

# A LAYMAN'S VIEW

# NOW HEAR THIS ... Guns above Cayuga's Water

## Fight for School Aid

By Father Richard Torrey

In the *Courier-Journal* for April 4 Paul Brayer pleads for us "to begin the process of re-examining our priorities in religious education" and "the philosophical bases which underlie our support of the parochial school."

Re-examination of fundamental premises, and of how to apply them to meet current conditions, should certainly be a continuing process. It is strange, however, that Mr. Brayer, who begins his plea for adult religious literacy by several references to Vatican II, does not put his plea in the perspective of what Vatican II has to say about religious education.

Since this lack of perspective has been apparent in a number of other letters dealing with the school question, I think it is time to begin the re-examination by some quotations from the "Declaration on Christian Education" of Vatican II (available from Trant's, twenty-five cents).

Here are some highlights:

p. 8: "Among all educational instruments the school has a special importance. . . Parents who have the primary and inalienable right and duty to educate their children must enjoy true liberty in their choice of schools. Consequently, the public power . . . must see to it . . . that parents are truly free to choose according to their conscience the schools they want for their children."

p. 9: The Council also reminds Catholic parents of the duty of entrusting their children to Catholic schools wherever and whenever possible and of supporting these schools to the best of their ability and of cooperating with them for the education of their children.

Mr. Brayer refers to a "realistic look at the practical aspects of the problem; namely, finances," but does not attempt any realistic assessment as to how popular his proposed adult education courses will be.

My own estimate, based on many years participation in Great Books Discussion groups, a Bible Discussion Group, and seminars in Sacred Heart Cathedral Parish, is that such courses will appeal, on a continuing basis, to less than 10% of the adults.

Even if this low estimate is correct, we should certainly have adult edu-

cation. It is an area we have generally neglected. The Declaration stresses its importance. To make sure that we are not merely going around in circles, however, there must be some method of assessing the success of adult education.

With respect to finances, another quotation from the Declaration may be helpful:

p. 7: "Therefore the Church esteems highly those civil authorities and societies which, bearing in mind the pluralism of contemporary society and respecting religious freedom, assist families so that the education of their children can be imparted in all schools according to the individual moral and religious principles of the families."

In general the Greater Rochester Catholic Community appears to me to consist of four groups:

1. Those who are sound asleep.
2. Those who are awake, but unaware of the teachings of Vatican II on the necessity of God-centered academic schools.

3. Those who believe in the practical necessity of God-centered academic schools, but who, because they don't know how the American political system works, or because they have lost their nerve, see the system they want sliding into oblivion without knowing what to do.

4. A group which realizes that, with Catholics comprising about 40% of the electorate in N.Y. State, it would be relatively easy — if we shut off the boob tube, quit crying in our beer, and got off our behinds — to secure the educational rights which our children are currently denied. We would then have adequate resources also for adult education.

In the *Courier-Journal* for April 18 I made a plea for political action through the only organization which has produced results — Citizens for Educational Freedom. The failure of the N.Y. legislature to provide this session any measures for more equitable treatment for children in God-centered academic schools emphasizes the importance of concerted effort.

— J. K. O'Loane, Citizens for Educational Freedom, 331 Seneca Pkwy., Rochester.

Four years ago Cornell University began a program to recruit Negro students from the slums of America. Year after year, visiting high schools across the country, with more intensity and generosity than almost any other major school in the nation, it offered them tuitions for a superb educational opportunity and relaxed some entrance requirements for them.

A few score blacks came each fall, settling in the dorms on the edge of the beautiful campus. Unsuccessfully they tried to cope with Ivy League life. The school, priding itself on liberal traditions, rules and viewpoints, trusted that racism could not infect the academic atmosphere where men searched for truth.

But the administration could not alter the psychological fact that 250 blacks in a community of 14,000 white students can be frustrated and sometimes fearful in what they feel is an alien if not subtly hostile environment.

Last fall Cornell announced plans for a broad Afro-American curriculum and within the past month its trustees allocated a quarter of a million dollars for the program and its center on campus. One of the black students' leaders said recently that the university was "six months ahead of other schools" in steps to meet the demand of black students.

But the Afro-American student group was not happy. It has resented the "white curriculum", sought more and more isolation, demanded separate judicial processes for disciplinary action over blacks. They have lately become more openly sensitive to harassment by hostile white students and the conservative forces in the faculty who deplored the administration's "giving in" to student demands.

As recently as March 11, The Cornell Daily Sun, which has consistently supported student issues against the administration, said: "The S.D.S. and the Afro's have made their position clear in word and in deed. They demand an end to the university as we know it."

Then early last Saturday they moved, seizing school property and closing down the student union where thousands of students eat and recreate daily. Thirty-six hours later the

administration, fearful of shooting and bloodshed, surrendered to seven demands of the armed force.

A photograph of the black students carrying rifles out of the building they had seized gave our nation the most chilling evidence we have ever had, that some intelligent blacks believe they must arm themselves in order to survive. To one who lived at Cornell and still loves the memory of its multi-faceted personality, the picture left a sickening dread for the future of Cornell and for all university society as we have known it.

It may take as long for an administration and a faculty, split now by

dispute over how to handle student demands, to reach working peace, as for the student body to discipline its emotions now polarizing radical and conservative sections.

Can learning, research and growth recover from these day after day blows of violence, suspicion, fear and hate? Won't valuable teachers and eager students abandon an infected academe where order and freedom, reason and brotherhood have been smothered?

The guns at Cornell are new symbols of the profound national failure of whites and blacks to bridge the

threatening gulf that divides us. Years back we imagined that Watts and Detroit and Newark taught us: "Men must not be made to live in slums like this because it leads to hate." Yet little has been done to renovate these ghettos or remove their cause.

But when, as at Cornell, reasoned progress was trying to be made, between the races, good will and reforms had been hopefully established, legitimate demands were being heard, — and yet the message was not getting through to black men of books and brains and career-drives, one wonders: does every black man believe the situation is hopeless?

## ON THE RIGHT SIDE

### Don't Forget to Write!

By Father Paul J. Cuddy

At ordination, when men of mature age usually 25 years old, are presented for Priesthood, the Bishop gives this charge: "Dearly loved sons, you are about to be ordained to the Order of Priesthood. Strive to receive it worthily, and having received it, to discharge its duties in a praiseworthy manner."

"The office of the priest is to offer sacrifice, to bless, to govern, to preach and to baptize. Truly, it must be with great awe that you ascend to so high a station. Care must be taken that heavenly wisdom, an irreproachable character, and long, continued righteousness shall commend the candidates chosen for it . . . (Ordination Ceremony)

God knows that there is no gift given to any man that can equal the offering of the Sacrifice of the Mass. However, talents suggested by the Bishop in carrying on his ministry vary according to gifts and inclinations and opportunities, especially regarding governing and preaching. For 34 years I have had the awesome privilege of celebrating Mass. My vocal preaching can be debated.

But 27 years ago I discovered a great medium of preaching, teaching, encouraging and inspiring is a cheerful, confident pen. Hence I have been a rather voluminous letter writer since 1942; and I have encouraged others, nuns, laymen, priests, to use their inky gifts for the glory of God and the good of His people.

Believing strongly that we should encourage good TV programs, this is an example which is Christian and effective. It was written to the 3M company after its presentation in

color of the Sistine Chapel frescoes:

"Thank you for the second sharing of Michelangelo's frescoes. I saw them several weeks ago and intended to write, but regrettably did not. So I do now.

"This pictorial bible was beautifully narrated by Zoe Caldwell. And I can still hear the beautiful voice of Christopher Plummer, at the nakedness of Noah, call out with all the beauty of God's Word: When a man falls, cover him!

"I doubt that you had a viewing audience as large as Ed Sullivan or Jackie Gleason, both of whom I enjoy, or the Smothers Brothers whom the public seems to have found obnoxious. But the audience you had would be quality. I would guess that from such an intelligent and appreciative group your agents would get good prospects for your products. I am doubly grateful that you gave us the program on Easter Sunday evening . . ."

Such a letter will go through many channels, will be read thoughtfully by influential people, and hopefully will encourage superior TV programs.

The other night I was just ready to drop into bed, recovering from surgery. I had just taken a sleeping pill and a tranquilizer, when the phone rang. A cheerful voice roared through: "I hope you aren't in bed. I'm en route. Just wanted to call to find out how you feel."

Actually my caller was interested in my convalescence, but why he really called was to say: "You often say we should write to thank people



for the good they do. Well, I thought the last three articles of Bishop Sheen in the *Courier* were masterpieces. So I wrote to the Bishop to express my thanks. He wrote back a beautiful answer. Let me read it to you." And it was beautiful and appreciative. Every man needs encouragement.

To frost the cake, my caller, who is a high school teacher, said: "I told the Bishop how much I profited by two books you gave me: 'Is It the Same Church?' by Sheen, and 'How to Keep Your Balance in the Modern Church' by Hugh O'Connell. This latter I consider a masterpiece. (Note: So does Bishop Dennis Hickey.) Will you order ten copies each of these two books for me? I want them to give to friends."

Neither the sleeping pill nor the tranquilizer gave me the joy and the relaxation that the enthusiasm of this good man demonstrated in an active way. I fell into the mattress, gave thanks to God who gave me the holiest gift, the priesthood, and with it the office to preach through the printed word.

Many of you do likewise unto the glory of God and for the good of our brothers. Probably a good place to begin is to write your thanks to your law makers who voted to defeat the abortion bill; and a letter of regret to those who voted to approve of the abortion bill; and a special letter of thanks to Assemblyman Martin Ginsberg, of Plainville, who demonstrated in his own person part of the evil of the killing of the unborn child. Cheers for Mr. Ginsberg and all the supporters of the lives of the unborn.

# COMMENTARY

Courier-Journal — Friday, April 25, 1969

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## QUOTES FROM HOUSTON

Cardinal-designate John F. Dearden of Detroit

"Generally, it (the conference) has been very positive and I think we can say it has been realistic. Basically we have accomplished most of the things we set ourselves to do."

Bishop William McManus of Chicago

"The most serious problem facing the Church in education . . . is youth's negative attitude toward the Church."

"A renewed and radically restructured apostolate to the young is imperative. Their present attitude is to wait and see whether they will remain with the Church. They will remain, I believe, if we can persuade them that in Church and by Church they will be heard."

Cardinal-designate John J. Wright of Pittsburgh

"The Church itself is not a competitor with or a substitute for health and welfare departments of state. (The chief contribution of the Church

in racial matters) must continue to be on levels of charity, justice and equity distinct from those proper to organized civil society with its tax raising and minding powers."

Bishop McManus

"We find that in this time of national prosperity when Catholic families as a group have moved up the economic ladder, weekly contributions—the mainstay of parish school support — are diminishing in many parishes . . . there is a crisis of confidence in the Catholic school's future. Together, all in the Church must help schools survive."

Cardinal-designate Dearden

"We began with a very strong religious faith (in the U.S.). The Church in the U.S. had a vigor quite outstanding among all churches throughout the world. In this strength while tensions will undoubtedly occur, I do not think they are of such nature we could look for anything that would be a schism."

Bishop Walter W. Curtis, Bridgeport, Conn.

"Fully aware of problem situations that may exist, such as illegitimacy, great emotional stress, possible disadvantage for child after birth, we find no evidence that easy abortion laws will solve these problems."

"In fact, termination of life in these situations violates our whole legal heritage, one that always protected right to life. Moreover, it allows for an extension of principle that may well endanger lives of persons who are senile, incurably ill, or unable fully to exercise all their faculties."

Committee Report on Vocations

"A major factor in the decline of vocations . . . the uncertainty of a large number of sincere Catholics with priestly and religious life and with the Church itself. (Contributing to this is the) departure of priests and Religious from the Church . . . and the dramatization of this in the press."

## COMMENT FROM ROME

### Consistory Without all the Trimmings

By JAMES C. O'NEILL (NC News Service)

Vatican City — Pope Paul VI will swell the ranks of the College of Cardinals to an unprecedented 134 members, plus two "in petto," in a series of ceremonies lasting from April 28 to May 1.

In a closed, so-called "secret consistory," on April 28, the Pope officially will announce the names of 33 new cardinals, although the world had already been told the names a month earlier. The names of two others, created "in petto," remained secret and will remain so until the Pope decides to make them public.

Among the new Princes of the Church from every continent and the Pacific Islands were four from the United States and one Canadian: Archbishop John F. Dearden of Detroit, Archbishop John J. Carberry of St. Louis, Archbishop Terence J. Cooke of New York, Bishop John J. Wright of Pittsburgh and Archbishop George B. Flahiff, C.S.B., of Winnipeg, Man.

Following the consistory, the Pope will preside over a ceremony in the Sistine Chapel during which he will present the new cardinals with scarlet birettas. The biretta is a square cap with three ridges on top and has replaced the ancient round, tasseled red hat, the symbol of the rank of Cardinal for centuries past.

In a final public ceremony on the first of May, the Pope will celebrate Mass in St. Peter's basilica together with the new cardinals and present them with rings made for the occasion.

The ceremonies of this, the third consistory that Pope Paul has held

to create new cardinals (the other two were in 1965 and 1967), will be solemn but without the pomp and splendor of the past. The Holy Father has consistently sought to stress the spiritual and pastoral nature of the rank of cardinal, playing down the dazzling show of consistories, which before his reign began were pageants.

Garments will be the enormous trains of watered silk, the white fur capes, the old "red hat" called the galero, the golden tassels, the red leather shoes and gold and silver shoe buckles.

Gone, too, will be the ostrich fans, the papal tiara, the Spanish court costumes, the scarlet and white uniforms of the Noble Guard and the long procession of papal functionaries and honorary office-holders which used to surround the Pope on major public occasions.

It is estimated that more than 2,000 Americans, including about 1,000 from New York alone, will be in Rome for the consistory.

The cardinals will receive their documents of nomination (known in Italian as *biglietti*) at three separate sites: the College of Propaganda Fide on Janiculum Hill, the offices of the Congregation for Eastern-rite Churches and the Palace of the Chancery.

The documents will be delivered by papal messengers who leave the Consistorial Hall in the Vatican after the Pope had announced his new choices to the old cardinals assembled there.

After the ceremony of the presentation of documents, the four new American cardinals and their 2,000

friends and well-wishers will go to the North American College for a reception.

Late in the afternoon of April 30, the Pope will preside over the ceremonies, this time in the Sistine Chapel, surrounded by some of the older cardinals and members of the papal household. After delivering a speech on the significance of the cardinalate in the present world, the Pope will present each of the new cardinals with the scarlet biretta, repeating each time in Latin the words:

"For the praise of the omnipotent God and for the honor of the Apostolic See, receive the red hat, symbol of the great dignity of the cardinal, which means that you must show yourself to be fearless even to the shedding of blood for the exaltation of the holy Faith, for the peace and tranquility of the Christian people and for the liberty and expansion of the Holy Roman Church."

Cardinal Paul Yu Pin, exiled archbishop of Nanking, will express the gratitude of all the new cardinals.

The final ceremony of the creation of cardinals will be in St. Peter's Basilica on May 1, a national holiday in Italy. The concelebrated Mass of the Pope and the new cardinals is equivalent to the older public consistory in which the "red hat" was conferred. After the reading of the Gospel, the Pope will deliver another discourse and then present the new cardinals with their rings of office.

"Church and the City," by Father P. David Finks, unavoidably delayed at press time, will return next week.

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