

A Good Citizen's 'Minimal' Norm

The deterioration of respect for law and authority was the topic for two Rochester churchmen this week.

Bishop Sheen made it the theme of his talk to judges, lawyers and police officials at a Mass in St. Joseph's Church marking the opening of the autumn court term.

He said all who are in positions of authority today "are on the defensive."

His talk is reported in a separate article elsewhere in this issue of the Courier.

Another speaker on this subject, approaching it from the citizen's side, was Rev. Prentiss L. Pemberton at the initiatory address of the new academic year at Colgate Rochester Divinity School. He has just returned to Rochester after a year's study abroad, including nine months in Hong Kong, principal listening post to Red China.

He said his view of the United States from the vantage point of a year and half the world away forced him to the conclusion that "our United States may well be one of the sickest societies in today's world." Evidence of the malaise, he said, was a soaring crime rate and the continuing racial agony.

Chief cause for this national sickness, he said, was the current concept of what constitutes the typical good citizen — one who "marshals his intelligence and energy to achieve economic and social success for himself and his family keeping to a minimum whatever 'corner-cutting' or ruthless aggression he adjudges necessary for success, all the while manifesting concern for the unfortunate by means of gifts to worthy charities."

This, he says, is "tragically inadequate" for the realities of the final decades of the twentieth century.

He proposes "a new minimal norm for the good citizen" as follows — "He should continue to be expected to strive intelligently for economic well-being for himself and his family, but within a radically different context: a context where he is expected to support, through increased proportional income taxes, sweeping new anti-poverty governmental programs designed to affirm human dignity and to provide sure reward for responsible effort, coordinated with greater initiative in such programs by business corporations."

This "new minimal norm" will avoid the extremes of endless increase in welfare doles or a gradual slipping into Marxism.

Pemberton's proposal for a massive new attack on poverty would make Americans "positively anti-Marxist in a radical new sense — disproving Marx's dictum that those economically secure always block social change to meet the needs of the poor."

His vision is in the biblical use of the term, prophetic.

Its alternative is already visible in the gutted heart of Detroit, in the bitter hearts in Milwaukee, in the anguished heart of the whole nation.

Seminary openings can have lighter aspects too.

At St. Bernard's Seminary, Bishop Sheen celebrated Mass for faculty and students — the first time Protestant clergymen and lay people have been on the Seminary faculty.

He commented later, "I'm sure this is the only Catholic seminary in the country where the academic year opened with a Mass attended by faculty members and their wives!"



Father Albert Shamon, far right, gathers a quorum of his diocesan board for religious education for a meeting at St. Patrick's parish center, Victor.

A Unified Religious Education Program

The current mushrooming of religious education programs is due in large measure to the dynamic character of the priest Bishop Sheen appointed to be his Vicar in that field.

Father Albert Shamon wears the two hats (or should we say, birettas?) of pastor of St. Patrick's Church, Victor, and diocesan Vicar for Religious Education.

Father Shamon, long and widely in demand as a speaker and the author of several articles and books on the spiritual

life, has the ability to be articulate and precise.

Evidence of this was clear at last week's meeting of the newly formed "general board" of 30 members—priests, nuns and lay people—whose goal is to provide for the Diocese a coordinated religious education program ranging from preschoolers to adults.

Seven main groupings were indicated in a schematic breakdown of the Vicar's master plan — family life, Catholic schools, Confraternity of Christian Doc-

trine teach training courses, colleges, Newman apostolate, seminaries and adult theology.

These seven are set up on a "vicariate" basis — to operate with considerable local autonomy in the Auburn or eastern vicariate area, the Elmira or southern vicariate, and the Rochester or central vicariate—but linked to each other through Father Shamon's coordinating efforts.

Father Shamon has horizons wider than a strictly Roman Catholic audience, however.

He hopes his board for religious education, besides its seven Catholic areas, can also work with the diocesan ecumenical commission to make "pluralism serve Christ's reconciling message to the world" and to "introduce objective courses on religion and the Bible in (public) elementary schools as allowed in the Abington Case."

Board meetings are scheduled for the second Tuesday of September, November, February and April.

Voters Face Test of Fairness to Children

By REV. ALBERT J. SHAMON
Episcopal Vicar for Religious Education

In 1829 the Bishops of the United States in the First Council of Baltimore judged it an absolute necessity to establish parochial schools. Why? To save the Faith of Catholic children. Today, the Bishops of this country, and especially of New York State, are advocating the ending of discrimination against religious schools — not to save religion, but to save freedom in America, to save democracy.

The issue on the Blaine Amendment is a broader one than the survival of Catholic schools. The real issue is the more vital one of the survival of freedom in America. For when a government subsidizes one school system — and only one — it is attacking liberty: both the personal and the institutional liberty of her citizens.

How does this attack personal liberty? By subsidizing only one school system, the State is saying in effect to parents: "You are free to send your child to the school of your choice. This is your constitutional right. But if you exercise it, you must pay for it. But when you have to pay for liberty, it isn't liberty anymore. When you have to pay rackets to let you run your business, you are no longer free to run your business. Liberty at a price is not liberty. It is the suppression of liberty."

Furthermore, liberty means the power to choose. To choose demands a diversity of schools. Without such a diversity, parents have no choice. If they cannot choose, they are not free. State-subsidization of only one school presents parents with a Hobson's choice: take what we offer you or else pay the price.

Worse still, when the State supports only one school system, it ultimately destroys diversity. For the independent school cannot survive in a struggle with State-subsidized schools. Schools cost money — more and more money each day! Who is to pay the cost? In almost every Western democracy, the government helps parents pay the bill.

The United States is almost the only country that doesn't.

So in the United States who pays the bill? The student. But he cannot pay the full cost. So a nominal tuition is paid. The result is that most independent schools operate at a deficit — especially on the college level. The result is low faculty sal-

aries, inadequate facilities, the lack of research opportunities and a score of other economy limitations that impede the process of education. And so what will be the ultimate result? The elimination of independent schools.

If the government began subsidizing supermarkets everywhere so that they could undersell every other store, what would happen to the independent grocers? So, State-subsidized schools will ultimately "freeze out" all independent schools. Once this is done, farewell to liberty.

Here is why. The great bulwark against the encroachment of government is the existence of a variety of voluntary associations in our country. Variety is not only the spice of life; it is absolutely necessary for freedom. Government-free institutions are like islands in the sea of governmental power. As long as these islands exist, liberty is safe. (The Statue of Liberty incidentally is on an island.)

These voluntary associations safeguard liberty, because these institutions preserve the individuality of the person. Through them a man can be a man. For what are institutions in society but the expression of the thoughts and the aspirations of free men? When men are free to express their thoughts and desires, they normally embody them in voluntary associations: to do together what they could not do alone.

These voluntary associations insure the continuance of free thought and nurture it—stimulating the ingenuity and the creativity of the individual. As a result both the individual and society benefit.

The individual benefits, for only when man can give free expression to his thoughts and desires can he grow, become fully a person. In the economic field, for instance, what has raised American industry and her standard of living beyond that of any other nation in the world? It was precisely her freedom of enterprise. At the turn of the century, Edwin Markham wrote two remarkable poems: "The Man with the Hoe" and "Lincoln, the Man of the People." One was inspired by Francois Millet's painting of a French serf, leaning on his hoe. Markham was shocked by the brutalization of the man. He asked: "Who made him dead to rapture and despair... Stolid and stunned, a brother to the

ox?" The answer, Markham gave, was enforced conformity to a system. This caused Markham to reflect on the American system, with its blessings of freedom. In "Lincoln, the Man of the People," he says, "See, this is what freedom can produce — a Lincoln, 'a man to meet the mortal need.'"

When man has to conform to a system, he is reduced to a beast of burden with a hoe. When he is free to follow his own initiative, he can become a Lincoln. Enforced conformity brutalizes man: freedom, humanizes him.

And because of this, society too benefits. For the hallmark of personality is uniqueness. And when each person is inspired to be what he really is, he gives to society something only he alone can give, for he is a person. As a diversity of musicians is essential for the symphony, so the diversity that only the full expression of personality can bring is necessary for the symphonic blossoming of society.

The achievements of America, in startling contrast to the stagnation of totalitarian regimentation, is a blazing tribute to the wisdom and necessity of institutional liberty.

To preserve this liberty, government must exist. They are all and end-all is not only the preservation of the inalienable rights of the individual but their essential right to assemble, to form voluntary associations. Without these institutions, individual rights are for all practical purposes non-existent.

But when governments start subsidizing only one school system they then begin to stifle and strangle the free-thought that gives rise to society's multitudinous institutions. In fact that is why free peoples have always wanted independent schools: they want their children brought up in a philosophy and theology that conforms to their own beliefs. That was why our Founding Fathers came to America: for freedom of thought and expression; and that is why almost as soon as they came, they established religious schools—Yale, Harvard, King's College, etc.—to nurture the thoughts that would safeguard and perpetuate that freedom. For education does exercise thought control, for there is no such thing as philosophical and theological neutrality in education.

Children forced to go for economic reasons to one school

are incubated and hatched and dispatched into society with the philosophy of the man in power in government. At a level when thoughts and beliefs are shaped, youth is given only one choice: he is forced to conform to the philosophy and theology of the State-subsidized school.

This mass conformity strangles individual initiative, creativity and personal development; creates the mass-man and group-thinking takes over. As the elms in our country are vanishing because their roots are being attacked, so when thought is directed into only one channel, the roots that give rise to the variety of voluntary associations that are so essential to liberty are vitiated.

In fairness to children and to save personal liberty, the State should, by tax deductions or by granting vouchers of money value to the parents of students, preserve their freedom of choice. At the same time, the voucher or tax credit plan will enable parents and students to pay a larger portion of the full cost of education at the school of their choice and thereby make possible the development of strong, healthy voluntary educational associations — thus establishing a bulwark of freedom against the powers of government.

The repeal of the Blaine Amendment is only the first step in this direction. It is by no means a panacea.

One of the great apostolates of every Christian is to be a witness to fairness, to justice and to liberty. So what can we do on this issue?

First, keep well informed. Read such brochures as "Children are the Issue" and "Nearly a Million Children."

Second, join CEF, Citizens for Educational Freedom, a non-denominational lobbying group whose sole purpose is to obtain fairness for all children by the equal distribution of school taxes. If school taxes are for schools, why are they not shared with all schools?

Third, let your delegates know your opinion.

Fourth, register to vote, and vote responsibly and intelligently.

Fifth, work for the repeal of the Blaine Amendment, an amendment inspired by bigotry and fear of the Church, an amendment that discriminates against nearly a million children, an amendment that attacks personal and institutional liberty, an amendment that is UNFAIR AND UNAMERICAN.

Blaine, Old Hat In 1967

The Blaine Amendment reflected the age it was written in—1894; it is totally out of date in 1967.

This was the view expressed by Harold Hamilton, associate director of the New York State Citizens for Educational Freedom (CEF) last week. He was in Rochester to address a group of speakers working on the "Fairness to Children" campaign.

"The Blaine proviso was born out of a vortex of narrow-mindedness," Hamilton emphasized, "and today it impairs the effectiveness of education in New York State."

He predicted that the people of New York State would endorse the repeal of the Blaine amendment when they vote on



HAROLD HAMILTON
CEF Leader

the Proposed State Constitution in November.

Citizens for Educational Freedom are convinced that the United States Constitution provided adequately for the separation of church and state, he added.

Federal aid provisions for education have been passed, he continued, to aid pupils in need regardless of the schools they attend. "Why should this same principle not be valid throughout the various states?" he asked.

Hamilton pointed out that only four other states—have church-state restrictions as harsh as the Blaine provision. Those states are Florida, Georgia, South Carolina and Oklahoma.

His organization (CEF) has expressed no preference as to whether the Blaine repeal should be voted on separately or in a package with the rest of the constitution, he stated. "That's up to the legislators," he commented.

He did say that it would probably be more convenient for CEF if the issue were voted on separately, as the group could concentrate its public opinion campaign directly on the single issue.

Ten Per Cent For Ghettoes

Atlanta — (RNS) — Ten per cent of the unrestricted, capital funds of the National Council of Churches was pledged here for "low return" investments in urban ghetto areas.

The action was taken by the General Board of the national body which is charged with policy decisions between the triennial General Assemblies of the NCC.

Greater Catholics make up 4% of the population in the Rochester area, according to a recent Lou Harris taken for the Rochester

Elmira: Oct. Liturgy Lists P

A 30-year old philosopher be the key speaker at the opening session of "Vigil '67," diocesan Liturgical tute on Friday, Oct. 20.

Stephen W. McNierney, chairman of the department Philosophy at Baltimore College, will speak at the opening of the Liturgical tute on Friday, Oct. 20.

McNierney is a member of the Board of Directors



STEPHEN MCNIERNY

National Liturgical Council was a Fulbright scholar at the Sorbonne, University of Paris for two years, with the famed philosopher, Gabriel Marcel.

Identical institutes, with different speakers, will take place in Rochester on Oct. 6, Thomas More parish, Auburn on Oct. 13-14, Carmel High School.

The Friday evening-Saturday morning sessions have been arranged by the diocesan Liturgical Commission. The liturgical

Scout Mass Will Be Rescheduled

Because of Bishop Sheen's appointment to the Synod of Bishops and his absence from Rochester on Oct. 1, the Diocesan Scout Mass scheduled for that date celebrated at a future



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Can U. S. Catholic Schools Survive Sky-Rocketing Costs?

By MONSIGNOR EDGAR MCCARREN

The major problem now facing Catholic education is one of survival. The concomitant sky-rocketing costs of public education (elementary, secondary and higher), to which all must contribute, and of church-related education (to which conscience compels some to con-

tribute) has created a little-known financial squeeze on Catholic parents.

The big question is whether Catholic schools can survive in their traditional form, that is, as semi-public schools which serve all social classes.

The prestigious Coleman Report has now shown that the mixture of social classes in every important educational institution is much more important than the mixture of religions.

Better Social Mix

It is precisely in the mixture of social classes that the Catholic schools have traditionally been strong. The public school has been somewhat handicapped because it tends by its very nature to be a local neighborhood school. Ordinarily, the Catholic school draws students from a wider area and therefore from a broader spectrum of the social and economic elite?

In a typical area of any city or suburb, there are five public elementary schools, each

serving a section and each drawing pupils from a limited territory (usually quite homogeneous in social and economic class). In the same area, the one Catholic school would draw from all five sections and from all of the social and economic classes represented. It should be noted that, until recently, tuition at Catholic elementary schools was either nominal or non-existent; this permitted the poorest of the poor to attend parochial schools together with the more affluent.

The real meaning of the present controversy concerning aid to parochial schools narrows down to this question: will parochial schools remain semi-public with a large broad-based enrollment, or will they be forced to retrench and become exclusively the schools of a social and economic elite?

Last year in New York State the Catholic elementary school enrollment decreased by 3,610. Across the nation the Catholic elementary school enrollment

declined by one-quarter of a million pupils.

Incidentally, these statistics make it obvious that parochial schools are not a haven of segregation from the public schools last year clearly did not go into Catholic schools.

Drop Means Tax Rise

No taxpayer should ignore the significance of decreasing Catholic elementary school enrollments. Comptroller Arthur Levitt (4/17/67) recently indicated that parochial schools were facing a financial crisis and might be forced to close. Professor Judson T. Shaplin, formerly of Harvard University and now Director of the Graduate Institute of Education of Washington University in St. Louis, recently (1966) predicted that public schools in urban areas would soon lose their parochial school partner in educating children in the cities.

The danger is very real that public schools may soon be financially overwhelmed by thousands of Catholic school pupils

forced into the public schools through economic pressure. Furthermore, the Catholic secondary school enrollment may also soon begin to decline.

If some partial assistance is not soon made available to children attending parochial schools, then the public school may soon face the full cost of many additional thousands of pupils, especially pupils drawn from the lower economic groups. There are now approximately 200,000 children from lower economic groups in parochial schools in New York State (out of a total of 900,000).

The taxpayers of the State of New York may soon face a decision: either pay part of the cost of educating children in parochial schools or pay the full cost of educating them in public schools. Failure to assist the parochial school child will inevitably mean higher taxes.



MSGR. MCCARREN
"problem is... survival"

GETTING ST a-crawling-ro

ELEMENTARY SCHOOL ENROLLMENT*		
	1965-66	1966-67
Albany	37,473	38,851
Brooklyn	182,521	180,461
Buffalo	77,628	74,494
New York	175,510	178,191
Ogdensburg	12,586	11,841
Rochester	45,540	44,418
Rochville Centre	77,422	79,844
Syracuse	32,193	31,163
TOTALS	640,873	637,263

* The Official Catholic Directory, 1966 and 1967, P. J. Kennedy & Sons, New York City.