

Newman Club, The Catholic Church on College Campus

Johnny is going to college this September.

He would like to go to a Catholic college but in the long period of investigation and application now required to get into college he discovered two things: he cannot get all the courses he needs to pursue his chosen career, and the financial burden of a private school would be prohibitive for his parents. There was also the factor of his partial athletic scholarship and the nearness of the state university to home.

In the last analysis, the decision was pretty much out of his hands. So to the state university he went.

Aunt Clara warned him about what a hotbed of Communism and atheism it was, and how likely it was that he would lose his soul. But Johnny went anyway because he felt he had no choice.

For more and more Catholic young men and women the same situation is verified, year by year and in the future a smaller and smaller percentage of them will be able to get in Catholic colleges and universities as fewer and fewer of these Catholic institutions will be able to supply the highly technical and expensive courses required by the times in which we live.

But what about Aunt Clara? If she is right, must not Johnny follow the maxim of Christ, "What does it profit a man to gain the whole world and suffer the loss of his own soul?"

The fact is, "Aunt Clara" is out of touch with reality. Granted that secular universities do not teach Thomistic philosophy, they are not full of Communists and atheists either. The pervading atmosphere of the ordinary secular college or university is not anti-Catholic, anti-religious, or even anti-supernatural. Rather it is vigorously natural and dedicated to the success and fulfillment of the individual in this world, without regard for the next world.

It is enthusiastically dedicated to educating productive and respectable men and women for the community.

You might be thinking: what's wrong with that? The answer is, nothing as far as it goes, but it does not go far enough. We who are Catholics believe that man has a supernatural destiny and must seek to live a supernatural life, i.e. the life of Christ, even on this earth.

So what about Johnny's entrance into a secular institute of learning? Should he or should he not? Assuming the financial or technical necessity he may, but under certain conditions.

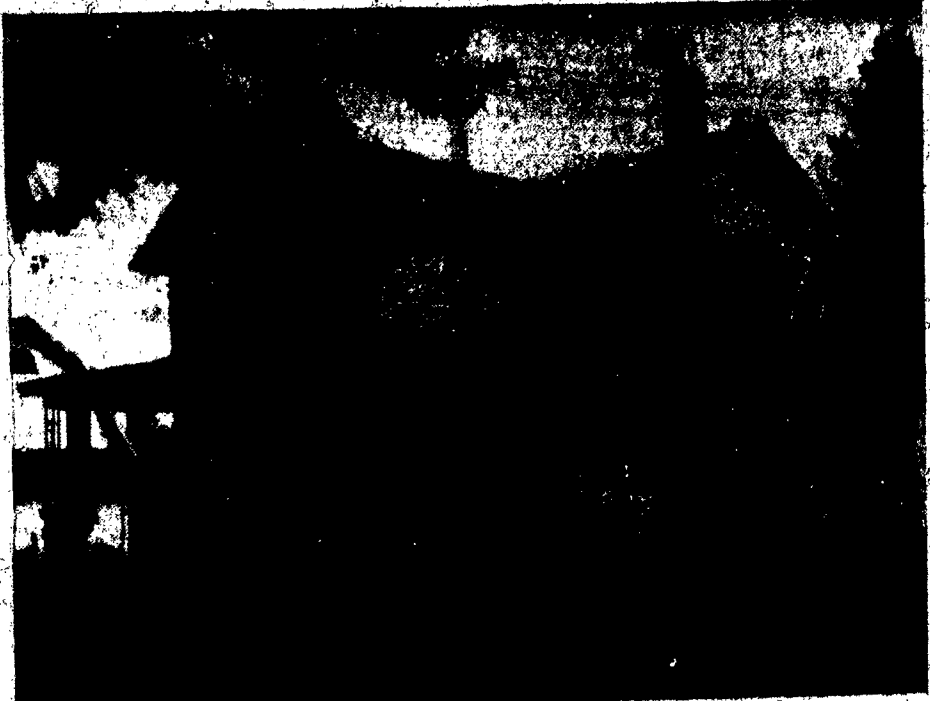
NEWMAN APOSTOLATE

These conditions, it seems have been best laid down by Cardinal John Henry Newman whose long association with Oxford University, in England in the last century afforded him a beautifully balanced outlook on the matter.

His advice to students today would probably be along these lines: "Truth is one and God is truth. Never be afraid of truth wherever you may find it, but make sure you are prepared for university work and have mastered the tools and techniques for higher education. Seek the truth in all humility. Make certain that you give as much importance and place to the pursuit of religious and theological truth as you do to history or physics or mathematics. Never allow pride to tell you that because you do not know the answer to this or that theological question, that there is no answer. Finally be devoted and zealous in the practice of your faith."

To reach this goal for Catholics in college, the United States Bishops have instituted a special apostolate called the Newman Apostolate in honor of the great English Cardinal. It is the mission of the Church to young men and women pursuing their higher education in the secular universities.

Unfortunately no one has ever come up with a better designation of this apostolate



The Newman Center just off campus at Brockport state college is spiritual home for hundreds of Catholic students who attend Mass, other Church ceremonies and religious classes there.

as it exists on the campus, than Newman Club. It is so much more than a "club." Its goals are as wide as those of the Church itself. Specifically, the four goals of the Newman Apostolate are: (1) the intellectual and moral development of the Catholic on the secular campus; (2) the religious education of the Catholic proportionate to his secular education; (3) the formation of an apostolate of Christ in the academic community; (4) the contribution of Catholic culture to that community.

Because the Newman Apostolate is so relatively young in this country we find that it takes a large variety of forms. Some 162 of the 500 Newman Clubs have their own center with chapel and meeting facilities. Some 140 clubs use the school facilities. At present only a small percentage of colleges have a full time Newman chaplain, averaging out to only one full time priest for every 2600 students on secular campuses.

The situation, however, is not so dismal as it may sound. More and more energy, ally and stu-

dents are becoming aware of the needs and the problems of the Newman Apostolate. Starting us in the face, for instance, is hard fact that in 1970 there will be a million Catholic young men and women in secular institutions and only half that number in Catholic colleges and universities.

NEWMAN PROGRAM

The Newman Program divides itself roughly into three parts: religious, educational (and cultural), and social. These programs are carried out in widely different manners depending upon the institution and the local facilities.

The religious program takes care of the ordinary spiritual needs of the student—Mass, the sacraments (where there is not a full time chaplain this is handled by the nearest parish). Most clubs try to have days for Communion together, days of recollection, an annual retreat.

The educational program is dedicated to keeping the religious knowledge of the student abreast of his rapidly expanding secular knowledge. This edu-

tion should counteract the split of secularism and enable him to stand his ground against the numerous objections to and attacks upon his faith which are to be taken for granted in a pluralistic society such as ours. Regular classes in theology and scripture are necessary if the student is to have a well-rounded education such as Cardinal Newman envisioned. Since, however, these courses are not accredited by the secular universities (it is to be hoped that some day they will make students are negligent in subscribing to this aspect of their education. Such students claim they had "all that" at high school and high school. Such students are usually the ones who cannot answer the simplest questions brought up by their fellow students in "hall sessions."

The social program is designed to give cohesion to the group, establish lasting wholesome friendships and bring out leadership qualities.

What is to be said of the Newman Apostolate today? If it leaves much to be desired in

many areas, and it does, we must remember, it is still in infancy. For so many years Church officials were rightly intent upon building Catholic colleges. Students in the secular colleges were to a great extent forgotten.

Now we face the hard reality that we can handle less than one-half of all Catholic students in our own colleges. Catholics in secular colleges have too little religious personnel to give them and very limited funds. But that is now being remedied by leaps and bounds. In the last two years, two new full time Newman chaplains have been named in the Diocese of Rochester with more in prospect for the future. We now have three Newman Centers in this Diocese where in 1960 we had only one.

WHAT IS REQUIRED

Eventually we must look to a new kind of Newman Club—a Catholic Institute at every secular college and university. It should be complete with library, lounges, study facilities, lecture halls, with full time chaplains and its own faculty in theology and Christian culture. Otherwise we will surrender not only our Catholic young people but our ideals, beliefs and traditions to the philosophy of secularism. When that happens the vision of an informed laity bringing Catholic ideals to the marketplace disappears and with it the hope of sanctifying our society.

What must be done is to create more concern on the Newman Apostolate first among the students for whom it is intended, then their parents and the rest of the laity.

As Bishop Kearney said in a letter to the pastors of the Diocese two years ago, "It is not enough to assign our priests as Newman chaplains at the secular schools and assist them in developing a strong Newman Club Program. The Newman Program will make little impact upon students if they do not live it."

"Active membership in the Newman organization and close contact with the Newman chaplain is an obligation of conscience touching all Catholic students in secular institutions. Parents have an equal responsibility to do what they can to see that their boy or girl takes an active part in the Newman program. . . . They, the Catholic lay leaders of tomorrow must not lack the wholesome bread of a full Catholic doctrine nor intimate contact with the channels of divine grace."

—Rev. Louis J. Hohman, RIT Newman Chaplain

'Golden Age' For Scripture

Providence — (RNS) — A member of the Providence College theology department said here that more has been learned in the past 100 years about Sacred Scripture than ever before.

Father Raymond T. Collins, O.P., former president of the Catholic Biblical Association of America, told members of a large audience that they are living in the "Golden Age of Biblical studies."

He attributed the new abundance of knowledge to the fact that "extraordinary progress" has been made in each branch of Scripture studies, citing several examples:

"Advances made in textual criticism have made possible the construction of better text of the Bible in its original tongue."

"New knowledge of the psychology, literary forms of expression and the social institutions of ancient peoples have cast brilliant lights on previously dark and obscure passages of the Biblical text."

"In the fields of Near Eastern history, law, art, and religious worship, archaeology has transformed our earlier concepts of these areas."



Newman Club activities include social events — dances, picnics, stage plays.



An RIT student gains a deeper insight into his faith during a talk with the school's Newman Club chaplain, Father Louis Hohman.

'Peaceful but Forceful'

Prelate Explains Teachers Duty On Race Topic

New York — (RNS) — Archbishop Patrick A. O'Boyle of Washington, D.C., warned Catholic teachers here not to make the struggle for racial justice "someone else's problem."

Parochial school teachers, he stressed, have a special responsibility to uproot prejudices and to become totally involved in the fight against discrimination.

Addressing some 4,000 religious and lay teachers and administrators at the annual Catholic Teachers Institute of the New York archdiocese, Archbishop O'Boyle declared:

"When we teach students about race relations, we must realize that principles alone are not enough. We must also remove prejudice and misunderstanding. One of the best ways to do this is to promote direct and meaningful contact between the races."

"Students should be prepared in a polite, peaceful, but forceful manner to insist upon these legal and moral rights. And they should also have a keen and intelligent interest in the broader national struggles in this area."

Archbishop O'Boyle observed that while the Catholic Church "is involved as never before" in the work for racial harmony, some Catholics still do not realize that the "struggle for civil rights is their struggle."

Friday, February 21, 1964
Vol. 75 No. 21

MOST REV. JAMES E. KEANEY, D.D., President.

Member of the Audit Bureau of Circulations and the Catholic Press Association. Subscriber to National Catholic Welfare Conference News Service. Religious News Service. Published every Friday by the Rochester Catholic Press Association.

MAIN OFFICE — 420 N. Lake St., Rochester 4, N. Y.
ALMIRA OFFICE — 317 Beakman Bldg., Lake St. R.E. 2-3600

Material on second page matter in the Past Office at Rochester, N. Y., is required under the Act of Congress of March 3, 1879. Single copy 10¢. Yearly subscription \$10. U.S. Post Office, Canada \$1.00. Foreign Countries \$1.50.

Netherlands Acquires New Importance in Europe

By DR. GARY MacEON

The Netherlands is one of the smallest and most densely populated countries of Europe. It has twelve million inhabitants in an area one quarter the size of New York State, twice as many as 50 years ago and almost five times as many as 100 years ago. Lacking important raw materials and energy sources, it created high living standards for its people by trade with its widespread and fabulously rich colonial empire, of which Indonesia was the pearl.

The dissolution of this empire since 1945 upset the entire economic balance. A permanently depressed region seemed in the making. A slum in the Common Market Area, a major threat to the emerging prosperity of Western Europe. For Catholicism in Europe, in particular, the blow would have been a harsh one. The expansion of the Church not only in numbers but in dynamism has been fabulous in what was once a strictly Protestant country.

Almost forty per cent of the people are

now Catholics and they exercise great prestige and influence in all aspects of public life and culture. They also are outstanding for their good relations with other Christians at home and for the contribution to mission and social work of the Church in many parts of the world.

When faced with disaster, the Netherlands refused to accept the apparently inevitable. Instead, with characteristic stolidity, it began a vast program of industrialization, the success of which now seems guaranteed by a stroke of luck little short of miraculous. Huge deposits of natural gas have been discovered. Estimates of the size are still tentative, but they are far bigger than any previously found in Europe. They are almost certainly equal to those of the Sahara, and may prove to be several times greater than those of Texas.

In any case, it is now projected that the exploitation by a subsidiary of the Shell and Esso companies will produce twice the estimated needs of the country's expanded industry. Half the annual gas production can con-

sequently be exported to Great Britain, Belgium, France and West Germany. Oil has also been found in the same region, and exploration on a vast scale has begun in the adjoining North Sea. It is estimated that the possibility of oil deposits equal to all the energy consumed by Western Europe in the past century.

The neighbors of the Netherlands in Western Europe are watching with some concern the possible short-term assistance resulting from the energy resources already definitely established and the additional possibilities that may become realities in 1964.

They compel a new evaluation of the energy policy of Western Europe and perhaps the closing of many mines and the elimination of associated high-cost steel production. They start will require retraining of the miners and relocation of their families and themselves to avoid social unrest and human suffering.

However, for the long term, the good fortune of the Netherlands is regarded as the

good fortune of all Western Europe. The initial economic surge of the region was based on availability of low-cost energy in the form of coal deposits, especially in England and West Germany. The coal era has all but passed and the nuclear era is perhaps still fifty years away. For a moment the oil discoveries in the Sahara seemed to promise supplies that could be counted on in any emergency. But that was an illusion, for control of the Sahara has passed from France to the Arab world.

Europe will, of course, continue to be an energy-importing area. It will take oil from the United States, Latin America, the Middle East and the Sahara, and probably also gas from the Sahara for the Mediterranean basin. What the developments in the Netherlands portend is that the internal energy resources will be of a magnitude to prevent political blackmail or economic strangulation.

Western Europe will again have a freedom of movement which it lost briefly when forced to give up control of the colonies of whose resources it had grown to depend.

Lutheran New Liturgy

New York — (RNS) — Roman Catholic plans to incorporate the vernacular in the Mass had prompted a U.S. Lutheran publication to call for an international conference of English-speaking Christians to consider the uniform use of liturgical language.

The American Lutheran publication, published monthly by the American Lutheran Publicity Bureau, an agency related primarily to the Lutheran Church-Missouri Synod, has cited the liturgical changes contemplated by the Catholic Church as an opportunity for all English-speaking Christians to move toward saying "the same things the same way."