

# Disarmament

## From I

devoted to the service of death and the resources devoted to the service of life.

"The hope is that by cutting down on military expenditure (estimated at \$400 billion annually), a substantial part of the immense resources it now absorbs can be employed

in a vast world development project," the pope said.

Pope Paul congratulated the U.N. for convening the special session, calling it "an act of courage and wisdom" and a "response to an extremely grave and urgent need."

The pontiff asked the

U.N. to establish three priorities in attempting to halt the arms race: reducing and finally eliminating nuclear weapons, banning radiological and chemical warfare, and slowing down trade in conventional arms.

"Nuclear weapons certainly have first place," the pope said, because

## NFP Events

An information session for couples interested in Natural Family Planning will be held on Wednesday, June 21 at 7:30 p.m. in the Doctors' Meeting Room at St. Joseph's Hospital in Elmira. Information sessions are open to the public at no charge. The next NFP class, with limited registration, and for which a \$20 fee is charged, will be held on Friday, June 23 at 7:30 p.m. in the basement of St. Anne's Church in Rochester. To register for the class, couples are advised to call (716) 464-8705.

## BK Plans Dinner

The Bishop Kearney Parents Club will sponsor a testimonial dinner for Sister Ignatius Spencer, SSND, June 15, 6:30 p.m., Hedges Nine Mile Point. Sister has been a member of the BK staff for 15 years and has served in the capacity of girls principal for the last 10. She is leaving to take up duties at Holy Angels Academy in Demarest, New Jersey.

"they are the most fearsome menace with which mankind is burdened."

Praising current initiatives at nuclear arms control, he advocated the "final goal of completely eliminating the atomic arsenal." But, he added, "At the same time means must be found for giving all peoples access to the immense resources of nuclear energy for their peaceful use."

The pope admitted that disarmament called for "an extraordinary effort of intelligence and political will" but he also resolutely denied that the goal was utopian.

"It (disarmament) is not beyond the tenacity and wisdom of people who are aware of their own responsibilities before humanity and history — and above all before God."

"Even those who do not take God into account can and must realize the fundamental exigencies of the moral law that God has written in the depths

of human hearts."

The pope concluded by saying that peace is "above all else a gift from God. . . And we shall ask him to guide your work in order that its results. . . will not disappoint the hope of peoples."

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# The Church 1978

By Father Andrew Greeley

## Has APA Come Back To Life?

I propose that we dust off the old epithet "dirty APA," and apply it to the liberal Protestant magazine the Christian Century. The APA was the American Protective Association, though most Catholics who grew up in the first half of this century thought it stood for the American Protestant Association. It really didn't make much difference, because the APA was one of the most vicious of the anti-Catholic organizations that flourished at the turn of the century. "Dirty APA" meant "dirty Protestant bigot." I can't think of a better phrase to characterize the Christian Century's long editorial on tuition tax credit:

The Christian Century is perfectly within its rights as a Protestant "non-denominational" weekly in taking a stand against tuition tax credit and against aid of any sort to Catholic schools. But when it deliberately falsifies empirical research on Catholic schools to support its case, then the charge of religious bigotry is amply justified. I repeat: On the subject of tuition tax credit, the Christian Century is guilty of dirty APA bigotry.

My evidence? One of the arguments used against tuition tax credit by the author of the Christian Century editorial is that by providing financial assistance to Catholic schools, tuition tax credit will "delay institutional reform in the church."

To support this rather bizarre claim, the Christian Century's writer cites data in "Catholic Schools in a Declining Church" by Andrew Greeley, William McCready and Kathleen McCourt that Catholics are giving less to their church because they are dissatisfied with church leadership. The decision of the church leadership, particularly on the matter of birth control, the writer asserts in a monumental abuse of logic, has resulted in the financial plight of Catholic schools. Even a careful reader of the editorial would conclude that research done by Catholic authors

has established the fact that ordinary Catholics are less willing to support Catholic schools because of their dissatisfaction with church leadership, and that a tax credit would bail the schools out. To make sure you draw this conclusion the writer adds in the same paragraph that the tuition tax credit not only taxes non-Catholics who oppose Catholic schools but also taxes Catholics who oppose them.

Now, as Professor McCready observed to me, there are about a thousand other bits of statistics the Christian Century might have cited from "Catholic Schools in a Declining Church" on the issue of Catholic schools. For example, three-quarters of American Catholics support the continued existence of such schools and three-quarters also support federal aid to Catholic schools; half the Catholics in America think there would be federal aid to Catholic schools if it weren't for anti-Catholic bigotry, and that far from wanting to contribute less money to Catholic schools, the typical American Catholic is willing to give more.

Almost the only thing about which there has not been decline in American Catholicism in the last 15 years is support of Catholic schools. Of course, any one of these bits of data gives lie to the impression the Christian Century is trying to convey, namely that there is massive dissatisfaction even among Catholics with parochial schools and that decline in support for Catholic schools is a protest against ecclesiastical leadership. But the Christian Century isn't interested in the truth; it is only interested in making its case. It did more than just pull a bit of data out of context; it altered the meaning of the data to make possible an interpretation which is in no way justified by the empirical evidence.

Indeed, if the Christian Century is really concerned about internal reform in the Catholic Church—a highly dubious assumption, it seems to me—they would support Catholic schools because it is precisely those Catholics who went to Catholic schools who are the most likely to endorse ecclesiastical reform. But that was another finding the Christian Century's editorial writer apparently missed.

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