

# Soviets Create Christian Ghetto

By Religious News Service

With the erection of the concrete walls and barbed wire now separating East and West Berlin, the Communists have created a ghetto of darkness and isolation for millions of German Protestants and Catholics in the Soviet Zone.

It was this new tragic dilemma that prompted Dr. Kurt Scharf, chairman of the Council of the Evangelical Church in Germany to offer some words of reassurance by saying that "although what has happened in Berlin has struck us all hard... we remain brothers even when men make it difficult for us to be together."

In making the division of Germany into two Germanys an accomplished fact, the East German regime not only closed "the hole of freedom" through which an estimated 2,600,000 East Germans have escaped to the West over the past ten years, but effectively shut off its Christian populations from their last free forum with their West German co-religionists.

Moreover, a new "re-education" program set in motion by the Communists — aimed, among other things, at coercing the people into tearing down their radio antennas — means that they will no longer have access, except clandestinely, to the free information from the West which has been the only available rebuttal to the atheistic and anti-West propaganda incessantly drummed into their ears.

One of the most eloquent symbols of the East German Christians' plight is the Protestant Reconciliation church on the East Berlin and West Berlin border where the Communists closed a door opening on the West Berlin side, thus making it no longer possible for worshippers from the Western part of the parish to enter the church.

Curiously enough, a statue of Christ, with His hand raised in blessing over West Berlin, can still be seen over the ten-foot dividing wall built by the Communists.

Petrusblatt, Catholic paper published in Berlin, declared in an editorial that Berlin Catholics are firmly determined not to allow themselves to be divided by any Communist terrorist measures to seal off the two sectors of the city. This, however, could only have been a reference to spiritual solidarity, since the Communists had already shown their intention of barring any further close contacts between East and West German Catholics.

One case in point involved Julius (Cardinal) Doepfner, recently transferred from the Berlin See to the Munich archdiocese, who was barred from entering East Berlin to deliver farewell sermons to his former flock. The Berlin See embraces both East and West Berlin and parts of the Soviet Zone.

Another case was that of Bishop Alfred Bengsch, the new head of the Berlin See, who resides in East Berlin and was denied permission to enter West Berlin formally to take over the See. Cardinal Doepfner later appeared on the West German television network to urge the citizens of East Berlin "not to despair, but to seek in God the strength of a love that overcomes all borders."

A more drastic illustration of the Communist clamp-down on further East-West ties was provided when three prelates residing in the Soviet Zone were denied exit permits to attend the annual meeting of the German Catholic hierarchy at Fulda. This was the first time in the almost 100-year history of the Fulda conferences that bishops were prevented by political authorities from participating in the annual meeting.

Both Catholic and Protestant groups have played conspicuous roles in coping with the influx of East German refugees which had reached peak proportions when the Communists moved to make any further flights to the West impossible. Among major reasons for the recent mass exodus were not only fears of a complete sealing off of the Eastern Zone, but the critical food shortages there.

"The process of handling the refugees is a triumph of German efficiency — and with kindness in abundance," reported an American Catholic priest who was on a visit to West Germany when the Berlin crisis erupted. He was Msgr. Francis J. Lally, editor of The Pilot, organ of the Boston archdiocese. He also praised the West German government for what he said was the "record of charity" it had made in providing material help and new opportunities for escapees.

From the lips of the last refugees able to cross the West Berlin border points came first-hand testimony of what it has been like to live under Communist totalitarianism.

Numerous refugees reported that they had grown used to much hardship and regimentation, but could no longer tolerate the systematic atheistic indoctrination to which their children were being subjected.

For others there were no less valid reasons for flight, even at the expense of sacrificing home and property and even personal belongings. For some the reasons were economic or political: the disappearance of such staples as potatoes and butter; oppressive regulations of one kind or another, limitations of job opportunities for non-Party supporters, and severe travel restrictions.

Cultural reasons also were given by the refugees. A woman doctor arriving with her two sons said the boys could not go to the university because they were "upper class" and must work in a factory instead. One refugee, an actor, complained: "True art is dead in East Germany, and only the 'People's Marxist' plays are performed, with no one attending any more."

For the Christians remaining in East Germany, life has taken on an aspect of added grimness and uncertainty.

With flight now out of the question, it is for the future to show how effectively the East German Christians can stand up alone and isolated in a virtual Communist prison.

# Educational TV, Ten Years Old and Growing Fast

(Educational television is now moving from its "decade of exploration" into its "decade of utilization." As it stands at this transition point, what is its status? What can it do? What changes will it cause in the American classroom? And where do Catholic schools fit into the educational television picture? To answer these questions the N.C.W.C. News Service has prepared a special series on educational television. The following article is the first of three.)

By RUSSELL SHAW

Beginning this fall an airplane will drone in circles for hours each day over central Indiana. Conventional in appearance, it will nevertheless be the focus of one of the boldest educational projects in history.

The plane will be an airborne television transmitter. It will beam recorded lessons by spotlight teachers onto classroom television screens with a potential audience of five million children in half-a-dozen Midwestern states.

For those who still think of educational television as no more than a gleam in a technician's eye, the Midwest Program on Airborne Television Instruction — to give it its formal title — may come as a surprise. But for students of the subject, it will only confirm what they have known for a long time: It is no longer a question of whether TV will become a classroom tool, but when and how.

One observer puts it this way: "The last 10 years have been the decade of exploration in educational television. Now we are in for the decade of utilization."

Educational television — ETV for short — is no longer a poor cousin. Today there are 58 educational television stations scattered throughout the country. Many more are in the planning stage. Legislation pending in Congress would make up to \$50 million available for new stations, and if it is enacted their number is expected to double within three or four years under its impetus.

There are those who think that the inevitable upshot of all this will be a fourth national television network, dedicated exclusively to educational programming.

But the ETV stations make up only one facet of the total educational television picture.

Important, too, are closed-circuit systems, for telecasting within one institution or among a limited number of institutions. Already for-sighted school planners are making sure that the blueprints for new school buildings include the wiring and other facilities necessary for closed-circuit operations.

Also looming large are the television recording techniques — video taping units suitable for educational use will go into production in 1962 and will cost an estimated \$20,000, a drop in the bucket alongside such budgetary items as teachers' salaries and classroom construction costs. Kinescope recordings, which are 16 mm. film-cost about \$175 for the master print, additional prints can be made for about \$3 each and can be used until they disintegrate.

The great virtue of ETV is economy of time, of space and of money.

Up till now a teacher has been limited to one classroom, one set of pupils. With ETV there is almost no limit on the number of pupils he can reach simultaneously; add to that the advantages of television recording, and a single lecture by a single teacher can go on reaching millions of students over many years.

ETV is also viewed as a potential space saver. For instance, backers say, ETV may well make big — and expensive — auditoria obsolete, since the assembly functions for which they are used can just as efficiently and effectively be handled via a closed-circuit system.

As for finances, public school officials of Dade County, Fla., to cite one example, have estimated that television saved them more than three million dollars in one year in construction costs. The superintendent of schools of the Buffalo, N.Y., diocese has stated that it would cost \$50,000 a year in salaries to supply the art, music and language instruction now brought to his schools via TV.

Educational television does have its critics, however. Ultimately, their most serious objection against ETV is that it won't work; that children cannot be taught, or at least not well, by television.

But, reply proponents, is it logical to think that television, which can sell millions of dollars worth of automobiles and detergents; which has made national heroes of Davy Crockett and Yogi Berra; which has been accused of causing juvenile delinquency and other social aberrations; which proved a decisive factor in the 1960 presidential race — television, which has shown its power to inform and influence for good and ill in these and countless other ways, will suddenly fall flat on its face when it tries to teach introductory French or plane geometry?

As a matter of fact, the testimony of those who have lived and worked with ETV

indicates that the opposite is true.

Typical was the report of a nun who has had extensive experience as a classroom teacher in an ETV setup. Discussing the impact of an ETV station's arithmetic series, she said:

"One of the best rewards a teacher can have is that her students learn to like a subject. On a memorable day, slow little Tommy murmured enthusiastically: 'Sister, I love fractions!'"

What of Catholic schools and educational television? How much has the Catholic school system contributed to ETV and how much has it benefited from it?

The answer is: discouragingly little. And therein, according to some observers, lies a special bit of irony.

For at a time when, according to reliable estimates, half the nation's school-age Catholic children are not in Catholic schools; when there is talk in some quarters of cutting out some grades in Catholic schools; when rising construction costs and teachers' salaries are putting an all but intolerable burden on both Catholic parents and school administrators in many areas — educational television could do much, in the estimate of its backers, to relieve the pressures on the Catholic school system.

(Continued next week)

# Wisdom of 'Marry Your Own'

St. Louis — (NC) — Marriages in which Catholics are married to Catholics have the best chance of survival, the American Sociological Association was told at its 56th annual national convention here.

Dr. Lee G. Burchinal, of Iowa State University's department of economics and sociology, told the convention of a survey made in Iowa during the last seven years. The survey was made with Loren E. Chancellor, of the Iowa State Department of Health, who co-authored a report on the findings with Dr. Burchinal.

The survey indicated 10 times as many divorces among Protestants married to Protestants, numerically, than Catholics married to Catholics. This figure can be misleading because of the far greater number of Protestants than Catholics, living in Iowa it was stated.

He said that for years sociologists have felt that Catholic to Catholic and Protestant to Protestant marriages had more chances of success than mixed marriages. But earlier sociological tests, indicating this were subject to "serious

When the marriage-divorce statistics were converted to divorces per 1000 marriages, they showed Protestant-Protestant divorces three times as prevalent as Catholic to Catholic marriage breakups. Divorces between Catholics married to Protestants were five times as prevalent as in all-Catholic marriages.

Consequently the Burchinal-Chancellor study was made to offer "more carefully-reined tests of the religious homogeneity and marital stability generalization than has been previously reported."

Not all mixed marriages went on the rocks. Dr. Burchinal pointed out.

"It is important to observe that approximately 80 per cent of the inter-religious marriages included in the 1953 marriage cohort had not terminated in divorce by the end of 1959" (the last year for which figures were available), he said.

The marriage statistics were checked against two variables — age of bride at the time of marriage, and occupational status of the husband.

Regardless of the age of the bride or the status, the factors indicating greater stability among Catholic to Catholic marriages tended to be the same in every case, he said.

He said the study indicated no appreciable differences in the divorce rate for Protestant husbands married to Catholic wives, as compared to Catholic husbands married to Protestant wives. Prior studies had indicated more divorces where the husband was Catholic.

"We found that the two inter-religious marriage types were similar in the length of marriage before divorce — 6.9 years for the Protestant wife — Catholic husband marriages, and 6.8 years for the Catholic wife-Protestant husband marriages," Dr. Burchinal said.

"Both had approximately the same number of children, 1.3, at the time of divorce. These data suggest that differences associated with the presence or absence of children or length of marriage did not have a bearing on the survival rates of the two inter-religious marriage types."

The two researchers reported two other factors, apart from mixed marriages, were unearthed in divorce statistics. More divorces were recorded among brides of young age (19 and under) and more were recorded among husbands whose occupation held a low "status level." The low status level included "operatives, domestic workers, farm laborers and other laborers."

The divorce statistics were limited to marriages in which "at least one party was a Protestant or a Catholic."

Dr. Burchinal reported that among 14,193 marriages where both parties were Catholic only 32 divorces resulted during the first year of marriage. Among the 52,720 marriages contracted where both parties were Protestants, 728 divorces resulted during the first year of marriage. In 5,572 mixed marriages, 126 divorces occurred during the first year of marriage.

"The divorce rate per 1000 during the seven years in Catholics married to Catholics was 48," Dr. Burchinal said. Among Protestants married to Protestants it was 152. Among Catholic wives married to Protestant husbands it was 205, and among Protestant wives married to Catholic husbands it was 207.



John Douglas and Eleanor L. Sell spent the Labor Day holiday helping their dad, Eugene Bissell of Fox Road, south of Macedon, complete the family fall-out shelter. Designed for eight, the shelter meets specifications of the Civil Defense Bureau. Hundreds of American families have started work on similar shelters as the best insurance to assure survival if Soviet Russia unleashes atomic weapons against America.

## Reapings at Random

# Why Catholics Spend Millions for Schools

By GERARD E. SHERRY  
Editor, Central California Register

The phenomenal growth of Catholic education in the United States, since the Third Plenary Council of Baltimore, 1864, is attributed in no small measure to the foresight of clergy and parents who visualized the value of educating the whole child.

While there were controversies during the years following this Council, no more important decision was made than that the education of the Catholic child must be in a school where the core subject is religion. Divine guidance is now apparent in viewing in retrospect what was accomplished in less than seventy-five years.

The increase in pupil population is not without problems of quantity and quality in education. During the past decade Catholic education has felt the impact of an unpredictable enrollment in elementary and secondary schools, that has overtaxed the religious teacher supply required for staffing Catholic schools. Yet, this lack of religious teachers as not deterred parents from seeking a quality of education that is inherent in every Catholic school.

One may logically ask why the expenditure of millions for buildings and the education of faculty members when cities and counties offer abundant school facilities.

The reasons for Catholic schools are interwoven with the philosophy of Catholic education. The more closely one studies the purposes of Catholic schools, the more one becomes convinced that there is an intimate relationship between the Catholic's philosophy

of life and his theory of education. Many of the modern educational movements are intimately associated with the realm of philosophy. This organic nexus between philosophy and education is tantamount to saying that one without the other is incomplete.

Consequently, the Catholic school is realistic in meaning. It shows forth its philosophy that is based on the social teaching of Jesus Christ.

The divine mission, given to the Apostles, to teach all nations is the basic authority for the existence of Catholic schools. Centuries have passed since the days of the Apostles and the Catholic Church has increased its interest in bringing the gospel of Christ to all nations through the instrumentality of teachers and the multiplication of schools.

Pupils and teachers share the conviction that there is a triple superhuman basis for Catholic education. If God is the cornerstone in the system of Catholic education, as all Catholic educators believe, then the educational aims and values are determined with reference to God. The crucifix in the classroom of the Catholic school is a reminder that God is the beginning and end of education. Frequently it is said that religion is an essential element in the life of man and that his education must be religious.

"The soul of all education," says Friedrich Froebel, "is the education of the soul." The logical and experienced educator concedes that a system of education that excludes God, lacks a solid foundation.

When the teacher in the Catholic school says that Christ is the Way, the Truth and the Life he is teaching that Christ is the

center of education. One of the life-giving principles of Catholic education is that Christ became man in order that He might bring man to God. Hence Christ is the model for all educators.

When the teacher in the Catholic school enters the classroom of the social sciences with the teachings of Christ, his methods of teaching and his techniques of the classroom are Christ-centric. To such a teacher Christ is the inspiration and ultimate end of all educational endeavor. Without Christ there is no light to guide him in the darkness of materialism and assist him in evaluating the pragmatic theories of modern education.

When the teacher in the Catholic school endeavors to lead the pupils to Christ through the Church, it is evident that such teaching is Church-centric. The Church of Christ is a link between God and man and education must keep in close contact with the Church, the custodian of the teaching of Christ. Hence when a system of education becomes separated from the Church, it ultimately becomes separated from Christ and from God.

Based upon these principles of God-centric, Christ-centricism and Church-centricism, Catholic education has avoided some of the errors of modern education. To eliminate religion in a school is to separate moral training from religious education. Religious and moral training constitute the vital principle of Catholic education. It is obvious to the teacher in the Catholic school that no system of education can be complete that does not center the formation of the pupils about moral and religious training. Religion is the core of Catholic education.

The Catholic system of education is not

merely an agency for teaching the aggregate of Catholic truth. It is also a medium for teaching a way of life.

Every lesson is directed to the practice of faith. The ideal of education is the well-informed Catholic who lives his life in conformity with the teaching of Christ and the Church. Hence the Catholic school system is committed to teaching religion so as to permeate and vitalize every phase of life.

The American Catholic school system is a co-partner with the public schools in teaching the American democratic way of life. While unfolding the beautiful religious background of the men and women who founded this American Republic, teachers in Catholic schools emphasize the efforts of those who founded the Catholic school system in the United States. Looking backward, we find members of the American hierarchy with remarkable wisdom and courage that laid the foundation of the present splendid Catholic school system.

This system of education gives evidence of wider development in its elementary and secondary schools and colleges. Now a strong system of moral education and high academic standards, it has a prominent place in the American educational way of life. The child is accepted in the light of educational research as a person who needs guidance and encouragement to study.

The pupil never forgets the ultimate end of his education that points to the need of living here according to a religious and Christian social pattern, so as to enjoy an eternal life with God.

# Courier Journal

Vol. 72 No. 49 Friday, September 8, 1961

MOST REV. JAMES E. KEARNEY, D.D., President

MAIN OFFICE: 36 Solo St.—Baker 4-4210—Rochester 4, N. Y.  
SEMINAR OFFICE: 217 Robinson Bldg., Lake St. RE. 2-5688 or RE. 2-3423  
AUBURN OFFICE: 76 Capitol—AL. 2-9882

Second class postage paid at Rochester, N. Y.  
Postmaster: Please send address changes to U. S. S. 44.50  
Change to 10¢ Foreign Countries \$4.25  
As provided under the Act of Congress of March 3, 1879.