

# What's Desirable About Integration

Since 1954 when the Supreme Court pointed out a new trail toward racial justice — the insistence that black and white pupils may not be segregated by law — the integration of young Americans in their classrooms has been an idealistic entry on our agenda for a future, better nation.

In the past three weeks legislative maneuverings in Congress, resignations of civil rights enforcers, inflammatory statements by liberals and by traditionalists, and most serious, public reaction against school boards proposing more integration in many communities across the nation, point out the same tragic conclusion: Mixing white and black children in school has grown so bitterly unpopular, the ideal may be ready for burial.

An influential black columnist in Washington has written that the "concern over integrating public schools has accomplished little and has drawn attention away from improving education where the black children are." He says what other black commentators believe, that pressing for integration has aroused such segregationist ire that other black advances are threatened. Integration was a means to an end (improved education) but now it has become an end in itself and the educational advance has been downgraded.

Although there is strong emotion and bitter passion over race in the minds of millions of Americans, the vast majority of whites are practical-minded citizens who should listen to arguments about the desirability of integration. And they might if the word "busing" could be kept out of the discussion. It's necessary to ask "how can we mix the children without busing them into strange neighborhoods?" but it's even more important first to demand "what good will it do my child, or our society?"

A number of scholarly and comprehensive reports have given us negative warnings, saying repeatedly that there will be no happy future for our country if we remain in two alien cultures. A people who hate the imagined attitudes of a neighbor, who fear his motives and puzzle over his manners for the simple reason that it has never talked to him or dealt with him as an equal is a nation that will live in uneasy suspicion. Add to this a long history of stinging affronts committed by both sides and an envy of material goods used and abused, and you have an ill will that wants no dialogue.

Prof. James S. Coleman, a leading authority on schools and race, this week offered the beginning of what should be a growing volume of credible evidence that integration has benefits for society if given a patient chance to prove itself. The author of a report which surveyed 650,000 students and 60,000 teachers across the nation, he believes that improving the quality of education for the disadvantaged child is a goal this whole country selfishly ought to approve. Our nation needs an intelligent citizenry.

Study after study indicates that white pupils do not suffer academically when they learn with blacks and that the black children, the longer they remain and the sooner they begin, can make substantial progress in an integrated school. Surprisingly a New York State study concludes that black children gain best if they do not constitute more than 30 percent of an integrated school.

The Coleman report substantiates this emphasizing that the educational interests of a student's associates are a much greater influence on his achievement than are the resources put into a school. Enthusiasm of whites for learning and their ambitions to make their lives richer and profitable offer insights few black students bring to education.

The massive Coleman Report insists that mixing blacks and whites is the only sure educational tool which has a significant impact on the disadvantaged child. On the white side it documents that integration alone reduces the existing "understanding gap" between black and white children by 30 percent. "All other school factors (courses, projects, special contrived interactions) don't add up to nearly that much." When schools encourage those forces around which students can unify and take common pride, like athletic teams and choirs and clubs, integration is profitable for school democracy, it said.

But surveys cannot alone build a national will to accept integration as a theory and implement it as a working force for social understanding and educational improvement. The fact that black children gain more than white children may lose its small comfort to whites who are in no mood to make any sacrifice of their children for any goal. That will cannot be forced nor legislated. It perhaps can only be nurtured by little experimental steps rather than massive moves, by a growth of concern for the harm done every day to young black minds, by a spiritual grace we all need to obey Christ's command: "Love thy neighbor."

—Fr. Richard Torrey

## A Pair of Heroes

It is gratifying to think that next week we celebrate the feast days of two of the giant figures of the Church, St. Joseph and St. Patrick.

Facts about St. Patrick are hard to come by; he is at once as real and legendary as the sea mist rolling in to cuddle the hills of Ireland in their magic green.

He is as legendary as the wee people and as real as the love of heroes which helps sustain the Irish personality.

A cleric, he was bishop of Ireland back in the 5th Century and Irish only by osmosis. But when his day is celebrated and there are only two kind of people — "the Irish and those who wish they were" — he will easily qualify under either category.

He was a man of action, the kind of man who sets out to rid a nation of vipers and succeeds. St. Joseph, on the other hand, was a quiet man, as plain and humble as the calluses on his carpenter hands. He was head of the house in a family that eventually came to include the head of the Family of God.

He, too, has become a heroic symbol for the working men of all the world.

Undoubtedly there are St. Josephs and St. Patricks in the world today. Pray that we can recognize them.

Still it tickles the imagination to think what roles the originals would take in today's hectic scene.

—Carmen Vigluzzi

## Eye of Beholder

Has anyone ever noticed that those who want to reform the state's abortion law are wont to describe it in such terms as "archaic," "from the dark ages," etc., etc.? It is 86 years old. Meanwhile, in many quarters the 75-year-old Blaine Amendment is considered sprightly, up-to-date and ever applicable.

# Questionnaire to Probe School Attitudes

Nearly 120,000 families and individuals of the Rochester Diocese next week will mark a 60-item questionnaire probing their attitudes on parochial education, school support, integration and educational innovations.

The assessment of attitudes is judged more important right now by diocesan authorities for the preliminary decisions about the future of our schools than fiscal reports from the parishes and analyses of individual school problems.

Parochial school children of the diocese will get the survey on March 22. All priests and religious of the diocese, high school juniors and seniors and college Juniors and seniors will also be requested to answer the questionnaire.

Professional groups who have assisted in formulating the survey or will process the results in future months include the Genesee Valley School Development Assoc., Rochester Research Center, Systems Analysis Program of the University of Rochester and public school officials of the area.

Bishop Hogan's letter accompanying each survey form requests cooperation in furnishing the diocese with information needed before critical decisions regarding the future of the Catholic school system are made: "I cannot form judgments on the basis of rumors or speculations or hearsay."

## Storm Brewing Over Celibacy Renewal

By FATHER LEO McFADDEN

Rome — (NC) — Annual renewal of a priest's ordination promises of celibacy and obedience, which has become in a month's time a topic of controversy and confusion, began as a very simple idea.

The original proposal from the Congregation of Divine Worship was to set aside Holy Thursday as a day honoring the priesthood.

To accomplish this, it produced a new Preface for the Mass of the Christ, the rite in which the bishop of a diocese blesses the oils to be used in conferring sacraments throughout the year.

Higher Vatican authorities approved the idea of praising the priesthood but added an idea of their own — an invitation to diocesan priests to attend the Mass of the Christ and publicly renew their promises of celibacy and of obedience to his bishop.

Because of current debate over the rule of celibacy for priests of the Latin rite, these authorities felt a renewal of the promises would be beneficial for the entire Church.

But the confusion and controversy that followed the announcement gave their optimism a short life.

Some newspapers said the invitation was "an order of the Vatican," which it never was. Others stated that there was an entirely new Mass prepared for the blessing of the oils. This also was not true, for the only "new" parts are the preface and a "sample" copy of the renewal of the promises.

There is no official translation into any modern language of either the Preface or the renewal and, as one of the Roman Curia (the official Church's central administrative offices) stated:

"In the light of the adverse reaction the Vatican is receiving, I do not think anyone will be rushing into print with one."

Father John Rotelle, O.S.A., English secretary for the Congregation of Divine Worship, told NC News:

"I personally feel that this renewal of vows for diocesan priests is a move away from the intention of the Vatican Council, in that it places on the secular priesthood a formality of the monastic way of life. Members of Re-

ligious orders are accustomed to renew their vows annually. Diocesan priests are not.

"There is no question that, up until recent years, the training of all priests was based on a monastic spirituality. The Second Vatican Council developed a distinct kind of training for diocesan priests. It is hard to see where the practice of monks fits today into the life of a priest in the parish."

Confusion over the renewal of promises began at a news conference called here to announce the idea. At that conference, the Congregation for the Clergy made public a lengthy statement on disciplinary formation. One of its 25 suggestions was: "Every priest should make an act of renewal on Holy Thursday morning, even though he is not able to take part in the Mass of the Christ."

An accompanying news release furnishing a "sample" of the renewal of promises and the new Preface was unsigned, so it was presumed that it was a part of the release from the Congregation for the Clergy.

Actually, it was authored and promulgated by the Congregation of Divine Worship, the innovators of the idea to dedicate Holy Thursday to the priesthood. But they went beyond that idea to suggest that "all priests, insofar as possible should come to the Mass of the Christ and renew their vows."

Going to such a Mass will not be easy to do. The Mass of the Christ is usually recited in only one church of the diocese early on the morning of Holy Thursday. Time — it is one of the busiest periods in the year for any parish priest — and distance could prevent most priests from being present.

What about those who are not? An Italian seminary professor apprised the statement as an order to prove loyalty to his vows, and renews the implication that he is not already loyal. A spiritual director of young priests in Rome sympathized with the position of those who genuinely question the need of celibacy.

"They feel it would be hypocritical in renewing faith in something where faith is lacking or at least wavering," he observed.

Still another problem, as voiced by a priest recently in the United States, is the case of those priests who intend to live as celibates, but do not see the need for future priests to be celibate. "It is a question of giving witness against their future co-workers," he claimed.

Speaking of priests who are trying to remove celibacy as a requisite for the priesthood, a priest ordained more than 40 years observed:

"This idea is pushing them right out of the priesthood. Someday, when we have a married clergy, they will wonder why they had to leave."

A sampling of major questions in the Diocesan Survey follows:

Do you personally feel any responsibility for your parish to assist the poorer parishes of the Diocese financially?

- 1. Yes
2. No

Do you think Catholic school children should receive tax support for:

- 1. Auxiliary services (health, testing, buses, etc.)
2. Remedial services (speech, reading, tutoring, etc.)
3. Tuition
4. Extra-curricular activities (athletics, drama, dance, etc.)
5. All of the above
6. 1 and 2 above
7. 1, 2 and 3 above
8. None of the above; no tax support

In providing for Catholic education, do you think expenses should be borne by:

- 1. Parents of school-age children only
2. Parish as a whole; no tuition for parents
3. Parents and parish together

Do you feel that contact with persons of other races is essential for the education and maturing of all students?

- 1. Yes
2. No
3. A good thing but not essential
4. Unessential and harmful

Do you feel that vacant places in Catholic schools should be offered to non-Catholic children?

- 1. Yes, without restrictions
2. Yes, for higher tuitions than parishioners pay
3. No

Do you feel that vacant places in Catholic schools should be offered to children from minority cultures?

- 1. Yes, without restrictions
2. Yes, if additional expenses can be met
3. No

To achieve quality integrated education, would you be willing to participate in a school reorganization plan for Catholic schools?

- 1. Yes
2. No

Do you favor the building or establishment of catechetical centers adjacent to public school property for the religious instruction of Catholic children who attend public schools?

- 1. Yes
2. No

For the religious education of public school children (CCE) which would you prefer?

- 1. A parish program of instruction
2. Catechetical centers serving several parishes, using combined personnel of the co-operating parishes
3. Catechetical centers with a permanent staff, independent of parish personnel
4. A combination of 2 and 3 above
5. No preference

Do you think the Diocese of Rochester should continue to encourage the operation of Catholic schools?

- 1. Yes, both elementary and high schools
2. Yes, elementary but not high schools
3. Yes, high schools but not elementary schools
4. No, neither elementary nor high schools

Do you think the Catholic schools are meeting the religious training and formation needs of our children?

- 1. Yes, both elementary and high schools
2. Yes, elementary but not high schools
3. Yes, high schools but not elementary
4. No, neither elementary nor high schools

Please select the most important advantages of enrolling a child in a Catholic school: (in order of importance, mark your answers 1, 2 and 3)

- .... Christian formation (character training)
.... Discipline
.... Academic standards
.... Friendship with other Catholic children
.... Other (Specify: .....

Which would you prefer as the major educational policy maker for Catholic elementary schools?

- 1. Parish council
2. Parish school board
3. Diocesan-wide school board
4. Area or county-wide
5. Do not know

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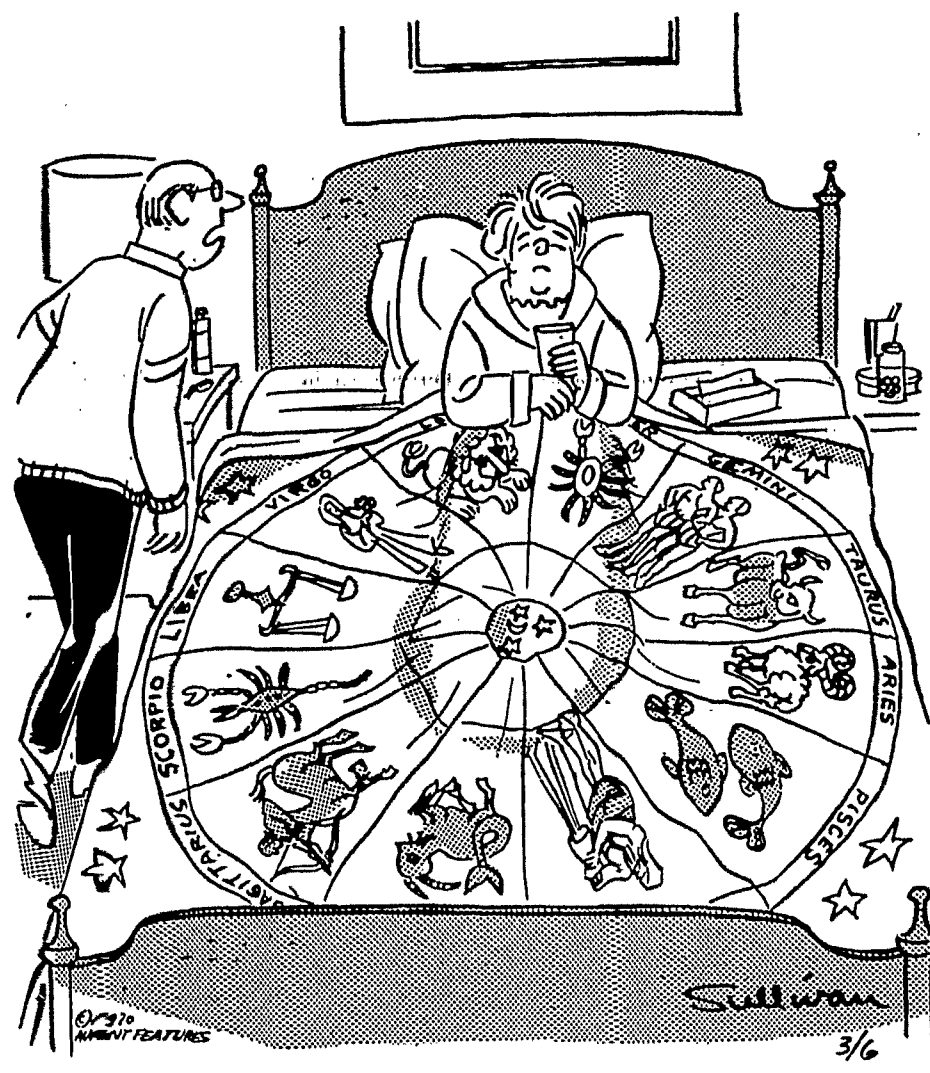
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"OUR PASTOR HEARD YOU'RE SICK AND HE'S COMING OVER! CAN I MAKE A SUGGESTION?"

## Word for Sunday

### Faith Sees Beyond the Present

By Father Albert Shamon

Perhaps one of the most enigmatic expressions in any Sunday Gospel is the one in next Sunday's when Christ said, "Your father Abraham rejoiced at the prospect of seeing my day. When he saw it, he was glad." I must admit I puzzled me too, for a long time. For how could Abraham see Christ's day?

Christ's day began with the call of Abraham and the promise that "in you shall all the nations be blessed" (Gen. 12:3). But time went on and the promise went unfulfilled. Then when Abraham was an old man and his wife beyond the age of childbearing, God promised Abraham a child. Abraham laughed for joy (Gen. 17:17). When the child was born, Abraham saw that the Messianic line would go on. He was glad; in fact he called the child, Isaac, which means "glad laughter." "When he saw it, he was glad."

But the Jews had not grasped Christ's words and they objected. "You're not even fifty years old. How can Abraham have seen you?" Jesus answered them, "Before Abraham was I am."

"I am" is the present tense of the verb "to be." One of the uses of the present tense is to express something that is always true. For instance, we say water freezes at 32° F. So "I am" does not mean Jesus came into existence before Abraham, but that he never came into being at all; it means He always is — having no beginning, no end — just being, the same yesterday, today, and forever (Heb. 13:8).

Because He Is the One who Is, He

can be everything to everybody. Is one blind? I am the light of the world. Is one hungry? I am the bread of life. Is one dead to God? I am the life. Is one lost? I am the good shepherd. Is one thirsty? I am the fountain of living water. He gives us a blank check with His "I am," and faith can in her prayers write in whatever she likes after the "I am."

But to the Jews "I am" was the name, the unutterable name given to Moses. For centuries, the Jews did not dare utter it. Silently they had read it, used another. In its stead, revered and adored, stood the humble Nazarene openly assumed and claimed it. So, "they picked up rocks to throw at Jesus."

Why? They had no faith. They had eyes and saw not.

Today, how many pick up stones to cast at the Church! The news media denigrate her constantly. Some leave her and blame her for their leaving. And all do what they do, because they have no faith.

Faith looks to things absent and future as sure and near. It sees beyond the present as Abraham saw beyond a thousand years. Faith means unconditional surrender to God. It means hoping against hope as Abraham did when he was asked to sacrifice Isaac. Faith means going a long way on a little as Abraham, who lived in the early dawn of revelation, did with the little light he had to see by. He had so little and believed so strongly. We have so much, yet such little faith. Ought we not pray daily, "I believe, Lord, help my unbelief?"

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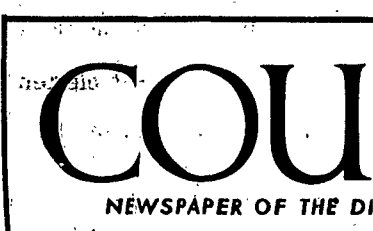
### Pastors' Consensus

## Do B...

Catholic elementary schools were maintained, upgraded where necessary, and there should be a "selling job" done to justify value not alone to the Church but to the community as well.

This was a majority consensus of nine pastors who spoke on "The Role of the Pastor in Administering Elementary School" at a meeting Tuesday morning in Sacred Cathedral Rectory.

Their comments were made monthly meeting of the Rochester Association of Catholic School Administrators. The majority of principals from 32 Rochester parochial schools attended. Sister Mary Sheila,



## Intensive Aims for

Elmira — Fighting a decline in nearly 1,000 pupils from parish rosters in just five years, the Elmira County Catholic School Board this weekend kicked up an intensive campaign to fill the first grade every parochial school in the county next September.

Dr. Thomas Curran, president of the county school board, said committee hopes that pupil retention in the Catholic schools this year and all next week will guarantee "full classrooms this fall."

"Last September our first in the eight parish schools of the county enrolled 163 fewer than entered in 1964. This 'shortfall' to reach the families of children who are not in school is the biggest attempt to reverse that decline."

Dr. Curran stated that an increase in registration for the lower in every parish school was necessary to forestall having to close or even eventually close schools in our county.

The school board, using birth records and baptismal records of the whole county, prepared a list of all families of pre-school children. Principals of the parish schools "sought" these parents "in their own homes" and invited the fathers to see the schools at Open House 1st grade and kindergarten this past week.

Some schools entertained parents and prospective pupils the class day, others received them in the evening when they meet the whole faculty and the school board members.

Another thrust of school-pro was a broadcast on WELA



WORKSHOP PRINCIPALS' Homestead near Painted Post, Wm. William Shanon, Msgr. Wardell, program chairman; Mrs. Francis J. Shanon, faculty; Father John

## 250 Attend At Watson

Elmira — Nearly 250 persons, including many priests and nuns, attended an "Age of the Spirit" on Friday night and Saturday March 6 and 7, in the Watsonstead north of Painted Post.

It was the second annual gathering sponsored by the Cl Formation Board of the St. Tier.

Theme of the conferences examination of the Holy Spirit Old and New Testaments and day's changing Church and world.

Leading the discussions were Joseph P. Brennan, rector of St. Bernard's Seminary, Father Thomas Falcone, O.F.M., Cap., principal of Sacred Scripture at the Sem and Msgr. William H. Shannon, man of the department of studies at Nazareth College.

Bishop John E. McCafferty, pal speaker at the Saturday luncheon terminated the conferences "most