

We Are Our Greater Threat

The Kremlin may never get a chance to destroy America. We might stagger to our doom or rot from within before Communist weapons ever hurt us — according to very disturbing reports published this week.

A Federal Bureau of Investigation report stated crime in America hit another all-time record high, boosted to its dubious distinction by a booming juvenile delinquency problem.

New York pediatrician Dr. Paul Patterson said excessive drinking by teenagers has had the added side effect of increased promiscuity and a rise in illegitimacy.

In Washington, Congressional leaders heard television violence blamed for instructing youngsters in the arts of crime.

Remedies proposed include stricter laws and rigid enforcement.

Most everybody agrees, however, that reform has to begin in people's attitudes.

To stem the tide of teenage drinking, the Catholic Total Abstinence Union of America at its national meeting in New York asked parents to set before their children "an example of sobriety."

It called on all Americans to "discourage, or at least moderate, the drinking customs of society." One speaker at the meeting said statistics indicate excessive drinking is the chief single reason for divorce in this country. Founded in 1872, the society is "needed today more than ever" in protecting the nation from its "greatest danger," the speaker said.

Parents who realize the perils their children face in this widespread moral vacuum want the help of Christian schools to bolster lessons taught in the home. Even this double precaution cannot keep all youngsters free from contagion.

But what of the pupils who find both parents and schools forever silent about God and His moral laws?

Is there any wonder why we now are confronted with a national breakdown in morals?

Etienne Gilson, world renowned philosopher, saw this inevitable collapse and warned about it several years ago. "After deciding that religion should be kept out of its schools, the state has now to deal with new generations of parents who cannot educate their children in moral principles because they themselves have lost the awareness of the religious foundations upon which their own education had been built.

"After heedlessly squandering the Christian heritage on which it has lived so long a time, the day is now come when the state has to make a choice: either to draw openly from all the sources of religious life and thus to survive, or else let them dry up and thus itself to perish," Gilson said.

Catholic officials certainly had this thought in mind when they failed to rally to President Kennedy's appeal for millions of dollars to expand our present public school systems.

No one can reasonably deny that public schools are dedicated to serving our nation. But the soaring record of crime points an accusing finger at a failure along the way, a failure to develop morally-minded citizens.

Before we willy-nilly expand such a system, as level-headed citizens we should explore the possibilities of improving it to justify the expenditure of the asked-for added millions. Otherwise we had better invest the money in a trust fund to pay for the still higher crime costs which face us as more and more youngsters have lower and lower moral standards.

(Following is the first of a series of four articles on the debate over Federal Aid to education for parochial and other private schools, and its ramifications. The author, whose background includes some 15 books in the fields of philosophy, religion and education, is research professor of theology at the University of Notre Dame.)

By REV. JOHN A. O'BRIEN (N.C.W.C. News Service)

Why is the question of Federal aid to elementary and secondary schools of such widespread interest and why has it provoked such controversy throughout the nation?

It is of universal interest because it affects the education of all our children. It has stirred nationwide controversy because it is a revolutionary proposal and represents a radical departure from the century-old tradition of purely state support of grammar and high schools.

Is the issue fundamentally a religious one? No. It involves no dogma of religion and is solely a question of the most effective means of achieving the best education for all the youth of America.

The discussion should be carried on in a calm, friendly, objective manner, appealing neither to religious sympathy nor prejudice. What is needed is light, not heat, to find the best answer for our nation's educational needs.

Is that the thought of Catholic bishops?

Yes. Speaking to thousands of teachers and administrators attending the convention of the National Catholic Educational Association on April 4, 1961, in Atlantic City, Bishop John J. Wright of Pittsburgh, then president of the association, said: "The debate should not be permitted to degenerate into a philosophical dispute between Catholics and Protestants any more than it should be represented in its political context as a debate between Catholics and the national administration, above all the President."

Are there religious aspects to the issue?

Yes. The simple fact is that the only numerically important group supporting the inclusion of private nonprofit schools in Federal aid to education is composed of Roman Catholics. Many Americans oppose the inclusion of private schools in the Federal program because their inclusion would inevitably benefit Roman Catholicism. In this type of opposition there is some bigotry and considerable ignorance. Only the shining example of good Catholic lives and the calm presentation of sound arguments can eliminate these obstacles.

What is Catholic reaction to President Kennedy's appeal for restraint in "sensitive areas" of the discussion on this subject?

Complete agreement. Praising the President for making such an appeal, Bishop Wright declared: "He will receive the loyal agreement and unqualified support of everyone on every side in this aspect of the matter." In both utterances Bishop Wright reflected the mind not only of the hierarchy but also of Catholics generally.

Catholics are glad to see the President show such concern for the improvement of the education of American youth. Many question, however, the effectiveness of the measure, (S. 1021) passed by the Senate to obtain the de-

sired objectives. They do so on objective grounds and with no thought of impairing the separation of Church and State, which they believe is the only reasonable and practical plan for our pluralistic American society.

Furthermore, Catholics favor the appropriation of funds necessary to meet all the real needs of our splendid public schools, in which more than half of their own children are enrolled. They want to see public teachers well paid and equipped with all the essentials to do an efficient and thorough job.

What is the basic problem of this discussion?

This whole discussion is on the central problem of public aid for the education of all school children, which the administration proposals simply render more acute. The principles developed in the discussion have a validity that will endure long after the present proposals have been disposed of, for the problem of public aid for the education of all America's youth is likely to be with us for some time.

What was the gist of the administration's proposals?

They offered a \$5.8 billion program of Federal aid for improving education. Nearly \$3 billion was proposed for loans to colleges over a five-year period, for construction of classrooms, laboratories, libraries and student housing. An additional \$577.5 million would be for 212,500 college scholarships over five years based on students' ability and financial need. Maximum scholarship would be \$1,000 a year. Federal loans for such scholarships would be available to students in public and private colleges. This is an eminently just and fair arrangement and is in conformity with previous Federal aid enactments.

Would funds also be allotted to elementary and high schools?

Yes. It was proposed that states receive grants totaling \$2.3 billion over three years for public grade and secondary schools to be used for erecting school buildings and paying teachers.

What is the declared purpose of such proposals?

"The maximum development of every young American's capacity," said President Kennedy, and "rich dividends in the years ahead in economic growth, in enlightened citizens and in national excellence."

What is the present status in Congress of the administration's proposals?

The Senate has passed a bill very similar to the administration's proposals for aid to public elementary and secondary schools, except that it would allow the state to use the grants for current operating and maintenance costs as well as for construction and teachers' salaries. The administration's proposals for higher education are still under study by a Senate committee.

In the House of Representatives, the proposals for both higher and lower education have been embodied in bills which have been denied clearance by the House Rules Committee.

Why have these proposals provoked so much opposition?

1. Because for the first time they would put the Federal government into the business of elementary and secondary education in a big

way. With the exception of some health legislation, like the National School Lunch Act, and the "Federally impacted areas" program (areas in which Federal activities have significantly increased the local educational burden), the Federal government has left these two areas of education to the states and the local communities.

2. Because it would under-

take for the first time to pay teachers' salaries.

3. Because it would set a pattern of unjustifiable discrimination between pupils attending public elementary schools and students enrolled in private nonprofit schools, church-related and non-denominational.

Should the Federal government enter into the edu-

cation of children on the elementary and secondary school levels?

Many do not think it a wise policy for the Federal government to intrude into an enterprise which has traditionally been conducted by the state and the local school district.

The Federal government, it is contended, has enough to do without taking on the business of the little red school-room. Citizens of the community best understand their own educational needs and the means of meeting them. They are in the best position to see that their tax dollar gets the best returns.

Millions of citizens think it is unfair and unjust to discriminate against children attending private nonprofit schools, church-related or non-denominational, by depriving them of any of the benefits of the proposed legislation.

These students are Americans. They are the children of American citizens and taxpayers. They attend schools which teach with equal competence the secular subjects taught in the public schools.

In addition, these schools give instruction in the Christian or other religions and ethics. They inculcate love of neighbor (Protestant, Jew, or

un-churched) and of country; they set forth the highest ideals of American life and democracy. They develop a patriotism that has been tested and proved on every battlefield on which American soldiers have fought and died. They are American to the core.

Their pupils have the same right to participate in the benefits of public welfare and education legislation as any other children. To ignore their rights and the rights of their parents is contrary to the traditions of America and the spirit of fair play and justice, which have always characterized our nation.

Freedom of Choice In Going to School

Washington—(NC)—The New York Congressman who choked off the administration's drive toward federal aid to public schools again has criticized the Kennedy proposal.

Rep. James J. Delaney said in a lengthy statement that the stalled measure to grant \$2.3 billion to public schools discriminates against private schools and threatens democratic freedom.

"In a democracy," he said, "there should be freedom of choice in education. If and when the federal government is to contribute to education, it should do so without discrimination."

"If it is in the interest of national defense or in the interest of the general welfare to aid education," he said, "then the federal government should accept as a fact the pluralistic educational system that now exists and help each and every pupil attending any and all of these schools."

Delaney said that the controversy over sharing federal aid with private, including parochial, schools cannot be solved by slogans such as separation of Church and State.

"The great generalities of the Constitution interpreted narrowly and rigidly can lead to disaster," he wrote. "But here not even constitutional principles are involved."

"There is not a single word in the Constitution about schools and education. Public schools came long after the Constitution was written."

"The tragedy here lies in the fact that proponents of strictly public school aid rely upon extra-constitutional slogans that have no relation to the real issue at hand—and that issue is whether we shall maintain in our national life that measure of diversity which is so essential to democratic survival."

The Bell Tower



Two little boys in hospital ward:

"Are you medical or surgical?"

"I don't know what that means," said the second small patient.

"Well, were you sick when you came in, or did they make you sick after you got here?"

The couple stopped for lunch in a small resort town. One harassed waitress was trying to serve the entire crowded restaurant, barely managing to keep everything under control.

When the couple finished and rose to leave, the waitress dashed to the table with the check and inquired breathlessly: "Was anything all right?"

"Mom, what am I worth to you?" asked the nine-year old popping onto a kitchen chair.

"Oh, a whole lot, dear," replied the mother smiling.

"Well, I'm just wondering," came the pitch. "If I'm worth quite a bit, could I borrow a dime on myself right now?"

Daily Mass Calendar

Sunday, August 13 — Twelfth Sunday after Pentecost (green), Gloria, Creed, Trinity Preface, 1951 — Rev. Michael Wall.

Monday, August 14 — Vigil of the Assumption (white), 2nd prayer of St. Eusebius.

Tuesday, August 15 — Assumption of the Blessed Virgin Mary into Heaven (white), Gloria, Creed, Preface of our Lady. Holyday of obligation.

Wednesday, August 16 — St. Joachim (white), Gloria.

Thursday, August 17 — St. Hyacinth (white), Gloria.

Friday, August 18 — St. Agapitus, martyr (red), Gloria.

Saturday, August 19 — St. John Eudes (white), Gloria.

El Sur Killer

Ribera—Each year about this time when winter comes to Bolivia, the freezing "El Sur" (Southwind) descends upon the tropical "Green Hell" area here, snuffing out the lives of many of its favorite victims — babies and old-timers.

"The people have no protection against El Sur, which comes up unexpectedly from the Antarctic dropping temperatures rapidly," says Father Paul A. O'Brien, M.M., of Cincinnati, Ohio. "Their thatched-roof homes are built only to provide relief from the other 320 scorching days of the year."

"Most of the huts have no doors or windows to keep out the deadly wind. Following the first cold blast, the Indians flock to the Maryknoll mission for medicine and warm clothes — particularly blankets to cover the very young and the very old."

"Each day, too, and sometimes three or four times a day, I'm called upon to distribute another kind of blanket—the Church's final blessing to an infant or an old-timer who has fallen prey to the treacherous El Sur."



Saints of Unity

St. Isaac . . . This Isaac (Sahak Sahag) was called to rule the Armenian Church around 390. He was the son of the Katholikos (Patriarch) St. Nerses the Great. During his rule he did away with the custom of married bishops, confirmed the autonomy of his Church, founded monasteries, and with St. Mesrop laid the foundations of Armenian vernacular literature. His feastday is September 9.

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SERMONETTE

ENVY

By Rev. Richard Madden, O.C.D.

There is a bit of Walter Mitty in all of us because we do have our dreams. We live in the narrow confines of one world while taking fictive, dreamy journeys into another. We are never quite satisfied with what we have. We would gladly transport ourselves into something better if we could. All his is quite normal.

I know that I am a priest (and there isn't anything better) but I still have my dreams. I would like to be a ski bum. I would like to ski the Alps one week end, and then spend the following week end in Chile, and then in Canada, etc. etc. I would like to have a big home in Florida, and right at my front door a long sleek yacht tied up at my pier. And I could go on like this for a long time because I am a dreamer, you see, . . . like all of us. But we can't kid ourselves. We just have to shrug it off and settle down to the life we have and be satisfied that we are doing God's will in accepting the inevitable.

To let our dreams run wild would be to fall into the danger of the sin of envy. Envy creates within us a two-headed monster.

First, we develop a hatred and resentment toward those who have what we want but cannot get. If we are baldheaded, we begin to hate the man with the Brylcreem head of hair that "women love to run their fingers through." If we are poor, we begin to hate the rich. Envy normally develops into hatred. And hatred is never right.

Second, envy builds within us an attitude of discontentment at our state in life. We start thinking dangerously, "If God won't give me this or that, then He can't be much" (as if material things were the manifestation of God's love for us). We can easily end up refusing to accept God's will in our behalf. And when envy brings us to this point, then we find out, and often too late, that we have nothing at all. Not only do we fail to make our dreams come true; we even lose whatever peace of mind we already possessed.

Let's be satisfied with what we have. If we can't have all the things we want, then let's stop wanting them. It is a basic fact of the spiritual life: If you cannot have your desires fulfilled, get rid of your desires.



Reapings at Random

By GERARD E. SHERRY
Editor, Central California Register

Our readers may recall the tremendous propaganda barrage made against the Foreign Policy Association by the Cardinal Mindzenty Foundation earlier this year.

The Mindzenty Foundation's assault on the FPA consisted mainly in reprinting documentation of a condemnation by the Fulton County (Georgia) Grand Jury of April, 1960. What they failed to add was that this particular Grand Jury presentation had been repudiated by many Georgia officials soon after it had been made public.

We noted at the time the 1960 presentation was issued, Father Richard Ginder, verbose columnist for Our Sunday Visitor, gave it a great play. He failed to tell his readers, however, that a vast number of leading Americans, both Republican and Democrat, were members of the Foreign Policy Association; and that a Catholic Bishop was on its Board of Directors.

With his typical abandon (and without any real facts to back it) Father Ginder tried to build up a picture of the FPA as a haven

of Communist sympathizers. Well, the chickens always come home to roost.

A new Grand Jury convened in Fulton County this year. In the May-June term it again investigated the Foreign Policy Association. But what a difference. This Grand Jury issued its presentation which stated that "the Foreign Policy Association serves a useful function in the United States and is a positive weapon against her enemies."

The Grand Jury also concluded that the Great Decisions Discussion Groups materials prepared by the Foreign Policy Association are "a fair and non-partisan presentation of the great international problems which confront our nation, and a stimulus to study and discussion of international relations, which is their purpose."

The Grand Jury also noted that the Foreign Policy Association is not and never has been on the Attorney General's list of subversive organizations and has the endorsement of President Kennedy, former Presidents Truman and Eisenhower, and former Vice President Nixon.

Long before this latest Grand Jury's presentation on the FPA your Reeper had made the same points. He was scoffed at and

ridiculed by both priests and laity who appear to want to believe anything so long as it is anti-Communist. The fact that the reputation of some perfectly good Americans has been unjustly sullied does not appear to move the FPA critics.

We can only hope that Father Ginder and the Cardinal Mindzenty Foundation will now right the wrong they have committed against the Foreign Policy Association. There is a moral obligation to undo the harm that their unjust attacks have caused.

Let me not be misunderstood. I am not suggesting for a moment that Father Ginder or the Mindzenty Foundation have to agree with the Foreign Policy Association. They have a perfect right to disagree; they have a perfect right to criticize what they believe are weaknesses in the FPA programs. But they have no right to destroy the good name of the Association or its members merely because they disagree with them.

One of the major criticisms of the Foreign Policy Association has been in relation to the FPA's Great Decisions Program. This is a fact sheet and outline discussion guide offered for a period of some eight weeks. Many different aspects of national and in-

ternational problems are presented. No opinions are foisted on any one. Each citizen taking part in the discussion is free to form his own opinions. In other words, the FPA is encouraging an informed public.

The Great Decisions Program has the backing of the National Council of Catholic Women, which recommends it to all the Diocesan affiliates. Several other Catholic organizations and Catholic schools participate in the program with the approval of their Bishops.

It is safe to assume that those authentic guardians of our faith and morals would not give their blessing to such work if they thought for a moment that the views of Father Ginder or the Cardinal Mindzenty Foundation were correct.

There is a lesson to be drawn from those who pillory the FPA for no other reason than its lack of hysterical anti-Communism. If its basis political theories rather than spiritual direction will never save America. Furthermore, we are convinced that negative Communism which sets citizen against citizen, Catholic against Catholic, will certainly destroy us all.