breaks a parent's back when it comes to deciding the school a child will attend. Continued financial favoritism for state-operated schools forces more and more parents to send children to these schools rather than the actual school of their choice.

This, we think, is as serious a violation of academic freedom as any censorship in a classroom.

There is an obvious and an urgent need to expand school facilities—kindergarten through college. We repeat our appeal for a solution that is in accord with the American tradition of equality for all.

Organized to speak for this viewpoint is a new non-sectarian group known as "Citizens for Educational Freedom." If you are interested in knowing more about their program you can write them at 3109 S. Grand Ave., St. Louis 18, Missouri.

### Courier Journal

OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE

Friday, Jan. 13, 1961

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### At The Drop

#### Of A Hat . . .

Shinyang—Converts come into the Church in many strange ways, but this Africa missionary believes he has recorded the first conversion at the drop of a hat.

It happened to Father Charles L. Callahan, of East Haven, Conn., while on a motorcycle trip to the mission outstations in the bush here.

The young Marykoller's hat blew off and an African elder retrieved it. While thanking him, the padre learned that the old fellow was curious about Christianity.

They soon became close friends with the African dropping by the mission often, just for a visit. Last week he was baptized.

New York — (NC) — An American priest was scouring for food at the height of the fighting in Vientiane, Laos — and found himself in frontline fighting.

"I took my motorcycle and crept into town — heavy mortar and machine gun fire all around — looking for something to eat," he wrote. "The nuns and we three Oblates of Mary Immaculate were very low on food.

"I had to pass in front of army headquarters. It was nothing but a heap of ashes. General Phoumi Nosavan had obliterated the entire block! I went only a few hundred yards past the headquarters and ran into Phoumi's frontline troops. They advised me to go no further, for they knew a large number of Kong Lae's 'neutralist' forces were hiding in shops and homes in that area."

Father Matt Menger, O.M.I., didn't report whether he succeeded in finding food but his letter to the New York headquarters of Catholic Relief Services—National Catholic Welfare Conference graphically described the fighting in the Laos capital. Father Menger represents the worldwide relief agency of U.S. Catholics in Laos and also serves as a correspondent for the N.C.W.C. News Service.

HE REPORTED that the fighting broke out on Dec. 13 and "hasn't let up since." Father Menger said that after the fighting broke out he served as a "messenger boy," going back and forth for supplies and aiding refugees to leave the city.

"Vientiane suffered the worst destruction in its history," he reported. "The city is in a pitiful state—no water, no electricity, no food. Many homes have been destroyed and the streets are blocked by debris. There are burned tanks, jeeps and cannons everywhere."

Father Menger said that normally Vientiane had a population of 100,000 persons. He said that during the fighting 90,000 fled. He said that by December 18 the forces of Gen. Phoumi had captured most of the city.

but that the communists were "still zeroing in their Russian-made 105 mm cannon shells with fair precision."

The missionary reported that his new church and rectory escaped damage. He added: "The nuns' school was heavily splattered with shrapnel and machine gun fire, but this was not too serious. Only one

direct hit — a 120 mm mortar shell . . . Two doors have holes you could push large watermelons through

"The mother superior was correcting papers at her desk when a mortar exploded near the building. She kept right on correcting papers. A few minutes later she noticed there was glass all round her

chair . . . There was so much shooting she didn't even hear the shrapnel rip through the window."

Father Menger is a member of a longtime San Antonio, Tex., family, connected for years with the Catholic newspaper published in that archdiocese. He went to Laos as a missionary in 1936.

## Man Is Still A Child Running 'Home To Mom'

By FATHER JOHN L. THOMAS, S. J.  
Sociology Professor, St. Louis University

My husband insists that we visit his mother every Sunday evening. We have a two-year old son and this is the only time that we can go out together. My husband sees her every Wednesday evening, takes her shopping every Saturday, runs errands for her, and makes repairs in her home. I feel we should visit friends occasionally. She's separated and dotes on her four children. I feel like I'm playing second fiddle, but if I complain, he says I don't care for his family.

As I have frequently mentioned in this column, every time I deal with an in-law problem, I'm sure to incur somebody's wrath. People write me from all over the country, on the gratuitous assumption that I'm dealing with their case and have heard only one side of the story!

The reactions, or over-reactions, are always interesting and quite-revealing.

Serious in-law problems always indicate hidden or unresolved emotional conflicts within the parties involved. Because they do not wish to deal with these difficulties, they develop various rationalizations of their conduct and resent any attempt to expose the real source of the trouble.

Hence they will claim that there is no in-law problem, that their spouse is prejudiced, that they do not wish to hurt their parent's feelings,

that they are merely fulfilling their filial obligations, and so on.

From the brief description in your letter, it appears that you have all the constituents of a first-class in-law problem on your hands. "Mama" is separated and apparently considered as the "innocent" party. With her husband absent, she naturally focuses all her attention on her children. Your husband is a devoted son, he takes over his missing father's role by running errands, repairing the house, and taking mother shopping on Saturday mornings.

What's abnormal here? Mother needs him and he's available. Mother also is lonely and needs company. Why shouldn't he visit her every Wednesday night and take the wife and son over every Sunday evening? Isn't mother as good company as any one else?

And if, as you state in your letter, mother is sometimes away when you arrive, why isn't it all right to wait an hour or two until she returns? After all, it's been a whole week since she's seen you and the baby, and you know how she loves junior.

I think we have the picture now. The experts call it "momism." It takes different forms, appearing either as a mother-daughter or mother-son combination, though equally troublesome in both.

In these cases, the mother's monopoly over her son or

daughter is of long duration. Indeed, dependence is so deeply interwoven into their personality from childhood that they are lost without "mom", and besides, "mom" has no intention of losing them through marriage. If they and their spouses fall in line, all proceeds well, and "mom" may be very good to them, as long as she can call the plays.

This isn't a pleasant prospect for you to face! You've gone along so far without making a major issue of it, but you really haven't enjoyed playing second fiddle. Can you change the picture? Perhaps not a great deal while you are living close to mother. You are dealing with a long overdue weaning, but the weaning process, whether in infancy or later in life, is successful only if the parent takes the initiative.

Your husband will be on the defensive because he doesn't want to face the fact of his over-dependence. This would be humiliating, for one thing; and furthermore, he's so emotionally tied to his mother that she can manipulate him at will.

What can you do? If moving away is out of the question — this is not a solution, but might offer the conditions for beginning the weaning process — it seems to me that your best approach will be to insist that one night a week will be used for visiting friends.

## Church Survives In Congo Chaos

By REV. JOSEPH CEUPPENS

Leopoldville — (NC) — Six months of chaotic independence in the Congo have left their mark on the Church but have left it substantially free to carry on its work.

In about two-thirds of the country's 33 dioceses the Church is prospering.

The menace of communism that hung over the Congo immediately after independence appears to have receded, though it casts a deep shadow over some parts of the country.

In other parts the Church is hindered by savage intertribal feuding. Thousands of women and children as well as warriors have died in the mutual butchery and in families that pursued those able to escape the knives of their tribal enemies.

Virtually all the missionaries who were forced out of their posts by multitudes of rampaging tribesmen in the weeks immediately following freedom from Belgium have long since returned. There are more than 400 native Congolese priests and about 6,000 foreign missionaries, including about 2,350 priests.

A third of the Congo's approximately 14,000,000 people are Catholics.

The Church has recently been enjoying freedom to work and worship in the narrow finger of land that gives the Congo an outlet from Leopoldville to the Atlantic. The same is true of broad areas stretching northeast of Leopoldville into Equatoria province and east of Leopoldville into Kasai and Kivu provinces.

Most of the fears that communism will take a hand focus on Oriental province in the far northeast of the country. The threat is an attack on the Church by Red-oriented leaders, since communism as a doctrine does not appear to hold much appeal for the Congolese people.

Oriental province is a stronghold of supporters of ousted premier Patrice Lumumba.

Communist-oriented leaders also pose a threat in parts of Leopoldville province. They are trying to exploit a feeling among Congolese youth that the Church was an instrument of colonialism.

Intertribal warfare has ravaged or threatens to ravage parts of the separatist provinces of Kasai and Katanga. Some political parties built around tribal groups have accused missionaries of favoring another tribe.

Congolese priests with very few exceptions have kept clear of intertribal strife. But some have been its victims. In October, Kanjoka tribesmen invaded a minor seminary at Kalenda in the Lulua province and tried to force a Congolese teacher, Father Thomas Beya, to tell them who among his pupils belonged to an enemy tribe. The priest refused and was beheaded in front of his pupils.

Political independence has been grossly misunderstood by a large section of the Congolese people. Even Catholic youth groups have not remained uninvolved, and some young Catholics have interpreted independence as freedom from all authority. But a youth movement under the patronage of St. Francis Xavier has been notably untouched by this notion.

Most of the mission schools remain open in the Congo. They are subsidized by the government, but how long the government will be financially able to continue its subsidies is problematical.

At present Catholic schools in the Congo have more than 1,200,000 pupils.

### Reapings at Random

## Coin A Label For 'Liberal' Catholics

By GERARD E. SHERRY  
Editor, Central California Register

Recently we commented on the different interpretations given the Annual Statement of the U.S. Hierarchy concerning personal responsibility, and we suggested that Catholic conservatives had read into it a boost for their position. And the spate of letters I received later on the subject more or less confirmed my first views.

This subject of controversy is not dead, and the latest entry from a rather sage Bishop in Nevada makes interesting reading. Bishop Robert Dwyer of Reno in his January 6th syndicated column makes the following observation on the Annual Bishops' Statement:

"This particular document was an eloquent appeal for a clearer understanding of personal responsibility in the whole range of human affairs. It was widely and warmly acclaimed by the press, secular no less than Catholic, and an unusually large number of editorials deemed it worthy of extensive comment.

"But here is the strange result. If words have meaning, can be defined according to historical context, are not subject to arbitrary interpretation, this was essentially a liberal document. It was based upon that concept of human freedom wherewith Christ has made us free.

"But it was understood by many conserva-

tors in the opposite sense as being an expression of an ultra-conservative viewpoint, as though the Bishops were projecting themselves into the arena of national politics for the purpose of denouncing certain libertarian trends of government.

"The plain fact of the matter is that the terms liberalism and conservatism have undergone so long and intensive a process of attrition in the past century as to be almost worthless for practical purposes of definition."

I am convinced that the Bishop has focused on one of the main confusions in the current dialogue between conservatives and liberals within the Church.

America, the national Jesuit weekly review, also editorializes on this dialogue in its January 7 issue. The only trouble with America's observations is that it seems to say "plague on both your houses," and does not come up with any constructive alternative. Yet, I think we can look at this matter in a constructive and objective light.

Few will disagree that Catholic conservatives are aptly named. This, because not only are they Catholics, they are also conservatives in a political sense. I am sure that William F. Buckley and Father Richard Gilder will go along with me in this observation. This, despite the fact that so many of us, the conservative view is completely outmoded. To paraphrase a recent remark by Sen. Hubert Humphrey — the modern Catholic conserva-

tive spokesmen would make excellent script writers for Eighteenth Century Fox.

Returning to Bishop Dwyer's comments, we find it is much more difficult to truly characterize the so-called liberal. He is surely a Catholic, but what about his liberalism. It is certainly not the liberalism of Locke and Hume or the liberalism of Rousseau. These men were European secular liberals whose 17th Century political philosophy has been improved on by modern secular liberals. It has no religious connotation. Secular liberalism worships only mankind and its achievements. It cannot be accepted by Catholics.

Why then call the Catholic opposite to a conservative, liberal? Probably for the want of a better label. There was a time when political liberalism meant a system or tendency opposed to centralization and absolutism. This description of liberalism is certainly not contrary to Catholic teaching.

The main-thing is that the so-called Catholic liberal spokesmen in this country today cannot be equated with secular liberals. Obviously a new label is needed which better fits the description of these sincere and competent Catholics.

The Catholic liberals of whom I speak are certainly progressive, but you can't call them Catholic Progressives. Henry Wallace destroyed the usefulness of this label a decade ago. To many people it has a leftist meaning. It is a pity that we cannot keep the name

liberal. Alas, the modern political liberals have destroyed its usefulness.

AS BISHOP DWYER observes: "To the extent that liberalism in America has taken over the Hegelianism and Marxism of European liberalism (and there is ample evidence that the process of conversion is in full swing), we are confronted with the same disastrous confusion of language that has bedeviled the West for the past century.

"The Bishops, in the present instance, plead for a liberalism which is totally at variance with the ersatz version which goes by the same name.

"The Bishops mean freedom under God, the modern liberals mean tyranny under the omnipotent state.

"We need nothing quite so much as a new vocabulary to clear the air."

Bishop Dwyer is so right. I think, however, that only the liberal label needs to be changed. But, to what? Practically every label has been taken over by the politicians. It's awfully hard to find a better label for the Catholic liberal. The dictionaries don't help because practically everything has more than one meaning.

Maybe our readers can come up with a constructive suggestion. I will offer a book prize for the best three labels suggested to me. I am serious. We'll publish the winners in a later column.