

**'Unworkable, Not Practical'**

**Shared Time Plan Opposed**

Washington — (RNS) — Spokesman representing Citizens for Educational Freedom, a predominantly Roman Catholic organization having Protestant members, opposed the concept of shared time education here before a House subcommittee.

Dr. Mark Murphy, national president, and other CEF representatives testified at a hearing ordered by the House Committee on Education and Labor on legislation that would allocate \$15 million for a three-year experiment in shared time.

Under shared time, parochial school students spend a portion of their day in public school taking those subjects not having a religious orientation. Such experiments are now underway in several U.S. communities under local school board-Catholic parish arrangements.

THREE CEF witnesses, including a Protestant minister, opposed shared time in their testimony.

However, an official of the United Presbyterian Church in the U.S.A., supported the concept as a "pragmatic compromise" on a church-state issue that did not require ideological compromise of religious convictions.

Dr. Murphy said CEF could not support shared time because "it is unworkable in the overwhelming majority of school situations, and therefore is not a practical plan for the education of children."

The organization's opposition, he said, is also based on the ground that the shared time concept adheres to the philosophy that the federal government should grant "massive federal aid to the public schools and to the public schools only."

"It gives aid to institutions and does not consider the parents' rights of freedom to choose either a public or other school," he charged. "It ignores the rights of parents and the rights of children."

"CEF opposes a federal shared time program that aids the public schools only and tells parents that if they want any help they must send their children to public school. We know that there are many who favor shared time, but when we ask the parents of the children involved, we find that almost unanimously they are against it."

CEF has long campaigned for aid to parochial school students or their parents.

ANOTHER CEF witness, Mrs. Jerome K. Beard, said she would rather have a system of tax relief for parents of private and parochial school children than a shared time program.

She told the House subcommittee that her daughter, an eighth grade student in Inkster, Mich., a Detroit suburb, was "very confused" over the dual school program.

"For half the school day her education is God-centered, and the discipline is very firm," she said. "For the other half of the day her education is not God-centered, with a more permissive discipline which is at odds with my own convictions about the upbringing of my child. A child this age cannot sort out the differences in these values."

Mrs. Beard also charged that the shared time program at Inkster resulted in "segregation" of Catholic children.

When at the public school, she said, Catholic students sit together and mingle with the public school students.

"Instead of having a blending of community feeling," she said, "it tends to accent the differences."

The Rev. John P. Clelland, executive secretary of the Westchester Theological Seminary, an independent Presbyterian seminary in Philadelphia, was the third witness to speak for CEF.

He took exception to the shared time proposal, he said, because public education systems must, by court order, leave God out of education. Mr. Clelland maintained that one cannot have a proper education when God is left out of it, "for in Him we live and move and have our being."

"There is no base of so-called secular subjects which are neutral," he told the subcommittee. "When man finds truth anywhere he thinks God's thoughts after him."

In his testimony in support of shared time, Dr. E. B. Shaw, secretary for national affairs of the United Presbyterian Church, stressed that he spoke as an individual and not for his denomination.

He saw the shared time experiment as "a pragmatic compromise" on the church-state issue that will not require ideological compromise of religious convictions.

Dr. Sixel based his support on the fact that none of the federal funds involved would go directly to church-related schools, but would be received,

administered and spent by public officials accountable to the public.

He said the measure would not, by itself, solve very many of the problems of education facing the nation. "But it seems to me," he added, "to present the first step toward moving the public school parochial school debate off dead center."

Writing in the first issue of the Journal of Ecumenical Studies, Father George Tvard of Mt. Mercy College, Cedar Rapids, Iowa, defined the ecumenical movement as "a search

not a self-assured, 'self-centered, self-certain position.' Ecumenicity must be both positive and reciprocal, said the Catholic theologian. "It is not simply a matter of holding to what we believe and, from this stronghold, critically surveying the Christian world's divisions and rivalries. The point is to learn how to hear one another's burden."

**Czechoslovakia**

**Faith Freedom A Dead Letter**

Paris — (NO) — The position of the Catholic Church in Czechoslovakia remains tragically difficult, travelers from that country reaching there insist. This testimony of these witnesses, who cannot be identified in any way but who are highly reliable, reports statements in a communist-inspired article in the Czech weekly, "Videnska Mesičnická," published in Vienna under auspices of Red rulers in Prague.

"Even though guaranteed on paper by the Czechoslovak constitution, religious liberty remains a dead letter in our country," one traveler said flatly, facts to prove his assertions.

"Of 15 Czechoslovak bishops validly consecrated under the authority of the Holy See, only three are able to govern their dioceses. In Bohemia and Moravia, whose populations total some 10 million persons and are predominantly Catholic, there is no longer a single Catholic bishop.

"Three bishops functioning in a restricted way in other parts of the country are not permitted to leave their dioceses. Therefore, for the last 15 years, the Sacrament of Confirmation has not been administered in Bohemia and Moravia. Should any of the faithful travel to a place where they believe the sacrament might be received, they themselves and the bishop or delegated priest would be severely punished.

"Bishops are not permitted to assign priests as they see fit, but must have prior permission from the communist authorities who see to it that the most competent priests are assigned to small villages and that others handicapped by illness or age are assigned to big city parishes.

"Priests are allowed to function only as civil servants, strictly dependent on the government for their salaries. Church collections are forbidden unless they are previously approved by the Red authorities, and in these permitted cases an accounting must be made in every instance so that heavy taxes may be assessed.

"The communist authorities also decide who is to be admitted to the six remaining seminaries of all denominations. Only two of these seminaries are Catholic. Candidates from families considered "bourgeois" are banned outright, and the number of those admitted is artificially restricted.

"The shortage of clergy con-

**"D" DAY**  
minus 20



**Vocations Honored at St. Ambrose**

Oldest and youngest priests and nuns from St. Ambrose parish, Rochester, are shown with Monsignor Arthur Radigan, center, who offered Mass for Vocations Sunday afternoon. Rev. Charles Curran and Rev. John Morgan, Sister M. Aquina and Sister Jean Baptiste represent more than 60 others who are priests, nuns or brothers, and attended dinner with their parents in parish hall following the Mass. (Marilyn Wahl Photo)

**New Journal Roots Ecumenism in 'Honesty'**

Pittsburgh — (RNS) — Total fidelity "to love, to faith and to intellectual honesty" were cited as the requisites of a true ecumenical attitude in the lead editorial of a new ecumenical periodical.

Writing in the first issue of the Journal of Ecumenical Studies, Father George Tvard of Mt. Mercy College, Cedar Rapids, Iowa, defined the ecumenical movement as "a search

He defined the "burden of Protestants" as "the burden of spiritual freedom, which should normally achieve fruition in ecstatic echoes of the testimony of the Holy Spirit, but which strikes the abyss of mistaking the blind drives of our unconscious for the groanings of the Spirit."

THE CATHOLIC burden, he says, is that of "fidelity to a continuous past, each age of which has contributed to the Church's enlarging interpretation of the Christian faith; but which is permanently under the hovering threat of mistaking petrified categories for traditional teachings."

Despite "the way many Catholics still understand it," says Father Tvard, "the ecumenical problem does not lie in discovering a subtle approach by which Protestants may slowly become Catholic without realizing it."

"And despite the feeling of many Protestants, it does not reside in finding a short cut to superficial unity by way of denominational mergers or agreements of intercommunion."

"An ecumenical stance requires the renunciation of holding together the absolute necessity of complete unity in Christ here and now, and the impossibility of achieving such a goal today."

**Pope Thanks Newsmen**

Vatican City — (RNS) — Pope Paul VI expressed his gratitude and praise to the world press, radio and television for their coverage of his recent historic Holy Land pilgrimage.

He said the press "succeeded in blending the evangelical aspect of the pilgrimage with the factual, newsworthy one." Meanwhile, he said, radio and TV "gave a fleeting, but magnificent, experience which will go down in history of the spiritual life of our times."

**Alcoholism Strikes Earlier**

New Orleans — (NO) — Alcoholism is striking the public "to class the alcoholic person's body, his morals and habits as being and is hitting people at an earlier age level than was emotionally ill person," he said. But studies each year, the executive secretary of the National Clergy Conference on Alcoholism said.

"When I first became familiar with the problem the average age for occurrence of alcoholism was 40," said Father Ralph Flax. "In 15 years the average age has dropped to 33. Studies have shown, said Flax, that all emotional problems today are occurring at an earlier age than they did a few years ago."

It's difficult to pinpoint the reasons for this, he said, adding: "It's a product of our times."

Father Flax's headquarters are in Indianapolis. He was here to make plans for the 16th annual meeting of the National Clergy Conference on Alcoholism to be held here March 31 and April 1.

One of the most bothersome problems in alcoholism, said Father Flax, is the tendency of

the public "to class the alcoholic person's body, his morals and habits as being and is hitting people at an earlier age level than was emotionally ill person," he said. But studies each year, the executive secretary of the National Clergy Conference on Alcoholism said.

Duquesne University (Holy Ghost Fathers) and Dr. Elwyn Smith, Pittsburgh Theological Seminary (Presbyterians), are the co-editors.

In a foreword to the first issue the editors stated its purpose: "to provide the English-speaking world with a periodical devoted to serious... examination of the issues which concern Catholic, Protestant and Orthodox Christians."

Much of the 200-page first issue was devoted to original articles by American and European scholars. Historical, biblical and theological questions are treated in the journal as well as traditional subjects of ecumenical attention as liturgy, the ministry, and Scripture and tradition.

The first issue also contained 28 pages of book reviews and 175 abstracts of articles related to the ecumenical cause, originally published in 13 countries in a variety of languages.

The magazine will appear three times a year. It is published by Duquesne University Press in Pittsburgh.

"But he cautioned against 'unrealistic hopes,' adding: 'We should not envision the possibility of sensational results following the Council. The Spirit does not usually work spectacularly, and His common methods are not the material out of which sensational headlines are manufactured.'

The "extraordinary development of ecumenical concerns in the last few years," Father Tvard concluded, "places all of us under the danger of mistaking sentimental fellowship for spiritual union, and the blankness of a colorless recognition as equals that hides divergences under a blanket of self-delusion, for the serenity of mutual acceptance despite differences that are set in sharp light."

The Journal of Ecumenical Studies, of which Father Tvard is one of 14 associate editors, is the first scholarly periodical produced by an interreligious staff. Dr. Leonard Swidler of

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