Courier-Journal-Friday, January 16, 1970 That Old Question: **State Aid for Schools**

Governor Rockefeller told the opening session of the State Legislature last week that its serious consideration of the financial plight of the non-public schools should include steps to repeal a 76-year old law which bars direct appropriation of state funds to private and religious schools.

The lawmakers have already begun to study evidence of the need for helping the treasuries of the non-public schools. Fresh in their hands when they assembled in Albany was an official report of the State Education Department itself detailing its view of the urgency of helping the 872,717 non-public school pupils.

The Department told the legislature that one out of every five students in grades kindergarten to 12th is in a non-public school. Catholics educate 85 percent of these in their 1,415 schools. And the Catholics are hurting, the lawmakers were told, "but when their schools suffer, it's not just their problem." Last year in Brooklyn, for example, when hundreds of parochial school children shifted to the public school system, the local school budgets there were forced upward to the tune of \$30 million!

But word in the press that the Legislature is once again looking askance at the old Blaine Amendment has produced the expected outcry "Keep the Church out of the State money." Letterwriters and sincere religious groups who want the parochial schools to run their own ship or sink, with no promise of state assistance either way, have begun vigorous debate about the money issue.

Here again, the State Education Department's own figures have reported to the Legislature that a huge amount of state money is currently being granted to parochial pupils with aboveboard legality and without sparking a dissident voice.

Item: \$23 million were granted to local school districts last year to reimburse them for the expenses of transporting non-public school pupils. That was 15 percent of all the bus-money allotted by Albany.

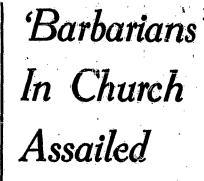
Item: \$9 million (out of \$41 million across the state) was spent for a variety of health services like first aid supplies, nursing assistance, vision and hearing testing, requested by the non-public schools.

Item: Since the Supreme Court ruled that it was constitutional for public school districts to loan textbooks (up to \$10 a pupil) to the private junior and senior high schools, non-public schoolers got books valued at \$5 million last year, as compared with \$13.5 milion for public schoolers.

Item: The State pays heavily for other programs touching (and benefitting) the church schools: Regents exams, aid to the handicapped, testing and attendance officers.

The pity is that all these appropriations do nothing specifically to guarantee the financial stability of a single parochial school or a whole diocesan school system. Fortunately they do offer fringe reasons for the tax payer to keep his children in the religious school.

The Education Department believes that other aids, like textbook grants for children in the first six grades, teachers for youngsters with handicaps in reading, writing or hearing, and experts to bring guidance programs to the parochial pupils, or speech therapy and psychological counseling, may legally be granted to the children by the state if the Catholic educators ask for them. strongly enough. None of these touch the parish bills, or the parents pockets.



Chicago --- (RNS) --- A priest-socio-logist contends that "the new barbarians" of the American Catholic Church, whose irrationality seems to be taking over via "pot masses" and the like, are filling a void left partially by Catholicism's inability to defend human reason.

Father Andrew Greeley, pointing out that "the Catholic Church for a millennium defended the validity of human reason against the assault of the barbarians," said he believes that Catholicism in the U.S. is engaged in a "colossal revolt against reason," which is "particularly strong among the clergy, religious and younger laity . .

He said this revolt is permeating all levels of the Church - left and right, young and old, rich and poor, powerful and weak.

Father Greeley, who is program director of the National Opinion Research Center, Chicago, draws these conclusions in an article published in the January-February issue of the Critic, lay-edited Catholic bi-monthly magazine published by `the Thomas More Association, Chicago.

"The American Catholic Church is going through a 'mind-blowing' experience," the priest asserted, citing cursillos, Pentecostalism, sensitivity training, "high-club dances for priests and nuns at Summer institutes," and even "pot masses" as examples of mind-blowing manifestations found in various segments of the Church.

He told of a home liturgy which he claims is "indistinguishable from any other liturgical happening to be found in the American Church," replete with home-made posters, a kitchen-table altar, the priest wearing a sport shirt and some nuns in Bermuda shorts. He said the Epistle is a passage from "New York" magazine, the Gospel is taken from the writings of the poet Jesuit priest and pacifist Daniel Berrigan, "a Beatle song serves as an, Introit, and perhaps a partially clad dancer will cavort about at the Offertory."

"The only real difference is that in a pot mass, after the homily is over, priest and people smoke marijuana - to help the charisma," Father Greeley noted.

Admitting that these enthusiasts for new gimmicks make some "good points," he argued that "they're made in such a context of irrationality that sane men (and one presumes there are some of them left) are apt to miss the truth that the young enthusiasts do have."



Challenge for Peace

I read with interest the Challenge

for Peace (Rochester Democrat and

Chronicle, 1/10/70) which "The Ro-

man Catholic Priests of the Diocese

What the statement and advertise-

ment failed to state was that 285

diocesan priests or more than three

out of every four did not sign the

statement. By the process of simple

arithmetic, does this statement re-

olic Priests of the Diocese of Roch-

ter"? This question is especially per-

tinent when 76 percent failed to sign.

In other words the statement voices

the views of a minority which bord-

Now taking this ad for what it real-

ly is — a minority statement, just what does it say? What does your

24 per cent want? Primarily you say

that "Vietnamizing the war is not the

same as ending it". Granted but you

must concede that this process is in-

finitely better than past procedures

which have produced such heavy

American casualty lists. It has not

entirely stopped the flow of Ameri-

can blood but, comparatively speak-

ing, it has slowed it at times to a

The signers take umbrage at en-

couraging the South Vietnamese to

fight against the Viet Cong and the

invading North Vietnamese. They

seem to lose sight of the fact that

North Vietnam is invading South

Vietnam not vice versa. What do you

propose? Unconditional surrender by

the South Vietnamese and the inevit-able slaughter which experts agree

They utterly fail to note that every

peace overture has been on our side during both the Johnson and Nixon

administrations. Have you forgotten

the cessation of bombing, the Paris

conference, the de-escalation of the

"search and destroy" mission and the

withdrawal of more than 100,000

American troops, more than half of whom already have left?

Apparently the 24 per cent are not

satisfied with these moves? What

then do they propose? I am sure that

everyone concerned would listen with

flect the views of the "Roman Catho-

Draws Criticism

of Rochester" published.

ers on the minuscule.

trickle,

will follow?

extreme interest.

Editor:

suggested in no uncertain terms that a public announcement by the Church of a strong position on the side of peace was long overdue. Reader Goodsell may have intended to imply that lofty statements of principle by the hierarchy have relatively little impact on the Church's membership or on political leaders until they have been publicized, popularized and even advertised.

The editorial response that most Church leaders and American citizens have not arrived at Mr. Goodsell's state of certitude on the immorality of war, or at least of the present one, suggests that many of us, clergy and laity alike, have not done as much as we should have by way of evaluating United States participation in the Vietnam war. This is a question which should, after all, be decided on the basis of truth and principle rather than simply by determining and citing majority opinion,

The "Challenge to Peace" can be a giant step toward clarification if it serves to stimulate more widespread consideration of this question within the Church and among our citizens

It must be hoped that we can look forward to emphasis on the "Challenge of Peace" in our classrooms, in the diocesan press, in our parish study and discussion programs, in future public statements by our hierarchy and clergy, and above all from the pulpits of the diocese.

-J. E. Koller, Rochester.

War No Longer Can Be Accepted

Editor:

The spirit of the Gospels and the witness of Jesus Christ are of peace, peace achieved through non-violent love. Jesus taught in the Jewish prophetic tradition of Shalom, of acting for the growth, fulfillment, wholeness of others. He taught us that God is the Father of all men, and that all men were brothers with Christ.

How is it, then, that so many Christians, especially Catholics, can deny these beliefs by the hostilities of war?

The time has come for all churches

The stakes are too high; it is imperative to find other methods. If we consider the directives of Vatican II (Constitution on the Church No. 79-83), then we must consider this war immoral.

U. S

Our entire defense is built on a policy of nuclear retaliation which presupposes a willingness to kill every man, woman, and child in the adversary country (and perhaps the world, in view of chain reactions, fallout, and overkill potential). Such a policy was soundly condemned at the Council.

If millions of Catholics disagree, then they are in ignorance of these. writings, most likely because these are never the subject of homilies, where the majority of Catholics receive their only continuing education. Haven't Peace on Earth and the Progress of Peoples and other statements been largely ignored or dismissed as pious folly?

The significant challenge issued by Archbishop Sheen was one of few and scattered statements by members of the hierarchy. For the most part, they are silent, or in support of hostilities. What we need is a constant, urgent stream of these statements, a continuous pressure, felt at every level, to end this horrid carnage, and then to take positive steps to implement a true Peace on Earth.

-Deirdre M. Hetzler, Rochester.

Courier Gets Thanks From Red Cross Editor:

It is our pleasure to thank you most warmly for the fine support you have given the Red Cross in its multiplicity of service programs over the past year. We are deeply appreciative! We know, through the response of the people, that you command the attention of your readers.

May we ask for your continued ex-cellent public service on our behalf during 1970? All of our service programs are growing and will continue to grow. The added space and better facilities provided by the move to our new headquarters has made this growth possible.

> -Mrs. Faith M. Adams, Director, Public Relation

By JOHN DASH

"I hope they (Catholic can remain open. They have thing special to offer not o individual, but something ver able to the whole community.

A Catholic school official tor speaking? Hardly, It is t mayor of Rochester, Stephe touching on a variety of issue interview with the Courier-J

He noted particularly four lic parishes, Immaculate Con St. Lucy's, Mt. Carmel and S get's, as educating hundreds Catholic children under direc san subsidy.

Not a Catholic himself, the old May also had praise for John J. Hempel, of the dioce fice of Human Concern, and P. David Finks, his predece the inner city. He also noted of "so many of these wonder and the Spanish apostolate."

Outside the mayor's office, blonde receptionist was maste intricacies of an unfamiliar board and writing down mes squares of pink paper.

Downstairs, a mod, mus



St. Monica's Pa



Msgr. Gerald C. Lambert, tor of St. Monica's Church ter, for the last 22 years yesterday from that post.

Msgr. Lambert, who has l ceeded as pastor by Father A. Zimmer, will continue at St. Monica's.

. Msgr. Lambert has had tinguished career during l than 40 years in the priesthe lighted prior to the St. Mo torate by 15 years as dioces tor of Catholic Charities.

He was honored twice by XII, being named a Papal lain with the title of Very Monsignor in 1947 and a Prelate with the title of R erend Monsignor in 1956. chosen in 1953 by Bishop Kearney to be a diocesan He is a director on several boards and agencies.

The most direct, immediate and simple plan for helping parents support their children in the Church schools is the Scholarship Program, in which students would receive a cash grant, based on family needs, to pay part of their tuition in a non-public school. This idea has already been embodied in bills of the State Legislature and may get passage this year. Similar to the Scholar Incentive Program for college students, it would aid the student, not the school. No legal challenge has ever been made to the legality of the college program perhaps because that total budget is small.

But accepting millions from Albany for all the student-related needs does not brighten the financial gloom in the rectories of this state, even though it proves that public money can be given to Catholics without destroying our democracy. Substantial relief for the parish treasury for such parts of the school budget as teachers' salaries, heat and light, maintenance, repairs, replacements and insurance, seems highly unlikely unless the Blaine Amendment is repealed. These smack too much of direct assistance to the Church. So the Governor has plunged to the heart of the issue by urging that this impediment be given crisis-discussion. If facts will help define the problem the Legislature has enough of them at hand to attempt a solution.

-Father Richard Tormey

A Touch of Suicide

At a time when journalists are engaged in a running controversy with barristers over where Freedom of the Press impinges on the judicial process in court cases, it ill-behooves the press to play the kind of game it did recently.

Several sports figures, against whom no charges had been placed, were vilified by implication in newspapers. Newspaper editors, who are normally condescendent towards their TV-radio counterparts, fell over each other to genuflect journalistically to a "scoop" by NBC.

And the basis for this sensationalism? A Detroit newscaster savs an unnamed "federal official" confirmed his suspicions. This means that a man on the government payroll, most likely in the Justice Department, not only cares little about the reputation of those involved, but so lightly regards the judicial process that he surreptitiously hand-feeds a reporter's hunger for gossip.

Meanwhile, while the athletes, guilty or not, stand naked on the 50-yard line, this public servant is shielded by the old newspaper chestnut — "we protect our sources."

At the same time, the name of another well-known sports figure pops up in an FBI wiretap, very innocently. Why the FBI releases such things out of context is worth investigating itself. But why newspapers feel free to link him with Mafia scum is even more disturbing. And if you don't think using a man's picture in the story of a Mafia probe is not implicating him then you don't know a comma from a centerfold.

All of this is not trial by the press; it is conviction. Any newspaperman worth his blue pencil must realize that when he prints that a United States senator "didn't take any drinks" at a certain party what is really being implied is that he probably did. Yes, Virginia, even public officials have rights so why print a second- or third-hand story when the official transcript will be available.

With his court-martial still in the future, Lt. William Calley stands convicted for the crimes at Song My.

"Not everybody has blown their mind, of course," Father Greeley said, "but the irrationalists seem to be in the ascendency, and he who attempts to reason with them finds himself at a distinct disadvantage."

Citing this growth of "new barbarians" who appear to oppose human reason, the priest-sociologist pointed out that the Catholic Church has always insisted that man was rational. But he added:

"There is no denying that in more recent times Catholic insistence on rationality has been converted to insistence on canonical juridicism. Nor is there any denying that Catholicism seemed for a while to lose its awareness of the powers of the Spirit and the importance of human emotions."

He said that the Catholic Church which for a thousand years defended not only rational action but also liturgical and mystical traditions, lost its "vital linkage with science, with the sacred, with the mystical, and with the human body."

"It is unable to defend human reason now . . . because it, too, committed the crime of the modern world - it permitted reason to be divorced from feeling, from spirit, and from the sacred," he said.

Father Greeley said he didn't know whether U.S. Catholic liturgical, mystical and scholarly traditions are "strong enough . . . to turn back the irrationalities of the barbarians," adding that it's likely the Church will have to let mind-blowing run its course.

Isn't it high time we declared a moratorium on moratoriums which give Hanoi a totally false image of our country, encourage them to split our ranks, pack our bags and go home under the cloud of unconditional surrender? Isn't'it high time we showed Hanoi a united front, got movement at the negotiating table, end this senseless war and bring us that peace that we all want? ,

-William A. Lang, Rochester.

Peace Challenge An Exciting Event

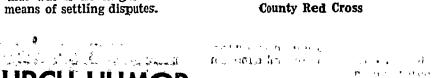
Editor:

For many thoughtful Catholics of the Rochester Diocese, the most exciting event of the past few days must have been the public announcement ment that our three bishops and a large and representative group of our priests had issued jointly a powerful "Challenge to Peace".

In it they acknowledged three significant recent advances in the cause of world peace, but they implored our government's policy makers to intensify their efforts in this direction and they urged conscientious citizens to learn more about and do more for the cause of peace.

Their statement was particularly forceful in recommending more immediate and concrete steps toward the reduction of nuclear armaments, increased efforts toward finding a peaceful and political rather than a military solution to the problems of Vietnam, and the development of policies in other parts of the world which will minimize the probability of armed conflict in the future.

Last week in a letter to the "Courier" Peter Goodsell of Owego, N.Y. to declare that war is no longer an acceptable means of settling disputes.





"I agree . . . war is heck."

Word for Sunday God's Ways Not Men's Ways

By Father Albert Shamon

Our Lord's first miracle was worked at Cana of Galilee. Cana was about nine miles from Nazareth. It was called Cana of Galilee to distinguish it from another Cana in Ephraim. The occasion was a wedding feast. Jesus was there to bless with His first miracle the institution His Father had ordained in Eden. For society cannot survive and true religion flourish where marriage is lightly esteemed. But Jesus did not come alone: Andrew, Peter, Philip, Nathaniel and John were with Him. Perhaps that was one of the reasons the wine ran out.

The first to note the shortage was Mary. She could well have been serving the others. In turning to Christ she taught us where to turn in need. Nor was she disappointed. Though His hour had not yet come, it came when Mary asked, to teach us that His Father had willed that the beginnings of grace come through her.

No doubt it was the mother's touch that made the Son so tender. The Baptist began his career in the desert,

feast did not chill the company. No one expressed the wish that He had stayed home. Our Lord was no killjoy. It is wrong to debauch, but it is equally wrong to condemn innocent joys. For God is love and love is joy.

The miracle at Cana illustrates the ways of men and the ways of God. Men need much to accomplish much, but God can do much with little. From so ordinary a thing as water, He made wine. He took advantage of social life to do good and to launch His public ministry, Thereby He showed that the ordinary, everyday events of life can be transformed like water into the wine of joy and goodness. For God's ways are not man's ways. God can take a littlea cup of water given in His name - and make it mean a lot. The reaction on Judgment Day to our Lord's "Come, Blessed, I was hungry and you fed me," will be, "When, Lord, were you so hungry? You mean that that almost nothing we did, we were doing to You?" The reaction will be

tiously. There was no fanfare or trumpet-blowing. The guests were not even aware of what had been done. The bridegroom got all the credit.

And lastly, men give their best first, God gives His best last. The headwaiter after tasting the water made wine called the bridegroom and said, "Everyone serves choice wine first; then when the guests have been drinking a while, the superior wine.

But you have kept the choice wine till now." First the pleasures of sin - for a season - and then the wages of sin. But with God it is the very opposite. He brings His people into the wilderness before He brings them into the Promised Land. First the cross, then the crown. He humbled Himself, became obedient to death, therefore God exalteth Him. For those who love Christ the best wine is yet to be.

ſ	COURIER-JOURNAL HEMITATER OF THE DIDCESS OF ADEMILITE BISHOP JOSEPH L. HOGAN President			
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Born in Rochester in 19(tended Holy Rosary School drew's and St. Bernard's Se and was ordained June 8, 19 two years of post-graduate Niagara University he was a degree of Master of the S Social Service Work from University of America.

Immediately following Father Lambert was appoin lain of St. Margaret's C Conesus Lake and directo diocesan Camp Stella Maris September that year he w ed to the faculty of St. Seminary, where he taught and English for two years.

iocese

Retirement of a diocesan the death of another bi nouncements this week t Hogan of appointment of n of churches in four comm Rochester, Moravia, Ont Nunda-Groveland.

Father Edward A. Zimi of students and procurator nard's Seminary, was nan of St. Monica's Church, He succeeds Msgr. Gerald (who retired.

Father William J. Gayn of St. Mary's of the Lake C tario, was appointed pastor rick's Church, Moravia. H Father Thomas C. Kane, Jan. 4, 1970.

Father Charles J. Langw tor of Holy Angels Churc and its mission, Holy Nan Groveland, was named pas Mary's of the Lake Church

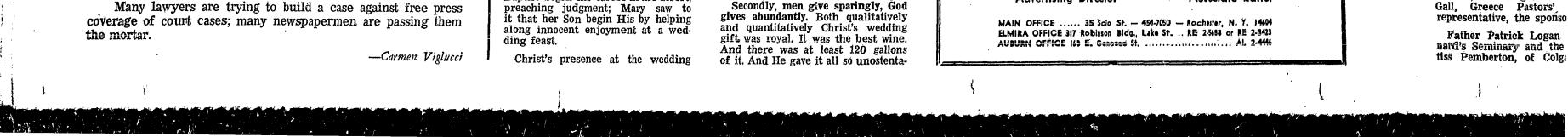
Father James R. Cosgre ant pastor of Blessed Church, Rochester, was

Greece Ecumeni

Adult Co Draws He

Enthusiastic response for the new course entitle Problems of Our Day, the ity," offered in the Adult Program of Greece Cent District No. 1. The secon begins Jan. 22 on Thursda at Olympia High Schoo 9:30 p.m.

Largest class response i education program was rethe first semester lecture ministration has been sti see a desire among Greec for more "thought courses, according to Fath



one of surprise.