

Christian Viewpoint On Berlin

Spanish Church Rebuilds In Wake Of Two Wars

"Do you think there will be war?"
That is a question which haunts us as the Berlin crisis tick-tocks its way toward Nikita Khrushchev's deadline.

And the chilling fear is that deadline indeed it will be — deadline not only for the freedom of two million West Berliners but atomic deadline for the civilized world.

President Kennedy in his Tuesday talk to the nation bluntly called the situation "grim."

Is there a religious aspect to this crisis?

We think the least, and the most, every American can do is fulfill the wish of the President for prayers for divine guidance in these perilous times. To default him in this request is to betray him to a possible ultimate defeat which will pull us all into annihilation.

But in addition to daily prayer we think our times require a deep confidence in God's mercy, a deliberate effort to develop the frequently forgotten Christian virtue of hope.

In the Declaration of Independence, the founding fathers of our nation said, "... with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes and our sacred honor."

Now in these times, our lives, our fortunes and our sacred honor are again in jeopardy and we shall not be true to our heritage if we lose confidence in the protection of Divine Providence.

History records other crises when civilization was threatened with extinction — when barbarian hordes swept into the Roman empire, when Moslem armies poured across Africa and into Europe, when the Black Plague stalked across Europe, when religious wars left France, England, Germany in chaos, when two World Wars engulfed the twentieth century before it reached midcourse. But from the ashes of ruin have come new and greater civilizations, purging the dross from the old and sifting what was best to preserve it for the fashioning of new nations and new cultures.

Not since Noe has Divine Providence permitted world-wide destruction. And at that time, God Himself made a promise, "I will never again destroy every living creature, as I have done." (Genesis 8:21)

Our earth, a speck in an exploding universe, has had its seasons and its years; nations and individuals have scorched the earth with fire and hate but harvests ripen and new generations are born soon to forget even the name of ancient tyrants.

Every day, as a matter of fact, our whole nation faces the threat of a watery grave. The oceans inch their way up the cliffs and unless a mighty hand halted this surge, we all would be drowned. But then, with nothing of our doing, the waters ebb back to their place and God again at high tide has saved us all from drowning.

To those who have no faith, these thoughts are mere childish glibberish or at best, poetic.

To those with faith, however, our mere survival each day is dramatic proof God rules this world despite the mistakes of men. He gives us freedom but sets limits lest we destroy ourselves.

We do not think God will fail at Berlin in the task He has so well accomplished day after day these past many millions of years.

Whatever may be the pain and penalty we must pay to extricate ourselves from the predicament in which we are, we can take courage from the past to have confidence that the future will be better than our present frightened hearts can hope for.

As Christians we have a vocation not just to protest against evil, nor merely to practice precise ceremonies. Our task is to imitate our Saviour who even with the cross before Him advised His disciples, "Do not let your heart be troubled or be afraid." (John 14:27)

Can we continue to call ourselves Christians if we lose hope with assurance such as this to encourage us?

New Mass Prayers For Public Officials

Following are the new prayers which may be added at Mass according to recent instructions from the Vatican. The text of the prayers replace an ancient set "for the Roman emperor" obviously anachronistic. In the current world crises, these new prayers are most appropriate both for public or private use.

Collect
Almighty, everlasting God, in whose control are all human authority and the rights of all peoples, extend thy favor to those who hold authority over us, that throughout the world sound religion and national security may find a firm and lasting foundation under thy protecting right hand.

Secret
Accept, O Lord, the prayers and offerings of thy servants, and for thy own glory protect those who govern the country; that the safety of the rulers who serve thee may enable thy people to live in peace.

Postcommunion
Protect, O Lord, thy servants with the benefits of peace; and, nourishing them with food for body and spirit, make them safe from all enemies.

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(This is the third of four articles on the 25th anniversary of the Spanish Civil War by the director of the Office of Information and Statistics of the Church in Spain and former editor of Ecclesia, official organ of Spanish Catholic Action.)

By MSGR. JESUS IRIBARREN (N.C.W.C. News Service)
Priests are not the Church.

The political attitude of priests does not determine the official opinion of the hierarchy.
If we look around, we may find priests throughout the world—in the Congo, Algeria, China, Poland and Cuba—who favor the most outlandish parties and tendencies. They are not the Church. Although at times there may be talk of a political clergy, there is never talk of a political Church.
It is important to point out that the Church in Spain did not plan the Civil War, nor is it responsible for the direction Spain has taken since it ended in 1939. The Bishops have always acted—well or badly—as do all fallible men—to meet situations imposed from the outside: Neutrality or war? Authoritarianism or democracy? A number of political parties or a single party? Vertical or horizontal labor organizations? Censorship or freedom of the press?

Faced with a policy that pleases some but not others—a policy that has been imposed by politicians—the Bishops have sought at all times to draw from it the greatest advantages for the Church. That is all they have done. To prove otherwise, one would have to show that the Bishops made the laws, appointed the cabinet members and were consulted regarding military alliances or pacts between blocs.

Even in cases where a bishop was made a member of an official organization or consulted by an official committee, this was done only because of his prestige or because the government valued his experience. It was the government which named or consulted him, not the Vatican or the Spanish Bishops. Only if the latter were the case could there be talk of a positive participation by the Church in political legislation for decisions.

Twenty-five years after the Civil War, the Church in Spain must not be held responsible for the general developments of the past quarter century. It is responsible only for the reconstruction of religious life.

By the end of the war that began 25 years ago on July 18, 13 bishops and 6,832 priests had been shot to death. Seminaries had either been destroyed or forced to close because seminarians were drafted into the Army. Thousands of churches were burned. Their valuables had been stolen and their records had disappeared. Apostolic and pious organizations had been disbanded, reduced to ashes.

More serious than the absolute number of dead priests was the fact that there had disappeared with them the framework for the guidance of Catholic life. There were no diocesan chanceries, no teachers, no organizers of activities.

Still more serious was the fact that the Spanish Civil War was immediately followed by World War II. The Catholic world, which could have helped the Church in Spain, became divided into two opposing factions, each of which considered Spain as belonging to the enemy camp.
German, North American, French, Italian and British Catholics suffered a propaganda bombardment in which

Reapings at Random

by GERARD E. SHERRY
Editor, Central California Register

Newburgh, New York's much publicized crackdown on welfare recipients has gained the support of the political conservatives throughout the country. Any move to reduce the tax payers lot is seemingly justified no matter who suffers.

One of the biggest problems facing any city welfare department is the growing burden of Aid to Dependent Children. And Newburgh officials claim that this part of their welfare program costs almost as much as the fire and police departments. The city therefore proposes to cut relief payments to unwed mothers who continue to produce illegitimate offspring.

Aid to Dependent Children is aimed at the preservation and maintenance of family life, threatened by the death, desertion or absence of the father. This objective is philosophical, morally, socially and economically sound. Clergymen, doctors, psychiatrists and sociologists all agree that children develop most healthfully in their own homes. This is also God's plan for children.

also improved. The number of seminarians in the Huelva diocese in Andalusia, which was set up only in 1953, increased from 119 to 220 within five years.

It is often said that workers are against the Church. It is true that in Spain, as in nearly all the countries of the world, the fulfillment of religious duties is lower in industrial areas than in agricultural ones. However, 3,048 diocesan seminarians during the past school year were sons of industrial workers. In 1959, about 7,000 sons and daughters of industrial workers were studying to become priests or sisters.

When a Spanish priest goes abroad he is constantly asked: Do you believe that Franco will let the monarchy come back? What about the struggle against labor organizations by the Catholic Action Workers' Guild? Why do the Bishops support the dictatorship? Will press censorship cease? Is the Basque clergy against the bishops?

The task of the Church in society, however, goes much deeper than the answers to these questions. The Church in Spain is educating 800,000 students in its schools. It cares for 233,000 patients in its hospitals and asylums. It prints 1,600 magazines and newspapers for people at all intellectual levels. It builds houses for workers.
It is the opinion of many of us in Spain that a rather large number of foreign Catholics—subjected to a constant propaganda barrage from the

All Schools Equal In Holland

(Americans are debating the question of Federal assistance for private and parochial schools as part of massive U.S. help to education. The following article on schools in The Netherlands is one of a series describing how religious schools fare in other lands.)
By HANS BRONKHORST
The Hague — (NC) — Denominational schools in the Netherlands are entirely supported by the government.
Catholic schools, like all other denominational schools, receive state aid on the same basis as public schools. Catholic kindergartens, elementary schools and high schools are given funds by the state to cover all costs of building and maintenance as well as teachers' salaries. The government also pays 95 per cent of the cost of supporting Catholic institutions of higher learning.

In return, the state has the right to check on the quality of the instruction and to demand that every teacher pass state examinations.
FULL AID to denominational elementary schools dates from 1920. Denominational kindergartens began receiving full government aid in 1936, and denominational high schools in 1957.

The Catholic University of Nijmegen and the Catholic School of Economics at Tilburg began getting their 95 per cent grant in 1960. Since 1947 government had been underwriting 65 per cent of the expenses of these two Catholic centers of higher education.

An official of the Dutch Department of Education cited some figures for this correspondent to illustrate the magnitude of state aid to denominational education.

The government of the Netherlands spends more than \$100 million annually on elementary schools belonging to religious denominations. About \$60 million goes to Catholic elementary schools. That is 43 per cent of the total spent by the government on elementary education of all kinds. Catholic kindergartens get \$10 million, 46 per cent of the total earmarked for all infant schools, public and denominational.

Another \$13 million is allotted to Catholic secondary schools. This is more than 35 per cent of the total government expenditure on secondary education of all kinds.

This year the University of Nijmegen receives about \$7 million, including \$3 million for maintenance and \$4 million for construction of new buildings.
Catholics make up about 38

ideological blocs currently contending for world domination—commit two profound errors in regard to the Church in Spain.

First, they bring the whole spiritual struggle that is being waged today down to the political level. And at that level they try to reduce the spiritual struggle to contingent and variable forms, such as election procedures or the system of labor organization. They ask the Church to reduce its eternal mission of making mankind holy to a dispute or a contest concerning the monarchy or the election of mayors.

Secondly, they keep looking backwards, like Lot's wife. They always look at Spain's history since 1936 and its attitude toward Hitler and

Saints of Unity

ST. ACACIUS, MARTYR... was a Cappadocian Centurion, stationed in Thrace, who was beheaded for the Faith of Christ at Byzantium in 303 or 305. Feastday May 8.

Goldberg Says Pope John Charts World Betterment

Washington — (RNS) — Secretary of Labor Arthur J. Goldberg predicted here that the recent encyclical of Pope John XXIII, Mater et Magistra, would help to change the course of history and improve the world's living standards.
In a letter to the pontiff, Goldberg said that men of goodwill could endorse the encyclical's aims regardless of their religion. Goldberg is Jewish.
"I would especially deem noteworthy the inspiring passages of Mater et Magistra that deal with the problems of poverty, want, political suppression and violence to human dignity faced by so many of the world's millions," Goldberg declared.
The long-awaited encyclical, running more than 25,000 words, constituted an endorsement, among other things, of the need for aid to underdeveloped countries and socialization, with some reservations. It asked a greater voice for workers in industry and called for improvement in the situation of farmers.

Meanwhile, the law of 1900 making elementary education compulsory furnished an additional argument to the proponents of Christian education. Catholics and Protestants argued that if the state obliged parents to send their children to school, they should be able to fulfill this duty without doing violence to their conscience.

Therefore parents should be able to send their children — easily and without heavy sacrifice — to schools where the education is in accord with their own concept of life.
In 1913 a government commission stated that denominational schools were entitled to full support from the government. In 1917 a revision of the constitution paved the way for the Education Act of 1920, giving government support to denominational elementary schools.
Within two years of the Constitution of 1848, which proclaimed the freedom to found schools, almost one-quarter of Dutch elementary school children were studying in denominational schools. A century later, about a quarter of the country's elementary school children were in public schools, with 70 per cent in denominational elementary schools and a small proportion in private schools.
There is virtually no controversy in the Netherlands over the principle of state aid to denominational schools.

Newburgh Plan Reveals National Moral Crisis

Social agencies and their administrators across the country, public and private, have been greatly concerned with the increase in illegitimacy in the community, and especially with its impact on the Aid to Dependent Children program.
They have been saying that any amelioration of this grave social problem is a total community concern and responsibility. Welfare programs do not cause, promote or condone illegitimacy, nor can welfare programs, unaided by all the other social forces in the community, e.g., education, police, courts, probation departments, the law, even help stem this problem.

Nearly 50% of the American people are unaffiliated with any religion. Therefore, almost half of our population never receives any moral or religious instruction or education. Illegitimacy is essentially a moral problem, and it will inevitably increase, unless all America, as some sections already have, finally finds a way to teach coming generations moral, religious and ethical values.
Our laws reflect America's lack of concern for sexual morality, which is the basis of marriage and family life.
Fornication and adultery are against the law in most states. The average fine is \$10.00. The penalty for parking in a prohibited zone of a downtown area in some of our big cities is \$15.00. Yet we say the family is the most important social unit of a democratic society.
Easy and repeated divorce undermine the stability of marriage and family life. The extramarital and premarital "romances" of glamorous personalities are glorified and are given public adulation. Sex, apart from its significance and relationship with marriage and family life, is publicized, promoted and encouraged by movies, magazines and television.
The only time people seem to be concerned about immorality and illegitimacy is in terms of what it costs the taxpayers. The only logical conclusion is that illegitimacy is a crime only for the poor.
Patterns of family life were not established during slavery, and only moral and religious training can make any real progress in the establishment of the pattern.
America must decide whether it still believes in marriage and the family as it has

been known in Judeo-Christian Western culture, or whether it wants to "modernize the family" as in effect its lack of concern for sexual morality, permanent monogamous marriage and stable family life is actually accomplishing.
A hidden cost to taxpayer in the welfare program are the grants both to Aid to Dependent Children and Foster Care Children, whose father, divorced from their mother and now remarried, and the father of a second set of children, contributes nothing at all, or very little to the care of his first set of children.
All agree that something must be done about illegitimacy, including illegitimacy among those on the ADC program, especially those involved in multiple illegitimacies.
Cutting illegitimate children or their mothers off assistance will not stop illegitimacy. More intensive case work with demoralized mothers can help to rehabilitate these women. There is no easy, quick or total cure of this very grave problem. Hasty makeshift or drastic measures will, in the long run only aggravate the problem.