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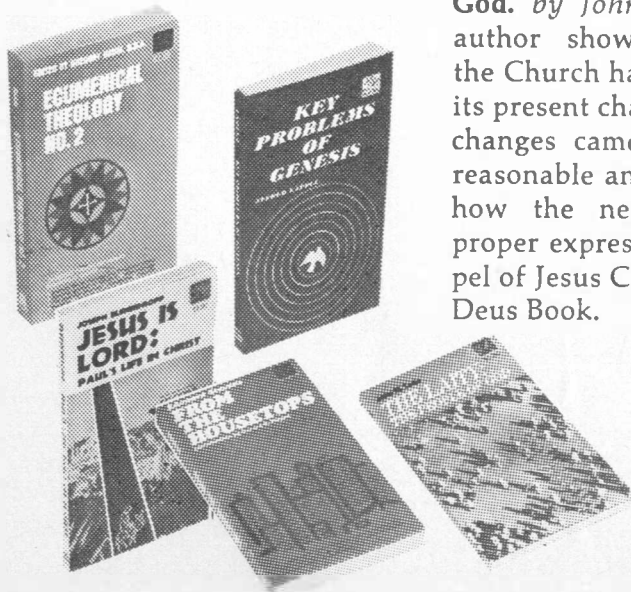
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PAULIST PRESS

21 Harristown Road
Glen Rock, New Jersey 07452

THE CATHOLIC
WORLD

PUBLISHED SINCE 1865 / VOL. 206, NO. 1,231

OCTOBER, 1967

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EL COLEGIO DE MEXICO

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COVER PHOTO: Courtesy of Ford Foundation

PUBLISHED BY THE PAULIST FATHERS

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have the Quakers a message?

EDITORIAL

Have the Quakers a message for the contemporary church? They have no creed and almost no institutional forms, and yet they have an admirable record in social action and a prayer life that is deeply impressive. From the wells of Quaker silence derive that social concern that has made them leaders in abolishing slavery, in prison reform, in recognition of women's rights and in education for world peace. All this in spite of the fact that the total Quaker membership throughout the world is less than 200,000.

The Quakers (known also as the Society of Friends) held their fourth World Conference at Guilford College, Greensboro, North Carolina, from July 24th to August 3rd. It was their first World meeting in fifteen years. The Secretariat for Promoting Christian Unity appointed Barbara Brunton and myself as official observers at the Conference. Miss Brunton is a member of the staff of the National Council of Catholic Women.

u thant and the human factor

There were many newsworthy features of the meeting such as the address by U Thant at the Greensboro Coliseum on "The United Nations and the Human Factor," but what made the deepest impression on the Catholic observers was Quaker *prayerfulness*. We attended the plenary sessions given over to quiet periods of "waiting on the Lord" punctuated occasionally by delegates who felt themselves prompted by the Spirit of Christ to speak out a message. We took an active part in the daily worship-sharing sessions in which groups of about twenty persons spoke intimately about worship and its personal meaning in their lives. Catholics, of course, are no strangers to silent meditation and we felt quite at home in the long periods of silence that began and ended the worship-sharing sessions.

douglas steere on peacemaking

There is however a margin of difference between Catholic and Quaker meditation. In meditation in our religious houses, we often tend to become "intellectual" in that we probe into Scripture texts to uncover the layers of meaning under the words. The Quaker aim seems to come closer to what we call *affections* but they call *concern*. They keep aware of the divine Presence but draw from it a tender sensitivity to the agonies of the human person in this sad world of ours. In a talk during the Conference, the Quaker spiritual theologian Douglas Steere said that

Quaker peacemaking begins in the chamber of their own hearts. The divine love that meets them in the stillness of prayer invites them to "a continuing inward revolution, to a continuing tendering, to a continuing baptism in the presence of a costly love of a God who cares, who broods over this bent world for its healing. . . ." It is this center of tendering, said Steere, that keeps Quakers from participating in war and plunges them into the righting of wrongs by ways other than violence.

a quaker schism?

Perhaps the Quakers have something very helpful to say to us in this post-conciliar era. Due to the *Constitution on the Church in the Modern World* we are beginning to be involved "where the action is," in civil rights, in the antipoverty campaign, in the painful complexities of the problems of peace and war. Lest we involve ourselves so deeply as to forget prayer on the supposition that action is prayer, we might listen to veterans who have been involved in social reform for many years. Speakers at the Conference reminded Quakers that they must have inreach if they are to have outreach in service and that prayer and action must be a constantly recurring rhythm in the lives of Quakers. This is good advice to any Catholics who might think that spirituality has become a dirty word.

If the Catholic is impressed by Quaker prayerfulness, he is equally depressed or at least bewildered by the startling diversity of religious views among the Quakers. The spectrum ranges all the way from secular humanism to fundamentalism. The great majority, however, seem to hold for a basic Christianity. At the beginning of the Conference I heard rumors that the fundamentalists might break away in schism, but this did not occur. In the impromptu messages spoken at the plenary sessions, however, it became obvious that many Quakers felt painfully the "tragedy" of their divisions and hoped that some unity might be achieved within Quakerism without violating Quaker consciences.

Quakers believe in the living Spirit of Christ and what matters to them is not so much the words of Christ in the Bible or the words of George Fox but the inward word spoken to them by God here and now. They stand opposed to creeds and formulations of belief. This is the reason why they take a dim view of Quaker membership in the World Council of Churches which requires assent to a creedal basis.

(For reasons too complex to be stated here, the Friends United Meeting and the Friends General Conference are associated with the World Council.) One Quaker yearly meeting in Switzerland has an atheist member, and in New England a meeting has admitted a Hindu and a Buddhist to membership. Roland Warren, one of the major speakers at the Greensboro Conference, said that the term "Jesus" to some Quakers is "only a poetic term associated "with the life and status of a man who differed from other men in degree, rather than in kind, and who was divine only in the sense that all men are divine."

william penn

This exuberant doctrinal disunity is counterbalanced by a common unity of religious experience. As William Penn said: "The humble, meek, merciful, just and devout souls are everywhere of one religion; and when death has taken off the mask they will know one another tho' the diverse liveries they wear make them strangers." What is this experience that binds them into a fellowship? No Quaker will attempt a definitive description of it, but he is content to refer to it as the Inner Light, "that of God within men."

The vagueness of a Quaker's language in talking about God or the Inner Light contrasts sharply with the precision, clarity, cohesiveness, and forcefulness of his words when he speaks about actions that should be taken to right a wrong. Take, for instance, the Conference statement on the Vietnam War. It is the strongest condemnation of the war to emerge from any religious body. "We therefore appeal to the peoples of the United States and of its allies to demand that their governments halt, not only the bombing of North Vietnam but military operations in the air and on the ground throughout all of Vietnam . . ." *The Friends Peace Testimony* document likewise gives very clear and specific directions on how to say *yes* to peacemaking, how to say *no* to warmaking. The Catholic is tempted to wish that the Quaker would transfer some of this clarity to his Quaker theology.

ecumenism in a hurry?

The one genuine disappointment for us Catholic observers at the Conference was the lack of Quaker enthusiasm for participation in the ecumenical movement. Some delegates felt that Quakers should first strive for an ecumenical movement within Quakerism so as to clarify Quaker beliefs in preparation for future dialogue with representatives of other religious bodies. Some claimed that the ecumenical movement was going too fast, that the *Consultation on Church Union* for instance was exerting an undue pressure for unity that was man-made rather than God-inspired. Some had traditional Quaker reservations

about any form of unity that would require Quakers to subscribe to a creed.

The Friends World Committee for Consultation was rumored to be working toward a unification of Quaker activities in the secular realm, such as peace activities. However it would seem highly dubious that fundamentalist Quakers would take a very active part in such unification plans. And even among the more social-action orientated Quakers I found a certain hesitation about unity efforts: some felt that it would be wiser to leave the work of social reform to prophetic individuals.

Quaker participation in the ecumenical movement would of course be hedged in by numerous difficulties. The basic hope of Catholic-Protestant unity, for instance, is our common baptism: it is baptism that makes us members of the church. The Quakers however do not practice baptism nor do they have any other sacraments, not even the Eucharist. The ecumenical movement seeks the answers to the baffling problems of unity in the pages of the Scriptures. Fidelity to the Scriptures is and must be the primary motive of Catholic and Protestant ecumenists. But Quakerism does not regard the Scriptures as possessing a final authority for the believer. His authority is the Inner Light. The basic element in his religious life is his experience of this Inner Light so that Quakerism is "a living, growing fellowship or brotherhood rather than a sacred and authoritarian institution."

quaker converts

Modern ecumenism takes it for granted that Christian unity must be in some sense a visible unity, but this seems to mean a visible institution and the majority of Quakers are converts from Christian churches who have come to Quakerism precisely because they revolted against what they considered corrupt or obsolete forms in these churches. These convinced Quakers, many of whom come from academic circles, cherish the simplicity and fellowship of Quakerism and its lack of forms.

In the *aggiornamento* of Catholicism we find many young Catholics who question the need of an institutional church and who are impatient with its forms and policies and procedures. The uncluttered simplicity of Quakerism could be an attraction to them. When therefore we read Christ's words, "Whatever you do unto these the least of my brethren you do unto me," we perhaps wonder why Quakers proportionately have been so much more successful than ourselves in carrying out Christ's call to social action. Is it because they are endowed as individuals with unique charisms, or could it be that institutional forms are impeding us in our mission to the world?

JOHN B. SHEERIN, C.S.P.

letters

Conscientious Objectors

EDITOR:

I fear that a sense of proportion is lacking in your editorial on conscientious objectors in the July issue. You used as examples St. Thomas More and the French chaplains in the Algerian War.

Thomas More went to his death for his opinion. The French chaplains went to prison for theirs.

If the proposed law were to stipulate a stiff jail sentence or some more severe penalty — nothing as drastic as hanging and quartering — it is likely that your “deluge of applications” would dwindle to a mere trickle.

Robert C. Veit
Barton, Vt.

ED.: My correspondent protests that if the law were more severe we would have no martyrs. I believe that both civil and military law at the present time have some stiff penalties for some kinds of conscientious objectors. The fact that we have little protest against the injustice of the law is a sad commentary on our modern culture, and shows a lack of concern for the rights of the individual conscience and the right to dissent.

The Liturgy

EDITOR:

Mr. Farrell's article on the questionnaire given to 2,368 students (July, 1967), like all questionnaires, is unreliable because most people answer them lightly without thought and the questions themselves are often interpreted in different ways. This questionnaire seems impertinent, and the interpretation of the results invalid.

Thoughts about the Mass will certainly differ, and should differ according to one's character, talents, theological viewpoint and other factors, even leaving out the most important fact that God leads people in different ways and some may find their deepest worship of God through being always conscious of being part of a community and others in a solitude filled with him. You simply cannot find out, and one has no business to try to discover, let alone tabulate, what is in any individual's mind or heart during Mass or prayer. Questionnaires seem to me to be tools of regimentation which should not be used in the church.

Virginia Paine
Wayland, Mass.

Catholic University

EDITOR:

Re: your editorial (June, 1967) concerning the refusal of the Board of Trustees to renew Father Charles Curran's contract without a hearing, despite the Theological Faculty's vote of approval — if his contract needed renewal, Father Curran had no tenure or its equivalent. Therefore he had no claim on the Catholic University and the Board of Trustees had every right to refuse to renew his contract, without explanation. It is ridiculous to allow a faculty, even a theological one, to overrule its higher authority, even as it would have been ridiculous for Father Curran to have overruled the Theological Faculty in the event it had not approved him.

There is no quarrel with the winds of change; they are inevitable. But change is not the issue in this case. The question is who is responsible for running the University and determining policy — the Board of Trustees or Father Curran? Shame, then, on the pusillanimous Board of Trustees, which yielded to mobocracy; it allowed a professor's cart to be put before the institution's horse, which means operating in reverse. The Catholic University

has not progressed. It has gone backwards.

Stephen A. Janto, O.F.M.
Loudonville, N.Y.

ED.: It seems to me that change was an issue. Certainly the faculty, students, and some of the trustees believed that it was. Also, in the final event, some of the trustees turned out to be far from “pusillanimous.”

High School Students

EDITOR:

It is not the “in” thing to be angry. It is so sad the adults may think this, for in these riots and demonstrations, one may see that they are planned and run by adults, not kids. They do not dismiss people over thirty as having nothing significant to say to them. They look to those who have experienced the world, but sometimes, and more often than not, the search is in vain. My friends and relatives are now in Vietnam fighting a battle that is so incongruous when one thinks they are there where they cannot vote or voice an opinion legally. We too can tell you an awful lot about suffering, not overseas but in our own towns where adults bypass the ghettos and students enter to help and tutor and bring food.

I seem to think that we live in a pretty great world. I can look and find love and beauty and organization where Brother Travers (“Evolution of the High School Student,” June, 1967) sees chaos. I also see hardship and misunderstanding and suffering, but our generation is a living witness to a beginning of renewal and reform to turn the hardship into pleasure, suffering into joy, and the misunderstanding into love.

Often I read such articles on youth and teeny-boppers and teenagers . . . Often I wonder if these authors are with us in the same world or if they too are apart from the progressing church, for we too as students are one with the church.

Jane Webber
Red Bank, N.J.

VIETNAM: crisis of conscience



by Robert McAfee Brown

The following material is taken from a talk given at St. Leo's Church by Professor Brown in St. Paul, Minnesota, late this spring.

We have just engaged in a number of liturgical acts—singing, praying, listening to Scripture. The root meaning of liturgy is, of course, much wider. Coming from *laos* and *ergos*, it means “the people’s work,” whatever people do. With the passage of time, the word was narrowed in its meaning to come to mean mainly what people do in church, but that is not a full enough meaning of liturgy. Prayer is liturgy, but so is politics. Writing a congressman is a liturgical act. At this moment our act of liturgy is a consideration of Vietnam before the tribunal of conscience and before the throne of God.

On such issues as Vietnam, it is also very important that we act together and in concert with all men of goodwill; otherwise, our small voices will be both divided and frivolous. As Protestants, Catholics, Jews and men of goodwill, we disagree about many things. Jews and Christians differ in their assessment of Jesus of Nazareth, but we do not differ in our belief that all Vietnamese are children of God. Protestants and Catholics differ on the dogma of the Assumption, but they do not differ on the dogma that it is wrong to kill civilians.

It is a particular source of gratification to me to be speaking here in the Archdiocese of Saint Paul,

and I regret particularly that Bishop Shannon is not here today, for as some of you may know, he and I have recently become what might be called pen-pals. We have disagreed about style, but not about concern. In a time when relatively few voices from the Roman Catholic hierarchy have spoken directly on Vietnam, he has. When Christians and Jews gathered from all over the country a few years ago for the memorial service for James Reeb in Selma, Alabama, Bishop Shannon was there. He represents the type of concern with which I hope all of us in the religious communities can align ourselves.

We do not have a very good record on that type of concern. I am haunted by the realization that as later generations look back on the late 1960's, they are going to ask, “As the war was escalating, as civilian casualties were mounting, as the right of dissent was being stifled, as the world was moving perilously close to World War III, where was your voice, why did you not speak up?” I see the very fearful parallels to the situation in the fact that in Germany, in the thirties, the churches did not speak up until it was too late, that in the United States in the late fifties and early sixties, the churches did not speak up on civil rights until the eleventh hour. The question is not, what right have we to be speaking, but what right have we to be silent.

There have been, then, three paramount evils in our day—totalitarianism, racism, and war. And we are in danger of being judged for not having come to terms adequately with any of them. Many of us,

I am sure, have been confused. We have not felt that we knew enough to take a stand, and we have found other issues to occupy our attention so that we could avoid the issue of Vietnam. I, myself, felt this way for a long time. The issue seemed too perplexing, too difficult to fathom. There was too much one had to learn to have a judgment. For me the tipping point came in the first Fulbright hearings over a year ago, when I, who had been content to leave the matter to experts, discovered that the experts disagreed, that one could have all the expertise imaginable about Southeast Asia, and still dissent vigorously from our administration policy. I saw that those who had the facts could come to very different conclusions about them, and that it was the job of all of us to become as informed as we could and add our voices to the public discussion, insisting that those who were expert enlighten us where we were wrong, and reinforce us in our concerns where we were right. This is the kind of debate and discussion that must now continue at an infinitely accelerated pace.

Let me make one more introductory but basic comment. It is not my intention to suggest that our government is engaged in a massive conspiracy to involve us ever more deeply in Vietnam. I see nothing to be gained in the public debate by the kind of stridency that merely calls our policy makers evil men. I think it is clear that we have stumbled into this war step by step; we have made, over the course of a number of years, small mistakes, small miscalculations, that have gradually trapped us in a situation that is increasingly difficult to justify—politically, tactically, morally, and even militarily. In this situation we are now, in fact, doing many evil things. We are not excused from that fact because the other side is doing evil things as well, unless we succumb to the proposition that we are entitled to be exactly like the enemy from whom we claim we are liberating the Vietnamese. For example, it is clear that there has been torture of prisoners on *both* sides. That this has been done by the Vietcong, however, does not justify our doing it. We must insist that our nation is morally accountable, and morally concerned people must say so. And we must speak and do something about our concern, even at the risk of unpopularity.

It is against this background that I will highlight what seem to me issues that make Vietnam a crisis of conscience, particularly for those of us in the churches and synagogues.

I

First, I think the churches and synagogues have an unequivocal obligation to maintain the right to dissent. A few weeks ago, I would have assumed that this right was pretty well built into the fabric of

American life—but now I think it must be an immediate concern. We are living in the wake of General Westmoreland's speech to the effect that those who object to our policy in Vietnam must bear the responsibility for lengthening the war, aiding the enemy, costing the lives of Americans, and following a pro-Communist line. It seems to me that the only conclusion to be drawn from this line of reasoning is that we must be silent and give our support to anything our country decides to do.

We must emphatically reject this conclusion and the premise upon which it is based. For, whether spoken or merely implied, it is finally an act of idolatry. It is what in biblical terms is called the worship of a false god. Its most blatant expression is the phrase "My country, right or wrong." To the Jewish and Christian community, such a statement, whether on the lips of a churchman or a statesman, is a blasphemy. But it expresses a sentiment that seems to be growing in this country. One detects it on the lips of those in the highest places in our government and finds it most tragically after the sentence which always begins, "I believe in the right to dissent, but. . . ." And what follows the "but" increasingly obliterates what precedes it.

Simply from the point of view of the meaning of democracy, this is a travesty of the democratic process. Dissent is the lifeblood of democracy, and the attempt to stifle it is the most important step on the road to totalitarianism. But we of the churches and synagogues have a further responsibility, for we affirm the right of dissent not merely in terms of a belief in the democratic process, but in terms of the God we worship. The point is put with utter clarity and succinctness in the Old Testament in the first commandment, when Yaweh says, "You shall have no other gods before me," and in our day the "god" that most threatens to usurp the loyalty of the one true God is the god of the nation. In terms of the Jewish heritage we all share and from which we all come, we are never entitled to put anything finally above our loyalty to God. It cannot be country, it cannot be political party, it cannot be ideology. The New Testament makes the point with the same succinctness and clarity. The disciples are told that they are to stop preaching all this nonsense that has galvanized them into action in the early Christian community. And when they are told that they must keep silent, Peter, speaking for the disciples, responds, "We must obey God rather than men." Hopefully, most of the things we do as citizens, our obedience to men, our obedience to the state, can also be obedience to God. But if a time comes in the life of the individual Jew or Christian when there is a conflict between these two loyalties, the choice he must make is crystal clear. Our

ultimate loyalty can never be to nation—it must be to God. And for many of us, the more the moral horror of the war increases, the more imperative it will be to speak the word of dissent.

II

There is a second area in which the churches and synagogues have a particular obligation. It is to defend the right of conscientious objection to this war. We in the religious community are those who over the centuries have tried to instill in men the recognition that they are ultimately accountable before God and must be willing to pay the price of that accountability. It is not appropriate for us to begin to modify this imperative to say to people, "Follow your conscience except when it goes against majority opinion." Indeed, conscience is most important, most sacred, precisely when it represents a minority viewpoint, precisely when it is being used as a leavening action by God in the life of the community to force uncomfortable questions. So, we in the churches and synagogues are called upon not only to defend the expression of conscience, the right of dissent, but also to see to it that our country protects the rights of conscience.

There are two important obligations in this area that we must make our special responsibilities. The first is to take more seriously our obligation to provide legal and moral and spiritual support for the young man facing military service who has decided that in conscience he cannot kill his fellowman. If his objection is genuine, there are procedures to protect that right, and we must always see that it is protected, whether we agree with his particular expression of conscientious concern or not. We must see that he is given the alternative of serving his country in a way that is conscientiously acceptable to him and to his draft board.

But I think that the time has come to go beyond that into a second area of support of conscientious objection. There is arising in our land a group of young men who are not able in good conscience to answer affirmatively the question on the draft board statement: "Are you opposed to participation in war in any form?" They are committed to the fact that they cannot participate in this particular war. But they cannot in conscience say that they might not at some time in the future participate in another war, or that they might not in conscience have participated in some war in the past. The issue they face is not war in general; it is the war in Vietnam. At the moment those who take this position in integrity really have only three choices: perjury, Canada, or jail. The present law discriminates against all but the absolute pacifist, and the Jewish and Christian heritage in the field of ethical teaching has always dealt with not just generalities or

principles, but with specifics. There has been for at least fifteen hundred years in Roman Catholic moral teaching what has been called the theory of the just war. Certain wars have been held to meet the criteria of just wars — others have not. In other words, there has been a principle of discrimination, of selectivity, in Roman Catholic teaching on this point. Furthermore, in terms of what has happened since the beginning of the atomic era, it is very hard in terms of traditional criteria to justify many of the things we are doing in Vietnam. The Holy Father himself has shown this kind of concern. In an encyclical issued last fall, he made it clear that he was dealing not with war in general, but with this particular war, the war that is being waged in Southeast Asia, and he urged men to bring this particular war to an end. "In the name of the Lord," he said, "we cry out to them to stop. Men must come together and get down to sincere negotiations. Things must be settled now even at the cost of some loss or inconvenience, for later they may have to be settled at the cost of intense harm and enormous slaughter that cannot even now be imagined."

III

A third area in which the churches and synagogues have a particular obligation is to continue to point out what the war is doing to us. We are all familiar with the overt horrors of what is happening to people in Vietnamese jungles. But along with that is the more covert and subtle horror of what is happening to us at home. There is an increasing insensitivity to the fact that as a nation, even as individuals, we are losing any sense of constraint in the way in which this war is being waged. And I think it is a point about which we as the religious community must increasingly try to disturb the nation. Until rather recently we talked about a negotiated peace — we seem now to be talking almost exclusively about military victory. Our policy is now, in the words of one of our generals, to keep bleeding the enemy until they are forced to their knees.

Let me give a couple other examples of this escalation of moral numbness. The first one is susceptible to misinterpretation, and I want to make clear what I do and do not mean. In World War II we learned that the Nazis had attacked civilian strongholds, killed civilians, leveled towns to the ground, deported civilians, and destroyed fields in what was called a "scorched earth" policy. Many will remember the sense of moral repulsion with which we learned about these things. They will remember that in the Nuremberg trials we condemned individual leaders for their part in such crimes. And yet, when we look at Vietnam, we find the same kinds of things being done there. We are attacking civilian strongholds, killing civilians, leveling civilian towns, deporting inhabitants, and destroying the fields

around the villages. We do not call it a scorched earth policy — we call it Operation Cedar Falls. I am *not* saying that our soldiers are like Nazi soldiers. I *am* saying that twenty years ago there was activity that repulsed us morally when it was done by someone else, but does not repulse us now when it is being done by us. It is a frightening experience to read even the criteria by which judgments were made at the Nuremberg trials, and discover that this is the kind of thing for which individual Germans were held to account by us: “The following acts or any of them are crimes coming within the jurisdiction of the tribunal for which there shall be individual responsibility — ill treatment of civilian populations, murder or ill treatment of prisoners of war, wanton destruction of cities, towns or villages, inhuman acts committed against any civilian population.” One trembles to think what would be the judgment against our nation if those criteria were to be applied against us at some time after the end of the Vietnam war.

Another area where we seem to be increasingly numb is the growing rate of civilian deaths. A recent issue of the *Saturday Evening Post*, which I cite because it can hardly be written off as a radical left-wing journal, reported that at least a million children had been injured since this war began, and that 250,000 children had been killed. Now suppose one were to say that is a tremendous exaggeration. Suppose the figures were ten times too high, and one could take comfort in the fact that instead of 250,000 children killed, there had only been 25,000. The fact that one can even conceive of saying only 25,000 children “killed” is an indication that we have come to take for granted things that should shock us almost beyond belief. There is a need in this kind of situation then — when things are happening which are destroying our capacity to make moral judgments — for reiteration of what in the calmest terms can be called the principle of constraint. And it is surely a task of the religious communities to keep pressing this point. We cannot allow ourselves to keep drifting in a direction in which we are more and more willing to say that anything goes in this situation — whatever will end the war is all right. From this perspective, human life becomes cheaper and cheaper, as the stakes in victory get higher and higher.

This principle of constraint cannot be abandoned by our nation without our becoming so brutalized in the process that there will be nothing worth salvaging from a war won in such a dehumanizing fashion. There are many lines on which one can try to clarify certain types of actions within this war. Let me just quote from a letter that was sent over the names of 8,000 Roman Catholic laymen and clergymen, among whom Bishop Shannon was one of the signers. In addition to other matters the letter specifically stated: “We ask you to

join us in condemning emphatically and unambiguously at least the following aspects of American intervention in Vietnam: (1) indiscriminate bombing which grossly destroys any sufficient distinction between combatant and civilian; (2) the use of napalm and fragmentation bombs; (3) defoliation tactics and crop destruction which leave the countryside a ravaged wasteland; (4) the torture of prisoners in any form whatsoever.” This is the kind of thing where at least certain lines must be drawn.

IV

Fourthly, the churches and synagogues have a particular responsibility to press the questions we want to avoid thinking about, and to do this in the name of fidelity to truth. Many areas in the prosecution of the war and in the official justification of our presence in Vietnam must be continually called up for reexamination. To illustrate this point I pick out an area we would rather not think about — one that I think is most sensitive and most explosive — our attitude toward communism. It is a particular task of churches and synagogues to raise this question for reexamination, because over the years we have done a tremendous amount to create a kind of hysterical anti-communism. I stress the adjective. There are many reasons why Christians and Jews should be concerned about communism, but we have contributed a note of hysteria which makes it almost impossible to talk about the problem with any semblance of a sense of reality, of dealing with facts and not simply with emotions. The presupposition we seem to accept unquestioningly is that here is a monolithic structure of worldwide communism, which is the same everywhere, and which must be opposed no matter where it crops up and with whatever means necessary. I think it is very hard to defend that thesis when one looks at the state of the world today. For in recent years this communist monolith has been crumbling into fragments. It is not a communist ideology that is holding many of these nations together — it is their sense of nationalism and their passionate commitment to their own independence. This nationalistic spirit in Vietnam makes the Vietnamese very eager to be free from dependence upon China. Recent border disputes between China and Russia make it clear that the tension between those two communist countries is close to the breaking point. Yugoslavia's freedom from a total domination by Russia is a fact that our own foreign policy has long recognized. And it is ironic that at precisely the moment when we are saying we must halt communism in Vietnam, we are forcing this crumbling monolith back into a new kind of alliance.

Now this kind of comment, of course, makes most Americans uneasy. It implies that in some parts of the world a form of communism is going to be the political

and economic structure under which people will live and, indeed, will choose to live. If we are really willing to allow free elections in South Vietnam, the chances are very high that South Vietnam will go communist. If we are really willing to let the Vietcong participate in its own right in peace negotiations, it is clear that the peace treaty will contain elements favorable to that ideology. Elsewhere in the world we have come to terms with this fact, and we must be prepared for this eventuality in Vietnam or face the alternative that by sheer force of arms we are determined to impose our will upon that nation and indeed upon all that part of the world, committing ourselves to defend by force of arms, reactionary governments that have only in their favor the fact that they declare themselves to be anti-communist. If to be anti-communist means to support dictatorships and oppressive minorities whether in Southeast Asia, South America or elsewhere, then we must see that we are setting ourselves up as those who will choose the government that other people will have. And we are forgetting what I think is a tragically important fact about our world today, that the primary enemy we must contend with is not communism, but poverty.

I am saying nothing new in saying this. This is a theme found in the Vatican Council document on *The Church in the Modern World*, in the central deliberations of the World Council Meetings last summer in Geneva on "The Christian and the Social and Technical Revolutions of Our Time." The real split in our world is not between communist and non-communist nations — it is between rich nations and poor nations. And as long as we throw all our energy simply into hysterical anti-communism, we increase this poverty gap and bring about with greater inevitability the sort of world revolution in which the cause of justice will be against us. So in this whole area of such fundamental questions as our attitude toward communism and the ways in which we are to deal with the needs of men in the world today, churches and synagogues have a particular responsibility to raise some of the uncomfortable questions.

V

A fifth concern that must especially weigh on the religious communities is the responsibility of forcing discussion of alternatives to our present policy. We have the obligation as citizens to be politically involved. We must avoid the notion that we can somehow provide a panacea, but we must insist that to continue to escalate does not exhaust the possibilities open to us. Here, too, I see two kinds of concerns to be faced. We must try to inject into our national discussion a willingness to follow through the consequences of our present policy of escalation. We have moved step

by step from the presence of technical advisers in the south to token military presence in the south, to increasing military presence in the south without bombing the north, to increasing presence in the south combined with bombing of the north, to massive military presence in the south with increased bombing of the north, to massive military presence in the south with not only the bombing of the north but the mining of harbors and the shelling from the shore of cities and towns. We are proceeding in a direction which can only lead us day by day, stage by stage, to the point where the logic of the position will force us not only to bomb supply routes from China, but to go over the border into China to bomb nearer the source of supplies, to bomb Peking, and so forth, and somewhere along the line to decide that we must make the shift from conventional to atomic weapons. We must insist that if this policy seems only to be leading to disaster, it is imperative that discussion not cease, and that other alternatives be explored.

That, of course, is the second part of the point I am now making. There must be continued discussion of alternatives. We must not be persuaded that the only alternative is to pull out tomorrow. There are many other specific proposals in the public discussion with which we have an obligation to acquaint ourselves and force our statesmen to consider. Whatever the details, and at this point we in the churches must acknowledge our need to consult with the experts, it seems to me such things as the following must come through loudly and clearly to the rest of the world.

First, that we will take the initiative, at some risk, to give evidence of our willingness to shift from exclusively military to diplomatic action. Whether by stopping the bombing by de-escalation, or other means, we must gain credibility for the notion that we are seeking other than a military victory. At the moment the rest of the world has little cause to accept that as a conviction on our part. A second assurance we must try to give is that we do not intend to use the conference table to win a victory that we have been unable to win on the battlefield. And, thirdly, we must give the world firmer reasons to believe that we will treat with utmost seriousness any attempt by agencies other than ourselves to bring about the beginnings of negotiation. There is instance after instance in which such people as U Thant have gotten preliminary discussions going and our response has been to escalate, start bombing again or mine the harbor of Haiphong, causing negotiations to be broken off. We have a very delicate and important job here convincing the rest of the world that we are genuinely willing to respond to negotiation maneuvers coming from others.

In this kind of situation, though we do not have expertise, we must insist that alternatives be explored.

And we have a clear responsibility to support those who have taken stands and have really risked something to bring about a change in policy. Our task, then, within the churches and synagogues, is to create the kind of ground swell of middle opinion that must be taken seriously in Washington. Our policy makers seem to be able to write off quite easily anti-war sentiment among the far, far left, among certain pacifist groups, among the beatnik and hippy crowd. But we represent (let's face it) the American middle class. It is here that the voters are found, and it is from here that must come the kind of pressure that can make a difference.

VI

Sixthly, we of the religious communities must now be making massive preparations for the rebuilding and rehabilitation of war-ravaged areas, for years of helping to recreate where we have destroyed. It is not enough to act on the political struggle and say we prepare to rebuild when the war is over. We must be preparing to do it now. We must be gathering together the resources of our Catholic, Protestant and Jewish agencies, recruiting manpower in colleges and universities, people who will be prepared to go to Vietnam not to promote the American way of life, but simply to be available for what use they can be to the Vietnamese in whatever tasks are needed in repairing some of the damage we have done. I repeat,

this must never be a substitute for current political involvement, but it must be something that goes along with it.

Finally, I want to suggest a point that I hope will not sound too hysterical. I think we must begin to face the fact that in our American life it may become increasingly difficult to speak. All the things I have suggested so far may, if the intensity and bitterness of the war increase, become avenues of expression that are cut off from us. If that day should come, what then? Do we throw in the towel and quit, do we go into hiding? No, in that situation more than ever the words must still be spoken, the body must be placed on the line of witness. Then, more than ever, we will have to say we must obey God rather than men; then, more than ever, we will have to trust that God can use even our apparent failures in the fulfillment of his purposes; then, more than ever, we must be prepared if need be to suffer and die, trusting in the God whom the Jew hears on Sinai and whom the Christian sees on Calvary, affirming that nothing can separate us from his love or release us from his demands. There is a final verse of a wonderful hymn that Roman Catholics have been helping Protestants rediscover. It describes where, if all else crumbles, we must finally be prepared to stand: "Let goods and kindred go, This mortal life also, The body they may kill, God's truth abideth still, His Kingdom is forever. Amen."

albergo santa teresa

It was not a hotel, nor a house,
but more like an ancient palace
where the gods had once lived;
marble floors, wide rooms, terraces
where sun pierced every corner.

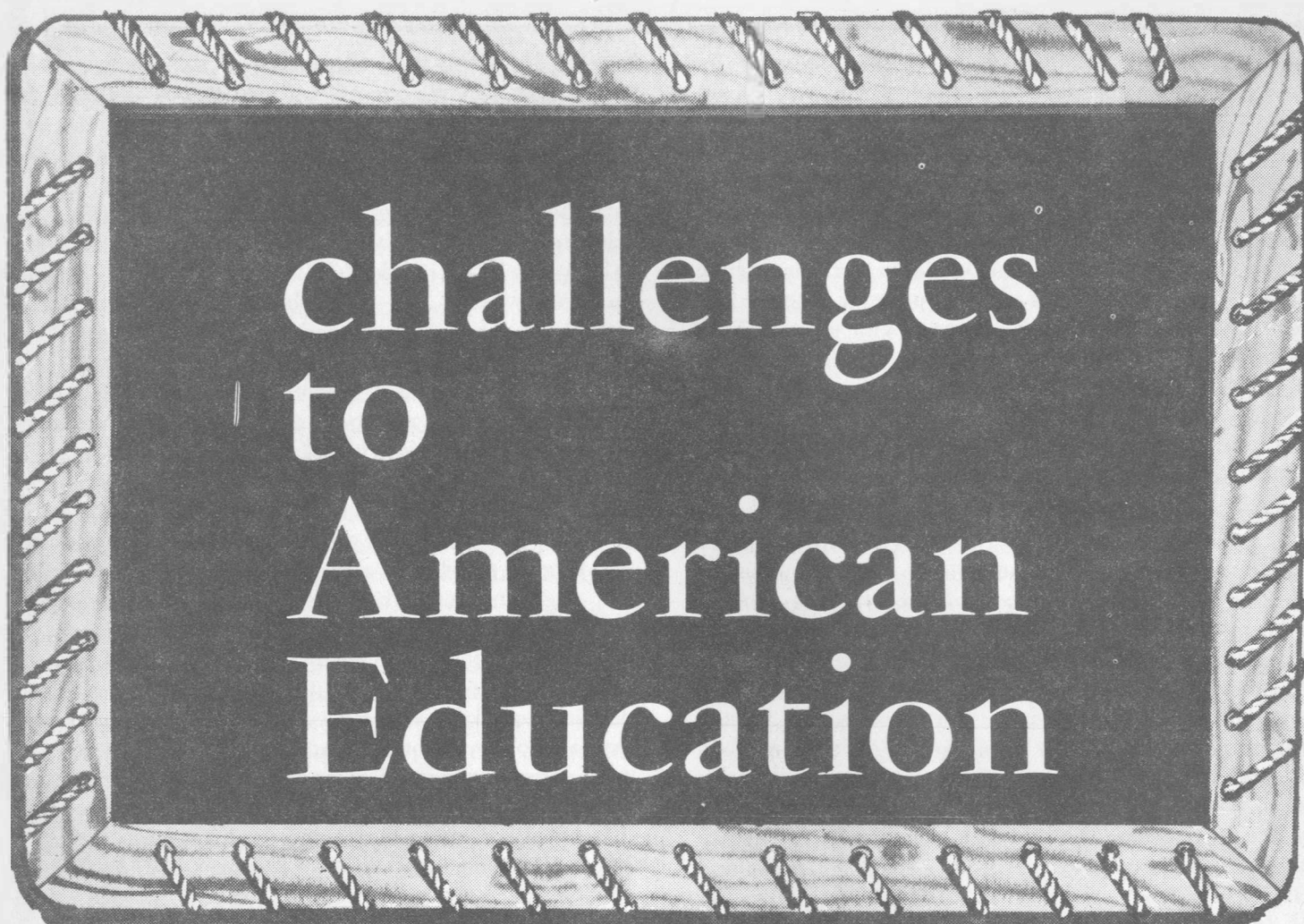
The long sweep of hills on the far horizon
sheltered the sea as in a cove;
thick trees often clouded the view
of little sailboats in the distance
motionless as in a painting.

In summer chaos reigned at the Santa Teresa,
tourists flocked in trusting flesh,
waiters ran up and down the marble steps,
gardens were in flower and the grass
seemed to have a deeper scent.

Hours were sunnier, the spirit gay;
songs flowed from open windows, motors
rumbled noisily passing the doorway.
Only the sea in the distance lay quiet as if asleep.

But in November when it rained
a curtain of mist covered the hills
and native stone cliffs. Darkness
was slow these long nights; leaves rustled;
birds flew in circles before dark.
Nights were dense; in the stillness
only the sea murmured and hummed as if waking.

D. M. PETTINELLA

A spiral-bound notebook with a dark cover and white text. The text is centered and reads: challenges to American Education.

challenges to American Education

by Frank W. Lewis

Frank W. Lewis, S.J., teaches at Fairfield University, Fairfield, Connecticut.

Today the American school is the scene of a revolution. Student demonstrations for greater freedom, teacher militancy for better pay and working conditions, nationwide struggles to eliminate racial segregation, Sputnik-prompted curricular changes in mathematics and science, "Head start" and "Upward Bound" programs are but a few of today's headline-winning issues and innovations.

But there are countless quieter changes. Local school taxes are now supplemented by increasing amounts of state and federal aid. Gigantic centralized urban educational parks are planned to serve many thousands of students of every age and interest, signaling the end of the neighborhood school. Large institutions are being subdivided into smaller social units which offer manageable groups of students reader access to administrators, counselors, and service personnel. "Extension" and "continuing" education programs are exploding, bringing to school at all

hours more people of every age. Formal schooling begins earlier, continues to postdoctoral fellowship, and is later supplemented by courses sponsored by community, employer, or alumni groups. Today's student may move in a few hours from a lecture shared with hundreds of other students to a six-member seminar, followed by individual remedial assistance and even long periods of independent solo research.

Today's classroom is likely to feature the teaching "team" of diverse specialists cooperating to promote a more comprehensive and integral insight into complex issues. Teacher-training becomes ever more demanding and specialized. Audiovisual aids and computerized devices have created a whole new world of educational technology. School politics assume new importance when financial decision-making is the key to every aspect of school progress. Ready access to inexpensive paperbacks and TV documentaries gives students unprecedented exposure to quantity of information and diversity of opinion. Staggering sums of money are donated by private foundations and by government for research and experimentation, while giant corporations are investing small fortunes in the development and production of educational tools.

The federal government, moreover, is assuming an ever-increasing role in determining who shall learn what, where, and how.

Every aspect of the educational enterprise is affected by this revolution, and by the excitement and insecurity which radical change always begets. Educational innovators are quite optimistic about the revolution's outcome, but neither students nor parents are quite so enthusiastic, as the widespread student unrest and the appearance of so many new private Walden, Summerhill, or Montessori schools attest. There is considerable dissatisfaction not only with what the revolution is achieving or failing to achieve, but also with what has not been undertaken or even considered.

The national government, for example, assumes an ever increasing and necessary role in the lifelong total welfare of the citizen. Federal involvement in local education is just one facet of this trend, and the recent announcement of a National Assessment of Education seems to indicate that the newly formed Interstate Compact can hope to be little more than a catalytic check on the direction and scope of this involvement. Will the schools inherit the depersonalization and other bureaucratic vices which accompanied remote corporate centralization in business and industry? Higher education has already alienated most of its student population because of this.

Many current innovations are the hurried offspring of changes in the economic, political, social, and technological goals of our national society, for which the schools must prepare responsible citizens. But there have been other changes, changes in the international community, to which American education has been far less responsive. Today, as Robert Hutchins argues,

national sovereignty is becoming an indefensible concept. We are going to have some kind of world political community or no world at all. The world is being integrated by fear and technology. If the fear abates, technology will continue the work. From the standpoint of communication and transportation the world today is smaller than Rhode Island in 1789. All countries are now much more interdependent than the thirteen original states.

In a world being unified politically, economically, and culturally by the United Nations, international trade pacts, the ecumenical movement, and cultural exchange programs, education for responsible world citizenship must indicate more than increased information about other people and their problems; it must foster in each student a genuine commitment to the welfare of everyone everywhere. Any narrow nationalism or other chauvinism is obsolete today.

Our youth recognize, however unwittingly, that

our whole globe is in the throes of a "human rights" revolution. They respond with surprising enthusiasm and generosity to the challenges of international and domestic human welfare crusades such as the Peace Corps and the many antipoverty programs. Peace marches and civil rights sit-ins trumpet youth's passionate concern for the victims of war, neglect, or exploitation. With its clear, if not kind, eye for the gap between what is and what should or could be, youth refuses to respect an education which does not incorporate these legitimate concerns.

Students demand greater participation in determining the goals, methods, and content of their own schooling. Believing with Marshall McLuhan that "a lecture makes for less participation than a seminar, and a book for less than dialogue," our youth insist on the "cool" media of seminar and dialogue, forcing the schools to balance a perennial concern for theoretical wisdom with the apprentice-type participation which is a necessary condition of practical wisdom.

Technological advances have begun to force an educational reappraisal. Automation speeds the obsolescence of skills and forces reform of the goals and content of vocational education. Television, long a prime programmer of young minds and mores, will soon become a full-time partner in formal schooling. Electrical information storage and retrieval systems, by reducing our need for fact-memory, are forcing the schools to reexamine their instructional goals and procedures. Statistics and computer programming, along with economics, psychology, and sociology, have become necessary ingredients of an adequate general education.

The humble recognition that we cannot predict even the kinds of situation with which we must deal a year, or even a day hence, has made us aware that youth must learn not what to do, but how to decide what to do. They must learn how to inquire instead of how to remember the outcome of someone else's inquiries. They must not learn facts, but how to acquire, to categorize, to appraise needed information, and to utilize it in decisions which guide action.

The most awesome challenge to American education today is the development of mature persons, morally and critically aware, and flexible enough to keep pace with the swift-changing world in which they must live. Our youth themselves demand this from society and school alike. Peacenik protesters and hippie cop-outs claim disillusionment with the middle-class mores and morals endorsed by their homes and schools. Though they despise group-given norms and cherish autonomous moral decision, the young are highly critical of the comfortable moral indifference and inertia which is the heritage of moral skepticism and relativism. They demand respect for sane standards; they insist on moral commitment fruitful in action.

Our youth, furthermore, are disillusioned with the angelic cerebralism of their own schooling. At a time when our foremost national health problem is mental health (always a matter of emotion), the young are reaffirming the importance of feeling and denouncing a culture and schooling too preoccupied with scientific objectivity and cool clear abstract ideas. Youth cultivate the bizarre as an antidote, not only to sterile conformity but an antidote also to the unreal model of "rational" man.

As more sophisticated and more subtle techniques of persuasion are developed, the school must encourage reflective caution and foster critical discrimination. Commercial interests mount expensive crusades to foist upon unwitting victims a mass culture profitable only to its promoters. Students must learn to develop criteria of appraisal and be apprenticed in discerning the assumptions and implications of judgments and movements which solicit their allegiance, be they political platforms, social legislation, economic programs, or the latest artistic and sartorial fads.

Responsible citizenship in a fast-changing world requires flexibility—a readiness to assimilate new discoveries, acknowledge altered conditions, revise behavior patterns, recognize emerging opportunities, and accept unanticipated challenges. Recent research reveals that American teachers' colleges are among our most conservatively inflexible institutions of higher learning. Will their graduates be able or willing to encourage needed flexibility in their own students? Our times require a critical flexibility which is the opposite of that unreflective adaptability that makes men willing slaves of fickle circumstance. This critical flexibility is necessary for students, schools, and schoolmen alike. At a time when so much more money and talent is focused on educational techniques and technology, there is grave danger that educators, feverishly immersed in efforts to improve the educa-

tional process, pay too little heed to the product. Men used to say that "necessity is the mother of invention." Today, thanks to Madison Avenue, it is often all too true that "invention is the mother of necessity." Schoolmen can become so obsessed with the "what," and the "where," and the "how" that they neglect the "whither" and the "why"; and the children are the innocent victims!

If the educational revolution is to produce genuine progress, schoolmen must not only respect but even encourage their "loyal opposition" and welcome their "devil's advocates" as dialectical assistants. Openness to divergent opinions is a requirement both of intellectual honesty and of the democratic process which the school is supposed to reflect and foster. It is also a characteristic of mature flexibility.

The information explosion, increased leisure, the new status and aspirations of woman—these and other contemporary cultural phenomena must influence the choice of educational goals, methods, and content.

To this task of educational goal-setting and tool-selecting schoolmen must bring not only a traditional reverence for "local autonomy" and "free enterprise," but also an acute awareness of the insight expressed in McLuhan's thesis that

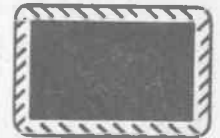
it is no longer possible to adopt the aloof and dissociated role of the literate Westerner. In an electric age we wear all mankind as our skin. Fragmented, literate, and visual individualism is not possible in an electrically patterned and imploded society.

Both the increase of anarchic violence in our society and the trend to international unity emphasize the need to foster social consciousness and social conscience in our youth. Broadening their horizons and promoting social sensitivity should better prepare our youth to resolve in their own lives the paradox of mature critical flexibility and responsible commitment in a fast-changing world.

growing and learning

by Herbert and Ellen Rie

Herbert E. Rie, Associate Professor of Psychology at Ohio State University, is Director of the Psychology Division of the Columbus Children's Hospital. Ellen D. Rie, his wife, has a Ph.D. in Educational Psychology.



As a parent ponders the mysteries of his child's development, he frequently discovers that explanations are wanting just when he was beginning to feel that he finally "understood." And it is tempting to attribute the child's positive characteristics to exemplary parenthood (preferably one's own), and his undesirable

features to heredity (preferably traceable to the ancestry of one's spouse).

But behavioral scientists point to the fact that the "human condition," with its multiple ethical, legal, and emotional constraints, renders the quest for explication and prediction difficult indeed. How shall one test the effects of maternal deprivation, for example, without imposing it upon the infant subject? How shall one study behavior genetics without resorting to eugenics? How shall one determine which combination of parental interest, empathy, stability, warmth, affection, authoritarianism, permissiveness, etc., will facilitate optimal functioning in a child, without being able to control the parental behavior under study? And, if this were possible, how shall one determine to which combination of innate characteristics each combination of parental management is most advantageous?

It would be surprising indeed if, under these circumstances, child-rearing practices, educational techniques, and the many forms of remediation were not subject to fads, to inappropriate generalization from minimal evidence, and to the waxing and waning of well-intentioned if poorly justified enthusiasms. Despite these problems—and perhaps despite these practices—children do develop. And through "pure" research and clinical observation which involve increased concern about and sensitivity to the ethical issues inherent in the study of human development, behavioral scientists have become a little wiser.

It is approximately two decades since a report appeared of the astounding failure of infants to thrive in a foundling home which, by all criteria, maintained standards of cleanliness, health and nutrition that were beyond reproach. The admission of infants to the institution was determined solely by the inability of their mothers to support them. Initial developmental evaluations indicated that the children were well endowed; indeed they compared favorably to infants in a residential nursery whose mothers were, by and large, delinquent minors. A year later, the differences between the two groups of infants were dramatic. The foundling home infants were substantially retarded in comparison with their peers in the prison nursery. They manifested grossly abnormal reactions to strangers, often appeared to suffer from generalized anxiety and were prone to react with bloodcurdling screams that could go on indefinitely. Some patterns of spontaneous movement observed in these infants were, though familiar, quite unpredictable and certain bizarre movements were simply unknown in normal children. Not the least remarkable of the findings was the frequency of disease and the astounding mor-

tality rate observed among the foundling home infants.

To what were these exceptional findings attributed? Despite the excellence of physical care, there were certain notable differences between the two institutions which had previously passed unnoticed. Children in the prison nursery had toys; in the foundling home there were almost none. Children in the nursery had considerable visibility; in the foundling home, the infants saw precious little movement or activity and had a consistent view only of the ceiling. Nursery children were attended by their own (inmate) mothers; in the foundling home, six staff members attended 45 children. In short, the infants in question lacked, to a marked degree, the usual visual and auditory stimulation; they lacked inanimate objects to manipulate; and they lacked human contact for most of the day. These conditions had interrupted normal development and, somehow, sapped the infants' vitality making them unable to withstand the onslaught of early diseases.

This classic study illustrates the impact a favorable (indeed, a barely normal) environment has in facilitating normal development and, of course, the devastating impact an unfavorable environment has in impeding normal development. It shows that even those phenomena that we expect to observe simply with the passage of time—such as rolling over, vocalizing, walking, and responding to human stimulation in a more or less predictable manner—are heavily dependent upon appropriate stimulation from the environment. In the increasing developmental retardation noted in the foundling home group, it is further evident that each new developmental step is contingent on more or less successful mastery of the preceding step, and that the effects of unremedied disruptions to normal development become cumulative. Indeed, it was noted that the untreated condition evolves, in early childhood, into a state of stupor or one of "agitated idiocy."

The deviations from normal in the appearance and disappearance of familiar developmental patterns further suggests that there are optimal times for the emergence (albeit environmentally stimulated and facilitated emergence) of certain functions and that, if their emergence is delayed (through inadequate, excessive or inappropriate stimulation), development of the functions may become atypical if indeed it occurs at all. This notion may well be applicable to a broad range of childhood skills, far beyond the period of infancy. Indeed, in the form of "reading readiness," it has been known and utilized for some time. It is exemplified in the old adage that one cannot teach an old dog new tricks. In short, it seems that if certain functions—certain skills, activities, modes of adaptation—be they physical, mental, emotional or social, are

not facilitated when they are "ready" to emerge, they will be far more difficult, if not impossible, to develop later. This concept is being applied, for example, in the establishment of "Head start" programs, which endeavor to facilitate the development of certain skills deemed necessary for the successful utilization of subsequent, typical educational experiences. Indeed, were it not assumed that such early (or earlier) stimulation and exposure were necessary; and were it not assumed that without it, the child in question would forever be handicapped relative to his more "advantaged" (more variously stimulated) peers, there would be little to recommend such programs.

But the grossly atypical early development described above is a far cry from normal expectable conditions. Most parents are able to judge, more or less accurately, to what an infant may be exposed, from what he must be protected, and under what conditions he may profit from stimulation. If they are thought to do so "instinctively" or "naturally," we suspect that they actually do so, in great part, because they are "naturally" invested in, concerned about, and dedicated to the child. In short, they are effectively motivated to be sensitive to the infant's needs and to act accordingly. Clinical experience confirms that difficulties arise when there is interference with this investment; when the parents are unable to be sufficiently sensitive and hence when their mediating and facilitating function cannot be fully exercised.

To the wary parent, who has heard innumerable accounts of potential parental ineptitude, and has begun to feel that there is nothing to recommend him for his role save biologic necessity, we would say that while biology alone is indeed insufficient, parental ministrations and selfless commitment are not the sole determinants of optimal childhood development. Such development is clearly contingent on an effective coordination between child-rearing practices and the forces intrinsic in the given human organism. And it may be reassuring to know that the terrifying concept of defect-through-single-trauma (in this instance, psychologically injurious occurrence) enjoys little currency. Indeed, unless the "trauma" is of grossly atypical magnitude, the effects of such experiences are cumulative and the child's ultimate adaptation is the consequence of repeated growth-impeding experiences. Moreover, interference in a mutually satisfying progressive accommodation between parent and child may derive from a variety of sources, some of which are indeterminate, some inherent in a child's unexpected and atypical endowment, some in life circumstances over which the parent has no immediate control, and only some of which, fortunately, relate directly to a negligible

degree of parental investment in the child. But when the investment is marginal, intermittent or perhaps lacking altogether, or when its expression is subject to interference by external circumstances, the effects are unmistakable. Its absence is felt in child management determined by *parental* interest, parental comfort, and parental gratification. Such an orientation, which is likely to be characterized by relative insensitivity, excessive arbitrariness and inimical disregard, will generate undue frustration. If both parent *and* child live only for the moment (and a child cannot initially do otherwise), such positive effects as may exist must also be but momentary. The "easy" management of a temper tantrum, by granting the child's demand, will only guarantee its recurrence. Stuffing a child's mouth with candy each time his tongue threatens to interfere with adult conversation will not add one measure of social skill and sense of propriety to his repertoire. Hurriedly granting an inappropriate request in order to minimize immediate interference with television viewing may be regretted, if the child's sudden freedom leads to injury or if his behavior subsequently proves to be punishable. What of the far more callous, repeated temporary abandonments of a young child because an impromptu social gathering, or the like, proves more attractive? And what of the far more subtle, persistent demands for exemplary performance in intellectual, or otherwise socially sanctioned pursuits, primarily to bolster parental pride, with regard to their timing and their gross interference with other developmental tasks?

But when parental investment exists and can effectively be expressed, growth-inducing conditions, like growth-impeding conditions, exercise a cumulative effect. The development of new functions, more or less according to schedule (according to the "norms"), their mastery (rendering them automatic, as in the case of walking), the attendant release of energy for new tasks, and the application of mastered skills toward the ultimate mastery of other and more complex ones, is a slow process requiring innumerable repetitions and innumerable failures, or partial failures. Among the many conditions upon which such sequences are dependent is the management of frustration and gratification; of the distress and discomfort of being thwarted, on the one hand, and of the pleasure of satisfaction on the other. This is an aspect of child management, in both home and schools, that has sometimes been grossly misunderstood. When repeated frustration-gratification sequences have been managed successfully, they facilitate development of frustration tolerance; of the ability to postpone or delay immediate gratification. Without this crucial step in the process of socialization, civilized society would be unthinkable, for every member of that society would

bend his energies toward his own immediate satisfaction, without regard for social constraints and, in all probability, without regard for the potentially negative consequences of his own pursuits.

Note that we speak not of the *avoidance* of frustration nor of the assurance of immediate gratification, but rather of the management of these toward the ultimate compromise, dictated by social reality, of *minimizing* frustration and assuring ultimate, usually *partial* gratification. Not even in the case of an infant, attended by the most conscientious and ubiquitous mother, can every need be anticipated and gratified. It is by their repeated eventual gratification that the *anticipation* of eventual gratification begins to dawn. Through brief, periodic absences of the mother, followed by her repeated reappearance, an infant gains assurance that "abandonment" is but temporary. By virtue of repeated affirmation of parental love, a child experiences the reassuring comfort of its permanence, regardless of the vicissitudes of its momentary expression, and his growth toward maturity is accompanied by an accruing sense of self-esteem. If these observations have the ring of maudlin sentimentality, we submit that it is because there has been a failure to recognize the principal foundation for the development of a child's character and the foundation for successful and satisfying learning.

Virtually all learning, be it of an athletic feat, of social grace, or of intellectual mastery, entails the tolerance, initially, of a state of relative incompetence. It entails the tolerance of initial error, initial (at least partial) failure, and initial frustration. To learn most of life's significant skills and significant knowledge requires a more or less lengthy period of relative ineptitude during which repeated trials—practice if you like—must occur. Without the recognition that he will endure these trials; without the conviction that parental or other adult supports will continue to be available when temporary failure threatens his shaky self-esteem; without the reassurance of many other roads toward affirmation of his value; in short, without adequate motivation, no child could subject himself to the periods of (decreasing) ineptitude preceding ultimate success.

And while equivocal parental love will not preclude learning, it will most assuredly influence its content, for it is initially in the hope of eliciting that love that a child is ready to learn what a parent would have him learn. Without that hope, which is itself born of and justified by the earliest assurance of parental love, a child will necessarily invest his energies in the acquisition of those adaptive "skills" which assure him self-preservation, albeit at a most rudimentary and perhaps grossly asocial level.

The values a child acquires are, then, the values

which gain him parental love or, at least, make the parent an ally. In this context, the vain hope of protecting a child from all frustration, through total permissiveness, for example, will only support the conviction (the value) that one can do precisely as one pleases. In fact, any means of child management which fails to establish, with clarity and consistency, the limits we must all observe as social beings, deprives the child of the potential for satisfying social adaptation and personal comfort.

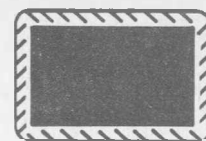
We noted above that the mastery of a given skill typically enables the child to redirect quantities of energy toward other pursuits. But "mastery" is rarely complete for all time. Even an adult who has been walking for years may trip and fall; a practiced grammarian may find that the spelling of a familiar word suddenly eludes him, and a professional baseball team may set a record for errors. The relative degrees of mastery of the developmental tasks of childhood will determine which tasks require greater quantities of energy (of attention, concentration, preoccupation and perhaps anxiety) for their maintenance or for the ongoing effort of transforming a perennial failure into a wished-for success. What makes each person unique is often a residual—a continued sign—of those steps in development which were mastered easily, joyfully, and completely, and those which have been mastered incompletely, in conflict, and with more than the usual share of frustration.

If we have emphasized the parental role in childhood development, it is because the conditions of optimal development are established early and have far-reaching consequences. The principles of subsequent development are not substantially different though the skills to be learned, more and more through formal education, become increasingly complex. If they are developed in the context of sensitivity to the child's status; of investment in the child's welfare; of regard for the tenuous nature of the child's self-esteem; of recognition of his frustration-tolerance; and of understanding of their sequential and cumulative nature, the skills will be more enduring, more flexibly applied, more easily expressed, and will more readily evolve into social acts of genuine mutuality.

Because of the infinite combinations of skills and deficits, of tolerances and intolerances, of sensitivities, preferences and predilections, of values, wishes, hopes, and indeed of irrationalities, the process of development is as yet far from predictable.

For the present, child rearing, education, and child guidance continue to be creative endeavors which challenge the most loving and well-intentioned participant, deny gratification to those who would demand it and, if successful, constitute the greatest contribution one can make to society.

home and school



by Albert J. Belanger

Albert J. Belanger is Chairman of the Catholic School Board of the Archdiocese of Chicago.

Have you ever watched a father, who measures six foot two and weighs in at 240 pounds, stand in front of a wisp of a nun—and disintegrate? He may be a foreman on a million dollar job, or the president of a corporation, but chances are that he'll look and sound like the eighth grader he was when last he encountered a Sister in any meaningful way. Ridiculous? Ah, yes, it is but it is nevertheless a fact. And the mother of that same child may not do much better, although her deference may not be so obvious. It hardly seems to matter whether or not the parents have more or less education or sophistication than the teacher. The encounter between them is a threatening one, especially for the parent.

This is the point at which some soul-searching must begin on the questions of home-school dialoguing: the purpose, the importance, the techniques and the responsibility. In the Catholic school, the whole concept of the PTA is just beginning to be explored and tried on any widespread scale. Perhaps it is important to review some reasons for such delay. Historically, we accept the sincerity of both the home and the school in those days when Sister was likely to be the most educated woman in the community, just as Father in the rectory was the most learned man. But now, some two generations later, this quaint relationship is as incongruous as a horse and buggy in a garage attached to a split-level house. Why, then, does it continue? What reasons are there in this post-conciliar world, when we are learning to relate to the total community outside the church, to be so uncomfortable in the more intimate community inside the church that even our concern for the child cannot lead us to a dialogue that is loving and mature?

At the most basic level, the difficulty surely stems from the traditional attitudes on both the part of the teacher and the parent. Each is aware that today's teacher is not necessarily the better educated. Whether he is in a given situation does not diminish the impact

of the realization that no teacher in the world does more teaching than a parent, in one way or another. The pendulum has swung a wide arc from the "teacher can do no wrong" absurdity to the mockery of a society where "every parent is an educational expert." Those are the extremes of the parental pendulum, but the teacher's is as insidious: from the conviction that "every parent is saintly, if simpleminded" to the often repeated "parents simply do not care." Undoubtedly, the earlier extremes were to be preferred since they at least taught a respect which was mutual and did provide a predictable framework within which growing minds could operate. The contemporary postures must confuse the child as he becomes too often some kind of pawn between his home and his school, and he—being wise in the ways of the adult world—is not above playing a game of his own which involves playing one against the other, even as he may do with his parents from time to time. Psychologically, there can be no doubt that each and every child needs to be sure that his parents are working together with his best interests in mind; so, too, does he need to see his parent and his teacher supporting each other.

The purpose of close cooperation between teacher and parent cannot be the establishing of mutual respect, since that must be inherent in the philosophy of the cooperation. At the same time, the nurturing and deepening of it can and should be one facet of the purpose; and it is inevitable that these things will happen in any confrontation that is open and honest. Another fundamental concept without which progress is impossible is the recognition that the basic responsibility for the education of any child lies with the parents; that this responsibility is God-given even in the most poorly equipped mother and father. The school, and so the teacher, only shares in this when the parent delegates his own authority. This is truer for the private school than the public one since the placement of any child in a school other than the state designated one constitutes a conscious act of assignment by the parent.

Unfortunately, this basic responsibility seems to be frequently ignored, sometimes by parents and

at other times by teachers. There may be sound reasons why this is true, but the fact remains that neither the home nor the school alone can educate the child in this complex world which he is inheriting. The parent has the obligation to participate in both the teaching and the learning, and he cannot be effective unless he grasps the dynamics of education and communicates a reverence and respect for even that which he may not understand himself. On the other hand, the teacher who excludes any parent from his teaching, and who fails in turn to learn something of value from that same parent, is setting the scene for failure.

And here we come to the purpose of developing communication between the home and the school: to set up a continuing dialogue between the two prime educators of the child, so that each may better understand and reinforce the other for the good of the child. The importance of such communication may well be questioned by parents and teachers who themselves survived the years of complete autonomy of the school, where parents were to be neither seen nor heard unless summoned to explain a delinquent tuition payment, or to be lectured on a delinquent child. Within this framework, the over-achiever "belongs" to the school, the under-achiever is returned to the parent.

Until very recently parents accepted this *status quo* and made little if any attempt to alter it; it was oftentimes very tempting to drop children at the school doorstep and "leave it to Sister" as long as all went well, and to blame it on Sister when things went awry. But this is the time when only those Christians who are mature will survive. Both teacher and parent must face up to the fact that we best serve the object of our mutual concern when we acknowledge our dependence on each other in accomplishing our goals. Even the poorest of inner city parents can teach the most highly educated of teachers a great deal about the meaning of charisma without being able to spell or pronounce the word; that same parent can be revitalized as a human being by the interest of a teacher.

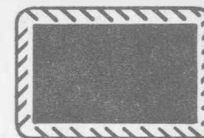
Is it, then, so important that we concern ourselves with this additional drain on our time and energy? It is so important that we dare not consider ourselves relevant as parent or teacher without it, and that we must not cease trying to find new ways and means to make these encounters more effective. And this is where we must consider the problem of programming organizations dedicated to this kind of dialogue. The easiest mistake to make is to assume that this means parent education or parent entertainment.

Neither of these assumptions is a valid one, no matter what the principal sees as the potential for teaching parents what they should know, or what the chairman may see as fun nights! The social aspects of these gatherings are admittedly very important to develop a community spirit and to put the participants at their ease; the educational benefits are valuable to parent and teacher alike. But the TV does a better job of both adult education and entertainment, and we are foolish to compete in these areas. Only those programs which further the cause of the dialogue are justified. In that atmosphere the aims and goals as well as the concerns of each segment can be considered.

The meetings can and should provide the climate and the structure for mutual expression and exchange, as well as exposure to new dimensions of learning in those fields beneficial to both home and to school. They must reflect that mutual respect already considered; they must be on topics centered on the child and relating to his world; they should be sources of inspiration and instruction to both parents and teachers. This is not to say that there is no need for caution. Each encounter, be it large general meeting or individual conference, should be predicated on the basics we have been considering and should be carefully planned. Then there will emerge from the group new confidence and cooperation as each component is reassured by the regard and respect of the other, as each gains new insights into the cares and concerns of the other. But for this to happen, each encounter must be so structured that each person expresses himself, if only in a small group discussion, and makes a contribution which is given respectful attention.

There is not a single parent who does not have something to contribute, nor is there a teacher who cannot be of real value to the parents of her pupils. The parents have given inspiring evidence of the value they place upon Catholic education for several generations. The time has come for the educators to demonstrate their faith in the parents. The collegiality of these times holds out great promise to laymen who are ready, willing and able to assume new responsibilities in the total church, and the field of education will depend on these laymen, especially. There is no promise that it will be easy; for both sides there is serious commitment required coupled with humility as we grow together. Will we the parents and teachers accept the demands and challenges of our times in the education of our children? We will only succeed if we try and try, and we should never fail for lack of effort.

urban schools and society



by David Seeley

David Seeley is Director of the Office of Education Liaison of the New York City Human Resources Administration.

There can be little serious question these days about the vital importance to education of a close relationship between schools and the society they serve. Indeed, to say that schools cannot operate in isolation from their community has become axiomatic.

New York Superintendent of Schools, Bernard E. Donovan, put it this way in a recent talk:

The public school system of any large city . . . cannot exist in a professional vacuum. It must exist in contact with and in communion with the changing needs of local and national society.

The evidence is all around us that this kind of intimate interaction is one of the most vital components of any solution to the problem of providing effective education in our radically changing urban environment.

In spite of the apparent consensus on this point, however, the fact of the matter is that healthy school-community relations exist in virtually none of the school systems of the large cities of this country. Nor, if people are honest, is it really true that all educators, or even all parents for that matter, agree with the current rhetoric about community participation in the educational process. There is, in fact, considerable opposition, both intellectual and emotional, to significant community involvement in the schools.

Some of the opposition is understandable and even legitimate. The horror stories of the past, when political bosses forced incompetent hacks into the classroom and even into principalships or the superintendency, are part of the heritage of American education upon which all of us in education have been nurtured. Furthermore, in the not so distant past—in fact even today—we have examples of nonprofessional citizen pressures against certain books or ideas

which have virtually ruined the professional atmosphere and spirit of inquiry in some school systems.

In addition to these quite legitimate fears, there is at this particular stage in the history of our big cities the natural human resistance to the sudden and severe changes in behavior and style required of teachers and administrators. For years school professionals in urban school systems had a clear-cut line of authority—on up through the ranks from teacher to principal to assistant superintendent, etc. Community involvement, such as it was, came at the top, in terms of the school board's relationship with the top city officials and the top level business and political interests concerned with taxes.

Now, almost overnight it seems, a wide variety of clamoring citizens want to get into the educational act and even want to set their own rules. Under these circumstances the pained and sometimes irritated reaction of the educators to these unaccustomed pressures is understandable.

Part of the reaction against citizen involvement is, I think, less legitimate. Some of it is, for instance, based upon a misguided view of professionalism that compares education with a profession such as medicine, and suggests that the educational process ought to remain as much of a mystery to the layman and as much beyond his reach as the function of the doctor. This is a most misleading analogy in view of the close relationship between education and the social functions, values, and prerogatives of parents and other social institutions. The functions of teachers simply cannot be separated from these other social forces and functions. Furthermore, to the degree that a doctor-patient relationship is required for the practice of medicine, it is supplied to a large degree by the right to choose a doctor in whom one has confidence, a right which is not available to the parent who sends his child to a public school under compulsory school law.

Another less legitimate aspect of the almost pathological fear of parental involvement on the part of some teachers and administrators is a misunderstanding of the legitimate demands for citizen involvement. Sometimes any request for involvement is read in the worst possible light and immediately seen as a bugaboo of parental interference with every detail of the teacher's day.

I am convinced that the great majority of the pressures for parental involvement in education in our inner cities today is not a pressure for parental control of teaching methods or educational practices or even most educational policies. Most parents or parent groups when questioned admit that they have no idea how to run a school or how to set up an educational program. I believe that their demands for involvement are based on something quite different—something that is fundamentally legitimate and not at all incompatible with a proper professional role for educators.

The most openly understood and expressed reason why parents are demanding involvement has to do with confidence: Parents demand to be involved in such a way that they can once again have confidence in their schools. The most serious element of the very deep trouble facing our urban school systems might be called a "crisis in confidence." Once people lose confidence in their schools—as they widely have in our cities—a fundamental bond that is absolutely essential to education has been broken.

The bond of confidence is a subtle one. It does not mean parents running the schools or telling the teachers how to teach. In the best suburban school systems parents do not interfere in the teaching process, but they do have the bond of confidence that is the basis for their turning over their children to the teacher. It is this delivery of the child into the hands of the teacher in the best "middle-class" schools that is in my opinion the real secret of their success—more so than the oft-cited "books in the home" and parental aspirations that are supposed to explain the "advantages" of middle-class education.

Because the bond of confidence is a subtle one, it is not always easy to express as a demand, particularly as a demand related to parental involvement. Presumably one of the factors that gives the suburban parent confidence in his schools (aside from their reputation, which may have caused him to move there in the first place) is his vague feeling that his representatives have selected the key educational officials of the system and have presumably picked people in whom they have confidence. The controversies in New York over the selection of key admin-

istrators in the PS 201 controversy or the Elliott-Shapiro case on the Lower East Side and several other cases indicate that this factor is one of the elements of the demand for involvement in the inner city situation.

Another aspect of confidence, and a very serious one in the inner city, is the concern of many parents as to whether their teachers really *care* about teaching their children. Do they have the kind of experience of success that makes for good teaching, for, after all, even with the so-called "advantaged" middle-class child teaching is partly a process of making something out of nothing, and it is based to a large degree on faith in the child potential. Presumably parents in inner city situations want to be involved in the educational situation in such a way as to ensure that the teachers in whose care they have placed their children really do care and are making their best efforts to reach the children. Without meaningful involvement it is easy to see how parents would come to harbor strong suspicions on this score in the typical urban situation.

While the need to establish confidence is the most obvious reason for the current demand for parental involvement, there are other legitimate reasons why parents and urban society in general must reestablish contact with the schools. One of these is that only a small part of a child's full education takes place in the school, and it is for the school and the non-school elements to work together, or at least work in such a way as to reinforce each other, if education is to be successful.

Over the years the schools have had a frustrating time trying to tie together the school and non-school elements of education in the urban situation. In many respects the important non-school elements of education simply were not being performed. In other respects non-school educational elements were all too strong, but negative: dope addiction, criminal influences, etc.

At first the schools tried to deal with this situation by sticking to their academic knitting and ignoring the life around the school. Soon it was found that this did not and could not work except for a tiny percentage of the students—those with unusually strong parental influences or those whose natural academic inclinations caused them to choose the influences of the school over those of their neighborhoods.

Many school people under these circumstances shifted over to the idea that the school would have to take on the responsibilities for child rearing and non-school education which seemingly were not being performed. Educators began talking about educating the "whole child" or the need for schools to perform

the total task of "life adjustment." The school was seen as all-embracing, with training in ethics, health, manners, dress, play, personal hygiene, and generally personality development, in addition to the regular learning skills.

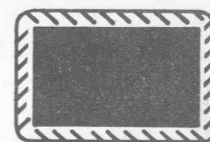
As far as I can see, this solution too has failed. In many instances the emphasis on non-academic learning became an escape from the responsibility for finding successful methods of dealing with the academic skills in the typical central city situation. The failures of this tack became even more evident as the need for adequate academic skills became more important for employment after World War II.

A third alternative, which may seem all but impossible to achieve at times but which I think we are beginning to recognize as the only one possible, is for the schools to reach out and cooperate closely with the other influences at work in the education of a child so that a total context is constructed in which learning can take place outside of school. For those who like to get angry with the schools for their failures, it is important to recognize that any such attempt to join the school and non-school influences in a healthy relationship is a two-way proposition. Parents and other social institutions will have to work hard to carry out their responsibilities if the schools are to succeed in their function. This means that churches and poverty agencies and parent groups will all have to cooperate with the schools in working out a strategy for creating a total educational environment. We have too much taken for granted that these things will

take care of themselves or that the schools will somehow perform functions which in fact it is impossible for them to perform without a total supporting context within the community. Other supposedly more "primitive" societies have worked out elaborate strategies to arrange for the total education of the future adult member of the society. In our society, with even more complex educational needs, we have simply left most of the educational enterprise to chance.

The several reasons explained above for the legitimate involvement of parents and concerned citizens are not in any way incompatible with a proper professional role for educators and teachers. In fact, since they outline conditions that are necessary for successful education, it is hard to see how there can be a proper role for professional educators without such involvement. It is true that in reestablishing the necessary lines of communication and confidence between schools and the society there will undoubtedly be some rough edges and some mistakes made. This will be true particularly in areas where past or present poor relations have bred bitterness and deep resentments. Sometimes the outstretched hand will be bitten. But I think educators in particular should rise above these growing pains and understand their causes and not let them deter the establishment of the necessary relationship. It is the automatic rejection of parental involvement and the anxious defense of professional exclusiveness that we must avoid if we are to reach out and rebuild the bond between schools and society that is so essential.

romeo and renewal



by Jane Syburg

Jane Syburg, a Catholic school teacher, has contributed to other periodicals including Ave Maria.

One of the joys of a constant association with literature, either as teacher or student, is that a work of art, whether ancient or modern, often sheds light upon life as it is lived today. As I tell my students, art will not make life easier to live, but often it will shape some nebulous difficulty which has been nagging at us into something concrete enough that the road to a solution, though winding and full of pitfalls, becomes

clear. Recently *Romeo and Juliet* provided that experience for me in regard to making renewal in Catholic schools a fact.

Everybody knows of the feud between the Montagues and Capulets, of the love between a member of each family, and how the interaction of this love and the violence of the feud brought about Romeo and Juliet's deaths. The part of the play of importance here is in Act III, Scene I, immediately following the marriage of the lovers, when Tybalt, Juliet's hotheaded cousin, waits in a "public place" to encounter Romeo and bait him into a fight. When Romeo happens along, Tybalt attacks him directly with ". . . thou art a

villain.” During the rest of this scene Romeo makes three distinct responses to Tybalt’s name calling and sword fighting. His first response is one of *love*, the love he bears Tybalt because he is Juliet’s relative. He speaks of it twice. “Tybalt, the reason that I have to love thee doth much excuse the appertaining rage to such a greeting” and “I do protest, I never injured thee, but love thee better than thou canst devise.” Mercutio, Romeo’s friend, doesn’t like Romeo’s tender replies and draws his sword. As Tybalt draws his in return, Romeo makes his second response, one of *law*, and says “. . . the prince expressly hath forbidden bandying in Verona streets.” When Mercutio and Tybalt continue their fight and Mercutio is killed, Romeo makes his third response, one of *manhood*, and says “O sweet Juliet, thy beauty hath made me effeminate and in my temper soften’d valour’s steel.” Love, law and manhood provide Romeo with three completely different motives for actions and Shakespeare presents them in the play in what I hope the reader will agree is a descending order of value. Consequently, just as the reasons for his actions decrease in value, so do his actions themselves. Important too, however, is that all three motives have *some* value.

From Romeo to renewal is quite a jump, but in this question of motives there seems to be a strong connection. For quite some time I have been concerned with renewal and its effect on young people and on students in Catholic primary and secondary schools in particular. It seems to me that, having removed the concrete images of “hellfire and brimstone” which were presented to my generation, we have replaced it only with *talk* – talk of love, Christian community and brotherhood – but talk nonetheless. This has left many of us, myself as well as my students, with that nebulous difficulty referred to above. Hazy though the difficulty has been and busy as we have been trying to improve academically since “Sputnik,” the concern and effort expended in trying to make Christian community a reality for students has been considerable. Though all faculty and administration members in Catholic schools might not put it as strongly as I do, I think we all realize or could be made to realize that unless we are *Christian communities in which learning takes place* we have absolutely no reason for existence in this modern ecumenical world. It is simply not good enough to boast that our students do well on national tests, that we have a better language (or whatever) department than the public school, or that our failures are no worse than those of the local public schools. Gone are the days in which a course in Apologetics solved our problems. Gone are the days in which information about religion

makes the kind of Christian the world needs. In this day of doubt, we must give our students the reality of Christian love, and we must make this unique contribution or we have no justification for making a contribution at all.

What would a school not only based but operated on the principle of Christian love be like? It would be one in which the faculty would be interested in the students’ welfare first and always above the reputation of the school itself. It would be one using faculty members who truly love to teach and are not there marking time until more interesting assignments come along. It would be one in which there is such a happy spirit of cooperation and mutual respect between the religious and lay faculty that it would not occur to any parent to be disappointed when his child is assigned to a lay teacher. It would be one in which the student is made to feel he has a positive part in bringing this small part of God’s kingdom to earth.

Using the broad assumption that all people involved with Catholic schools agree on our goal (and this includes parents who too often care only about the academic side), the problem of making a Christian community a reality is still with us, and here is where Romeo and his motives might help us in a practical way to make a start. Like Romeo, the personalities of all of us are a combination of the forces which helped to shape us. Some of our motivation is love. We know it’s good to “be kind”; we know it’s good to pray to God and for our friends, and we know it’s admirable to give (usually money) to the poor. Some of our motivation is law. We don’t run stop signs, cheat on our income tax or talk loudly in libraries. Some of our motivation is our personal concept of the admirable man or woman. Boys don’t make fun of losers when they win or cry when they lose; girls don’t resort to blows to settle arguments or brag about their talent at arm wrestling. Though there may be no such thing as a pure motive, it is important to realize that each of us has a mixture of motives and try not to fall into the daily pitfall of equating the value of these different motivations. It is in this equating that the danger lies. We all do things for inferior motives, but let us at least recognize them as inferior. As I see it, most of us act in the practical order as if any one thing that we have held to be correct procedure is just as sacred to us as any other. Without the realization that our motives spring from different sources and that they are intertwined, we do not take the time to weigh the comparative value of the various actions which result.

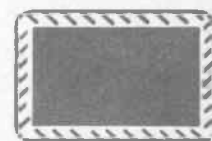
With present-day Catholic schools the motive mixture could be called a love and tradition dilemma. Contrary to what a number of complaining Catholic

parents believe, many of our Catholic schools' administrations and faculties are not content to sit around and congratulate themselves merely because they exist. Having read much of "witness," "ecumenism" and "renewal" they are concerned about the school in the modern world and have made honest efforts to improve it. They look for creative ways to teach religion; they try to get the students to feel involved, and most certainly they talk of Christian love. The difficulty comes in where talk of love and many traditional practices overlap, and this happens nearly every minute of every school day. Love is the most powerful motive there is. It is strong enough to be *the* force in our lives, but realizing its magnitude does not mean we are justified in using it as the reason for all practices within our schools. It ought to *be* the reason, but cannot be *claimed* as the reason until all attitudes, rules, and practices are reevaluated in the light of what they do for and to the Christian community we are trying to build. We cannot demand order for the sake of order; we should not praise money for the sake of money, and we should not demand respect from our students merely for the sake of their learning respect. Too many practices in our schools seem to exist only because they make life easier for faculty members, many of whom already have too much to do. Silence in the corridors, students sitting up straight and special permissions to go to the library seem to spring from an order motivation primarily. It is important that students not talk in the library, but it is more important that they see this quiet as an expression of loving concern for others and the work they have to complete. It is important that students support

class and school projects, but it is more important that the projects themselves have more reason for being than that they have always been. Above all, it is important that adults in the school situation view each student as a separate, remarkable child of God, one whom we help not to fit into our traditional mold based on school law, but one whom we help to realize his potential as a loving human being who makes a contribution to our Christian community that no other student can make.

I realize that to some this sounds too ideal to be true and that others will see it not as ideal but as just another concession to teen-agers who already have too much voice in modern life. It's true that what I am advocating will be a breakdown, but a healthy breakdown during which we take our schools apart, examine each decision in the light of the danger of not doing things for the highest motive and reshape them together out of love. To make it a reality may be impossible. Even to begin will require a degree of flexibility not usually associated with schools of any kind. It will take study, patience and mutual respect. It will need faculty members who are happy with modern life and see its changes as exciting opportunities for growth in love rather than a regrettable wearing away of traditional teacher-student relationships which were based on acceptable but inferior motives of law and authority for the sake of order. It will be challenging because it is as new as astronauts on the moon and as old as Christ with his Apostles. But it will be exciting because "As long as you did it to one of these my least brethren, you did it to me." And it must be done for no lesser reason than that.

planning for change



by C.A. Koob and Russell Shaw
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American Catholic schools obviously have a past; the question being asked today is whether they also have a future. Not too long ago, such a question would have been unthinkable. Catholic schools occupied the same impregnable position as fish on Friday and

the Latin liturgy. But Friday fish cakes and the "blessed mutter" of the Mass are now relics of the past. Is the same fate in store for the Catholic school?

The answer almost certainly is no. Catholic schools now total more than 14,000, from the elementary level up through major universities. They enroll six million students, one out of every nine in the nation. For all the criticism that has come their way lately, their popularity has not notably diminished. Though their expansion seems currently to be slowing down (a development attributable to demographic and eco-

conomic factors, a shortage of religious teachers and a trend toward smaller classes) and though some cut-backs have already occurred and more will occur, the disappearance of the Catholic school system at any time in the foreseeable future is out of the question. As one of the often quoted remarks in *The Education of Catholic Americans* by sociologists Andrew M. Greeley and Peter H. Rossi has it, being for or against the Catholic schools is rather like being for or against the Rocky Mountains: "It is great fun, but it does not notably alter the reality."

The future of Catholic education, however, is certain to be very different from its past. Change is the order of the day in American education generally, and Catholic education is going to be a part of the process of change. The only real question is whether the change in Catholic schools will be unplanned, uncoordinated and chaotic, or whether it will be carried out in a rational manner that serves the best interests of students, the church and American society.

One of the worst kept secrets in American Catholicism today is that Catholic educators are running scared. The absence of intelligent planning for change has played a major role in creating the atmosphere of uncertainty that prevails in many Catholic educational circles. Catholic schools are surely not as bad as some would have it; indeed, by comparison with American public education, they appear to be doing an extremely creditable job. But they are also not as good as one would hope. Changes are needed—everyone recognizes that; but because few people up to now have given serious thought to the form these changes will take, many of those on the firing line in classrooms and administrators' offices have fallen into a state of near panic.

Perhaps what is needed more than anything else just now is a viable philosophy of Catholic education. The woods are full of aspiring philosophers, of course, and "philosophies" of Catholic education are a dime a dozen. But this does not mean that much significant thought has been given to the very basic question of why (and whether) the church should be in the school business at all. The classic formulations of Newman and others remain valid, to be sure; but every era needs to think out for itself the whys and wherefores of its customary behavior. Twentieth-century American Catholics, who have done more—quantitatively at least—in the educational line than any other group in the history of the church, still lack an adequate rationale for the educational system they have created at such immense financial and human costs.

If such a rationale is to be developed, it will almost certainly grow out of the recognition that Catholic schools exist to teach a "this-worldly other-worldliness"—an attitude of mind and heart in line with Vatican II's *Constitution on the Church in the Modern World*. The church, the Constitution says, "serves as a leaven and as a kind of soul for human society." The church "not only communicates divine life to man, but in some way casts the reflected light of that life over the entire earth." Thus, it continues, "through her individual members and her whole community, the church believes she can contribute greatly toward making the family of man and its history more human" (#40). The preeminent role of the Catholic school is to further the realization of this vision of the church, immersed in human affairs but bringing to them at the same time a spiritual dimension and an orientation toward the heavenly city.

Practical changes in Catholic education should not, however, be delayed pending the development of an educational philosophy that reflects this insight of Vatican II. Up to now Catholic schools—to make an understatement—have not been notable for their innovative approach to education. There is a sense, of course, in which the entire American Catholic school system is a major (and, all things considered, remarkably successful) innovation. Creating a huge, church-related system of education and fitting it into a democratic, pluralistic society is an experiment that hardly ever has been tried elsewhere, and has nowhere been tried on such a vast scale as in this country.

But the fact remains that what has actually gone on within the Catholic schools has seldom been bold or original. In many instances, what passes for "innovation" in Catholic education is old-hat elsewhere. Team teaching, modular scheduling and the rest have been standard fare, at least for discussion purposes, in public education for years. But in Catholic educational circles they still are *avant-garde* concepts. School boards have long been part of the American public education scene. Only in the past five years or so have diocesan (and even more recently, parish) school boards with heavy lay representation begun to spring up throughout the country. The list could be multiplied, but the point is obvious: Catholic schools by and large have been rather painfully timid in their approach to education.

There is of course no particular merit in innovation and experiment for their own sakes. But when an unmet need becomes evident, action is called for. At the present time such a need exists in American Catholic education.

If the Greeley-Rossi report did nothing else (and it does a great deal more), it would still be valuable for spotlighting the apparently irreplaceable role of the home in the formation of the values of the young. Additional evidence corroborating this point is provided in the Coleman report, the government's massive 737-page study of public education of the disadvantaged, which documents the tremendous obstacles faced by schools in attempting to aid children from poor or disturbed families. It can of course be argued that this is only obvious common sense: everybody has always known that, for better or worse, the values of the home are likely to be the values of the child. But it is at least useful and probably necessary that "what everybody knows" should be reinforced occasionally by social scientists presenting an impressive array of statistical data.

The school, Greeley and Rossi write, "can indeed make a substantial contribution to the development of value-oriented behavior patterns, but it can do so only when the values of the school are reinforced in the family environment." "In the absence of reinforcement from the family," they state, "there is no reason to expect that the school will modify values and value-oriented behavior."

Does it follow from this that Catholic schools might as well close up shop, while the emphasis of Catholic education is shifted radically from formal instruction to programs aimed at the development of a Christian value system and religious practice by the family? Relying again on Greeley and Rossi, it appears that this is by no means the logical conclusion. For, as *The Education of Catholic Americans* is at some pains to point out, the effort to form values in the young is most successful precisely in those cases where the influence of home and school combine to foster religious practice in young people. "A combination of Catholic education and parental devotion," Greeley and Rossi write, "produces a remarkably high level of religious behavior in adult life."

The conclusion seems inescapable: for optimum results in value formation, home and school are both needed. Up to the present time, however, little has been done to coordinate the efforts of these two agencies. The best that was hoped for was that home and school would not work at cross-purposes. But if Greeley and Rossi are right—and their findings, plus universal observation and the testimony of common sense, make it almost beyond dispute that they are—the isolation of home from school has been a serious and self-defeating mistake in Catholic education up to now.

Other voices have also lately joined the continuing debate on Catholic education. Among the most

cogent is that of Brother Gabriel Moran, F.S.C., the Manhattan College catechetical expert, who has recently urged a de-emphasis on the formal teaching of religion in Catholic schools, at least in the intermediate years. "We are still working on the supposition," Moran has written, "that if we throw enough doctrine and precept, some of it is bound to stick. More likely, however, the opposite is true. The more that students are run around the same circle—often by unenthusiastic or unprepared teachers—the more the students get convinced that we have nothing to say." When the process of uninspired repetition is repeated for twelve or even sixteen years, the results are disheartening: students reach a point where they are "over-saturated with technical words and undigested ideas that hinder learning."

Add all these considerations together—the demonstration by Greeley and Rossi that both home and school are necessary for maximum success in value formation, and Brother Moran's convincing argument that an overdose of formal religious instruction can have a chilling reverse impact—and it seems apparent that some new instrument is needed for bringing together school and family in a viable program that stresses value formation. It is here that the concept of experiment and innovation has most to offer to Catholic education.

What might a truly experimental Catholic school look like that took into account these new findings and needs? Obviously, an excessively rigid formula for experimentation would be contradictory and unproductive. If an educational experiment (or any other kind) is to be useful, it must leave room for flexibility, for shifts in emphasis, for the abandonment of approaches that have been tried and failed in favor of new approaches that have not yet been attempted. Casting educational experiments in too rigid a mold would be a sure way of limiting or perhaps destroying entirely their value.

Nevertheless, injunctions simply to "go forth and experiment" are not terribly helpful. With this in mind the following suggestions are offered as possible avenues for exploration in the development of an experimental Catholic school.

Such a school should seek to enlist the family in the education process to a much greater degree than has been the case up to now. This might be done, for example, by having the school provide tape-recordings to be played in the home. After listening to the tape, together or separately, the parents and children would then discuss its contents. The material covered, both in the formal presentation and in the discussion, would be in the area of religious and ethical values. It might include such things as the significance of the liturgy

and liturgical changes, issues in social justice (race relations, the morality of warfare, the problem of poverty in an affluent society). Presumably the family discussion would lead to feedback to the schools, in the form of student reports and possibly school-sponsored action programs (again involving the parents). Obviously, such an approach has potential drawbacks. Problems might arise, for instance, if it appeared that the school was trying to dictate to parents or place them on the same level of intellectual and emotional development as their children. But this difficulty could be avoided if it were made clear that the school was trying to cooperate with the parents in the education of children. Here the intelligence and tact that went into the preparation and presentation of the material for family discussion would be all-important.

Recent years have seen increased emphasis on guidance and counseling in education. Presently, however, most of this activity takes place within the confines of the school; illogical as it seems (considering that counseling is essentially a mental health function), parents are seldom brought into the picture. The experimental Catholic school of the future could help to remedy this situation by sending counselors and other school personnel into the home for conferences with parents and children. Personalized, family-oriented counseling would thus become a bridge between school and home—and a major factor in the formation of values. The rectory, presently isolated from the parish educational plant, could also be brought into the picture by serving as a headquarters for family-oriented counseling and social action programs originating in the school.

If our experimental school is to de-emphasize formal religious instruction in line with Gabriel Moran's proposals, it might well place a compensating emphasis on other, presumably more meaningful, religious programs. The liturgy in the school stands in need of revitalization. This would not take the form of increased compulsory student attendance at Mass, retreats and other exercises—it is hard to think of an area in which compulsion is less appropriate—but rather of controlled liturgical experiments designed to make worship a more vital experience for young people. This is already being done in some schools, but much more can and should be done. In the same vein, the experimental school would encourage students to live their religion through social action projects and programs. Students would be encouraged to engage in inner-city tutoring, work with the retarded

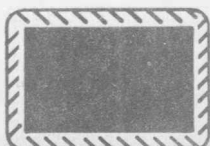
and handicapped, and so on. True, a certain amount of this is now being done, but it needs to be expanded and made an integral part of the educational program.

These are only a few suggestions of things an experimental Catholic school might undertake to do in order to close the present gap between home and school and strengthen the process of value-formation. There is also need for much technical innovation: experiments in team teaching, nongraded education, the use of electronic equipment and other new technological devices.

Planners and administrators responsible for the building of new schools or the renovation of existing ones should keep these and other possibilities in mind and make provision for them in their construction projects. It would be a calamitous waste to pour huge sums of money—as has sometimes happened—into buildings that were obsolescent before they were completed.

How to get an experimental Catholic school into operation? Several approaches suggest themselves. An adventurous and imaginative diocese might make provision for such an institution in its plans for the future. An individual religious community could tackle such a project, assigning its best personnel to the operation of the school. Or, in this age of the layman, a group of lay teachers and administrators might incorporate themselves under a title like "New Catholic Schools, Inc." and seek support from foundations, businesses and interested Catholics. The big need is for people with sufficient courage, vision and dynamism to put such a plan into operation.

Ideally American Catholic schools should be seedbeds of experimentation and innovation. They are relatively free from any of the extraneous pressures that hamstring public education when it attempts something new. They have access to a corps of professional teachers who have dedicated their lives to education in a special way. Particularly on the secondary level, they have comparatively homogeneous student bodies. The conditions for experimentation are thus present to an unusual degree. What is needed now is the will to experiment. Perhaps the exigencies pointed up by social scientists like Greeley and Rossi and theorists like Gabriel Moran will help to supply that will. Those who have a stake not merely in the past of Catholic education but in its future—and that includes parents, teachers and, above all, students—can only hope it will be so.



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BIBLIOTECA
EL COLEGIO DE MEXICO

by Ceslaus Hoinacki

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The major seminary in Bogota, Colombia, desperately hangs on to its seven last students in the hope that they will remain until ordination. In Havana, on the other hand, 62 major seminarians are finishing their studies for the priesthood. Traditionally, strongly Catholic Colombia has been *the* Latin-American country rich in priestly vocations: last year, over a hundred young men were in the Bogota seminary. Now we find seven at the Bogota Seminary, 62 at Havana and yet we are told that the militantly socialist society of Cuba smothers the life of the Church. These facts and widely held assumptions indicate changes in the phenomenological or social reality of the church's life for which we are not intellectually or theologically prepared.

Many North Americans hold the opinion that the Chilean church is the most dynamic and progressive in Latin America. But among those who have seriously questioned the fidelity of that church was the late president of CELAM, Bishop Manuel Larrain, the man rightly recognized by Americans as the outstanding personification of that church's real relevance. Speaking to a friend a couple of weeks before his accidental death, he stated that the church in Chile was failing in the fundamental task of evangelization. Bishop Larrain's judgment was truly typical of the prophetic insights which characterized his life as an evangelical bishop.

In addition to having an "advanced" church, Chile is also the critical testing ground for Christian

Democracy. At times, this particular political position is uncritically praised as *the* peaceful solution to revolutionary unrest, as *the* safe road to true social and economic reform, as *the* ideal setting for the life of the church. Dissonant voices speak in South America but are not always heard in the United States. The former vice-president of the Latin-American Young Christian Democrats organization maintains that a "Christian Political Party" is a contradiction in terms. As a real philosophy and program aimed at working out concrete political and social alternatives, this "ideal solution" can only lead to confusion and chaos. Ultimately, the goals neither of politics nor of Christianity will be achieved.

The Colombian, Cuban and Chilean churches, vis-a-vis the societies in which they live, haltingly grapple with the enormous and complex problem of the relations between church and society. But will and work are thwarted because of confusion in the understanding of the realities involved. The respective churches search for their own identity; men search for viable structures of political life; theologians search for a synthesis that is true to the visible presence announcing the kingdom and at the same time respectful of men freely committed to the political order.

Because many Catholics fearfully cling to a *clerical* church, real progress toward renewal in thought and action is often dissipated or paralyzed. The fact that the number of seminarians continues to decline drastically, and the number of priests leaving begins to increase rapidly, causes misplaced concern and alarm. And there are other less evident but more important factors involved. Observers are seriously concerned about the *human* qualities of many candidates who remain in the seminaries. Can these boys ever become the evangelical leaders the church needs? The

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feelings of frustration, real social irrelevance and enervating despondency among priests who attempt to continue some kind of ministry become more deeply felt and widely dispersed. Meanwhile, the "ex-priests" include many of the most generous, intelligent and "committed" members of the clergy.

But persons of courage, insight and vision have noted what is happening and have worked toward provisional solutions. Several years before Father Joseph Fichter made his survey on the priesthood in the United States, at least three distinct sociological studies — similar in approach and more "discouraging" in what they revealed — had been made in Brazil. Father Fichter had made another in Chile. Before the Council approved the married diaconate, a group of Brazilians had worked out a theological and pastoral description of a diaconate program for Brazil. These men, with a remarkable degree of clarity and accuracy, foresaw what would happen to a clerical church and began working toward a "new" concept of Christian ministry. They saw, for example, that the center of worship was in a spontaneous, creative celebration of the Word among a small group of people, presided over by a "lay" deacon. The emphasis was placed on active *communal celebration* rather than upon passively received sermons. Biblical studies, together with historical research on the early church, have shown that their tentative proposals were not so novel as some critics would try to make them.

One could easily cite many more such facts, studies and insights. In the resulting extensive list, one common characteristic would shine out: The Latin-American church is experiencing a marvelous and rich variety of new "happenings." An exciting and complex confrontation with social reality is beginning to *renew* this church. To an amazing degree, members of the church are sensitive to these new experiences and are working to interpret and evaluate them. Through patient reflection upon what the church is living, basic concepts concerning ministry in the church, the process of evangelization, the very nature of the church itself, are being enriched and, in a real sense, *changed*. The evangelization experiments carried out by Bishop Proano in Riobamba, Ecuador, are an excellent example. In the diocese of Cuernavaca, Mexico, one sees an emphasis placed upon the joyful celebration of the *community*, rather than upon total attendance at Mass. Each Sunday, a number of priests concelebrate with the bishop at a Mass that has become internationally famous. Yet there is a real "shortage" of priests in the diocese. These changes are more easily understood when one sees the extent and profundity of change in Latin-American society. When this radical process is further advanced and

comes to be fully recognized and understood, the universal church will find itself indebted to the Latin church.

In this dynamic growth there is one great agonizing need: mature, theological orientation. Sensitive members of the church find themselves in concrete circumstances that urgently demand new avenues of approach which traditional and contemporary theological expression simply cannot provide. In Latin America, as in other areas of the world, a deep, wide and obscure gap lies between any kind of theological consensus at our disposal and the numerous socioevangelical problems facing us. The encouraging light in an otherwise dark night is the large number of imaginative and courageous persons thoroughly aware of the problems, hard at work on provisional hypotheses and tentative solutions. Their visionary thinking and bold experiments are already beginning to take meaningful form. A new understanding of *how* the church celebrates the sacrament of marriage has been aided by the practice of "blessing" marriages years after the consensual union has matured and been perfected. We see that the church need not, and *should* not, continue as a kind of subsidiary agent for a justice of the peace.

Because of their faith in the Word, these men are absolutely committed to the evangelical principle of not fearing to take a risk. They are not afraid of making a mistake. They know that the Spirit lives and manifests himself in the faith and action of the Christian people, in *all* believers. Any stupid, irrelevant or erroneous position will eventually be shown up for what it is. The churches' faith will expose it. In the meantime, initiative and experiment must be carried out. These men strive to be true to their consciences, the ultimate source for their subjective, contingent judgments. They know that their decisions, different formulations of Christian truths, new approaches in concrete action demand a later judgment by the faith of the churches.

The *real* danger in experimentation is twofold: First, because competent, effective machinery to guide and supervise study and innovation is simply inoperative, overly impatient and poorly trained reformers hastily justify superficial practical solutions based on a misunderstanding of some of the opinions of contemporary theologians. Secondly, many authorities, insensitive to the urgency of the situation, become hardened into an immobile fear of *all* experiment because of the rashness and theological weakness of some innovators. The former find here a further justification for seeing renewal in terms of patchwork and adjustment.

Bishops have repressed innovators and relegated them to posts where their voices, in the estimation of

the authorities, would not be heard, or would be ineffectual. Where such means were thought necessary—and possible—the bureaucratic machine has expelled these men from the countries where they were working. Such was the fate of the rectors of the major seminaries in Lima and Bogota. In Bogota, the rector was “guilty” of promoting pastoral and work experience for the seminarians during their vacations. Men who look beyond “traditional” (it is sometimes amusing to see what is defended as traditional) formulation of what is conceived as doctrine, fall under suspicion, are accused of heresy and sometimes even are judged to be possessed by the devil. (This last occurred again recently, in Don Matias, Colombia.)

When experimenters speak out, whether in gentle or strident voices, they can never forget that the most humble prophetic judgment is always subject to the immediate threat of condemnation and repression. The authority structure, in many instances, will not even attempt to listen to what is being said before it judges. A promising young priest in Peru was expelled from the country. The occasion: his refusal to play the guitar and sing at performances planned for raising money for more church-building in that country. His request to explain the reasoning behind his decision was simply ignored. In various dioceses of Colombia, some of the best trained priests in Latin America are denied all access to their ordinaries when the former wish to discuss positive changes in the structure of their church. Of course, the genuine Christian fool is not astonished or hurt by this kind of reaction. He has read the prophets.

Any attempt to judge as malicious the repressive action of ecclesiastical authorities, be they Latin American, European, North American, is both unnecessary and irrelevant. Condemnations, repressions, removals, suspensions and the whole gamut of official disapprobation of initiative can be most helpful for true renewal in the church. Many of the critics and innovators see quite clearly what needs to be reformed — or better, discarded — in present structural forms, attitudes, and pastoral orientation. But no one of the reformers pretends to have any absolute or sure-fire solutions. They know that their positive suggestions and approaches are in the nature of hypotheses — highly tentative, in need of continual clarification, revision and refinement. Any criticism of these reformers, no matter how blind, arbitrary or prejudicial, forces them to demonstrate more precisely the truth of their insights and proposals. One then can easily see the difference between the true reformer and the fanatic.

The true agents of radical renewal have a real

sense of history and deep concern for fidelity. They realize the speed at which societal structures are changing today. They see the institutional church unable to relate to, much less move with or ahead of, the real society of men. They know that the institution, of necessity, will always lag behind. But with equal necessity, it must provide the possibility for the individual to be truly *free* in his prophetic function. Today, the tragedy is that the institution expects the prophet to use words and gestures which are irrelevant, precisely because they are outdated or too late.

A casual analysis of the persons involved and the lives they live helps explain the bind in which the church is constrained. The innovators (many of them laymen) *live* the rapid and convulsive movement of their society. This is the crucial differentiating factor between many ecclesiastical bureaucrats and those at the bottom of the intricate hierarchical maze. The hierarchy often live in another world, literally removed—socially, psychologically and physically—from the real order of events. One understands why such men assume, in good faith, the most ridiculous positions when they are faced with circumstances which obviously demand a wholly different approach. Christians sensitive to what is happening in society, especially in those sectors which are most vital and active today, would be mistaken if they expected any other kind of reaction from the authority structure.

But one need not always take with total seriousness the repressive actions of middle and high ranking defenders of the faith. Attempts to make Christ's Gospel the pretext for social respectability, political infighting and bureaucratic climbing in the ecclesiastical superstructure are quite ludicrous. Reformers, striving to renew a truly useless status quo and reprimanded for their efforts, can only smile when they are made the objects of such pastoral concern. Frequently, a sign of real hope and faith is manifested in a sense of humor concerning authority.

The marvelous and encouraging exceptions to this pattern are one of the really important sources of hope. Even the superficially informed have some knowledge, from an outstanding conciliar performance, of the quality of a small, but important group of Latin-American bishops. Intellectually and theologically, they constitute a real elite. The level of their competence and the measure of their contact with reality were illustrated in an interview between Dom Helder Camara, Archbishop of Recife, Brazil, and the late Cardinal Meyer, after the second session of the Council. Dom Helder asked the Cardinal for theological assistance to improve the Brazilian proposal concerning the church and society. This document had been composed principally by Brazilian laymen, notably

Marina Bandeira and Candido Mendez de Almeda. The Cardinal answered that he had no theologians capable of the task. "But you are sitting on the top of the modern world," said Dom Helder. "You are the man uniquely fitted to contribute something significant to this crucial frontier area . . ." But the North American church was not yet prepared to speak.

Another important factor operates here. Both reformers and authorities are unaccustomed to and unprepared for their respective functions in the church today. No one in the church knows what to do with or how to react to the charisms of the Spirit. These are clearly mentioned in *the Constitution on the Church*, but confusion surrounds their discernment and operation. Also, prophetic judgments on the church as institution have been a relatively uncommon phenomenon in Latin America. And the Christian today, inspired to act under the gifts of the Spirit, has not even been told that such action is possible in the church. Theologically or catechetically, he has never been instructed in this aspect of the reality of Christ's presence in the world. Since he is a man after all, this strongly affects his sensitivity to the Spirit — or more likely, his lack of it. Like Samuel, he has not been given any guidelines for recognizing the voice of the Lord. Unfortunately, many authorities lack the relatively quick understanding of Eli. In their subjective psychological attitudes, they have difficulty admitting that the Lord can speak today. How could they make an authoritative judgment — their proper function — on the authenticity of the voice? The situation is further complicated by the fact that one must relate charisms to the concrete historical dimension of a community which is uncertain of its own changing identity.

Any effort toward integral renewal, a renewal that will be faithful to the Spirit and to men in society, must encompass serious research and imaginative experimentation. Only thus, shall we arrive at formulations and practices which will merit being submitted to the judgment of the hierarchy. To begin to fill the intellectual gap and to live a Christian life in forms unexplored up to now, certain groups dedicate themselves to the serious study of the churches in contemporary society and to experimentation with common study, work, prayer and living. Among these is CIDOC (Center of Intercultural Documentation), in Cuernavaca, Mexico. About five years ago, CIDOC tried to interest various groups of religious superiors in the theological study of religious consecration in the church. It was already clear, then, that the "official" church was "losing" its faith in the ability of a person to consecrate himself irrevocably to God. Today, we see this problematic situation reflected in the

confusion and insecurity of the large numbers of religious who ask for their dispensations.

Two years ago CIDOC sponsored a sociological study of the conflict situations in the priesthood today. At that time, perceptive persons were calmly conscious of the problems and saw what was happening among the clergy. Today, the entire church sees and lives a crisis situation. At the time of the study, sufficient official interest and help could not be found to search for solutions to problems which were becoming increasingly pressing and widespread. Today, many authorities, when they do not completely ignore the problems, still take fright, retreat from the real world and insist on a blind faith, "defended" by arguments of convenience or patently untenable myths.

The liberty of a "Catholic" institution is strictly enclosed within very tight limits. This is not new. But increasingly, both individuals and institutions question the nature and extent of hierarchical control. Individuals feel the necessity to speak and act regarding positions and policies which fail man, or lack fidelity to the Gospel. The point at issue is this: The church, desiring to listen to the Spirit, needs the free and independent voice of persons who still accept the church. This can result in conflict, because a *bureaucratic* church feels that it is being threatened and attacked, and will react accordingly. A major source of trouble here is that hierarchic positions have been filled by temporally oriented bureaucrats. Oftentimes, it is the legalist-minded administrator, rather than the evangelically minded pastor, who has hierarchic power. Happily, the Latin-American church is blessed in possessing a good number of pastorally qualified bishops who manage to function as bureaucrats.

Today, those who feel the imperative need to criticize, to point out, to prophesy, must learn a new humility in order to live their faith and to serve. This virtue will in turn free them, bring them a new independence, the scope of which they had never dreamed possible. Of course, it also means that they must be ready to accept the rebukes and repressions of officialdom. They must learn to what extent the church *is* an institution, a human power and prestige organization. We may not like this. We may not want to accept it. But in order to be faithful to the grain of evangelical truth found in the sometimes tortuous intrigues, deceptions and iron fists of bureaucratic functionaries, those who remain within the jurisdictional church must strive for an attitude of humble realism.

Both those at the top and those at the bottom act out of love for the church. Individuals at all levels in the institution must be prepared to accept *more* rather than *fewer* rebukes. Of their very nature, things which must be said and positions which must



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be taken today in this transitional period of profound de-clericalization run counter to the collective vested interests of a bureaucratic system. In the first place, we must ask some hard questions. In the church today, does a new vocation exist, in the living of which, a person *deeply* faithful to the church lives to witness against the bureaucracy? (I am again reminded of Dom Helder Camara who, when called before the Holy Office to reply to a series of ridiculous accusations, simply refused to answer and walked out.) Can the exercise of bureaucratic, temporal governing power be identified in *any* way with the exercise of hierarchical episcopal authority in the church? Are the powers of coercion and the duties of administration in *any* way related to the functions of teaching and life-giving? Is there any *real* difference between the secretary of an episcopal conference and a bank clerk?

The task is not to reject the hierarchy of the church as institution. The accumulated weight of centuries of politicking, privileges and hypocrisies may make the institution hopelessly anachronistic in today's real society. But this is not the point which concerns us directly. The pressing need is a twofold attitude: simple, unapologetic acceptance of the church as institution; and grateful, humble acceptance of our prophetic role with this institution. The first attitude may prove embarrassing in the presence of our non-Christian friends, and the second painful in the presence of non-believing ecclesiastics. One thing is certain: Acting thus, one will never advance personally in the church, either as career climber or as persecuted liberal. But the *whole* church may advance significantly on the rocky road of renewal.

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a
universal
religion?

by Willem A. Visser't Hooft

Dr. Visser't Hooft is the former general secretary of the World Council of Churches.

To use religion in order to unify the world is really to return to the religious policies of some of the Roman emperors for whom religion was an instrument of imperial policy. Already, in the days of the League of Nations, we often heard voices such as that of Alfred Loisy who said: "The League of Nations *demand*s a religion of humanity." And in our time, when catastrophe seems to be just around the corner and the United Nations is paralyzed by ideological conflict, that same demand is more insistent than ever. But real religion is not a commodity to be ordered. Will Herberg, in the fine concluding chapter of his *Protestant, Catholic and Jew*, has made the issue very clear. What he has to say about "the underlying culture-religion of America—best understood as the religious aspect of the American way of life" which is really religion used for material purposes and "a kind of protection the self throws up against the radical demand of faith"—applies not only to the United States and to the present day. It is a very ancient, very persistent, and very general temptation. Now a world religion created in order to give the world community the necessary cohesion would have these same basically idolatrous characteristics together with the glamour of its universal claim. Soloviev saw this when in his famous apocalyptic vision he portrayed the Antichrist as the protagonist of a religion in which humanity adored itself.

A synthetic universal religion cannot be fabricated. It has been tried more than once. New manufacturers of the universal religion arise in every generation. Thus Professor Northrop of Yale, in *The Meeting of East and West*, feels, like Akbar four centuries ago, that the social policies, moral ideals, and religious aspirations of men, because of their incompatibility one with another, will continue to generate misunderstanding and war "unless the ideological conflicts are faced and, if possible, resolved." And he proceeds therefore to inquire whether a synthesis can be worked out. He takes the pieces of the gigantic puzzle and tries to fit them together. Does he succeed? He believes a good many important pieces such as Western science, Eastern religion, certain forms of Catholicism (especially the cult of the Virgin in Mexico) and even democracy and communism can, after some adjustment, be made into one whole. Unfortunately other pieces of the puzzle—and notably the basic elements of the

Hebrew-Christian tradition—somehow do not fit into the new pattern. So the synthesis is not so universal after all.

I do not want to be malicious. But these artificial constructions make me think of one of the worst meals I have ever had to swallow. It was arranged by a fanatic internationalist. He had invited some ten couples of ten different nationalities. Each was to bring a special national dish. You can imagine the result!

It is misleading to say that we must choose between continued conflict, leading to catastrophe, on the one hand, and the creation of one common world religion on the other. That kind of statement has been made thousands of times, by Christians when seeking to justify their missionary efforts, and by syncretists, when offering their recipe for a new synthesis. But repetition does not make it true. It is not impossible for men of differing religions and ideological persuasion to live together in such a way that they do not make life impossible for each other. In a moment we will have to say more about the requirements of such living together in a pluralistic world. Now we note that pluralism, rightly understood, is not necessarily a cause of friction. We must not forget that the great temptation of an all-powerful religion is to suppress religious minorities and that numerous inter-religious conflicts have been caused precisely by the attempt to make one religion a world religion without competitors. The plurality of religions and ideologies brings with it infinite possibilities of misunderstanding and conflicts, but attempts to force the situation by the imposition of one religion or ideology make the situation worse.

The difficulty is that the Christian church cannot possibly advocate pluralism as an ideal. Its *raison d'être* is to bring all men to Christ; its universalism implies the hope that pluralism will not have the last word. On the other hand we do not want to appear half-hearted in our acceptance of pluralism. The theory that pluralism is only a necessary evil to be tolerated as long as convinced and committed Christians are in a minority position, but that as soon as they can dominate the situation, they must seek to impose their standards and patterns, looks too much like the theory of the thesis and the hypothesis held by traditionalist Roman Catholic theologians, rejected by the advocates of genuine religious liberty and now happily abandoned in the new *Declaration on Religious Liberty* of the Second Vatican Council.

It is, of course, true that many churches have resisted the development of a pluralistic society until they began to see that the monolithic concept of

society could be used against them. Perhaps the most impressive plea for religious liberty in the Second Vatican Council was made by Cardinal Beran of Czechoslovakia who knew from bitter experience what could happen to the church in an ideologically controlled nation. In the ecumenical movement the concern for religious liberty had its origin in missionary circles where it was realized that the doors were being closed for the missionary witness in many countries dominated by other religions. Are we therefore only accepting pluralism, because the shoe is now on the other foot and Christians can no longer have it their own way?

I believe that there is a better reason. It is that pluralism rightly understood creates for the church a situation in which it is less in danger of falsifying its own nature and in which it is better able to manifest its true calling. Pluralism provides the church with a God-given opportunity to live according to its own inherent spiritual law.

The pluralistic society gives the church a chance to be the church rather than what Sir Ernest Barker called "the alter ego of another body." It takes away privileges which have often proved a spiritual handicap rather than a help to its work. It makes, as the Oxford Conference said, "membership in the church more costly and mere conformity less attractive." And, what is most important, it forces the church to render its witness in a manner consonant with the content of that witness.

There is a remarkable passage on this subject in the early Christian Epistle to Diognetus. It says: "Well, then, did God send him (Jesus) as any man might expect, to play the dictator and inspire fear and terror? By no means, but in humility (the same word as in the Beatitude concerning the humble) and magnanimity he sent him, as a king sending a royal son; as God he sent him, as a man to men he sent him, as saving he sent him, as persuading, not violently compelling, for violence belongeth not to God."

Now if, as the whole New Testament tells us, Jesus came as the *praus*, the humble and gentle who simply offered himself and his Gospel without any attempt to force it upon men or to support it by anything that was not the Gospel itself, his church is in the right, the normal position, when, according to Pascal's expression, it is supported only by God. That is the situation into which the pluralist society puts the church. And therefore we have not only no reason to be afraid of it, but we can rejoice in it.

But we have yet to go a long way before our churches have learned their lessons and fully understood how to use the new opportunities offered to them. We must work out a new strategy for our action in

the pluralistic world. This implies, first of all, that we play an active role in the working out of what may be called the rules of spiritual traffic in a pluralistic society; and, secondly, that we learn ourselves to observe these rules.

What are some of these rules? I would offer the following suggestions, which are not exhaustive.

In the first place, there must be liberty for all to express their convictions. That seems obvious. But in fact it is still widely held that there should be liberty for all religious positions, but not for non-religious or anti-religious philosophies of life. When, at the time of the Odessa meeting of the World Council of Churches, Dr. Nolde stated this principle of liberty for all, many were deeply shocked that a Christian body could ask for freedom for atheists as well as for religious believers. At this point the Declaration of the Vatican is not definite. It could perhaps be deduced from the words: *Libertas in re religiosa*—but it is not explicitly stated. Is it not clear that our own demand for true spiritual freedom remains unconvincing unless we are willing to grant that freedom to all? It is precisely on the basis of the universal principle that we are then able to protest against any interference with spiritual liberty. Anti-religious propaganda is not really dangerous for the church. It often leads to clarification of the true nature of the Christian faith. Far more dangerous are the administrative measures which many communist and some other governments take against the church, and against these we can only speak out (I say this on the basis of recent experience) if we appeal to the observance of the rules of the game as it ought to be played between fair-minded people.

In the second place, no group must ask for special privileges which it is not willing to give to others. It is important that the *Declaration on Religious Liberty* of the Second Vatican Council states that when, in special circumstances, a religious community enjoys special recognition by the state, it is necessary that at the same time religious liberty be granted to all citizens and to all religious communities. But the question arises whether such special recognition accorded to one community does not in fact mean that other bodies are handicapped from the outset. The sooner we arrive at true equality of opportunity for all spiritual and philosophical families, the better for the health of our mutual relationships.

In the third place, genuine pluralism requires that we resist policies destined to neutralize specific and definite convictions and to establish a uniform lowest common denominator of all philosophies and creeds. There are today many national and international institutions and foundations which are so

afraid of what they call sectarianism that they avoid any dealings with or encouragement of churches or movements which have a clearly defined basis of conviction and seek to promote a so-called nonsectarian approach to all social, national, or international problems. But, in so doing, they are consciously or unconsciously promoting a secularist type of uniformity which discriminates against all positive beliefs and is thus on the way to creating a spineless indifferentism.

In the fourth place, all must be willing to enter into dialogue with all, and in this dialogue all must be willing to give an account of their convictions and allow their own convictions to be challenged by the convictions of others. Dialogue is only meaningful when all the cards are put on the table and no issue is considered too delicate or too difficult to be discussed. But open-mindedness is not everything. Dialogue between two minds which are open all the time and in all directions can hardly lead to real *choc des opinions* which produces truth. I suppose that the death certificate of the classical donkey which could not make up its mind whether to eat the hay on the left or the hay on the right said something like: died from starvation caused by acute and persistent open-mindedness. Dialogue is spiritual battle for truth. It is battle not of the partners against each other, for neither can say that his position is simply to be identified with the truth. It is battle in that both become involved in the conflict between truth and error and both want truth to win. But it is *spiritual* battle. None but spiritual weapons are allowed. There is place for persuasion, not for violence. Christians can learn from their New Testament that humility does not exclude assurance and firmness of faith and that the spiritual warfare, as described in Ephesians 5, is not destructive, but seeks to build up. The New English Bible translates Eph. 5, 17: "For sword, take that which the Spirit gives you, the words that come from God."

In the fifth place, we have to seek constantly for common objectives with all other groups in society, even with those whose fundamental positions are furthest removed from our own. Christians ought to be the first, not the last, to come out of their isolation and try to find out how far they can go with others in working for such specific positive goals as the observance of human rights, the removal of the injustice of the discrepancy between living standards, the support of developing nations. Not to do so is to deny our

faith in the solidarity of all men based on the fact that one died for all. It is possible for men who disagree deeply in their fundamental assumptions to agree on specific constructive tasks which must be accomplished for the good of all. That happens constantly between states and political parties and there is no good reason why it should not happen between religious and ideological groups.

Does this then not involve some sort of syncretism? Certainly not, if the whole emphasis is on practical objectives rather than on basic philosophy. The Christian who believes that it is his duty to fight against racial discrimination, on the grounds of the Gospel, can work with the humanist, the Moslem, the Buddhist, yes, and also the communist who has the same objective but for other reasons. We can agree or disagree about our philosophies of life and yet engage together in practical tasks which we all want to see performed. The World Council's CCIA has had conversations with communist politicians about disarmament. The Second Vatican Council's draft for Schema 13 says explicitly that believers and non-believers alike are called upon to work for human progress and that this cannot be done without a sincere dialogue although this must be prudent. No common doctrinal foundation is needed, no syncretistic compromise is involved, if men of different persuasions collaborate in an ad hoc fashion on specific common tasks in the field of social justice and international understanding.

I underline that such collaboration in common tasks must be open to all and not take the form of a common front of some against others. It seems to me especially undesirable to create a common front of all the religious against the non-religious and anti-religious. For that presupposes that all the different religions have after all a common truth to defend and that is, once again, the common denominator theory and the beginning of syncretism. Surely there are important objectives in the field of human progress for which we want to work and which are closer to the concerns of the secular world than to those of the traditional religious world.

What, then, is our conclusion? That we must not dream about what might be, but face the facts of life. We must get accustomed to the idea that, as far as we can see ahead today, no religious or philosophical or ideological creed is going to dominate the situation and we must learn to coexist spiritually.

BOOKS

nice, polite, and obedient

Kenneth L. Schmitz

The Shortchanged Children of Suburbia: What Schools Don't Teach About Human Differences And What Can Be Done About It. By Alice Miel with Edwin Kiester, Jr. Foreword by Fred M. Hechinger, Institute of Human Relations Press, Pamphlet Series Number 8, The American Jewish Committee, New York. 75c.

Professor Miel of Columbia presents the main findings of a recent four-year study of public schools in "New Village," a representative middle-class suburb whose homes are as homogenous as its values. The study places black-white relationships within a broader range of human differences: racial, economic, religious and cultural, in America and abroad. It concludes that, despite their affluence, New Village children are deprived of an adequate experience and appreciation of diversity. Teachers, often fearful of parents' displeasure, usually avoided or de-fused issues arising out of differences, especially of a racial or economic sort. More remote and less pressing differences were handled more readily and imaginatively. In contrast, the author offers suggestions for realizing an honest approach to touch the child in his own life and surroundings.

The author does not always avoid a patronizing tone, as when she lauds class visits to the slums and

mansions to make second-graders understand "that the amount of grass a child has at home has nothing to do with his human worth, but depends merely on what his daddy can pay for" (p. 62). In cruder hands, this can simply reinforce middle-class complacency and the determination to be able to buy as much grass as the next white middle-class fellow. And, generally, the study is rather timid in its stress on *accepting* differences rather than *changing* some of them (nos. 5-6, p. 65). Nevertheless, the author is well beyond that insulting benevolence which looks through differences without seeing them. Instead she argues firmly that teachers, boards and parents look *at* the differences and deal with them honestly.

A second issue is the attitude of New Village children toward authority. Afraid of human diversity, the school is also failing to advance its children toward a maturity in which they will listen, evaluate, criticize and take responsibility in the furtherance of basic human values.

Despite a large Catholic school, approximately half of the New Village public school children are Roman Catholic. Like their parents, they are religiously illiterate and indifferent, though the parents pay lip service to a wish that their *children* know more about religion. They seem to be some of the many Catholics whom the present parochial system is not reaching. Yet it is not preposterous to wonder aloud whether their values would be very much different were they in parochial schools. The bulk of Catholics have yet to demonstrate that, by the force of the Gospel, they have risen above the general lethargy and fear which surrounds affluent white America when it is faced by the problems of diversity and a deteriorating social order. The reasons lie deeply in the American Catholic subculture, including the newly rich Catholic who has just "made" it into the "important" neighborhoods, clubs and schools. Unless there have been radical and general changes, many parochial schools stress the secondary virtues of being "nice," "polite," and "obedient" more than the human and Christian ethical ultimates and social imperatives of our time. Moreover, they have too generally exhibited an abnormal compulsion to identify Catholicism and Americanism by exaggerating the contribution which Catholics have made and by minimizing the difficulties and indigni-

ties they have suffered. We "wops," "micks," and "pollacks" so easily can forget that not long ago we joined "niggers" and "kikes" on influential hate lists, and perhaps still do.

The pamphlet may awaken in some Catholics a new determination to change long-standing attitudes toward diversity and authority in public and parochial schools. They are key issues in the parochial schools, for they are central in the slow and uncertain reform of the church. It is a church which has been a byword for uniformity and which still, in high places and low, resists a genuine and healthy demand for diversity.

children, schools, and culture

Realities of the Urban Classroom
by G. Alexander Moore, Jr.

Praeger. \$4.95

Walk the White Line
by Elizabeth M. Eddy

Praeger. \$4.95

There is a war being fought in American cities. It is a conflict between the schools', people and the entrenched forces of poverty and despair that rule the urban slums.

The authors of both books under consideration are enrolled in the conflict as observers, as critics, and as generalizers. They are students of the war and of its battles. They have counted its casualties and its refugees. They describe the war's strategies, its ambushes, its advances, and its retreats.

And somehow, they have confused the belligerents. In reporting the war (its realities and its profile) they have sent in correspondents, have been observers, have interviewed the commanders and the private soldiers on the battlefields. And, lo, they have declared that the teachers are not at war against illiteracy, ignorance, strife, poverty, and stagnation. They are at war against the children!

Dr. Moore reports on the realities of the urban classroom and describes teachers who should not be in any school, let alone the New York City slum where they are so readily overwhelmed and defeated. Culture shock and inadequate teacher training he declares to be the

active ingredients of failure. The school itself is a complex of ceremonies, easily analyzed by this anthropologist as designed to maintain the superordinate-subordinate relationships that stifle creative teaching.

Class interaction is reported, loaded questions are asked, and, following each "scene" of the drama, analysis is presented so that teachers' words represent their real motives. Their fears, frustrations, inadequacies, and hostilities emerge then as the result of continual culture shock. Hispano boys are unmanned, and women teachers in American schools fail to conform to the expectations of *machismo*.

Walk the White Line takes a broader view and has a more interesting development. As a sociologist, Dr. Eddy refers frequently to studies of prison and asylum, noting the elements of structure and structuring, relating to the schools the stress on order which she finds in custodial institutions.

Family life in the slum, not being middle-class, plays little role and has little influence upon the events in the slum school. Teachers fail, and fall into near-pathologic behavior, when they cannot communicate their desire for middle-class achievement in school to children who have no middle-class commitments or expectations.

School buildings in New York City, as in other urban centers, reflect the established limitations: of cost, of building code, of entrenched norms, and of need for learning space. In a very large sense, teachers and other school professionals reflect the same limitations: of cost, of license and certificate, of tenure, of shortage, and of need to be the first line of advance against the evils of the war they fight.

The same is to be said of authority. From top to bottom, in church and schools, Roman Catholics are challenged to transform authoritarian structures and personalities into ones capable of sustaining adult relationships.

A Negro Protestant church leader has said that, instead of spending so much time organizing the poor, middle-class whites might better spend a little reorganizing themselves.

The generally intelligent and practical approach to diversity and authority outlined in this pamphlet is a good place to start.

What hopes do these books hold out? Better training of teachers to reduce culture shock, more involvement of parents and community people as active participants and initiators in the school and its functions.

Perhaps the war can be won that way, but it is the way of panic and attrition. Why not try to range in on jobs, so that families will be families and so that boys in school can see light ahead instead of darkness and despair? Jobs can change people from poor to working-class. The move is upward, along with the self-image. Jobs make for better housing and mean real civil rights. The schools must be a part of this, with new structure, new curriculum, and new methods, and also with the people.

The answers lie in who the people are and what they do there. Teaching should be made so rewarding, so professionally and economically satisfying that the best will clamor to teach. Thorough screening will keep out the tired, the tempestuous, and the part-time. Where are the successful Negroes and Puerto Ricans, college graduates, aggressive, dynamic, imaginative, and creative? Not teaching now. The people can remake the schools if they want to. When teaching becomes more professional, not less, the schools will cease to be a field of battle and the children will cease to be its casualties.

Nathan Kravetz

The American Schoolbook
by Hillel Black
William Morrow & Company. \$4.50

The American Schoolbook promises a solid discussion and analysis of

the economics and behavior of the American textbook industry, but fails to deliver. It is rather common knowledge that the industry in recent years has enjoyed high profits, and that federal support of education promises even higher profits in the future. It is also common knowledge that publishers often alter texts to suit the political and social whims of regional or national interest groups, to accommodate self-appointed patriots, or to suit the pedagogical backwardness of particular school districts and textbook selection committees. It is also known that the development of a major series or volume for the schools often involves an investment of a half million dollars or more, and that no publisher can afford such commitments without substantial ultimate returns.

Hillel Black has discussed all these matters and has added some historical account and sections on the curricular developments in the sciences, foreign languages, and other areas.

Unfortunately, the book never goes beyond the obvious, it ventures no useful conclusions or recommendations and it provides no analysis on which to chew.

Peter Schrag

Religious Preference as a Factor
in Attitudinal and Background
Differences among College
Freshmen
by Rodney T. Hartnett and
Richard E. Peterson
Educational Testing Service,
Princeton, New Jersey

This research bulletin claims support for the scientific belief that a "religious factor" is operative in several significant areas of human behavior. To religious people, religion is a self-evident causal factor in their own behavior, and the above statement may thus appear odd. To the social scientist, however, it is not at all self-evident. He conceives it as his task to demonstrate whatever relationship, if any, exists between belief and behavior.

Perhaps the major effort to this belief is that of Gerhart Lenski, who, in 1961, published a well-designed study of re-

ligious behavior and certain socioeconomic variables (*The Religious Factor*, Doubleday). Measured against this larger work, the labors of Hartnett and Peterson appear minor indeed. Their skill with sophisticated statistical procedures is evident. But there seems to be a weakness in their design which throws the whole study into doubt.

They ask their college freshman respondents to indicate "Religious Preference." So a Catholic student still holding fast onto pre-Vatican II beliefs and practices would fall into the same category as one who has lost all but the faintest sentimental tie to Catholicism. Likewise, a bearded orthodox Jew would be scored in the same group as a Reform Jew or a non-practicing one. Each Religious Preference group is then tested statistically to see if that Preference is significantly related to scores on certain scales: "Liberalism," "Social Conscience," "Motivation for Grades," "Autonomy vis-a-vis Parents and Peers." The results indicate that "Religious Preference" does produce significantly different results on all but the "Social Conscience" scale. Here "Religious Preference" seems to make no difference.

One could not predict, in other words, that those with sensitive social consciences would belong to any "Religious Preference" group, or none. Here is evident what seems to us to be the undoing weakness in this study. The statistical analysis suggests religion makes no difference in so essentially a religious area as social concern. Experience, observation, as well as other scientific studies, indicate that religion-of-some-kind does make a difference. If sociologists are going to make headway in this area, they have to refine the concept of religion. For there is a difference between the genuinely pious person and the pietistic. Martin Luther King and George Wallace would fit into the same "Religious Preference" on this survey. Allowing them to be equally classified obviously does violence to the reality of the situation. However praiseworthy the methodology of this research, its findings are of questionable validity precisely because it assumes "Religious Preference: Protestant" is a sound category for King and Wallace.

William A. Osborne and
Paul Esposito

Toward New Dimensions of
Catholic Higher Education
ed. by Louis C. Vaccaro
Education Research Associates.
\$2.65

Critical of the glib use of the words "excellence" and "quality" by Catholic institutions, the editor of this survey suggests that religious superiors and the average layman are unaware of the extent to which the viability of existing Catholic Institutions of higher education is being threatened at the present time. Moreover, he contends that the "gulf" separating Catholic from non-Catholic intellectuals is growing wider.

There is probably no consensus among Catholic educators about the goals, curriculum, and identity of the Catholic college and university, but in this collection of essays many of the pertinent questions about scholarship, faculty participation in administration, institutional cooperation, and control by religious communities are asked in a thoughtful, responsible manner. The editor makes the specific proposals that some four-year colleges should be converted to two-year junior colleges, and that smaller institutions should simply be relocated adjacent to a leading university to take advantage of the intellectual resources and facilities of the larger institution.

Louis F. McKernan, C.S.P.

Early Childhood:
Behavior and Learning
by Dr. Catherine Landreth
Knopf. \$9.95

Catherine Landreth, who recently retired as professor of psychology at the University of California at Berkeley, presents the reader with an impressive updating of her earlier book, *The Psychology of Early Childhood*, published nine years ago. Her voluminous research data in this much-revised edition serves as a dramatic yardstick of the enormously prolific output of scholars and clinicians on the subject of early childhood.

While Dr. Landreth effectively employs such compendious research data to support her own psycholog-

ical approach, all but students of psychology and certain professionals in teaching, counseling and therapy will find her material heavy going. One can only wish that she would make another publishing stab at parents by eviscerating much of her present documentation. Parents, after all, spend far more time with children than clinical psychologists. They will feel left out.

Dr. Landreth shares the view of many other professionals that early diagnosis and preventive treatment often represent the saving grace for the child in neurological or emotional trouble. She offers compelling arguments as to why parents and child remain intimate collaborators in developing the child's full potential from the moment of birth. "All human behavior has roots in the past," says the author, "in the past of the individual and his forebearers."

The author proceeds with a clear exposition of complex genetic concepts and the multiple interweaving threads which color the formation of the young personality. She sees the newborn child as exhibiting marked individual differences at

birth, reflecting their prior interuterine experience. The only personality differences observed at the beginning of life is "activity or non-activity." Such binary responses, says the author, evoke certain parental responses, with the interaction of mother and child seen as constantly modifying each other. Significantly, the child is also viewed as having some important built-in developmental mechanisms, which respond variously, depending on the quality of interaction between mother and child. Both stimulation and nourishment are absolutely essential here.

Later chapters deal with motor and motor perceptual behavior, the development of language and functions of speech, and a useful discussion of the child's intellectual potential. Here again, however, the citing of corroborative research is so incessant that it tends to impede the understanding of all but the most sophisticated. While science is well served, excessive data can act as a wall rather than a bridge to reader comprehension.

The author's treatment of children's socialization, emotional pat-

terns and a discussion of current research into early behavior represent her strongest chapters, but also compel some serious caveats. Her deep professional awareness of childhood behavior is unhappily colored by an almost total denial of some fundamental findings, which are here either dismissed outright or denigrated out of existence. In dealing with the psychoanalytical method the author totally overlooks the works of such giants as Anna Freud and Harry Stack Sullivan. Their findings are referred to as "vague" and as providing no objective evidence concerning such crucial concepts as castration and oedipal complexes. "Loving and literate American parents," states Dr. Landreth, "are thus busily invalidating the sort of pronouncements that may justifiably have been made on the basis of memories of neurotic adults of Vienna in the nineteenth century." Such precious language merely revives the once raging feuds among the Freudians, neo-Freudians and anti-Freudians at a time when more temperate heads seem to prevail.

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THE CATHOLIC WORLD

What Catholics Can Learn From Protestants
Priests, Prostitutes and the Dead God
Luther and Lutheranism Today

the oedipal context as merely "social" strikes one as a curious reading of a child's emotions. Perhaps still more startling is her claim that there exists "no adequate evidence for a scientifically accepted theory of human motivation and behavior mechanism. Nor do we have a hypothesis which sounds plausible without evidence." Further research into a child's emotional development, she argues, can therefore not be developed.

This is a dour view indeed. If it were followed to its logical conclusion it would permanently close the doors of our thousands of child guidance clinics and residential treatment centers. Our present efforts to help millions of troubled youngsters, no matter how imperfect the present methods, cannot await the full majesty of scientific proof and counterproof. Children simply don't understand such sophistry.

Marilyn M. Bonham

in search of relevance

The Church Made Relevant
by Peter Riga
Fides. \$5.95
The Uncertain Sound
by John McGoey, S.F.M.
Bruce. \$4.95

A recent television interview program featured four prominent guests. Two of them were priests, one of them being the author of the current best seller, *A Modern Priest Looks at His Outdated Church*. The two other panelists were journalists whose concern and competence were reflected in their discussion of national events and foreign policy. What was most significant about the program was not what was said by any one of the participants, but the fact that neither pair of participants had anything to say to the other. The priests' concerns for the relevance of the church seemed shallow and parochial in the light of the deeper and more pressing problems of world affairs. Even more disconcerting was their obvious lack of

background in the world described by the two journalists.

In the wake of this and similar experiences, *The Church Made Relevant* seems presumptuous, even as the title of a commentary on Vatican II's *Pastoral Constitution on the Church in the Modern World*. The presumption is warranted, however, for Father Riga has, in this work, made a notable contribution to the discussion following the Council. Drawing on his background, not only in theology but also in the contemporary international scene, he gives flesh to the conciliar text and makes it both enjoyable to read and relevant to the current world situation.

Among the central problems created by the contemporary situation, central both to experience and to the Council document, is the problem of atheism. The Council, mindful of the seriousness of the questions raised by atheism and of the sincerity of its proponents, calls the church to a profound examination of the issues through dialogue. Father Riga, too, acknowledges the urgency of the problem: "We simply live in a world where everything has lost its sacred sense and has become a technical, manipulated world, where the God of nature, or of heaven and earth is simply no longer credible to modern man" (p. 55). But he omits any discussion of Christian atheism as proposed by the "Death of God" theologians. This is unfortunate because it would seem that they might have much to tell us about the possibility of dialogue.

The main value of a commentary is that it can often tell us what the text does not — namely, the historical background of the teaching as well as the more proximate background of the text itself. Although Father Riga does at times make references to historical development, he usually goes back no farther than Leo XIII. (One exception is the excellent treatment of the question of war and peace at the end of the book.) But despite this, the commentary does point out the openness of the Constitution to further change and development.

Thus *The Church Made Relevant* avoids the impression that the Council has given all the answers or even that its answers are original. The church humbly admits that it is not competent, by vocation or training, to address itself to the

problems that beset the world. "There is no such thing as 'Catholic' politics, 'Catholic' economy or 'Catholic' internationalism" (p. 114). Each man working in these fields must "follow the dictates of his own conscience, on the one hand, and the dictates of his professional competence on the other" (p. 275). In today's social revolution, the church is a "Johnny-come-lately." And Father Riga admits that all the social reforms of our day have been conceived outside of and sometimes in opposition to the church. If now, in its *Constitution on the Church in the Modern World*, the church joins the revolution it is not as the bearer of a Christian solution, but as a co-worker toward a *human* solution. This is possible because, in its faith, the church confesses that we live in a world in which we can distinguish between God and man, but cannot separate them. The total effect of Father Riga's book is encouraging. But the encouragement is, unfortunately, shortlived when one sees the indifference of the churches to their challenge.

This indifference has been the subject of a veritable plethora of books in the past few years, and those of William DuBay and James Kavanaugh come immediately to mind as among the most widely publicized and the most controversial.

The Uncertain Sound by John McGoey, S.F.M., while focusing on extreme or macabre aberrations, shares many of Kavanaugh's conclusions. But because Father McGoey sees the problems of renewal in a perspective shared by most Catholics who are responsive to the Council, his concrete proposals are less likely to antagonize or produce a defensive reaction.

Most of his suggestions are merely common sense, as for example his suggestion that the church open channels of communication with dissenters from current practices. He cites examples of failures on the part of the "official church" to listen to the advice of those who recommended a change of policy — failures reflected even today in the alienation of many people from the church of Christ. Roberto de Nobili and Mateo Ricci are but two examples of men who were heard too late, and the failure of the church in India and China has been largely the result.

Some of Father McGoey's suggestions have already been put into

practice in several dioceses: his recommendation that lay trustees be appointed to help in the training and selection of candidates for the priesthood and that the decisions of the church be corporate decisions. Concerning the latter, he writes, "The trend to corporate decisions has come, not from a world in which genius is no longer rare, but from a world in which educated thinkers are plentiful and available. The world's decisions are of such seriousness that they require the combined ideas and contributions of all available talent. . . . These conclusions can be far better, with far happier consequences, than so many of the decisions of history which were made impulsively by men of power rather than of talent, and for their personal satisfaction rather than the common good" (p. 99).

Few readers will be able to agree with all of Father McGoey's suggestions. Some problems are worked out with greater sensitivity to issues than others, as for example, the treatment of vocations and seminaries. Other problems are oversimplified and the suggestions thereby weakened, as when the sig-

nificance of the Greely-Rossi report is reduced to eleven words from the preface (p. 171).

Another example of oversimplification is his discussion of clerical celibacy. Having already admitted the non-theological bent of his approach in his prefatory remarks, Father McGoey proceeds to reach a conclusion from which theology is notably absent. His view that celibacy should remain a part of the witness of a priest might well be defensible, but the grounds of his defense seem confused. He tends to identify the priestly function with the role of the celibate in that all his arguments in favor of celibacy (many of them excellent) are applied, without further justification, to the celibacy of *all* priests. He also tends to identify the religious vocation with the role of the secular clergy. Claiming that the distinction between a celibate religious priest and a secular priest who is free to marry is naively made, he suggests as a reason that religious priests are as likely to want to marry as the secular clergy. The fact that seminary training has blurred the distinction between re-

ligious and secular clergy makes Father McGoey's position understandable, even if it is historically unjustifiable. His clinching argument is far from convincing when he writes, "The honest man knows that celibacy is best for the priest." But in your heart you know McGoey is right.

In spite of its shortcomings, *The Uncertain Sound* has many things to recommend it, not the least being a style which will enable it to find its way into more libraries of more bishops (those who have libraries) than similar books by less restrained authors. One does wonder, however, whether the church renewed according to Father McGoey's suggestions would be any less liable to the charge of irrelevance, or whether his plan for renewal focuses too heavily on parochial concerns. Father McGoey, like many of us, worries about things that are out of order in our own household, as when he worries about priests being ill-equipped to give advice about sex. But as a layman once said to me, "If any layman goes to a priest for advice about sex, he deserves whatever he gets."

THE month

Edited in London by Jesuits in Association with laymen.

a contribution to the dialogue between the Church and the modern world

"The Council," said Pope Paul, "has dislodged us from the torpor of everyday life."

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The suspicion is growing that the irrelevance of the church has much deeper roots than Father McGoey would lead us to believe. He claims that religion is irrelevant to modern man, but for the wrong reason when he says that "it is largely because it [religion] is presented to them badly" (p. 105). There is a growing number of people whose loyalty to the church is not in question, but who couldn't care less about liturgical reform or participating in the election of bishops. Their concern, in keeping with the Council's statement about the task of the Christian, is totally directed toward creating a world of justice, peace, and brotherhood. The world which Father McGoey would reform is one walled off from such people by stone and stained glass. It is an unreal world which needs the reformation Father McGoey hopes for. But such a reform is not the first order of the day — at least not in our day when riot-torn cities in our own country and conflict in the Far East threaten to divide the world.

Nonetheless, Father McGoey's conclusions are positive and helpful in facing the more limited concerns of church structure. The real task at hand of seeing that the church enters the community of the world does depend in a large measure on the ground work suggested by *The Uncertain Sound*. And the sound of McGoey's suggestions is by no means uncertain.

Thomas W. Heaney

in plain truth

Down These Mean Streets
by Piri Thomas
Knopf. \$5.95.

Tell it how it is. That is the fashion that dominates what there is of lively discourse in this republic as it hurtles into the remains of what may well be the last of human centuries. Piri Thomas tells us how it is in the ghetto, the true heartland of America. And those who are addicted to America the beautiful are advised not to listen to what he has to tell. For Piri Thomas is a man with three strikes against him. He is a Puerto Rican: *Strike One!* He is a Negro: *Strike Two!* He was a

thief and took dope and had sex out of wedlock: *Strike Three!* What he has to tell bespeaks a hopelessness that any sane man already feels but also a hope that only madmen, saints and poets can share.

Ghetto streets *are* mean. But Piri Thomas reports—and we should all rejoice to hear it—that life goes on on those streets, bawdy, raucous, elemental, tough and so human that it defies the power of death prowling among the refuse and the rats. Piri Thomas testifies that there is more life in one block of East Harlem than can be found in the whole of Westchester County. It is not much of a life by conventional standards. It consists of violence and terror, sex, drugs and gangs, love and death, and hope. But Piri Thomas, in telling us about it, has returned to us the only gift we ever gave him: America. For, whether we like it or not, he is what still lives in the ruins of the American dream.

His language, for example, is basic American—shorn of pretentious Shakespearean or Time style. It has the heartland flavor of Mark Twain and the gusto of Hemingway, heartily spiced with the *patois* of Spanish, born in the poverty of Puerto Rico and tortured in the streets of Harlem. His editors have provided a glossary which residents of East Harlem tell me is less than sufficient, but relying on it, I learn that *a la canona* means "the hard way," and that *chuchifritos*, a popular dish, is a concoction of "pigs' ears, tongue, blood sausage, green bananas, etc." (The glossary spares us the details of the "etc.")

One word emerges from Piri Thomas' anguished scandal spectacularly intact: *corazon*. It means "heart." That is what the book is all about—the heart of Piri Thomas and the heart of America the beautiful, the brazen, the perpetual innocent and the reluctant adolescent. And in Piri Thomas' account of the rapine we have already visited upon East Harlem there are clues to why we ravage Vietnam. For rape may be an overexpression of man's underexpressed desire to be all that is within him. And America's shameful rape suggests sorrowfully that America yearns to grow up, to accept itself and to accept Piri Thomas—who desires no more.

Another word that constantly appears in Piri Thomas' vocabulary is *chevere*. It means "great, swinging" and it is a talisman of hope.

The streets of Harlem on a Saturday night, for example, or a woman one digs, or holding one's own in an uneven streetfight—these are situations which evoke for Piri Thomas the magic resurrection of *chevere*, and there is a whole morality caught up in the mystery of the word. It is a morality that is spreading defiantly through young America, noticeably among Negroes and Puerto Ricans, but shared by many a dropout white, many a hippie, many a constituent of the "swinging" scene adult America has so far found indigestible. It is not easy to say what "swinging" means. It has nothing to do with the "new morality" which mesmerizes so many "in" theologians nor with the old morality, if by that is meant the corrupt and antique codes lingering among the monuments of our culture. To conventional morality (or unconventional new morality) *chevere* is what Christ is to the old Adam, the law. I do not mean to suggest that *chevere* is Christian, only that it may be.

In the Eden of our history the artist was supposed to hold up a mirror to nature. Now, in the ruinous splendor of our exile, we have obliterated nature, and the artist, if he finds it possible to function seriously at all, is obliged to hold that same mirror up to what has replaced nature: man's inhumanity to man. Piri Thomas does this manfully: Piri Thomas moved by his loving parents from his beloved *Barrio* (East Harlem) to the promised suburban land of Babylon, Long Island (he calls that part of his report "Babylon for the Babylonians"); Piri Thomas leaving for the South to find out for himself what being a "nigger" means; Piri Thomas back in the *Barrio* living on (and pushing) dope; Piri Thomas in love with a *chevere* girl named Trina who was not able to wait the long years of his prison sentence; Piri Thomas murdering an old white man during a robbery that did not net much but tested Piri's *corazon*; Piri Thomas reduced in the end to the woeful indignity of being a writer in a society that considers reading a poor substitute for television. He writes because he has something noble to say and has exhausted all the nobler ways of saying it. He writes because he has no other way of being himself. We have seen to that, and in that regard, at least, we have served ourselves and Piri Thomas well.

Following a harrowing episode, the incipient writer repaired to the urban wilderness of Central Park. He experienced a reverie, recorded in his book, that is an eloquent affirmation of what remains of America's huge promise:

Isn't this boss, I thought, just lying here, like this was my whole world? Someday, I'm gonna buy this here country Central Park—and anybody can come in, but only if they promise not to chew more than one twig or blade of country Central Park grass. On second thought, not everybody can come in, only people like me. Along with the "No Dogs Allowed" signs, I'll have "Only People Like Me Allowed." I'll tear down the "Keep off the Grass" signs. And while I'm doing this, I might as well tear down the "No Dogs Allowed" and the "Curb Your Dogs" signs also. Maybe I'll put up the "Curb Your Dogs" signs also. Maybe I'll put up "Curb Your People" signs. Man, if this is gonna be my country Central Park, I might as well do it up right. Let's see, "No Bopping Allowed" signs, or better yet:

BOPPING ALLOWED FROM
9 p.m. to 1 a.m. — MON. to FRI.

1 a.m. to 6 p.m. — SAT.

NO BOPPING ON SUN.

LORD'S DAY

America presently enjoys many days of "BOPPING" but terribly few of the Lord's Day. We will know another, I predict, when next we receive a book by Piri Thomas.

Anthony Towne

the new civil war

Black Power and Urban Unrest:
Creative Possibilities
by Nathan Wright, Jr.
Hawthorn. \$4.95

Black Power and Urban Unrest is not a witty, nor graceful story of black people living in some dark ghetto, but it is an important addition to American history. The book, like its author and its subject matter, is rational and powerful. Its

common sense is aimed at this wild twentieth-century scene in a country tormented by race problems which many people find overbearing.

Nathan Wright, Jr., who is Adam Clayton Powell's successor as Plans Committee Chairman of the 1967 National Conference on Black Power, tells us through his book that we must probe and examine the deeds of our leaders in education, religion, and politics. We must make ourselves aware of the cold, hard, truths which have not yet been told. Why are there riots? What part does economics and welfare play in Negro unrest? What is Black Power? Mr. Wright answers these basic questions while showing us that we have a great responsibility to mankind, if not to God. His plea for social concern is an ancient but often unheeded one — a cry for man to feel humanitarian to man.

The author does not claim to have all the answers, to solve overnight the current black-white race crisis. But he leaves us better informed, and has stimulated our minds to the point where we must dwell deeper into the depths of things with our reasoning powers, finding facts, and not reacting to raw, violent, emotionalism. Nathan Wright has written a book which causes the reader to take a long, thoughtful pause, and reflect upon the twisted morals characteristic of our society. Black Power shows the American people that we are lacking in our involvement with life; that we have little or no concern for ourselves, nor for our children — and for the kind of world which we shall bequeath to them . . ."

Will Black Power be successful in offering a substitute to poverty and hopelessness for the Negro masses? Can it instill pride in the hearts of a broken and powerless people? Or will the results be nothing more than another disaster like so many which fill the bloody pages of American history? Only time can really tell.

James Henderson

A Collection of Papers by College Students Exploring and Expressing Their Own Racial Attitudes
Collected and edited by
Mark A. Chesler
Ann Arbor: Center for Research

on Utilization of Scientific Knowledge, The University of Michigan. \$1.25.

Black Power—White Resistance:
Notes on the New Civil War
by Fred Powledge.
The World Publishing Company.
\$6.50.

The fundamental fact of the mid-twentieth century is a world revolution in humanness, symbolized most clearly in America by the civil rights movement. After a summer of almost continual rioting and burning in our urban centers, few persons can doubt that the basic fabric of the nation is receiving a severe test in the new Civil War which is a manifestation of the world revolution.

In quite different ways, these two works speak of the immensity of the present task of humanizing American life, and of the relative absence of real expertise, or understanding, or willingness in America to undertake the massive social and cultural revolution which the task demands.

Mr. Chesler has collected and edited a series of twenty papers on racial attitudes written by college students—Negro and white, Northern and Southern. The students are not identified by age, sex or school in the essays, nor are the circumstances of their preparation described. Both of these deletions seem unnecessary and detrimental to a full understanding of the attitudes the statements reflect. Yet as a whole the collection is valuable as a stimulant to the reader's own reappraisal of his personal racial attitudes in relation to the social order. This reappraisal is the expressed purpose of its publication and one step in the making of the revolution.

The fresh-seeking confessions of attitudinal development reveal many of the encounters and incidents which help forge social attitudes. They tell of white children raised by Negro women who are closer than grandmothers and "much more feared and respected than parents." They describe situations in which stereotypes are reinforced by an exposure to the "others"—Negro or white—because the others are evaluated in a context of goals and standards foreign to their life situation. They relate the painful efforts of Negro parents to build the self-pride of their

children in a hostile society by instilling a feeling that those things not permissible by society are those things not desired by the family or the individual.

In opening the reflecting minds of twenty students to the reader's view, these papers provide insights into the anatomy of racism and prejudice, as well as the possibility of freedom. They also serve to accentuate the values which many Americans see as the properly dominant values of our social order — values which must be reconsidered if there is to be meaningful social change. In this vein the papers are as interesting in presenting the assumptions which the students do not scrutinize as in those they do. Racial prejudice is seen as narrow and wrong, yet class prejudice is rarely questioned and sometimes justified. "Difference" is identified time after time as the basic demon—the eradication of difference between people is seen as desirable. The accumulation of wealth, the possession of formal education, and the maintenance of the living standard of the affluent are seen as the "right" goals for every person in American society.

In this study of attitudes, there is a tendency for the white students to place more emphasis on the attitudes of others as important in the development of their own attitudes and to see a change in heart as key to the development of a new relationship of races in America. However, the tendency among the Negro students is to speak of attitudes more in terms of their social manifestations — of the economics, political and cultural ramifications of life in a society of racist individuals. And it is to the latter which Mr. Powledge addresses himself most forcefully.

Fred Powledge is a young white journalist who has written for several Southern papers and covered civil rights activity for *The New York Times*. He is now a freelance writer with a major interest in race relations. In the style of a journalist, Mr. Powledge uses sharp colorful prose to present his chronicle of contemporary history with a concise intensity. His ability to catch the right idiom and the parabolic example bring clarity and specificity to a story which covers a wide range of significant issues. I was irritated at points with the absence of a table of contents and

disappointed that the author did not take greater care in establishing the structural continuity of his work, but these are minor weaknesses, not terribly significant when seen in the light of the basic thrust of this study.

Black Power—White Resistance is an explication and analysis of the events and attitudes and social actions which make up the great mid-century American revolution. The milestones of the revolution are examined in their creation and impact—the 1954 Supreme Court decision, the early boycotts and Freedom Rides in the South, the 1960 sit-ins, the Civil Rights legislation, the riots, the War on Poverty, and the rise of Black Power.

Special emphasis is placed upon the factors of social organization which direct American destiny—the power structures of a Dallas and an Atlanta, a national budget based on military spending, and the housing patterns and educational systems which strangle hope and the possibilities of a decent tomorrow in American cities.

Mr. Powledge traces the revolution through three stages. He uses the final acts of the legal battles to gain statutory civil rights for Negro Americans to set the historical perspective. This stage was followed and advanced by the non-violent struggle in the South for freedom from tyranny—a movement of immense moral force in which many persons, including the author, apparently, experienced the cleansing power of suffering for the sake of righteousness, but came also to know that the deferred dream of America was much farther from realization than they had imagined. And so it is the third stage of the revolution which Mr. Powledge chronicles most carefully. Black Power is the banner under which black men unite. Political and economic muscle and self-affirmation are the tools which they use to reconstruct their humanity. Rioting and looting are the manifestations which proclaim the depth of the challenge to an oppressive society. And the Northern urban sprawl is the battleground.

Although the revolution is still seen most clearly in the struggles of the Negro American, the past interest in modifying segments of society for the sake of integration has given way to a much broader demand for fundamental changes in basic social structures—a call to

battle to which Americans of many positions respond in a variety of ways designed to change society.

The two works are therefore related not just in the subject area of race relations, but in the questions which they raise about the future of American society. Can this society so alter and order itself that persons of widely divergent economic and political and cultural styles may live together in justice and peace, or are the differences too threatening to be affirmed and accepted as a rich gift in a pluralistic society? Can a reconciliation take place which maintains some social unity without destroying the creative presence of cultural diversity? Or will the new Civil War destroy the Union and the dream which it represents?

These are works to be read, because they contribute to an understanding of the importance and implications and urgency of these questions.

James R. Laurie

religion in russia

Religion and the Search for New
Ideals in the USSR
edited by William C. Fletcher
and Anthony J. Strover
Frederick A. Praeger. \$5.00

The implacable opposition between Communism and the Russian people has been in evidence since Lenin's seizure of power over Russia in 1917. The severity of this conflict is attested by the tens of millions of Russians who perished during the Lenin-Stalin period of Soviet history. Since resistance to the Soviet regime in the past was carried out by persons who were born either before or shortly after the October Revolution, the Party strongly counted upon the younger generation indoctrinated even from school days in the doctrines of Marxism-Leninism.

However, recent reports (legal and underground) from the Soviet Union point out that Communist expectations of creating "the new Soviet man" did not materialize. Instead we find that young Rus-

sians are starting to evince an intense affinity to the spiritual and cultural traditions of pre-revolutionary Russia, and a considerable interest in the teachings and ritual of the Orthodox Church.

A detailed examination of the intellectual and religious trends in the U.S.S.R. constitute the subject matter of the twelve well-documented articles contained in this volume. They were written by well-known specialists in their respective fields and cover subjects such as Orthodoxy and the younger generation in the U.S.S.R., the rejuvenation of the Russian Orthodox clergy, and the significance of religious themes in Soviet literature. There are also essays on Islam, Protestantism, and Judaism in the Soviet Union.

The authors hold that "Christianity, embodied in the Church, is seeping into every strata of Soviet society and is affecting everyone who is not dead in spirit." They further point out that in spite of the law of 1962 which forbids minors to attend church services "the proportion of young people attending Mass has increased." Further, in the Soviet underground Stalinism and even Communism is referred to as "a nightmare episode in Russia's history." And one contributor to this symposium points out that contemporary Western European literature does not contain such an abundance of religious allusions as the Soviet one.

If the authors are right in their description of the state of affairs in the Soviet Union, the Party must have realized the seriousness of its position. It is highly probable that Soviet involvement in the conflicts in Vietnam and the Near East is dictated by this realization. Wars engender tensions which in turn create a climate favorable to totalitarian controls of the population and a strengthening of the security apparatus.

Religion and the Search for New Ideals in the USSR is one of the few books which gives us a glimpse of what is presently taking place in the minds of the Russian people confronted with the inimical force of Bolshevism.

Nikita D. Roodkowsky

as american as the flag

When She Was Good
A Novel by Philip Roth
Random House, \$5.95.

Though *When She Was Good* is indeed a major departure for Philip Roth, it shares certain of the virtues of his earliest work. *Goodbye Columbus*, a novella accompanied by five other stories, appeared in 1959 and won the National Book Award for Fiction in 1960. The book's success was one of concision and economy as well as fine characterization. His second book, *Letting Go*, was a sprawling novel with at least three central characters, each interesting in his way. It was received by some as a failure, for midway through the 600 page tome the catalogue of miseries becomes as great a burden for the reader as for the suffering, yet enduring, trio.

In 1959, Alfred Kazin concluded an essay on *Goodbye Columbus* with these words:

I admire the edge and fierceness of Mr. Roth's mind, but his book leaves me worried about his future. For he has put so much of himself into being clear, decisive, straight, his stories are consciously so brave, that I worry whether he hasn't worked himself too neatly into a corner.

Prophetic as this may be, when applied to *Letting Go*, I feel this new book demands a fresh consideration, while the positive adjectives still apply.

Prior to this book, all discussion of Philip Roth began with the author as another chronicler of the Jewish condition in America, or "a Jew writing about Jews." *When She Was Good* is set in the Midwest (as was *Letting Go*), and the characters are as American as the flag itself.

The *She* of the title is Lucy Nelson, and her goodness is emblematic of that self-righteousness which could easily be applied to self-appointed vigilante committees of small towns all over the West and South of America.

Satirically she is identified with Saint Teresa, angels and, finally, with Christ as she screams at

her husband, ". . . You are beyond hope. You can't be saved." Her brand of religion is deplete of true faith, and it is against this backdrop that the various distortions, social as well as religious, appear.

The dangers of one individual imposing his personal sense of morality upon another, or on others, are as clear to Mr. Roth as they were to Ibsen in *The Wild Duck*. Gregers Werle, the son of a merchant of dubious ethics, decides to set things right, make the good prevail. Tragedy results as he feels that he must open Hjalmar's eyes in order to free him ". . . from all the lies and deceptions he's sinking under." The distinction here is that Roth's interest is not merely with personal morality, idealism, self-righteousness, or the lack of these in Lucy as an individual; but rather it is with Lucy Nelson as the product of a larger moral decay.

Chapter One begins long before the major action of the novel and ends a few years after the basic story ends. In other words, the time sequence is so organized as to engage the reader actively in the experience of the novel. This technique, borrowed perhaps from such masters of time dislocation as Faulkner and Joyce, allows us to know the basic pattern of Lucy's life and death before her story really begins. Our emotions are set in tune with certain rhythms of life not entirely revealed.

The irony which is fundamental to the work's criticism is provided on the first page. "Not to be rich, not to be famous, not to be mighty, not even to be happy, but to be civilized — that was the dream of his (Lucy's grandfather) life." Towards the close of the book, Lucy is seen at the height of her evangelical "purity," leaving the midst of the nuns and Father Damrosch after a serious flirtation with Catholicism. Her father greets her with "Welcome back to civilization." She answers, "That's not funny." True enough! The quality of civilization observed between these two points in the novel is indeed grim, sterile and appalling.

This middle-class family, set in the Midwest, in mid-century (ca. 1948-1952), live through a pantomime of insignificant events. In the light of the word "civilization," this dearth of significant action becomes truly terrifying.

Willard Nelson and Berta produce one child, Myra, whose only



characteristic is lack of character, though she does develop patience. She marries a boy-man named Duane. Unable to mature, yet powerless to remain young, he takes to drink and eventually runs away from home. Lucy is his daughter. She hates her father (with some reason), but in her this breeds moral judgments rather than the forbearance a religious orientation might prescribe.

These three generations live together in the same house breeding pettiness until Roy, an ex-G.I., comes along and courts Lucy in scenes that contain brilliant parody on the American way of love:

He flipped the parking lights off now, and the radio on, and tuned in "Rendezvous Highlights". . . . He pressed his mouth on hers. He did not fall away until the record was over, then with a sigh. He waited to hear what the next song would be.

"Don't fight me Lucy," he whispered, stroking her hair.

"Don't, it's not worth it," and along with Margaret Whiting he began to sing. . . .

The humor is finely placed, but the fabric of the novel darkens as they marry not out of love but out of "necessity." By this time she despises Roy.

At the end of the book she has damned her father, her husband, her mother, Willard, and a series of minor characters of supposed inferior morality. In the climactic scene, she blasts her Uncle Julian and her reversal of fortune is finally indicated. This one man retaliates, striking at her false saintliness in crude, demolishing terms. For all his coarseness, he provides the single moment of truth and emerges, ironically, as the novel's single positive character. For Julian proves that within life's complexities human beings who maintain feelings survive.

Early in the novel, we glimpse Lucy's ideal of the happy life as she muses, "You must know he had a family he loved, and a nice house, and a calm pleasant life." Her failure is not only in the simplicity of her dream, but also in her complacency before the dream, and her self-righteous reaction to the dream's not coming true.

No doubt, much of *When She Was Good's* current success is due to surface values. The book is a triumph of speed and economy and is replete with local color, mel-

odrama, sex, and the final dramatic scene. But the book satisfies, I think, on a more serious level. Mr. Roth has looked at America with the parodist's eye and has discovered a pattern of dilemma which has informed the best of American literature, the dilemma that inevitably deals with some aspect of that "American dream."

Barry Wallenstein

good guys and bad guys

China Bomb
by Richard Tregaskis
Ives Washburn, Inc. \$6.50

When the "good guys" (American military intelligence sources) discover that the "bad guys" (Chinese Communists) developed their first and only H-bomb and intend to drop it on the U. S. Seventh Fleet, a small group of American commandos are entrusted with the job of putting the H-bomb out of commission.

Encountering very little opposition (the "bad guys" always seem to be so poorly organized), the job is completed in no time at all and the "good guys" get away "with scarcely a flick of trouble." Whoops, I almost forgot: Hank Musgrave (he's the handsome, devil-may-care hero) and Mary Wu (she's the full-bodied taxi-dancer from Shanghai) live happily ever after.

Like his best-selling *Guadalcanal Diary*, Mr. Tregaskis' *China Bomb* presents people, color and action in an authentic and absorbing fashion. The pace is quick and bound to please many a philological war veteran eager to thumb through the latest in strategical combat operations and Far Eastern intrigue.

There are a few cuss words in the book. (No war story should be without them, I'm told.) But they're supposed to help you hate the Chinese that much quicker. As a matter of fact, most of the things said about the Chinese in the book are supposed to help you hate them for a long time after you put it down.

But *Tsz mo!* (Tregaskis says that's Chinese for "Sweet Mother!"), the Chinese have dropped their first H-bomb. And it wasn't on the U. S. Seventh Fleet. So they can't be all that bad! Can they?

Michael J. Donohue

weeping angels

Dialogues with the Devil
by Taylor Caldwell
Doubleday. \$4.95

Taylor Caldwell is obviously distressed by the death of God, and even the wittiest graffiti cannot persuade here that he is alive but doesn't care to get involved. Perhaps the bereaved should be left with her memories; but no amount of distress should ever have resulted in *Dialogues with the Devil*, which would make anyone wonder if Vatican II was only illusory.

Miss Caldwell has read *The Divine Comedy* and *Paradise Lost*: this is all to her credit. She has also read *The Screwtape Letters*: this may have been a mistake. The classic correspondence with its uncanny amalgam of wit and theology cannot be rivaled, let alone imitated. *Dialogues with the Devil* is a similar correspondence, this time between Lucifer and Michael. Our planet is doomed for the usual reasons — affluence, spiritual malaise, birth control, atheism — and even Michael's scholastic arguments are no match for Lucifer's sophistry. Only in the last chapter, "Prelude to Apocalypse," does Miss Caldwell manage to convey a feeling of horror by framing her personifications of malice and purity in a striking diptych. For as Lucifer is threatening the destruction of Terra, Michael is left on his knees chanting an ominous *Kyrie*: "Lord, have mercy! Christ, have mercy!"

"Prelude to Apocalypse" should have been published separately. It is hardly great literature, but it succeeds because it rivets away at the reader's sensibilities until it lays bare a nerve that most of us conceal with layers of optimism: fear of

total destruction whether in the form of Joel's locust plague or nuclear war. Perhaps it is a deep-seated masochism, and not literary taste, that puts us in Miss Caldwell's debt for bringing our greatest fear to the surface. Perhaps the picture of a suppliant Michael begging God's mercy for our planet conjures up childhood memories of weeping angels. Whatever the reasons, she has sent the proverbial chill oscillating up the spine. One always admires a trickster, even when the bag of tricks is bursting at the seams with age.

But one swallow does not make a summer, nor one chapter a book. For the most part, Miss Caldwell has decked these sermon-like letters in garish rhetoric. For lovers of the purple patch, there are expressions like "delicious delights," "dainty cruelties," "fructifying" light, and "husbands . . . neglectful of the duties of hearth, home and bed and field," the last sounding as if it were translated directly from the Latin.

In Nero's time, the poet Lucan also looked at his crumbling world which seemed destined for imminent destruction and made one request of the deity: "let it be sudden." But until the Second Coming, can we at least have good writing?

Bernard F. Dick

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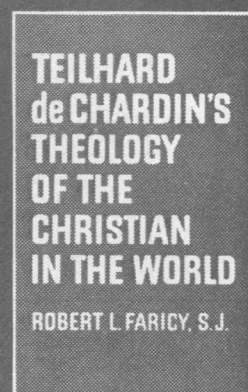
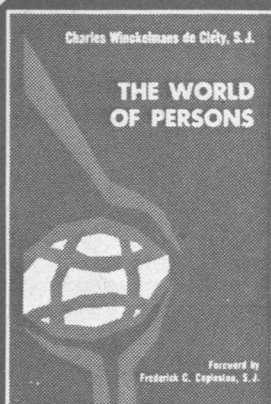
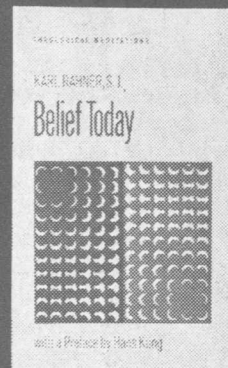
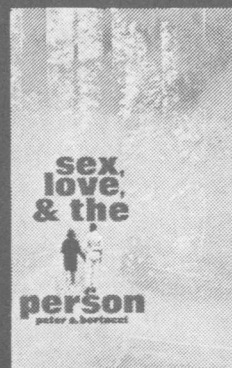
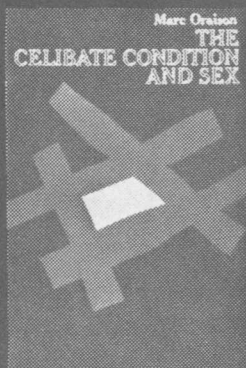
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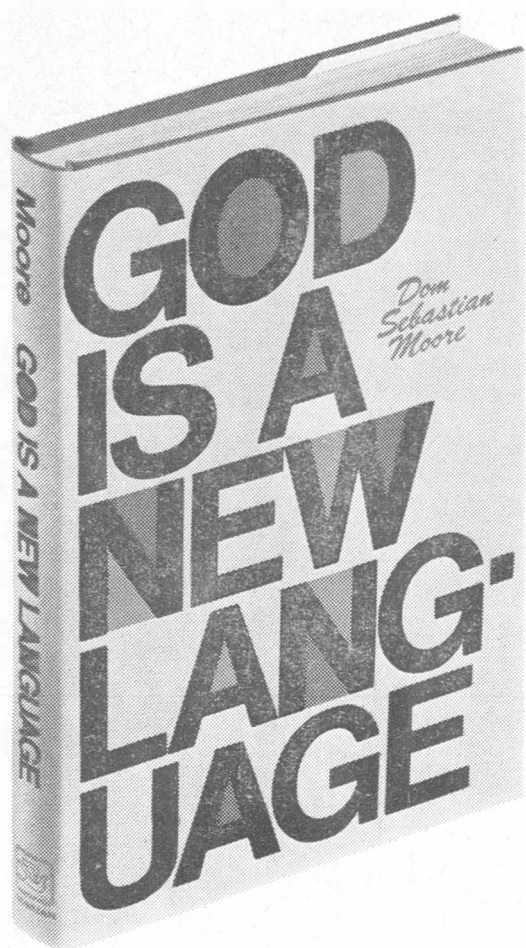
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