

# Partners in Religious Instruction — Parochial Schools, Confraternity Classes

First of all, I should like to thank all who planned this program, priests and sisters, laymen and laywomen. Many of you have come from distant parts of the diocese and your faith must be strengthened to be a part of this gathering.

We are especially pleased that the students of St. Bernard's Seminary could be present again this year. Over a hundred seminarians took the same course as the other catechists here, and they too will receive their diplomas as graduates of one of the five schools of religion conducted within this diocese during the past year. If you seminarians look a bit preoccupied tonight, it is understandable, with the ordeal of final examinations hanging over your heads tomorrow. We shall pray that you all receive high grades.

very rewarding apostolate — forming children as Christians by your words and leading them by your example. There is no more essential work in the Church, whether it be for parochial or public school children.

This past year, due to various magazine and newspaper articles, and a few books, many of our people are confused about the present aims of Catholic education. The question has been raised: "Are Catholic schools necessary?" Of course, they are.

The leaders of the Confraternity of Christian Doctrine program in the United States went on record last month that "the Confraternity is not a substitute for our Catholic schools. Our Catholic schools are the fruit of the sacrifice of our people; they have made the Church in America uniquely great."

**This is the complete text of Bishop Casey's talk at Sacred Heart Cathedral, Buffalo, May 24, when more than 800 catechists were enrolled in the diocesan Confraternity of Christian Doctrine program to teach catechism to Catholic pupils enrolled in public schools.**

Last May, at the Confraternity graduation exercises, we stated, with the approval of Bishop Kearney, that no new Catholic schools would be opened in the diocese for the present, due to the shortage of religious teachers and qualified lay teachers. This policy is still in effect. New parochial schools will be opened in the diocese when, in the judgment of Bishop Kearney, this is possible. There is reason to believe that the present situation will improve shortly because the religious services now involved in the new teacher formation program will begin to enter the classrooms in September, 1965.

The Diocese of Rochester will therefore make every effort, through the excellent Confraternity program we have locally, to expand and develop a trained body of teachers to instruct our public school children in their religion, and to make up with the best facilities possible for what is wanting in the totally secular education offered in the public schools.

Using a homely analogy to sum up the situation, to eliminate the parochial schools or the Confraternity program for our public schools would be like trying to run across Broadway with one ear. Both types of Catholic education are essential if we are to reach ALL the children and youth committed to our care. So, there is no need to fear that we are going to put the diocesan parochial schools out of business by developing and enriching our Confraternity program. The parochial school is here to stay; so, also is the Confraternity.

About yourselves and your future work: Thank God, you have enlisted in the army of the Confraternity. As of now, there is no organization that can compete with it in the task of restoring all things in Christ.

You know how much is at stake as you approach your various assignments — the salvation of immortal souls. This demands your best efforts. Minimum efforts on your part would bring only minimal response from your pupils. To you, your public school pupils are no second class citizens. You sense immediately that they have your love and your best. Your devotion touches more than the children in our Catholic schools.

Mostly every teacher has had several such humbling experiences. But you live and you learn and you profit by your mistakes. If you are now conscious of personal insufficiency, so once was the prophet Jeremiah who stammered, "Ah, Ah, Lord God, behold I cannot speak for I am a child." And the Lord said to Jeremiah, "Say not, I am a child, for you shall go to all that I shall send you, and whatsoever I shall command you, you shall speak."

So, leave something to the Lord and His inspiration. You are His apostles. You are doing His work and He won't let you down. In moments of discouragement, don't ever sell yourself short. Our late Holy Father, the beloved Pope John, three years ago cautioned teachers of Christian Doctrine: "You may rely upon the power of His words alone, but rather let the Word of God know that it is God alone Who blesses growth." (I Corinthians; 2, 6).

You have therefore many arms running in your favor: You are doing the Lord's work; you are dedicated people; you are generous and zealous, otherwise you would not have committed yourselves to this program; you have had an excellent course in doctrine and method, the fundamentals, which you will further develop in the years ahead by personal study and prayer.

The Lord works in unexpected ways. You enrolled in the army of the Confraternity to serve the precious world of youth, and in the process you yourselves have been enriched.

You are now better Catholics, stronger in the Faith, in a result of your training course. This giving to the Lord is a two-way street. You give Him something; He gives you so much more in return.

Through your course of preparation, you now have a two-edged sword in your hand, one edge to cut deeply into the minds and hearts of your pupils, the other edge to cut deeply into your own consciousness — the knowledge that you are called to teach the Living Words of Scripture to others and that you must bring to your apostolate every bit of intelligence and devotion and enthusiasm you possess. You must measure up in your personal thoughts. Unless you yourself have a living Faith, you cannot communicate it to others.

You need that Faith to permeate in your work, there is little romance, on the surface, spending hours preparing materials and visual aids, teaching your pupils, in makeshift surroundings, giving up legitimate recreation or postponing pressing home duties to be on hand for your assignments, being there even if you don't feel physically up to it.

Educating and becoming educated is not an easy process. It may well be one of life's greatest crosses. But there, wherever it is recorded that the great Teacher ever said, "Come, take up your cross and follow Me. We're going to Jerusalem. You're in the army now. We stick you. Stay with us."

Last Sunday, 550 Rochester adults, mostly converts, received the Sacrament of Confirmation in two separate ceremonies. These men and women were told that they are Christ's modern apostles, commanded by Him to bear witness to the Truth by word and action, commissioned by Him to do their part in extending His Kingdom.

Many Catholics confirmed around the country each year fail to become true apostles. You, however, have accepted Christ's commission. As you receive your diplomas tonight, you are to be congratulated for undertaking a laborious but

"The CCD, because of the nature and scope of its work, can offer only part time catechetical instruction to the 50% or so of our Catholic elementary children and to some 50% of our Catholic high school students who are in public schools." (These are national figures).

What is the situation in the Diocese of Rochester? The 1964 National Catholic Directory has these figures for our diocese: Children in parochial and private grammar schools, 47,664; Catholic children in public grammar schools, 31,100. On the high school level, 9,577 boys and girls are enrolled in Catholic schools, while 28,600 Catholic youngsters attend public schools.

However, taking a long-range view of the problem, many thousands of our Catholic children will continue to be educated in public schools in the years to come. Clearly, the ideal is for all our children and young people to be educated in Catholic schools. But since this ideal has not, and in the foreseeable future will not be reached, it is imperative that the Confraternity of Christian Doctrine carry on its work of offering the majority of our youngsters that religious training which is their just due. In this diocese, over half of our boys and girls receive a public school education and, so far as we can see it, this percentage will not decrease in the near future. These children must have the best Christian education we can give them.

Material to last four classes, but ran dry in ten minutes, foundering around trying to get the Prodigal Son out of the fix he was in. Doctor Baier, our professor, was checking up on his catechists that day. He walked into the classroom, saw the predicament I was in, threw me a lifeline, and rescued the Prodigal Son for me.

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Instructors would be other than public school teachers. The program would not be integrated or smashed with the public school machinery.

There would be no coercion on students if the plan was properly administered. Moreover, religion would still be associated with the school to an extent that would accommodate the religiously minded parent.

Such a plan would not put government in the business of imparting religious education. Rather, this system would accommodate the facilities of the public school system to the interest of parents.

It would reflect the mutual character of the public school system as designed to implement the interest of both parents and the state in education. This approach has been explored tentatively by the Judiciary Committee. One difficulty seen was the use of public school property.

The Supreme Court, in the McCollum case, has condemned such use, but the circumstances were different. Religious instruction was given during the school day and with substantial involvement of the school. In matters such as keeping attendance records.

Undoubtedly the committee will give additional attention to this approach. In its careful weighing of the proposal, the committee may take up the possibility of an amendment which would end the constitutional uncertainty concerning the use of public school property.

Such a system of religious instruction, in addition to reflecting the mutual concern of parents and state, would be an application of principle announced by the Supreme Court in the Zorach case. The court upheld in that case the constitutionality of religious instruction held off public-school premises. It said:

"When the state encourages religious instruction or cooperates with religious authorities by adjusting the schedule of public events to sectarian needs, it follows the best of our tradition for it then respects the religious nature of our people and accommodates the public service to their spiritual needs."

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## Bishop Kearney's Appointments

JUNE

- 4 Thursday—St. John Fisher College—Senior Banquet—8:00 p.m.
- 5 Friday—Sheraton Hotel—First Friday Club Luncheon—12:00 noon
- Sheraton Hotel—St. John Fisher College Chancellor's Dinner—8:30 p.m.
- 7 Sunday—Catholic University, Washington, D.C.—Jubilee Commencement—10:30 a.m.
- 10 Wednesday—Sacred Heart Academy—Commencement—4:00 p.m.
- 12 Friday—Mt. Carmel High School, Auburn—Commencement—8:00 p.m.
- 13 Saturday—St. Mary's Hospital—Graduates' Mass—3:30 a.m.
- St. Andrew's Seminary—Commencement—3:00 p.m.
- 14 Sunday—St. Agnes High School—Graduates' Mass—9:00 a.m.
- Mercy High School—St. Mary's School of Nursing Graduation—3:00 p.m.
- Holy Family Church—Msgr. Schmitt's Jubilee Mass—5:00 p.m.
- Sacred Heart Cathedral—Solemn Blessing of Golden Jubilee Couples—7:30 p.m.
- 17 Wednesday—Eastman Theatre—McQuaid Jesuit High School Commencement—8:15 p.m.
- 18 Thursday—Eastman Theatre—St. Agnes High School Commencement—8:00 p.m.
- 19 Friday—Mercy High School—Graduates' Mass—9:00 a.m.
- Eastman Theatre—Mercy High School Commencement—8:30 p.m.
- 20 Saturday—Mercy Motherhouse—Reception of Habits—2:00 p.m.
- 21 Sunday—St. Ignatius, Hornell—St. James Mercy Hospital Graduation—3:00 p.m.
- Eastman Theatre—Aquinas Institute Commencement—8:00 p.m.
- 22 Tuesday—Nazareth Academy—Graduates' Mass—8:30 a.m.
- Eastman Theatre—Nazareth Academy Commencement—8:00 p.m.
- 24 Wednesday—Manger Hotel—Nazareth Academy Graduates' Banquet—6:00 p.m.
- 28 Sunday—Holy Sepulchre Cemetery—Knights of St. John Mass—10:00 a.m.
- 29 Monday—Buffalo Cathedral—Consecration of Auxiliary Bishops of Buffalo—4:00 p.m.

## Bishop Casey's Appointments

JUNE

- 3 Wednesday—Boy Scout Court of Awards—Sacred Heart Hall—7:30 p.m.
- 5 Friday—St. Bernard's Seminary—Tonsure and Subdiaconate Ordination—8:30 a.m.
- Sacred Heart Cathedral—Pontifical Low Mass, Closing Triduum in honor of the Sacred Heart—3:30 p.m.
- St. Francis of Assisi Church—Sacred Heart Night, Family Rosary for Peace—7:00 p.m.
- 6 Saturday—Sacred Heart Cathedral—Priesthood Ordination—10:00 a.m.
- 7 Sunday—Sacred Heart Cathedral—Sermon, First Solemn Mass of Rev. John Mulligan—11:00 a.m.
- St. John Fisher College—Commencement Exercises—3:00 p.m.
- St. Boniface Church—Sermon, Silver Jubilee of Priesthood, Rev. Francis Taylor—5:00 p.m.
- 8-11 Monday-Thursday—Annual Retreat, St. Bernard's Seminary.
- 19 Friday—Notre Dame High School, Elmira—Graduation Exercises—8:00 p.m.
- 21 Sunday—Sacred Heart Cathedral—Sacred Heart School Graduation Exercises—3:30 p.m.
- DeSales High School, Geneva—Graduation Exercises—8:00 p.m.
- 22 Monday—Aquinas Institute—Annual Trustees' Meeting—5:00 p.m.
- 27 Saturday—Nazareth Convent, Pittsford—Reception of the Religious Habit—9:00 a.m.
- 29 Monday—St. Joseph's Cathedral, Buffalo, N.Y.—Consecration of Bishop Pius Boninse and Bishop Stanislaus Erzana—4:00 p.m.

# What About Parents' Rights in School Prayer Issue?

(This is the third and final article in a series analyzing implications stemming from a proposed 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 National Catholic Welfare Conference, who is an authority on the question of Church-State relations in constitutional law.)

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

One of the disturbing aspects of the House Judiciary Committee's hearings on the prayer amendment is the submergence of the parental right to educate.

Neither side in the controversy has taken full advantage of the importance of this right as a factor in solving the vexatious problem of religion and education.

Arguments in behalf of an amendment to nullify the U.S. Supreme Court's 1962 and 1963 decisions against prayer and Bible reading in public schools have focused on government.

The str is has been on the right of government, acting through public school boards, to provide religious exercises by virtue of the authority of the Constitution.

Opponents of an amendment have on several occasions advanced arguments based on the right of parents, but this approach has not dominated their testimony.

Occasionally, the proposition was put forward that a prayer amendment would conflict with the Supreme Court's famous Oregon school case decision in 1925. The court held then that the parental right prohibits the state from preventing operation of private schools.

The court stated that the 14th amendment "excludes any general power of the states to standardize its children by forcing them to accept instruction from public school teachers only."

Some witnesses have contended

ad that a prayer amendment will authorize the state to "standardize" the religious attitudes of school children by permitting adoption of a particular prayer or version of the Bible, regardless of the desires of parents.

They have said that freedom "of" religion and freedom "from" religion are essential parts of the fundamental parental right guaranteed by the Constitution.

No attempt has been made by amendment supporters to refute this argument. One factor in this failure is possibly a tendency to see the state as the primary educator. Or, to put it more moderately, to look upon the public school system as the exclusive agency of the state.

Consequently, the parental stake has not drawn the attention it deserves. One result has been to stifle development of the argument that the Supreme Court, by banning prayers and Bible reading, is not really taking a neutral attitude toward parents, but helping to erect a psychological wall of resistance to parental inculcation of religion.

The child whose school day is exclusively structured along secular lines tends to develop an attitude of indifference toward religion. This reaction is well documented.

On the other hand, the majority of parents may not desire the minority to adhere to a designated form of prayer.

Had arguments stemming from parental right received more attention at the hearings, the problem of religion and education would have been emphasized in terms of the real freedom of two groups of parents, rather than dealt with as an issue between one group and government.

The legal debate would have been cast in terms of religious freedom, rather than in terms of doctrinaire establishment, and thus open the door to a different approach to the problem.

For example, would not an acceptable solution be a system

of religious instruction classes conducted after the school day and on school premises?

Instructors would be other than public school teachers. The program would not be integrated or smashed with the public school machinery.

There would be no coercion on students if the plan was properly administered. Moreover, religion would still be associated with the school to an extent that would accommodate the religiously minded parent.



### Patroness of Spain

Down-to-Earth Mystic—When she was seven, Teresa of Avila (1515-1582) tried unsuccessfully to run away to seek martyrdom at the hands of the Moors. Following this initial frustration, Teresa spent a normal girlhood, until called to the Carmelite Order in 1533. Twenty years later, when she undertook the reform of the order, she founded many convents of Discalced (Barefooted) Carmelites throughout Spain, her principal collaborator being St. John of the Cross. She managed to combine a schedule of heavy administrative responsibility with an intense interior program. She insisted on prayer for priests as one of the primary duties of her nuns. With St. James the Great, St. Teresa is held as co-patron of Spain.

Such a plan would not put government in the business of imparting religious education. Rather, this system would accommodate the facilities of the public school system to the interest of parents.

It would reflect the mutual character of the public school system as designed to implement the interest of both parents and the state in education. This approach has been explored tentatively by the Judiciary Committee. One difficulty seen was the use of public school property.

The Supreme Court, in the McCollum case, has condemned such use, but the circumstances were different. Religious instruction was given during the school day and with substantial involvement of the school. In matters such as keeping attendance records.

Undoubtedly the committee will give additional attention to this approach. In its careful weighing of the proposal, the committee may take up the possibility of an amendment which would end the constitutional uncertainty concerning the use of public school property.

Such a system of religious instruction, in addition to reflecting the mutual concern of parents and state, would be an application of principle announced by the Supreme Court in the Zorach case. The court upheld in that case the constitutionality of religious instruction held off public-school premises. It said:

"When the state encourages religious instruction or cooperates with religious authorities by adjusting the schedule of public events to sectarian needs, it follows the best of our tradition for it then respects the religious nature of our people and accommodates the public service to their spiritual needs."

# Uganda Admits Refugees, Pretends They Don't Exist

Uganda lies on the equator in the heart of Africa, watered by many of the lakes and rivers which feed into the White Nile. It was ruled by Britain from the end of the last century until it acquired its independence in 1962. Distance from the sea and other factors, however, made it less attractive to outside settlers than nearby Kenya. Its six million inhabitants in consequence, include only about 50,000 Asians and 7,000 Europeans.

Independent Uganda has found itself faced with a host of problems. The schools can hold only a fraction of those desiring for education. The economy can absorb only a percentage of those anxious to exchange their primitive tribal existence for a job paying a cash wage and enabling the holder to enjoy a slightly improved level of living.

To add to the pressures, Uganda has become an unwilling host to great numbers of refugees fleeing from violence in neighboring states.

The most recent influx has been the Watutsi from Rwanda, survivors of the massacres in which many thousands of members of this tribe lost their lives in late 1963 and early

1964. Even before the Watutsi, however, there had been a much bigger influx over the past several years from the southern Sudan, an influx that may well continue indefinitely.

Uganda has been acutely embarrassed by these refugees. To belong to tribes who also inhabit its own territory, so that they can move freely across the border and settle among their fellow tribesmen. But when the more educated and enterprising move on into the towns looking for work, they swell the ranks of Uganda's own unemployed.

When the students seek to enroll in overcrowded schools, they can only be admitted by excluding Ugandans. And last year only one-fourth of all who sat for entrance examinations to secondary schools in Uganda could find places. Or if they organize military units along the border with the object of returning and freeing their homeland, they bring protests from the government of Sudan.

That the welcome accorded the refugees by the Uganda government should be less than enthusiastic is in these circumstances hardly surprising. In addition, this government seems to be genuinely frightened of the military dictatorship which controls the Sudan, a tough

powerful regime which could with impunity conduct border raids and stir up internal discord.

The recent mutiny, which was quelled only with the help of British troops, has dramatized the inherent weakness of the Uganda regime. Although Moslems are not numerous, that Moslems hold two Cabinet posts. In addition, the new Black African states are today convinced that their progress requires a firm alliance with the Arab world. They consequently seek to avoid any issue calculated to produce a rift in this alliance.

Above all, Uganda fears to make a move that would encourage more refugees from the Sudan. It is convinced that the flood would become an avalanche if it became known that there was opportunity for a human life across the border.

And so the unfortunate refugees are treated with hostility. I visited a camp at Bombo some miles north of Kampala, the capital of Uganda. Here several hundred students live in bare-bone destitution on two meals of black beans daily, with meat once a week. Some American teachers who had come to work in Uganda

had left Fall organized classes for them in their own spare time, but the Ugandan government stopped them.

The Anglican Church in Uganda attempted to arrange for some of them but was a hind of \$14,000 obtained for a specific purpose from the World Council of Churches, but it was also forced to stop.

One cannot but sympathize with the Uganda government, which through no fault of its own finds itself in the middle. International statesmanship should, nevertheless, be able to find some way to permit a group of young men to enjoy the education for which they have risked their lives, and abandoned their homes. As human beings, they are entitled at least to that.

In addition, if their purpose is frustrated it will mean that the young men (now in south Sudan) of whom they are the leaders, will be left in a condition of complete helplessness. Such is obviously the strategy of the Sudan dictatorship. It will facilitate its objective of destroying the independent existence of this minority as a separate cultural, linguistic and religious entity.

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