

What's Best Way To Teach Religion To U.S. Youngsters

Is the Catholic Church for or against the Becker Amendment to authorize prayer in public schools?

Some U.S. Catholics have spoken out for or against it — most don't seem to be much interested one way or another.

We think religious practice in public schools is inevitably impossible even if authorized. Americans are too divided religiously ever to agree on some form of prayer that will satisfy everybody.

And that's why we repeat our position that Americans who do want religion in school should have the right to build their own schools and get tax help to operate them — at least those benefits which are given to pupils in public schools: bus rides (as done in New York State but in few others), textbooks, science equipment.

A child shouldn't have to forfeit all his other rights just because he chooses to exercise the right already stated in the Constitution's First Amendment about the "free exercise" of religion without fear of penalty.

But it's going to be a long, long time before every Catholic child can attend a Catholic school.

And even then we will still be concerned for the kind of education given in the public schools.

The present Becker Amendment raises the basic question — what is the best way to provide American youngsters with a religious and moral education?

Will a brief prayer at the start of each school day and an occasional scripture reading fulfill this need?

Spokesmen in favor of the Becker proposal think yes — at least that this is the indispensable first step toward such an education.

Signing a statement to this effect this week were Bishop James J. Navagh of Paterson, Jesuit Father Vincent F. Beatty of Loyola College, Baltimore, Catholic War Veterans and the Maryland Knights of Columbus along with Protestant clergymen and Jewish Professor Will Herberg of Drew University.

Many diocesan papers, however, have voiced editorial opposition to the proposed Amendment — the Pittsburgh Catholic said it's "just as well" that the proposal is bottled up in committee hearings in Congress, the North Carolina Catholic questions the wisdom of "beating the drums for mandatory prayers," the Peoria Register said the whole question "is anything but simple."

We think one of the best statements to date was made by attorney William B. Ball of Philadelphia at Congressional hearings in Washington.

He said he has only praise for the concern over religious training which has inspired proposals to amend the Constitution and nullify the U.S. Supreme Court's 1962 and 1963 decisions.

But he asked that the country try first to work out the details of the court's formulation and remember that its principles are neutrality, not antagonism, toward religion.

He said the court's decision meant public schools must be neutral not merely about sects, "but indeed neutral as to religion itself."

He said this result has been dictated by the nature of a religiously plural society, adding that this same society "also confirms the concept of pluralism in schools."

The court, he said, "has indicated that it may be constitutionally permissible for government to aid secular, general, neutral, public objectives achieved by church-related educational institutions."

"This total formulation by the court respecting religion in public education and education in religious schools has been slow and difficult in evolving," he said.

"I submit, however," he added, "that it provides a sane and workable legal basis for answering our complex question: how shall the religious education of American children best be aided in a religiously free society?"

Ball said "it may be vain" to look to public schools "for religion in the sense that many seriously religious parents conceive that term."

"Perhaps, however," he said, "the trauma experienced by many from the Supreme Court decisions will spur strong new home-and-church efforts in religious education. We must certainly hope so."

"Perhaps the widespread experimentation now contemplated for bringing appreciation of religion into the public schools will yield greater results than now appears likely."

"Instead," he said, "of more litigating or more amendment-seeking, we ought to try for a while to live with the formulation which the court has given us and seek to work out the details of its principles which, it must be remembered, are neutrality, not antagonism, toward religion."

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MAIN OFFICE — 35 So. St. — Bklyn 4-6111 — Rochdale, N.Y. 13824

ALBANY OFFICE — 117 Robinson Bldg., Lake St. — RR 1-3423

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Proposed Prayer Amendment

Nostalgic Effort to Restore Protestant Dominant Past

(This is the second in a series of three articles analyzing implications which stem from a proposal to amend the Constitution to permit prayer and Bible reading in public schools. The series has been prepared for the Catholic press by George E. Reed, associate director of the Legal Department of the National Catholic Welfare Conference, who is an authority on this question of Church-State relations in constitutional law.)

BY GEORGE E. REED
(N.C.W.C. News Service)

"Let us return to the status quo before June, 1962."

This is the theme of many persons testifying before the House Judiciary Committee in favor of a proposed constitutional amendment to negate the 1962 and 1963 decisions of the U.S. Supreme Court against prayer and Bible reading in public schools.

Like many slogans and facile phrases, the current one, "Let us return to the status quo before June, 1962," is enclosing a deep and wide change in the historical

cultural pattern of the United States.

Many witnesses have testified to the historical fact that the reading of verses from the Bible and recitation of prayer in public school rooms are a product of the Protestant culture which dominated our educational institutions and American society in general during the 19th century.

The First Amendment of the federal Constitution did not affect growth of religious exercise in schools because, during this period, the amendment was not considered applicable to the actions of a state. It was solely a limitation on action by the federal government.

The religious practices in the schools, therefore, were a reflection of dominant Protestant attitudes rather than an implicit interpretation or construction of the First Amendment.

Because of this, for example, Catholic children who were required to participate in sectarian prayers and practices could not appeal through their parents to the federal courts. Their only recourse was the state courts which, with a few exceptions, declined to enforce the

rights asserted by Catholic parents.

Further, as protests against religious practices in public schools mounted, the states, at the turn of the century, began enacting laws to protect Bible reading. This historically dominant Protestant cultural tradition was thus translated into law in many states.

This was a paradoxical development since at the same time the culture that gave rise to this tradition was losing its prominence and religious pluralism was gaining ascendancy.

This important social change coincided with a revolution in constitutional law which resulted in the extension of the First Amendment and the principles embodied in the Bill of Rights to state action. Since the 1930s, the First Amendment has served as a limitation on state as well as Federal action.

There were, therefore, two new factors affecting American life—a different culture, parallel in nature, and a new body of applicable law.

The Supreme Court decisions were made against this background and the court applied the First Amendment to this new social condition.

In ruling out prayer and Bible reading as devotional exercises, the court understood, though awkwardly, to react realistically to the new culture, rather than to perpetuate the Protestant tradition in American culture.

In addition, the plea for a return to the status quo before 1962 raises two important questions.

First, why return only to June, 1962, the month when the court held its unconstitutional decision of a 22-word prayer in New York public schools? Why not return to the status quo before 1948 when the battle was laid for the prayer and Bible reading decisions?

It was the McCollum decision of 1948 that served as legal precedent for these later decisions by ruling out any involvement of public school officials in religious instruction. The court held unconstitutional the holding of religious instruction classes on public school property.

If, therefore, a constitutional amendment limited to prayer and Bible reading is adopted, it might be validly that the McCollum decision is irrevocably recognized as an acceptable part of constitutional law.

This could put one in a rather anomalous position because on the one hand, schools would be permitted to conduct religious exercises, while on the other hand, use of school property for voluntary religious instruction is denied.

The second important question is this: would the proposed prayer amendment actually restore the status quo?

The amendment would certainly not restore the old culture which has yielded to religious pluralism. Moreover, prayer and Bible reading in public schools would derive from the authority of constitutional law rather than community consensus.

Admittedly, these two factors constitutional law and parental will, would coincide in many instances. The fact would remain, however, that federal law would enforce the practice of a religion which would be a product of a culture that no longer exists.

This is the nub of the matter. This is the stumbling block which confronts the advocates of the prayer amendment. And this is the reason why so many religious bodies are opposing it.

Summer Help Wanted — Missionaries

Washington —(NC)— Spend your summer vacation as a missionary?

There are hundreds of openings for teenagers and young adults, according to a compilation made by the Foreign Visitors Office of the National Catholic Welfare Conference.

Incomplete statistics show that more than 800 young men and women took part in 14 Catholic-oriented projects last summer; the office says. It lists about 30 projects for the coming year.

Some of the mission projects are already "full" for this year, but many others are still accepting people. Some of these are for women only, some for men and women. Some pay for the meals and board of the mission helper, others require him to make some contribution toward his living expenses. Nearly all are in the United States.

Despite the phenomenal growth of summer missionary projects in this country, the Foreign Visitors Office here sees the need for even more programs. It says: "The laborers do not exceed the harvest, but their numbers have far outnumbered the imagination and planning of those responsible for summer projects."

For those who are interested in working on a mission project this summer, here is a listing of those which are still accepting candidates, along with the cost and duration of the project:

For Women Only

High school seniors through age 30 help conduct religious day camps and youth work in New Orleans, Baton Rouge, La., for two 3-4 week periods, cost: \$10 a week. Write: Caritas, 1354 N. 38th St., Baton Rouge, La.

Young women, work with Otomi Indians in Valle de Mezquital, Mexico, 4-8 weeks, knowledge of Spanish and skills in social work, nursing, education and handicrafts desired, cost: \$10 a week. Write: Dr. Bortha Muzguera, Caridad, Calle Leonardo de Valle No. 8, Ixmiquilpan, Hidalgo, Mexico.

College students and graduates, one or two-week summer training program for overseas service, with training in Chicago parishes, cost: \$25 a week. Write: Nadine Sacchi, International Catholic Auxiliaries, Box

1453, 1734 Asbury, Evanston, Ill.

Women 18-35, work with Negroes and poor in Greenville, Clarkdale and Milledgeville, Ga., for two-week to three-month periods; cost: transportation and \$30 per month toward expenses. Write: Kate F. Jordan, Pax Christi, 708 Ave. "I", Greenville, Miss.

Women, workshops for arts

and crafts in Washington, D.C., July 4 to Aug. 28; cost: part of living expenses. Write: Regina Institute, 501 30th St. N.W., Washington, 7, D.C.

High school girls, work on 400-acre farm at Grallville, 30 miles from Cincinnati, for two two-week periods; cost: \$40. High School Work Camps, Grallville, Loveland, Ohio.

College and working girls,

serve in six parishes in south-west Louisiana, July 6 to July 4; cost: \$50 for room and board. Write: Una Mae Hargrave, Grall Center, 127 Cherry St., Lafayette, La.

College and working girls, high school seniors, work with migrant farmers in predominantly Spanish-speaking area of San Jose, Calif., July 3-26; cost: \$50 for room and board. Write: Elizabeth F. Ebe, The Grall Center, 2201 N. San Antonio St., San Jose, Calif.

College students, conduct religious summer schools and parish work June 10-18 in North Carolina; cost: transportation. Write: Diocesan Chancery, Box 1040, Raleigh, N.C.

Women 18 to 25, help in 150-acre rural parish in Fayette, Mo., June 14 to July 26; cost: transportation and \$5 a week. Write: Rural Parish Workers of Christ the King, Rt. 1, Box 390, Cadet, Mo.

For Men Only

College and seminarians, work in Glenmary Missions in Ohio, Kentucky, Georgia, West Virginia, Oklahoma, North Carolina, Texas, Pennsylvania and Arkansas June 15 to Aug. 15; cost: transportation to Glenmary headquarters near Cincinnati and home again, plus recreation expenses. Write: Mission Coordinator, Glenmary Mission, Cincinnati, Ohio.

Seminarians, participate in racial study groups at Friendship House, Chicago, for three one-week periods in June and August; cost: \$10 tuition plus \$20-\$25 per week living expenses. Write: Tom Cook, Friendship House, 4233 S. Indiana Ave., Chicago 53, Ill.

For Men and Women

Young men and women, volunteer work in Southern parish, doing everything from teaching to manual labor June 15 to Aug. 15; cost: transportation only. Write: Rev. James H. Flanagan, Immaculate Heart of Mary Parish, Hoinak, N.M.

High school and college students, young adults, seminarians and foreign students, participate in interracial study weekends on farm 30 miles from Chicago in July and August; cost: \$20-\$25. Write: Betty Plank, Friendship House, 4233 S. Indiana Ave., Chicago.

High school graduates and

seminarians, work and study weeks on Catholic Action and racial justice; cost: \$10 tuition, plus expenses for housing.

Write: Tom Cook, Friendship House, 4233 S. Indiana Ave., Chicago 53, Ill.

Seminarians and women college students, work with Navajo Indians teaching, coaching and supervising at St. Michael's, Ariz., June 14 to Aug. 4; cost: transportation only. Write: Franciscan Lay Missionaries, St. Michael's Mission, St. Michael's, Ariz.

Men and women over 18, program for interracial group of children June 7 to Aug. 15; cost: transportation to and from Chicago. Write: Martin de Porres House, 3322 W. Washington Blvd., Chicago 24.

Young men and women, farm and other work in Conbernere, Ont., for two to eight weeks, lay apostolate, training, contact with the people. Write: Madonna House Apostolate, Conbernere, Ont.

Young men and women, work in rural slums, social service, nursing in Conbernere, Ont., for two to eight weeks; cost: transportation only. Write: Madonna House Apostolate, Conbernere, Ont., Canada.

Catholic students on secular campuses, work in urban slums, rural parishes, day camps, construction, anywhere in the U.S.; cost: transportation to and from mission. Write: Newmanistons, Secretariat, Northern Illinois University, 512 Normal Rd., DeKalb, Ill.

Men and women over 18, resident volunteers for many jobs in Chicago parish, June 15 to Aug. 15; cost: transportation only. Write: Martin de Porres House, 3322 W. Washington Blvd., Chicago 24, Ill.

Men and women over 18, volunteer for teaching, counseling, manual labor in 15 states; cost: two to six-week assignments; cost: transportation to and from mission. Write: Rev. Andrew Lawrence, M.S.S.T., Trinity Missions, Silver Spring, Md.

Young men and women, manual labor and other tasks in community of Domago, near Prince George, B.C., July 8 to Aug. 15; cost: transportation to and from Prince George, B.C. The Director, Frontier Lay Apostles, Davis Road S.S. No. 3, Prince George, B.C., Canada.

Patron of Finland

Defender of the Poor, St. Henry, the Son of Henry, Duke of Bavaria, was chosen Emperor in 1022, upon the death of his cousin, Otto III. He became one of the strongest rulers of the Holy Roman Empire, triumphing over many difficulties as a Christian statesman and warrior. He made frequent journeys through his empire to promote religion, correct public abuses, and prevent the oppression of the poor. He identified himself with those ideas of church reform which radiated from the Abbey of Cluny. Henry's wife Gunegund is also numbered among the saints.

Emerging Africa Imposes its own Racial Bias

BY GARY MACEOIN

"I am an African. I am tired of people shouting out 'Asian' when I stand up to participate in these debates."

The speaker was Mr. A.D. Pandey, representative for Nombasa Island North in the Kenya House of Representatives, and he had to shout so that the words could be heard by newsmen covering a session of the House, because of the interruptions of his colleagues. At the same session, another member gave notice of a motion calling on the government to arrange that non-African businesses in the country be taken over by Africans.

Mr. Pandey was born in Kenya but in the view of most of his colleagues he is a foreigner because his ancestors came from India. They equally regard a white man born in Africa as a foreigner because his ancestors came from Europe.

One cannot blame the African Negroes for inventing this view. It was held in practice by the European colonizers, and it is still held by the government of South Africa, where "European" means white and "Native" means black. But two wrongs do not here make a

right. Black Africa condemns South Africa's racialism. It should not itself practice racialism in reverse.

It is very interesting to get African Negro leaders to discuss this problem and attempt to rationalize their position. Soon you will find that a number of key phrases creep into the conversation. They are African nationalism, Pan-Africanism, Negritude and African socialism.

When an African Negro speaks of nationalism, he is not thinking of the spirit which gave to each nation of Europe its sense of separate identity, still less of the distorted mirror through which Frenchmen saw Germans and Greeks saw Turks. What he has in mind is rather a split or a world view that would bind and inspire Africans everywhere in the same way as people in Europe and North America are bound and inspired by what is called Western civilization or European culture. This idea he also calls Pan-Africanism or Negritude, the latter word being common in French-speaking countries of Africa.

Actually, the concept was first formulated on the other side of the Atlantic, at the end of the last century. What was then sought

was a sense of solidarity or common destiny among all descendants of Africans in the United States and the West Indies. Marcus Garvey and William DuBois were its apostles, the latter organizing congresses at Paris, London, New York, and Manchester (England) between 1919 and 1934.

Nkrumah of Ghana and Jomo Kenyatta of Kenya were delegates to the 1948 congress, and they helped to spread the gospel in their own continent. George Padmore, a West Indian in Nkrumah's entourage, published "The African as Communist" in 1945. It was the first philosophical analysis of the movement. Padmore saw Communism as an alien ideology, as western as colonialism, and as ill suited to Africa.

Others, following his lead, have pointed out that Africa has no known bitter feudism or capitalism in the European sense. It accordingly has neither the social conditions nor the historic experience to provoke class warfare so that the first tribe, not by the individual, and though the system was modified in many places during the period of colonialism, African political theorists still hanker back to it. When they talk about African racialism, they have in mind some kind of no-

denation of their traditional forms of communal ownership of property.

One cannot reject offhand such an approach. A major defect of the traditional ownership was that it left the individual without incentive to improve his holding. The introduction of cooperative ownership and exploitation of land remedies this defect without departing unduly from the old idea of communal holding. Cooperatives are being pushed very hard in many of the new countries.

But there is no hope of building internal cohesion while the theory of racialist Pan-Africanism continues to be propagated. Few of the new leaders can see this, and even fewer are prepared to proclaim the unpopular truth that everyone born in Africa or willing to make it his home is entitled to full citizen rights, regardless of race or national origin.

Indeed, President Julius Nyerere of Tanganyika is almost alone in his insistence that it is both morally wrong and politically foolish for his fellow Negroes to discriminate against other Tanganyikans or to seek privileges because of their color. Emerging Africa cannot afford to reject the contribution of its most educated and experienced citizens.