

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." Letter-writers 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 above-board 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 million 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.

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-behoves 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 condescending 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 says 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 Callery stands convicted for the crimes at Song My.

Many lawyers are trying to build a case against free press coverage of court cases; many newspapermen are passing them the mortar.

—Carmen Viglucci

'Barbarians' In Church Assailed

Chicago — (RNS) — A priest-sociologist 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 surrealism, 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 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 same men (and one presumes there are some of them left) are apt to miss the truth that the young enthusiasts do have."

"Not everybody has blown their mind, of course," Father Greeley said, "but the irrationalists seem to be in the ascendancy, 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.

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, preaching judgment; Mary saw to it that her Son begin His by helping along innocent enjoyment at a wedding feast.

Christ's presence at the wedding

Challenge for Peace Draws Criticism

I read with interest the Challenge for Peace (Rochester Democrat and Chronicle, 1/10/70) which "The Roman Catholic Priests of the Diocese of Rochester" published.

What the statement and advertisement 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 reflect the views of the "Roman Catholic Priests of the Diocese of Rochester"? This question is especially pertinent when 76 percent failed to sign. In other words the statement voices the views of a minority which borders on the minuscule.

Now taking this ad for what it really 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 infinitely better than past procedures which have produced such heavy American casualty lists. It has not entirely stopped the flow of American blood but, comparatively speaking, it has slowed it at times to a trickle.

The signers take umbrage at encouraging 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 inevitable slaughter which experts agree will follow?

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 extreme interest.

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, peek our bags and go home under the cloak 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

For many thoughtful Catholics of the Rochester Diocese, the most exciting event of the past few days must have been the public announcement 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-Journal" Peter Goodsell of Owego, N.Y.

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 morality 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.

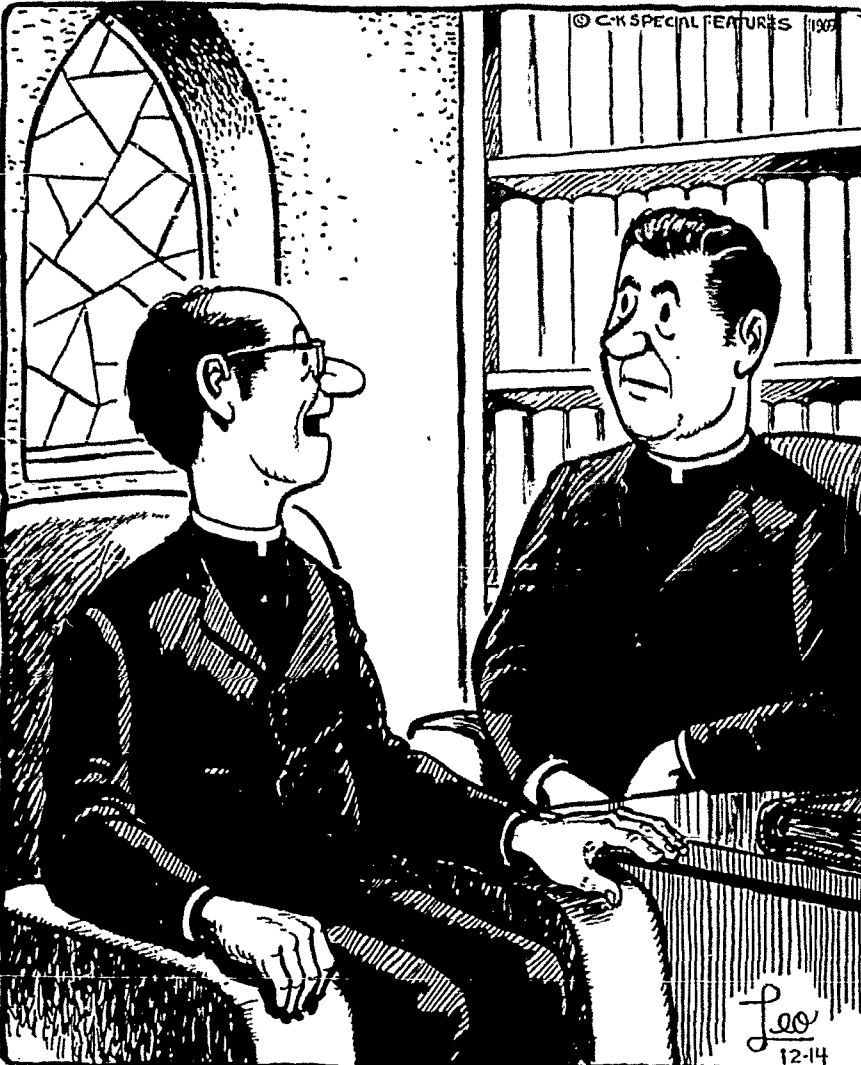
War No Longer Can Be Accepted

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 to declare that war is no longer an acceptable means of settling disputes.

CHURCH HUMOR



"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 a 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, preaching judgment; Mary saw to it that her Son begin His by helping along innocent enjoyment at a wedding feast.

Christ's presence at the wedding

feast did not chill the company. No one expressed the wish that He had stayed home. Our Lord was no kill-joy. 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 little — a 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 one of surprise.

Secondly, men give sparingly, God gives abundantly. Both qualitatively and quantitatively Christ's wedding gift was royal. It was the best wine. And there was at least 120 gallons of it. And He gave it all so unostenta-

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.

COURIER-JOURNAL

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AM

By JOHN DASH

"I hope they (Catholic) can remain open. They have things special to offer not only individual, but something valuable to the whole community."

A Catholic school official speaking? Hardly. It is the mayor of Rochester, Stephen J. Lioy, touching on a variety of issues in an interview with the Courier-Journal.

He noted particularly four Catholic parishes, Immaculate Conception, St. Lucy's, Mt. Carmel and St. George's, as educating hundreds of Catholic children under direct state subsidy.

Not a Catholic himself, the old Mayor also had praise for John J. Hempel, of the diocese of Human Concern, and P. David Finks, his predecessor in the office. He also noted that "so many of these wonderful and the Spanish apostolate."

Outside the mayor's office, blonde receptionist was maste

intricacies of an unfamiliar board and writing down mess squares of pink paper.

Downstairs, a mod, mus



St. Monica's Pa

Msgr.

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

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

Msgr. Lambert has had a distinguished career during 1 than 40 years in the priesthood. He was ordained in 1930, chosen in 1937 by Bishop Kearney to be a diocesan. He is a director on several boards and agencies.

He was honored twice by P XII, being named a Papal Prelate with the title of Very Monsignor in 1947 and a Prelate with the title of Reverend Monsignor in 1956, chosen in 1957 by Bishop Kearney to be a diocesan. He is a director on several boards and agencies.

Born in Rochester in 1912, he attended Holy Rosary School and St. Bernard's St. and was ordained June 8, 1930, by two years of post-graduate study at Niagara University he was a degree of Master of the Social Service Work from University of America.

Immediately following Father Lambert was appointed pastor of St. Margaret's C. Conesus Lake and director of diocesan Camp Stella Maris September that year he was assigned to the faculty of St. Seminary, where he taught and English for two years.

Diocese

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

Father Edward A. Zim of students and procurator nard's Seminary, was nan of St. Monica's Church. He succeeds Msgr. Gerald C 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 Chur and its mission, Holy Nan Groveland, was named pa Mary's of the Lake Church.

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

Greece Ecumeni

Adult Co

Draws H

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

Largest class response i education program was re the first semester lecture ministrations has been st see a desire among Greec for more "thought- courses, according to Fat Gall, Greece Pastors' representative, the spons

Father Patrick Logan nard's Seminary and the tiss Pemberton, of Colg