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MEMORANDUM

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TO: HIS EMINENCE ALBERT CARDINAL MEYER
FROM: REV. GILBERT A. CARROLL AND REV. LEO T. MAHON
RE: (A) PROPOSALS FOR WORK IN LATIN AMERICA
(B) SPANISH LANGUAGE TRAINING FOR PRIESTS
DATE: FEBRUARY 15, 1962

M.L.
1657

A. PROPOSALS FOR WORK IN LATIN AMERICA

INTRODUCTION:

THERE ARE NOW APPROXIMATELY 200 MILLION PEOPLE LIVING IN LATIN AMERICA, OR 1/3 OF THE EARTH'S CATHOLICS. BY THE END OF THIS CENTURY AS MANY CATHOLICS AS NOW MAKE UP THE WHOLE CHURCH WILL LIVE IN LATIN AMERICA - AS MANY CATHOLICS AS THERE WERE FROM THE TIME OF ST. PETER UP TO THE EARLY MIDDLE AGES. LATIN AMERICA, THEREFORE, IS AN AREA OF PRIMARY CONCERN TO THE CATHOLIC CHURCH.

WE FREQUENTLY HEAR THAT IF SOMETHING ISN'T DONE TO HELP THE CHURCH IN LATIN AMERICA WITHIN THE NEXT FEW YEARS, DISASTER WILL STRIKE AND CATHOLICISM WILL LOSE ITS BATTLE THERE FOR THE MINDS AND HEARTS OF MEN. EVEN IF WE DO NOT ACCEPT AT FACE VALUE THIS MESSAGE OF "GLOOM AND DOOM" (THERE ARE SOME VALID REASONS WHY WE SHOULD NOT), STILL WE CAN HARDLY DOUBT THAT NOW IS A TIME OF CRISIS. THE REASONS ARE MANY: POLITICAL, SOCIOLOGICAL, EDUCATIONAL, ECONOMIC, ALL OF WHICH ARE IMPORTANT BUT NOT PRECISELY WITHIN THE PURVIEW OF THIS MEMORANDUM. ONE FACTOR, HOWEVER, IS APROPOS - THE ECCLESIASTICAL, NAMELY, THE SHORTAGE OF PRIEST.

IF ONE USES A RATIO OF ONE PRIEST TO EVERY 1,000 FAITHFUL, LATIN AMERICA HAS PRESENTLY A SHORTAGE OF 150,000 PRIESTS. IF ALL THE PRIESTS IN THE UNITED STATES AND SPAIN WERE TO BE SENT TO LATIN AMERICA NOW, THAT AREA WOULD STILL HAVE ONLY 65% OF THE CLERGY NEEDED. ONE COULD CONCLUDE THAT IN THE IMMEDIATE FUTURE THIS NEED WILL NOT BE MET; IN FACT, IN THE LIGHT OF POPULATION PROJECTIONS WHICH WE SHALL CITE LATER, ONE CAN HARDLY ENVISION A SOLUTION WITHIN THE FORESEEABLE FUTURE. YET, THE SHORTAGE OF PRIESTS AND ATTENDANT PROBLEMS, BECAUSE THEY HAVE REACHED LARGE PROPORTIONS, CANNOT BE PASSED OFF AS IMPOSSIBLE OF SOLUTION. THE PRIESTHOOD AND THE SACRAMENTS ARE THE LIFE OF THE CHURCH. THESE PROBLEMS AND THIS SHORTAGE MUST BE SOLVED OR THE CHURCH IN LATIN AMERICA MAY DIE OR, AT BEST, SHRINK TO ENCLAVES IN A LARGELY PAGAN CONTINENT.

Introduction

The following is a summary of the main points of the report.

The report is divided into three main sections: (a) the background, (b) the methodology, and (c) the results.

(a) The background section discusses the current state of the field and the need for further research.

(b) The methodology section describes the methods used in the study.

(c) The results section presents the findings of the study.

Background

The background section discusses the current state of the field and the need for further research. It highlights the importance of understanding the underlying mechanisms of the phenomenon being studied. The report also notes that there is a significant gap in the current literature regarding the specific aspects of the problem being addressed.

The methodology section describes the methods used in the study. It details the experimental design, the data collection procedures, and the statistical analysis techniques employed. The report emphasizes the rigor and transparency of the research process, ensuring that the findings are based on solid evidence and can be replicated by other researchers in the field.

The results section presents the findings of the study. It shows that the data collected strongly support the hypotheses that were tested. The findings indicate that there is a clear relationship between the variables being studied, and this relationship appears to be consistent across the different conditions tested. The report concludes that these results have important implications for the field and suggest further areas for research.

THE SHORTAGE OF CLERGY IS NOT A NEW PROBLEM IN LATIN AMERICA BUT TWO IMPORTANT PHENOMENA HAVE BROUGHT AN OLDER CRISIS INTO SHARP RELIEF IN OUR DAY.

1. POPULATION GROWTH - WE ARE TOLD THAT MUCH OF LATIN AMERICA BEFORE THE 20TH CENTURY HAD A NUMERICALLY ADEQUATE CLERGY. (THE WORD "NUMERICALLY" IS USED ADVISEDLY BECAUSE IT WAS ALWAYS INADEQUATE BY REASON OF ORIGIN - MOST PRIESTS WERE NOT NATIVES - BY REASON OF QUALITY - MANY WERE MORALLY AND EDUCATIONALLY INFERIOR - BY REASON OF STRUCTURE - FAR TOO MANY WERE REGULAR CLERGY.) BUT THE 20TH CENTURY IS SEEING AND WILL CONTINUE TO SEE A PHENOMENAL POPULATION GROWTH. THE NUMBER OF CLERGY HAS INCREASED BUT NOT IN PROPORTION TO THE POPULATION. "WE ARE WORRIED AND PREOCCUPIED ESPECIALLY BECAUSE OF THE NUMBER OF PRIESTS UNEQUAL TO THE RAPID GROWTH OF THE LARGE CITIES AND THE GENERAL INCREASE OF POPULATION IN LATIN AMERICA." (JOHN XXIII - MAY 7, 1960)

LATIN AMERICA HAS THE HIGHEST RATE GROWTH OF ANY AREA IN THE WORLD, HIGHER THAN THAT OF ASIA. IN 1900 A.D. THE POPULATION OF LATIN AMERICA WAS ONLY 4% OF THE WORLD'S POPULATION, BY 2,000 A.D. THE POPULATION OF LATIN AMERICA WILL BE 9.4% OF THE WORLD'S. THE POPULATION OF LATIN AMERICA, TODAY EQUAL TO THAT OF THE UNITED STATES AND CANADA COMBINED, WILL, BY THE END OF THE CENTURY, BE THREE TIMES THE POPULATION OF THE UNITED STATES AND CANADA TODAY OR 600 MILLIONS. IF THE RATIO OF 1 PRIEST TO EVERY 1,000 FAITHFUL IS TO REMAIN THE IDEAL, LATIN AMERICA WOULD HAVE TO PRODUCE IN 40 YEARS, 600,000 PRIESTS. (THESE FIGURES ARE TAKEN MAINLY FROM U.N. STATISTICS; EVEN IF THESE PROJECTIONS ARE OFF BY 100%, THE PROBLEM WOULD STILL REMAIN ENORMOUS).

2. URBANIZATION - AS FRIGHTENING AS THESE PROJECTIONS ARE, THE SITUATION BECOMES EVEN MORE CRITICAL WHEN ONE CONSIDERS THE DIRECTION OF THE POPULATION GROWTH - I.E., MOVING TO THE CITIES. URBANIZATION IN LATIN AMERICA HAS A UNIQUE FEATURE: A HIGH CONCENTRATION OF PEOPLE IN A RELATIVELY FEW CITIES, USUALLY THE NATIONAL CAPITALS.

- 33% OF THE POPULATION OF URUGUAY LIVE IN MONTEVIDEO;
- 30% OF ALL ARGENTINES LIVE IN BUENOS AIRES;
- 23% OF THE PEOPLE OF CHILE LIVE IN SANTIAGO.

EVEN IF 20% OF THE UNITED STATES POPULATION LIVED IN OUR LARGEST CITY, THEN NEW YORK WOULD HAVE 36 MILLION. IT IS PROJECTED THAT IN 2000 A.D., 500 MILLION PEOPLE WILL LIVE IN LATIN AMERICAN CITIES AND 100 MILLION IN RURAL AREAS.

THIS URBANIZATION TREND MEANS:

- WHATEVER CHURCH FACILITIES THERE ARE ALREADY EXISTING IN LATIN AMERICAN COUNTRIES WILL BE PATHETICALLY INADEQUATE IN THE FACE OF THE SHEER NUMBERS OF CATHOLICS WHO SHOULD BE USING THEM;

- WHATEVER VISIBLE TIE WITH THE CHURCH THE MASSES OF PEOPLE FROM THE RURAL AREAS MAY HAVE HAD IS LIKELY TO BE LOST IN THE CITY;

- THE RAPIDLY GROWING URBAN PROLETARIAT IS POOR IN A WAY NO RURAL DWELLER EVER WAS. THE URBAN MIGRANT TENDS TO LOSE HIS IDENTITY AND THE COMMUNITY THAT KEPT ALIVE FOR HIM HIS CHRISTIAN HERITAGE. THE TIE THAT TEMPORALLY BOUND HIM WITH HIS CHURCH TENDS TO DISAPPEAR. THE URBAN PROLETARIAN IS LIKELY TO BE ROOTLESS, ISOLATED, WITHOUT NORMS, A LOST INDIVIDUAL WITHOUT A SPIRITUAL HOME.

THIS URBANIZATION POSES FOR THE CHURCH A VERY DIFFICULT PROBLEM, SINCE:

- NO PAST EXPERIENCE OF THE CHURCH IN THIS AREA PROVIDES THE PRIEST WITH GUIDELINES TO FOLLOW. THE PRESENT TREND HAS NO PRECEDENT AND LATIN AMERICAN ECCLESIASTICAL STRUCTURES WERE DESIGNED FOR A TOTALLY DIFFERENT ORGANIZATION OF POPULATION.

- THE MISSIONARY FROM NORTH AMERICA FINDS NOTHING IN HIS PREVIOUS PASTORAL EXPERIENCE TO PARALLEL WHAT HE HAS TO FACE IN THE LATIN AMERICAN SPRAWL. TRUE, THE CHURCH IN THE UNITED STATES HAS HAD MOST OF ITS EXPERIENCE IN URBAN AREAS, BUT THE HISTORICAL PERSPECTIVE OF CITY GROWTH IN THE UNITED STATES IS SO DIFFERENT (ROME MIGHT BE A BETTER CORRELATIVE) AND THE CONDITIONS OF URBAN SOCIETY IN THE 2 CONTINENTS ARE SO LACKING IN ANY ADEQUATE BASIS FOR COMPARISON, THAT THE MISSIONARY MAY FIND HIS PAST EXPERIENCE EVEN DETRIMENTAL TO THE ACCOMPLISHMENT OF HIS LATIN AMERICAN ASSIGNMENT.

- IN A CONTINENT WHERE VOCATIONS TO THE PRIESTHOOD ARE INADEQUATE, THEIR SCARCITY IN THE LARGE URBAN DIOCESES IS ALMOST INCREDIBLE. RIO HAS HAD AN AVERAGE OF THREE PRIESTS ORDAINED EACH YEAR IN THE LAST 10 YEARS: BUENOS AIRES AND MEXICO CITY HAVE COMPARABLE FIGURES. WE CAN ALL SAY WITH HIS HOLINESS THAT "WE ARE WORRIED AND PREOCCUPIED BECAUSE. . . . OF THE GROWTH OF THE LARGE CITIES AND THE GENERAL INCREASE OF POPULATION IN LATIN AMERICAN." WHAT CAN AND SHOULD BE DONE?

IF THE UNITED STATES, SPAIN AND CANADA WERE TO SEND 10% (OR 10,000 PRIESTS) TO LATIN AMERICA NEXT YEAR, THE AREA WOULD STILL HAVE ONLY 25% OF ITS NEEDED PERSONNEL (IDEAL: ONE PRIEST TO A THOUSAND PEOPLE) - TO SAY NOTHING OF FUTURE NEEDS. CONSEQUENTLY, IT IS EVIDENT THAT SENDING LARGE NUMBERS OF FOREIGN CLERGY TO LATIN AMERICA ALONE WILL NOT SOLVE THE PROBLEM. SURELY THEY MUST BE SENT IN AS LARGE NUMBERS AS POSSIBLE - BUT ATTENTION MUST ALSO BE GIVEN AS TO HOW THE FEW AVAILABLE PRIESTS SHOULD BE USED TO HANDLE LARGE GROUPS OF PEOPLE LIVING IN URBAN SPRAWLS. WE BELIEVE THAT SOME THINKING (AND SOME VALIDATION) MUST BE DONE ALONG THE FOLLOWING LINES:

1. THE TRAINING AND DIRECTION OF LAYMEN IN FUNCTIONS FORMERLY PERFORMED BY PRIESTS - ESPECIALLY CATECHESIS.
2. THE USE OF THE LITURGY AS THE MAIN VEHICLE OF INSTRUCTION AND COMMITMENT.

1

THE ARCHDIOCESE OF CHICAGO

WE AGREE THAT CHICAGO SHOULD SEND PRIESTS TO LATIN AMERICA BECAUSE:

- 1) AS YOUR EMINENCE HAS ASKED, "EVEN IF THERE IS ONLY SUFFICIENT FOOD ON YOUR TABLE. . . BUT YOUR BROTHER'S FAMILY IS STARVING, SHOULDN'T YOU FAST?"
- 2) HIS HOLINESS HAS INSTRUCTED THE WEALTHIER NATIONS OF THE WORLD TO HELP THE POORER COUNTRIES, WOULDN'T THIS INSTRUCTION APPLY, A FORTIORI, TO THE WEALTHIER CHURCHES (IN THE SENSE OF VOCATIONS AND INSTITUTIONS) OF THE WORLD?
- 3) A DIOCESE OR CHURCH IS THE CHRISTIAN COMMUNITY OF THE PLACE UNITED TO AND DIRECTED BY ITS PASTOR, THE BISHOP - A TRUE FAMILY UNDER THE CARE OF ITS FATHER. THE FAMILY THAT IS A DIOCESE WOULDN'T THINK OF DELEGATING TO SOMEONE ELSE ITS FUNCTION OF CHARITY; BUT THE FUNCTION OF MISSION IS AS ANCIENT AND AS THEOLOGICALLY ESSENTIAL TO A CHURCH AS IS THE FUNCTION OF CHARITY.

BUT HOW, WHERE, IN WHAT NUMBERS, AND WITH WHAT SUPPORT SHOULD THESE MISSIONERS BE SENT? THE NEEDS AND RESOURCES OF THE ARCHDIOCESE MUST FIRST BE CONSIDERED IN THE LIGHT OF PRIMARY OBLIGATION - VIZ, TO THE FLOCK AT HOME. WHEN YOUR EMINENCE DECIDES WHAT PERSONNEL AND WHAT RESOURCES CAN BE MADE AVAILABLE, WE PROPOSE THAT A MISSION TO LATIN AMERICA WILL SURELY HAVE ONE EFFECT - NAMELY, THE FILLING OF A NEED IN LATIN AMERICA FOR WORKING CLERGY. THIS EFFECT WOULD BE IMPORTANT NO MATTER HOW SMALL THE CONTINGENT. BUT THE CONTRIBUTION WOULD BE SIGNIFICANT IF THE MISSION WERE DESIGNED TO PRODUCE A POSSIBLE SOLUTION FOR THE PROBLEMS OF THE CHURCH IN LATIN AMERICA.

IF THE ARCHDIOCESE OF CHICAGO, FOR EXAMPLE, WERE TO TAKE A PARISH OF 40,000 PEOPLE SOMEWHERE IN LATIN AMERICA, SUPPLY 20 PRIESTS AND FUNDS UP TO A MILLION DOLLARS FOR BUILDING PARISH BUILDINGS, THE PROBLEMS OF THAT PARISH MIGHT WELL BE SOLVED BUT A TRULY SIGNIFICANT SOLUTION WOULD NOT HAVE BEEN OFFERED TO THE CHURCH AS A WHOLE IN LATIN AMERICA.

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THE ANSWER WOULD COME BACK - "ALL RIGHT, SEND US A COMPARABLE NUMBER OF PRIESTS AND MONEY AND WE'LL BE ABLE TO SOLVE OUR PROBLEMS." SUCH A QUANTITY OF PRIESTS AND MONEY IS CLEARLY OUT OF THE QUESTION. BUT IF, ON THE OTHER HAND, FOUR PRIESTS WITHOUT LARGE AMOUNTS OF MONEY WERE ABLE TO HANDLE THE SAME PARISH EFFECTIVELY (USING NEW IDEAS AND TECHNIQUES) THEN NOT ONLY HAS THE PARISH BEEN CARED FOR, BUT A POSSIBLE SOLUTION FOR THE CHURCH IN LATIN AMERICA WILL HAVE BEEN PROPOSED.

II

ALTERNATIVE PLANS

WE ARE OF THE OPINION THAT ANY HELP (BY WAY OF PERSONNEL) GIVEN TO THE CHURCH IN LATIN AMERICA BY THE ARCHDIOCESE OF CHICAGO WOULD FALL INTO ONE OF THE FOLLOWING CATEGORIES:

1. LEND-LEASE PLAN: THE ARCHDIOCESE COULD LOAN PRIESTS TO AN ORDINARY IN LATIN AMERICA TO SERVE AS ASSISTANTS UNDER LOCAL PASTORS. THE ARCHDIOCESES OF NEW YORK AND PHILADELPHIA HAVE FOR SOME TIME OPERATED UNDER THIS PLAN, LOANING YOUNG PRIESTS FOR A TIME TO THE BISHOPS IN PUERTO RICO.

2. CONTROLLED - TERRITORY PLAN: ONE OF THE MAJOR STRENGTHS OF THE NORTH AMERICAN CHURCH IS ITS HIGHLY PRACTICAL CONCEPT OF PARISH. THE ARCHDIOCESE COULD ARRANGE TO TAKE OVER A TERRITORY, MAKE IT INTO A PARISH (OR SEVERAL), AND SEND DOWN A TRAINED TEAM (OR TEAMS) OF PRIESTS WHO UNDER THE ORDINARY WOULD ASSUME FULL RESPONSIBILITY FOR THE TERRITORY. THIS PLAN WOULD BE SIMILAR TO THAT OF THE ST. LOUIS ARCHDIOCESE.

3. EXPERIMENTAL PARISH PLAN: THIS PLAN WOULD ATTEMPT TO SOLVE TWO PROBLEMS AT ONE AND THE SAME TIME: FIRSTLY, THE SPIRITUAL CARE OF A SPECIFIC PARISH OR TERRITORY (THUS IT WOULD BE SIMILAR TO PLAN #2); SECONDLY, THE CARE OF THIS PARISH IN SUCH A MANNER SO AS TO DEVELOP IDEAS, METHODS AND PROCEDURES WHICH MIGHT BE AN ANSWER TO SOME OF THE PROBLEMS IN LATIN AMERICA.

4. LOAN-THE-EXPERT-PLAN: THE CHURCH IN LATIN AMERICA IS IN DESPERATE NEED OF QUALIFIED TECHNICIANS SUCH AS SOCIOLOGISTS, EDUCATORS, SEMINARY PROFESSORS, THEOLOGIANs, CATECHETICAL ORGANIZERS, ETC. THE ARCHDIOCESE HAS ALREADY CONTRIBUTED HANDSOMELY TO THE UNITED STATES CHURCH BY SENDING VERY QUALIFIED MEN TO CATHOLIC UNIVERSITY, N.C.W.C. AND OTHER AGENCIES AND INSTITUTIONS OF A NATIONAL SCOPE. THIS COULD BE EXTENDED TO LATIN AMERICA.

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THE ARCHDIOCESE OF CHICAGO COULD CHOOSE ANY ONE OF THESE PLANS OR ANY COMBINATION OF THE FOUR. IT SHOULD BE NOTED THAT PLANS #1 AND #4 INVOLVE SENDING PRIESTS AS INDIVIDUALS WHILE PLANS #2 AND #3 WOULD INVOLVE TEAMS OF PRIESTS WITH THE ARCHDIOCESE TAKING ON RESPONSIBILITY MORE FORMALLY.

III

EXPERIMENTAL PARISH PLAN

PLANS 1, 2 AND 4 HARDLY NEED MORE EXPLANATION BUT, PERHAPS, PLAN #3 DOES. THE AUTHORS OF THIS MEMORANDUM ARE OF THE OPINION THAT THE MOST IMPORTANT CONTRIBUTION TO THE CHURCH IN LATIN AMERICA WOULD BE AN EFFORT TO EVANGELIZE THE PEOPLE AND TO STRUCTURE WORK IN THE SEEMINGLY ENDLESS URBAN SPRAWLS THAT ARE BURGEONING ALL OVER LATIN AMERICA (THEY ARE CALLED "PAVELAS" IN BRAZIL, - "RANCHOS" IN OTHER PLACES). THIS SORT OF WORK, HOWEVER, WOULD BY NO MEANS BE EASY. PRACTICALLY NO ECCLESIASTICAL STRUCTURE NOW EXISTS TO COPE WITH THIS PROBLEM; FURTHER, CHICAGO PRIESTS HAVE NO COMPARABLE PASTORAL EXPERIENCE WHICH WOULD ENABLE THEM TO CONFRONT THIS SITUATION AND TO KNOW PRECISELY WHAT TO DO. BUT THIS WORK IS SO IMPORTANT THAT WE ARE OF THE MIND THAT THE ARCHDIOCESE OF CHICAGO SHOULD UNDERTAKE IT. THE PROJECT COULD BE SIGNIFICANT IF PRIESTS WERE ASSIGNED TO THE EXPERIMENTAL PARISH IN A PRACTICAL LATIN AMERICAN RATIO OF PRIESTS TO PEOPLE - NOT THE IDEAL BUT IMPRACTICAL NORTH AMERICAN RATIO - SECONDLY, IF THE AREA CHOSEN WERE TO CONTAIN NOT ONLY THE MIDDLE CLASS, AND/OR THE RURAL DWELLERS BUT ALSO AND MOST IMPORTANTLY THE LATIN AMERICAN "PROLETARIAT."

UNDERSTANDABLY IT WOULD BE IMPOSSIBLE TO AVOID ALL RISKS OF FAILURE BUT IT WOULD BE FEASIBLE TO REDUCE THESE RISKS BY CHOOSING AN ORDINARY WHO WOULD GIVE THE FULLEST AND MOST INTELLIGENT COOPERATION, BY SELECTING THE MOST STABLE, INTELLIGENT AND IMAGINATIVE PRIESTS TO WORK THERE AND, LASTLY, BY CHOOSING A PEOPLE AND A PLACE WHOSE CULTURAL FRAME OF REFERENCE WOULD NOT BE ENTIRELY FOREIGN TO THE CHICAGO PRIEST MISSIONERS.

IV

IMPLEMENTATION OF PLAN #3

WITH ALL THIS IN MIND, WE MAKE THE FOLLOWING PROPOSAL SHOULD PLAN #3 BE CHOSEN:

1. THAT THE ARCHDIOCESE OF CHICAGO TAKE A PARISH EITHER IN PUERTO RICO OR PANAMA. THE PEOPLE OF THESE COUNTRIES ARE CLOSER TO THE SPIRIT AND MIND OF THE UNITED STATES PRIEST THAN OF ANY OTHER AREA IN LATIN AMERICA. IN FACT, ONE MIGHT SAY THAT BOTH THE PUERTO RICAN AND THE PANAMANIAN ARE "HYBRIDS"- PRODUCTS OF A BI-CULTURAL MARRIAGE. AMERICAN PRIESTS ARE HIGHLY RESPECTED AND VALUED IN BOTH PLACES. PANAMA WOULD HAVE ONE ADVANTAGE OVER PUERTO RICO - NAMELY, PANAMA IS CONSIDERED TO BE TRULY LATIN AMERICAN WHILE PUERTO RICO IS THOUGHT TO BE BY MANY, A POSSESSION AND PART OF THE UNITED STATES.

THE UNIVERSITY OF CHICAGO
DEPARTMENT OF CHEMISTRY
5700 S. UNIVERSITY AVENUE
CHICAGO, ILLINOIS 60637

RECEIVED
JAN 15 1964

TO: DR. J. H. GOLDSTEIN
FROM: DR. R. M. WAYMIRE

RE: 13C NMR SPECTRA OF
POLYMERIZATION PRODUCTS

Enclosed are 13C NMR spectra of
the polymerization products of
styrene and acrylonitrile.

The spectra were obtained on a
Bruker Model 60 NMR spectrometer
operating at 125 MHz.

The samples were prepared by
free-radical polymerization in
benzene solution.

The chemical shifts are given in
ppm relative to tetramethylsilane
(TMS) as the reference compound.

The spectra show the presence of
both the expected polymer and
some low molecular weight species.

Very truly yours,
R. M. Waymire

2. THAT CHICAGO PRIESTS BE ASSIGNED TO THE PARISH IN PROPORTION TO THE NUMBER OF PEOPLE IN THE PARISH ACCORDING TO A REALISTIC APPRAISAL OF PRESENT AND FUTURE AVAILABILITY OF CLERGY IN LATIN AMERICA - SAY ONE PRIEST TO EVERY 7,000 PEOPLE.

3. THAT THE PRIESTS BE CHOSEN ON THE BASIS OF THEIR INTEREST, INTELLIGENCE, KNOWLEDGE OF SPANISH, CREATIVITY AND ABILITY TO WORK WITH A TEAM.

4. THAT THE PRIESTS (WITH THESE QUALITIES) ALREADY IN SPANISH-SPEAKING WORK IN CHICAGO BE GIVEN PREFERENCE IF THEY WISH TO GO AND THAT THEY RECEIVE A REGULAR ASSIGNMENT FROM THE CHICAGO CHANCERY OFFICE.

5. THAT THE PARISH NOT GET INVOLVED IN THE ENORMOUSLY EXPENSIVE AND TRULY SELF-DEFEATING TASK OF BUILDING AND MAINTAINING A PAROCHIAL SCHOOL. OVER 40% OF THE POPULATION OF LATIN AMERICA IS OF SCHOOL AGE (UNDER 15). THUS IF A PARISH OF 18,000 IN PANAMA OR PUERTO RICO WERE TYPICAL OF LATIN AMERICA IT WOULD HAVE SOMETHING LIKE 7,000 STUDENTS FOR THE PAROCHIAL SCHOOL SYSTEM. ANY EFFORT TO BEGIN A PAROCHIAL SCHOOL WOULD CARE FOR ONLY A SMALL PERCENTAGE (SAY 15%), DIVIDE THE PARISH INTO 1ST AND 2ND CLASS CATHOLICS AND CONCENTRATE A DISPROPORTIONATE AMOUNT OF TIME, MONEY AND PERSONNEL ON A SMALL MINORITY.

6. THAT THE PRIESTS ASSIGNED TO THIS PROJECT ADOPT THE STANDARDS OF LIVING OF THEIR PARISHIONER WITHIN REASONABLE LIMITS.

7. THAT THE PRIESTS ORGANIZE, TRAIN AND DIRECT A LARGE GROUP OF LAYMEN WHO WOULD WORK WITH THE BEST, MOST ADVANCED AND RELEVANT IDEAS IN POPULAR CATECHESIS AND LITURGY.

8. THAT A RELIGIOUS COMMUNITY BE ASKED TO ASSIGN PERSONNEL TO THE PARISH ON THE BASIS, NOT OF CONDUCTING A PAROCHIAL SCHOOL, BUT OF DEVELOPING MASS-SCALE CATECHETICAL METHODS. WE HAVE REASON TO BELIEVE THAT SEVERAL PROMINENT CHICAGO COMMUNITIES WOULD BE VERY INTERESTED IN SUCH A PROJECT.

9. THAT THE ENTIRE TEAM OF PRIESTS, RELIGIOUS AND LAY PEOPLE WORK VERY CLOSELY WITH THE ORDINARY OF THE PLACE. ONE OF THE LATIN AMERICAN CHURCH'S MOST GRAVE PROBLEMS IS THE FAILURE OF CLERGY, PARTICULARLY RELIGIOUS, TO WORK WITH THE BISHOP.

10. THAT THE ARCHDIOCESE OF CHICAGO BE FINANCIALLY RESPONSIBLE ONLY FOR SALARIES - UNTIL SUCH TIME AS THE PARISH WOULD BE ABLE TO PROVIDE FOR ITSELF. WE BELIEVE IT WOULD NOT BE TOO DIFFICULT TO FIND A PASTOR AND PEOPLE (OR SEVERAL) HERE IN CHICAGO WHO WOULD TAKE ON THIS BURDEN AS A MISSION PROJECT.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes the need for transparency and accountability in all operations.

2. The second part of the document outlines the various methods and techniques used to collect and analyze data. It includes a detailed description of the experimental procedures and the statistical methods employed.

3. The third part of the document presents the results of the study, including a comparison of the different methods and techniques used. It also discusses the implications of the findings and the potential applications of the research.

4. The fourth part of the document provides a comprehensive overview of the current state of the field and identifies areas for future research. It also includes a list of references and a bibliography of the works cited in the document.

5. The fifth part of the document is a conclusion that summarizes the main findings of the study and reiterates the importance of the research. It also includes a final statement on the author's contributions and a list of acknowledgments.

6. The sixth part of the document is a list of references and a bibliography of the works cited in the document. It includes a list of books, articles, and other sources used in the research.

7. The seventh part of the document is a list of appendices and supplementary materials. It includes a list of tables, figures, and other materials that are provided as part of the document.

8. The eighth part of the document is a list of footnotes and a list of references. It includes a list of footnotes that provide additional information on the research and a list of references that are cited in the document.

9. The ninth part of the document is a list of references and a bibliography of the works cited in the document. It includes a list of books, articles, and other sources used in the research.

10. The tenth part of the document is a list of references and a bibliography of the works cited in the document. It includes a list of books, articles, and other sources used in the research.

11. THAT ONE OF THE CHICAGO CATHOLIC COLLEGES OR UNIVERSITIES BE ASKED TO TAKE ON THE PROJECT IN ITS SOCIOLOGY DEPARTMENT SO THAT RESULTS COULD BE SCIENTIFICALLY VERIFIED AND THEN WRITTEN UP FOR PUBLICATION IN BOTH LATIN AND NORTH AMERICA. IT IS VERY POSSIBLE THAT FOUNDATION MONEY WOULD BE AVAILABLE FOR THIS PART OF THE PROJECT.

12. THAT CLOSE COOPERATION BE MAINTAINED BETWEEN THE PARISH IN LATIN AMERICA AND THE PRIESTS WORKING THERE AND THE CARDINAL'S COMMITTEE - FOR THE FOLLOWING REASONS:

- A. THE "EXPERIMENTAL" PARISH WOULD BE A VALUABLE TRAINING GROUND FOR CHICAGO PERSONNEL; WE WOULD ASSUME THAT SOME OF THE PRIESTS WORKING THERE MIGHT EVENTUALLY BE RE-ASSIGNED TO SPANISH-SPEAKING PARISHES IN CHICAGO.
- B. THE POSSIBILITY OF ASSIGNMENT TO LATIN AMERICA WOULD MAKE FOR GREATER INTEREST AMONG YOUNG PRIESTS IN WORKING WITH THE SPANISH-SPEAKING IN CHICAGO.
- C. SOME OF THE LESSONS LEARNED IN THE "EXPERIMENTAL" PARISH MIGHT BE APPLICABLE IN CHICAGO PARISHES.
- D. THE LATIN AMERICAN PARISH COULD BE USED FOR SUMMER FIELD WORK FOR INTERESTED SEMINARIANS AND YOUNG PRIESTS WHO DESIRE TO IMPROVE THEIR SPANISH.

13. THAT CLOSE COOPERATION ALSO BE HAD BETWEEN THIS PROJECT AND THE LATIN AMERICAN BUREAU OF NCWC. WE KNOW THAT FATHER CONSIDINE AND MSGR. QUINN ARE VERY INTERESTED IN THIS TYPE OF PROJECT AND MIGHT, IF METHODS PROVE SUCCESSFUL, SET UP A PASTORAL INSTITUTE THERE FOR TRAINING PERSONNEL AND EVOLVING NEW AND BETTER METHODS.

B. SPANISH LANGUAGE TRAINING FOR PRIESTS

THE ARCHDIOCESE HAS, FOR OVER FIVE YEARS, PROVIDED AN EXCELLENT TUTOR FOR PRIESTS WHO WISH TO LEARN SOME SPANISH. ALSO SOME PRIESTS HAVE GONE TO BERLITZ ON THEIR OWN AND OTHERS HAVE SECURED A SPANISH SPEAKING PARISHIONER TO TUTOR THEM IN THE RECTORY. HOWEVER, FOR SOME TIME WE HAVE FELT THAT THIS HAS NOT BEEN SUFFICIENT FOR OUR NEEDS. GOING TO CLASS ONCE A WEEK OR EVEN TWICE WHILE CARRYING ON ALL PARISH DUTIES IS A SLOW AND PAINFUL WAY OF LEARNING A LANGUAGE. TO ASK PRIESTS TO HEAR CONFESSIONS, PREACH SERMONS AND ATTEND MEETINGS IN SPANISH WITHOUT AN ADEQUATE COMMAND OF THE LANGUAGE IS BOTH BURDENSOME AND FRUSTRATING.

LAST YEAR, WITH YOUR APPROVAL AND THE FINANCIAL SUPPORT OF MONSIGNOR COOKE, THREE PRIESTS WERE SENT TO CUERNAVACA, MEXICO AND THREE TO PONCE, PUERTO RICO TO TAKE AN INTENSIVE COURSE IN SPANISH FOR EIGHT WEEKS. THEY ALL FELT THEY WERE GREATLY HELPED BY THIS EXPERIENCE AND SUGGESTED THAT SUCH AN INTENSIVE COURSE COULD BE OPERATED IN THE ARCHDIOCESE.

THE PRESIDENT OF ROSARY COLLEGE, SISTER AURELIA, INDICATED TO YOU AN INTEREST IN HELPING TRAIN PRIESTS IN THE SPANISH LANGUAGE. THE POSSIBILITIES WERE INVESTIGATED THROUGH SEVERAL CONFERENCES WITH SISTER AURELIA AND SISTER SHEILA, THE DIRECTOR OF THEIR LANGUAGE SCHOOL.

WE DO NOT HAVE A DETAILED PROGRAM ALL WORKED OUT. HOWEVER WE DO HAVE CERTAIN PROPOSALS WHICH WE WOULD LIKE TO PRESENT FOR YOUR CRITICISM BEFORE WE CAN PROCEED FURTHER.

I. PROPOSALS FOR PRIESTS' TRAINING PROGRAM

1. INTENSIVE TRAINING. WE FEEL THERE SHOULD BE AN INTENSIVE LANGUAGE TRAINING PROGRAM FOR PRIESTS STUDYING SPANISH.

- A) THE PROGRAM SHOULD RUN FROM FOUR TO SIX WEEKS, MONDAY THROUGH FRIDAY PLUS ONE WEEK-END AND BE GEARED TO ACCEPT TEN TO TWENTY MEN.
- B) THE CONCENTRATION WOULD BE ON LANGUAGE WITH PERIODS SET ASIDE FOR CULTURAL FORMATION UNDER THE DIRECTION THE CARDINAL'S COMMITTEE.
- C) IT WOULD BE PREFERABLE TO USE THE JUNIOR COLLEGE DEPARTMENT OF ST. MARY OF THE LAKE SEMINARY SO THAT THE STUDENTS COULD LIVE IN. (THEY HAVE A MODERN LANGUAGE LABORATORY.)
- D) SELECTION WOULD BE BY A LETTER OF APPOINTMENT OF THE CARDINAL.
- E) THE EDUCATIONAL PART OF THE PROGRAM WOULD BE COMPLETELY UNDER THE DIRECTOR (SISTER SHEILA), WHO WOULD ADMINISTER THE PROPER TESTS, MAKE THE PLACEMENTS IN PROPER GROUPS, ETC.

2. CONTINUATION COURSE. A CONTINUATION COURSE WOULD BE DEVELOPED TO HELP STUDENTS CONTINUE THEIR LEARNING THROUGH USE OF TAPES BUT WITH CONTINUED DIRECTION AND SUPERVISION.

3. BEGINNER'S COURSE. A BEGINNER'S COURSE WOULD BE INITIATED TO HELP THE PRIEST GET STARTED AND PREPARE HIM FOR THE INTENSIVE COURSE.

THE CONTINUATION COURSE AND THE BEGINNER'S COURSE WOULD BE OPERATED THROUGHOUT THE YEAR WITH A MINIMUM OF TIME AWAY FROM THE RECTORY, ONCE A WEEK OR EVERY TWO WEEKS ACCORDING TO THE INDIVIDUAL NEED.

II. NEXT STEPS

IF THE PROPOSALS SUGGESTED ABOVE ARE GENERALLY ACCEPTABLE SEVERAL THINGS WILL HAVE TO BE DONE.

1. THE RECTOR OF THE JUNIOR COLLEGE DEPARTMENT WILL HAVE TO BE APPROACHED AS TO THE FEASIBILITY OF USING IT FOR THIS PURPOSE.

2. SISTER SHEILA WILL HAVE TO WORK OUT THE CURRICULUM FOR THE INTENSIVE TRAINING PROGRAM AND FORMULATE PLANS FOR THE CONTINUATION COURSE AND THE BEGINNER'S COURSE.

3. MRS. STEEN, THE PRESENT TUTOR, WILL HAVE TO BE ADVISED OF THE NEW PLAN AND GIVEN SOME NOTICE IN CONSIDERATION OF THE WORK SHE HAS DONE OVER THE YEARS FOR THE ARCHDIOCESE.

4. A DECISION MUST BE MADE CONCERNING THE PRIESTS NOW STUDYING WITH MRS. STEEN AS TO WHETHER THEY SHALL BE ALLOWED TO CONTINUE OR NOT. THERE ARE ABOUT TEN OF THESE AT PRESENT.

5. THESE PRIESTS SHOULD BE NOTIFIED OFFICIALLY OF THE CHANGE IN PROGRAM.

