

Christian Education Called Necessity for Survival

(Guest editorial by the Very Rev. Charles J. Lavery, C.S.I., Ph.D., President, St. John Fisher College)

In his historic encyclical letter "Peace on Earth" the late Pope John XXIII made a remark of profound significance which has received very little comment. In his opinion the inconsistencies between religious belief and everyday activities are due "almost entirely to a lack of a solid Christian education."

As we struggle today to reach some degree of understanding and a solution to our racial problems, and as we strive to restore some semblance of morality to every aspect of public life, we may well pause and reflect upon these words of Pope John. In the midst of plenty — material, scientific and technological strength, there is such great poverty — not only of food, but of values and principles.

At this point in history, as Pope John said so eloquently, a Christian education is indispensable if our youth are to keep pace with the scientific and technological knowledge of the day. We cannot expect our youth to be leaders intellectually and spiritually mature if their religious knowledge remains at the elementary level while their knowledge of other matters advances to the highest degree.

Here we are faced with a dilemma. A truly Christian education becomes daily more necessary for the survival of our society, and yet it is becoming increasingly impossible for the Church in this country to maintain the system of education with which we are familiar. Along with this our system of public education is becoming legally more and more secular. How, as Catholics, are we affected by these changes? What must our attitudes be in this rapidly changing moment of history?

The problems of numbers and the spiralling costs of education have upset the traditions of decades. God alone knows the future. New policies must be devised and in all likelihood they shall be much different from the past. But as they are developed, we must not think that the cause of Christian education is a thing of the past. More than ever we must seek to make possible for our youth a education which will allow them to move with confidence and freedom in the limitless horizons of this new era of the atom and outer space.

The measure of the challenge that confronts us today, laity and clergy, is to work out new patterns in education which shall ensure for as many as possible the strength, beauty and truth of our Christian heritage. It is this heritage which not only gave birth to the universities of the world but which is rooted into the Constitution and life of this nation. The development of a new structure in our educational system requires great wisdom in our leaders, a change of attitudes in most of us, and a spirit of genuine cooperation on the part of educators and government authorities.

The problems of the day are not exclusively Catholic, nor Protestant, nor Jewish. They affect all of us because they affect the common good of society. At the same time, as Catholics, — since Christian education is still the heart of our tradition, we have a special obligation to work diligently for a solution which shall take into consideration the factors affecting all peoples.

When we look at matters in our own diocese we know very quickly that we are not alone in our commitment to a changing scene. At the elementary level many children must now go to public schools. At the secondary level the problem is not quite as acute, but a significant percentage of our youth shall be enrolled in the public high schools. At the college level we shall have very definitely a new picture. Even now across the nation the greater number of Catholic college students is enrolled in the secular and state universities. In our own diocese more students are presently enrolled in the state and secular institutions in this area than in Nazareth and St. John Fisher Colleges.

Again we may ask what shall we do? What atti-

tudes must we adopt? Shall we give up our struggle to enroll the majority of students in Catholic colleges or shall we seek new ways of providing some elements of Catholic learning through our Newman Centers? The answer is, of course, that we must do everything in our power to strengthen our Catholic colleges so that they can fulfill their role in this historic moment, and at the same time we must explore every possibility of reaching the Catholics enrolled in other institutions. These students must never be considered as second class citizens from the Catholic point of view.

The recent announcement of the appointment of a full time Chaplain to the University of Rochester is recognition of this fact, and evidence of the Church's intention to explore new possibilities. In other sections of the country there has been recognition of the necessity and value of courses in comparative religion and Christian culture. Some of our so-called Ivy-League prestige institutions have established Chairs in Christian Wisdom. Other institutions have appointed priests and laymen to give courses in Theology. The day may be far distant when courses in Theology and Philosophy may be made available to the secular institutions through educational television from our own Catholic colleges. Cooperation of institutions could

thus increase the opportunity for freedom of choice on the part of the students. A recognition of the validity and necessity of Christian education by educators in public and private institutions could be the first step toward an even greater system of higher education in this country.

Whatever the future may be, the facts of the present moment require us to reassess the role of our Catholic colleges in our nation and in our own diocese. Private institutions in general are now engaged in a gigantic struggle to preserve themselves against an increasing force of public higher education. Private colleges can never compete against the public treasury, and if they are to survive some form of assistance, direct or indirect, federal or State, seems imperative. Private colleges must survive if we wish to preserve for our youth a freedom of choice in education. They must survive, too, if we wish to preserve private enterprise in business and guard against a monopoly of thought by the State through its public education arm. The preservation of both public and private higher education — historically the tradition of New York State, is an absolute necessity. The goal is clear; the methods alone are yet not evident.

In this critical moment of our history and in our nation, the role of the small Catholic college has never been more important. No longer can they be considered as colleges for computers offering a sound education at a cost much less than the prestige institutions and only a few dollars more than the state institutions. In fact, their tuition charges may have to become almost as great as other institutions if they are to meet realistically the costs of higher education.

The Catholic college of the future shall not be able to enroll all the potential graduates of our high schools. It may have to remain small, but its role in cooperation with the other colleges of the community and the State is of unbelievable importance. In fact it is nothing less than to insure and assure for our community and for the Church graduates who will have understood the importance of the spiritual element in human life and culture of which secular education and the whole of our modern civilization is either unconscious or even hostile. If only a small number of graduates go out into the world with a firm grasp of these truths, then we have set in motion a power which is stronger than all the material strength of our secular civilization.

Pope John, Pope Paul — Different Temperaments, Same Ideals

By FATHER EDWARD DUFF, S.J.

The current preoccupation of ecclesiastical and political Rome is projecting the shape and style of the new pontificate of Pope Paul VI. Surmises are founded especially on what is known of the character, the record and the previous utterances of the former Giovanni Battista Cardinal Montini. The general opinion runs something like this:

Pope John XXIII was a man of profound and unexpected intuitions that were often followed by contradictory improvisations. Pope Paul VI is a man of clear ideas with a capacity for practical planning.

POPE PAUL would probably have been incapable of engendering enthusiastic support for the revolutionary goal of renewing the Church; he would probably not have been able to win the instinctive allegiance and warm friendship of the millions of men who sensed the ideal of the aggiornamento, the up-dating and refurbishing of the Christian community. In the warm, outgoing personality of Pope John.

On the other hand, it is not certain that Pope John would have been capable of devising concrete programs reducing his aspirations to action.

In temperament and inheritance the differences between the two men, fervently committed to the single aim of making the Church relevant to the modern world, were great. John was the exuberant planner, for whom details would take care of themselves, given goodwill among men and full confidence in the Holy Spirit. Paul, the perceptive, is the realist, the discreet tactician who briefs himself fully before deciding on a course of action.

For all his engaging bonhomie and courage Pope John was an old man, a fact that was frequently forgotten in the universal affection he inspired.

Surprisingly for a Pope of 65 years, youthfulness is seen as the mark of the new pontificate, a vigor evidenced by the daily setting-up exercises of Paul VI, thinker, administrator and man of action, a man never of robust health but one determined to keep himself in good shape for his heavy burdens.

Some months before his death Pope John received a missionary bishop from Africa. "I am too old," he said, "to return your visit. At best I can only travel by train. But my successor will be much younger than I and he will go to visit you in an airplane."

Such a trip would be no novelty for Pope Paul. In 1959 he traveled in Africa from the Cape to Ghana and Nigeria, covering thousands of miles of mission stations in a jeep. It was the same year that, at the invitation of President J. A. K. Nkomo of Zambia, he jetted down to block the new capital of Lusaka.

John's holy imagination conceived the great design of restoring to "the face of the Church the pure and simple lines it had as it came from the hands of Jesus Christ." The phrases to express that policy were largely unimportant to him, never critical, he was easily satisfied and often circumvented.



POPE JOHN—improvisations, profound intuitions.

"He is a man who knows how to listen," is the tribute of Hubert Beuve-Méry, editor of *Le Monde* of Paris; a decision once taken will not be lightly ignored. For all his practical courtesy, Pope Paul has the habit of command. Describing the coronation ceremonies in St. Peter's Square, *Le Figaro* noted "the princely gestures" of the new pontiff.

On the day of Cardinal Montini's election the stock markets of Milan and Rome declined. Was it a coincidence or was it evidence that the business community is unenthusiastic about the man known as "the workers' bishop"? It was a strange title for an intellectual from an upper middle-class family, a man devoid of all the trappings of clerical with others of the Bing Crosby-type priest. And yet the Montini for three generations have been active in movements of social Catholicism.

As a Vatican official Monsignor Montini had a primary role in the founding of A.C.L.I., the Association of Italian Catholic Workers, to encourage and give spiritual orientation to the new trade union movement after the war.

It was personally costing, one surmises, for the Archbishop of Milan to turn up in a factory in Sesto S. Giovanni, the city's industrial center known as "the Stalingrad of Italy" with equipment for Mass in his briefcase. More than others, Cardinal Montini was aware that he has a certain remoteness of manner, perhaps the result of timidity conquered.

But he knew, too, as he once remarked, that "it is easier to lead a pilgrimage to Lourdes than to enter a factory." The archbishop knew what it was like to be holed at. Not for nothing is he being termed "Il Papa dei lontani" — the Pope of the alienated, of those apart. Because he favors surveys and respects statistics, the archbishop knew intimately the spiritual state of Milan, the world's largest archdiocese with three and a half million baptized and 800 parishes.

He told his priests finally: "Will the people return to the Church? They will not. It is for the priest to make the effort, not the people. It is useless to tell the bells in the steeple, no one is listening. The priest must bear the witness in the factories, these temples of technology."



POPE PAUL—clear ideas, practical planning.

Maritain (for whose Italian translation of "True Humanity" Montini had written an introduction), would concede a certain autonomy to the temporal order, making it the realm of lay initiative, par excellence. A decade later Cardinal Montini was to phrase the principle with his accustomed grace and clarity: "The mission of the Church is to so relate the secular and the sacred that the second will not be contaminated but communicated, and the first will not be adulterated but sanctified."

In the tensions of the Cold War and amid the controversy over personalities and policies the Pro-Secretary of State of a warring campaign that listed him as a "leftist." In reality Montini was and is only about as far "left" in economic questions as Speaker John McCormack, and in international affairs as Adlai Stevenson.

It is of course true that the mental horizons of Montini have never been limited to Italian culture nor his concern as a churchman to those of narrowly Italian interests. Acutely intelligent, he would at all times deal with the world as it is, not with some romantic construction. Above all he would make the Church present in the world and in all its levels of living. When the Ordination of the French Academy, former Ambassador to the Holy See, remembers Monsignor Montini as "a priest whose soul burns with faith and with the love described in the Gospels, this man, so perfectly self-controlled, whose wisdom and prudence are outstanding, is under a somewhat austere exterior, a man of fire."

This accidental seal, however, is accompanied by an acute realization that modern man is largely shaped by the structure of his society and the Church in his millions must take these structures into account.

The growing organization of the world, he saw, calls for the Church's comprehension and participation. In the Secretariat of State it was Monsignor Montini who arranged for permanent Vatican observers at UNESCO and at the U.N. Food and Agricultural Organization. He urged the creation of Caritas Internationalis, grouping the Church's welfare organizations of every country, and directed the founding of the International Catholic Migration Committee.

It is commonly reported that Monsignor Montini's nomination as Archbishop of Milan was something of a rebuff, promotion that would remove from the Vatican one whose political views were unpopular. If not suspect, he had, for example, been sympathetic to the experiment of the workers' priests in France or, at least, willing to give the project a try.

Whatever the cause of his removal from the Vatican, the result was the precious experience of eight years of pastoral responsibility and of firsthand awareness of the "lontani" — the alienated masses in Milan, the archbishop's own archdiocese, and in other parts of the world, of the intellectual in need of "the seed of unbelief," of "all who are proud to bear the name of Christian at all men's expense, where this is the promise of the new Pope."

Including cardinals from all over Italy. The kind of success, traditional methods proving to be outdated. The cardinal was not depressed. "In the midst of a tumultuous society," he remarked, "we have sown seeds of truthfulness."

Curiously is, of course, fitting as to how Pope Paul will deal with the more aggressive of the "lontani" — the Communists and particularly with the hierarchy of the counter-Church of the Kremlin. It is recalled that Monsignor Montini was a chaplain at Catholic university students within the Soviet bloc, their campaign of harassment and subsequently of oppression. "If we can't work with them," he counseled, "we can work to silence." It is also recalled that he is in record of declaring: "It is more profitable to work out an agreement with the U.S.S.R. for the Church in East Europe than to manufacture martyrs there."

The telegram of congratulations from Khrushchev to the newly-elected Pope Paul VI was not unexpected. After all, Walter Ulbricht, the head of the German Communist Party, and King Hussein of Jordan — almost everyone except Mao Tse-tung — sent messages.

The acknowledgment dispatched to the Kremlin came in a most unexpected way. Had Pope Paul noted as a fact that the Russian people, freed from the threat of a social life, might bring a rich contribution to the progress of humanity and to the cause of a just peace throughout the world? Or had he merely prayed that the Russian people would come to have prosperity and a well-ordered society? The original Russian text, sent to Moscow, lends itself to the first meaning.

It is clear that Paul VI shares with the author of *Peace in Terra* the conviction that substantial changes are taking place in the Soviet world, the confrontation with economic, human and especially spiritual contradictions, there is a crisis of faith among the Marxist faithful. More wary than the expansive John XXIII, Pope Paul can be expected to proceed carefully to see what these changes really signify.

As things, he will have expected. The day after his election he left the Vatican to pay three visits of courtesy. One was to the ailing Archbishop Joseph Slivko, Uniate Primate of the Ukraine, freed from the threat of persecution conducted by the Vatican Secretariat for Promoting Unity, after eighteen years in Soviet prison camps in Siberia.

To persecuted Christians who "have been called to the part more closely in the cross of Christ," Paul VI promised in his first message to the world, "the glorious dawn of the Resurrection" when they will be able finally to return to the full exercise of their pastoral ministry which, by its institution, is carried out for the benefit not merely of souls but — of — the nations where they live.

Pope John, in his characteristically direct, engaging and human fashion, made it clear that he had need of men of men of all religious allegiances or none, for the enormous task of reconciliation, of brotherhood, of peace. After that moving lesson, the world senses that it has need of a Pope fully equipped to meet the challenge.

Paul VI will be father of the forgotten and the forgetting of the people of the underdeveloped world. It is a vision of the standard of living in other parts of the world, of the intellectual in need of "the seed of unbelief," of "all who are proud to bear the name of Christian at all men's expense, where this is the promise of the new Pope."

Retreat Master Gives Advice

"Don't Sell Teenagers Short"

North Palm Beach, Fla. — (NC) — A priest who should know his advice: "Don't sell teenagers short."

Father Cyril Schweinberg, C.P., who became director of Our Lady of Florida Monastery and Retreat House here in June, 1962, has worked with thousands of youngsters.

"Our young people have a lot on the ball," he said. "They have a lot of good ideas. They want to do what's right. They are entitled to a chance."

SINCE COMING to the Passionist Fathers retreat house here, Father Schweinberg has inaugurated three retreats for Catholic high school students and three for public school students, both Catholics and non-Catholics. A total of 237 boys attended the conferences.

Father Schweinberg formerly was active in summer camp work in Bear Mountain, N.Y., and served as chaplain at 72 camps for boys and girls. With a staff of 11 priests and 35 seminarians he came in contact with some 50,000 young people.

"There wasn't a dud among them," he said. "True they need help and that is where a retreat can be important. Here a fellow can listen to conferences geared to him and his world. He can sit down and talk to one of the six priests who assist in running these retreats properly."

Conducting retreats for teenagers "isn't the easiest thing in this world," Father Schweinberg said, but "it certainly is one of the most rewarding."

"Who, except the good Lord, could tell the results of this initiative?" he said.

THE CATHOLIC
Courier Journal
OFFICIAL PUBLICATION OF THE ROCHESTER DIOCESE

Vol. 74 No. 44 Friday, August 2, 1963

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

HEAD OFFICE 215 E. St. — Bkay 1-3210 — Rochester 4, N. Y.

ELMINA OFFICE 217 Robinson Bldg. — Loko St. — RB 1-4150 or RB 2-2423

AUBURN OFFICE 70 Capitol — AL 3-4222

Second class postage paid at Rochester, N. Y.

As required under the Act of Congress of March 3, 1879.

Single copy 10¢; 3 year subscription in U. S. \$1.50

Canada \$1.80; Foreign Countries \$6.00



In The Vineyard

The Missionary Society of St. James the Apostle is composed of Disciples Priests who have volunteered to give a few years of their lives and ability service to the great needs of Latin America. It was founded by Richard Cardinal Cushing July 25, 1959 in an attempt to alleviate the tremendous spiritual need of literally millions of people in South America who lack the ministrations of a Catholic priest. Up to the present time 100 priests from many dioceses throughout this country and Ireland and Scotland have volunteered their services in missions in Peru, Bolivia and Ecuador.