

# Building a Bridge A Hazardous Task

Pope Paul's first encyclical is expected to be published today.

The long awaited document will point the direction he plans to take the Church during the rest of his pontificate.

Most recent popes have issued their inaugural encyclical soon after their election to the papacy. Last year when he became the Saviour's Vicar, Pope Paul faced the vast task of continuing the Vatican Council. His talk to the bishops at the Council was a spoken encyclical and today's document will probably reflect that message — the need for a renewal of the spiritual forces we so frequently ignore in our day to day involvement in a very material world.

One phrase that occurs often in Pope Paul's talks and writings — both prior to and since he became pope — is the need "to build a bridge to the modern world."

Ten years ago one such bridge was blown up on orders from Rome — and the rumblings of the blast still jiggle ecclesiastical seismographs.

That "bridge" — admittedly an experimental model — was the priest-worker movement in France.

France, its countryside dotted with picturesque churches, its cities dominated by great cathedrals, its reputation as "eldest daughter of the Church," was nonetheless a mission country.

Pope Leo XIII at the end of the last century moaned at the loss of the working classes of Europe — and the loss was virtually total in France. Priests and their few faithful church-goers held their religious rites as ignored and isolated as if they were in Tibet. The rest of the nation chose to be interested in other people, other things. The Church, the average Frenchman admitted, did no harm, but then it didn't do any good either, he said, so why waste time — like bandaging up a wooden leg.

Then came World War II. Priests shared the same fate as other Frenchmen — including forced labor under the Nazis in Germany.

There in Germany one young priest discovered he was a foreigner not because he was in a different country but because he was in the world of the French workmen.

"This foreign land I'm talking about isn't the land to which we were suddenly transported, the country in which we had to live. No, it's the workers' world, about which we previously knew nothing and which we gradually discovered while we were there," wrote Father Henri Perrin.

"This is the land where Christ is unknown; where the name of God evokes no response; it's the land of men without God. . . . I got to know this terra aliena very well indeed. My astonished eyes scrutinized it from every point of view."

Father Perrin and scores like him, shaken by the discovery that their song "Catholic and French forever" was a monstrous lie, set about in the shambles of war to restore the faith to a nation that lost it and didn't much care about the loss.

All projects proposed faced the fundamental test — how do you even get the workers to listen? Mention religion and they turn away, or turn up the radio. The very sight of a priest in his cassock prompted all sorts of remarks it's neither nice to repeat nor legal to print.

The priests who had been drafted to work shoulder to shoulder with other men claimed they had gained at least a few willing listeners through the bond of friendship forged in the weary and exhausting hours of working together. Why not try this again — let the priests doff their clerical garb and go into the factories, the mines, the shops, onto the docks and on the farms. When they would finally be accepted as friends and fellow-workers and had won the respect of their companions then they could reveal their identity and speak of God and His love for all men.

Thus was born the priest-worker movement. It flourished briefly and then died in 1954. Seldom has the Church had such zealous missionaries, seldom has the toll of victims been so tragic.

The priests, instead of converting the strange world to which they went as missionaries, were instead swamped by it. Some left the priesthood, some lost their faith completely, some even joined the Communists. Many who did survive in their hazardous vocation ran into sharp conflicts with clergy who kept to the "traditional" ways of Church life.

The sword swung down early in 1954. Cardinal Alfredo Ottaviani said the French priest-workers were spending too much time on material bread and not enough on spiritual bread. The Vatican paper Osservatore Romano followed the Cardinal's theme in an article titled, "The misuses of charity."

The French Jesuits pulled out members of their order from the movement, the Dominican superiors at Paris, Lyons and Toulouse — all known as in favor of continuing the priest-worker program — were removed from office and four noted members of the order — with like reputations — Fathers Chenu, Feret, Congar and Boisselot were banished from Paris.

The French bishops then announced the experiment was over. Cardinal Felin asked for prayers for those who were "crucified" by the decision.

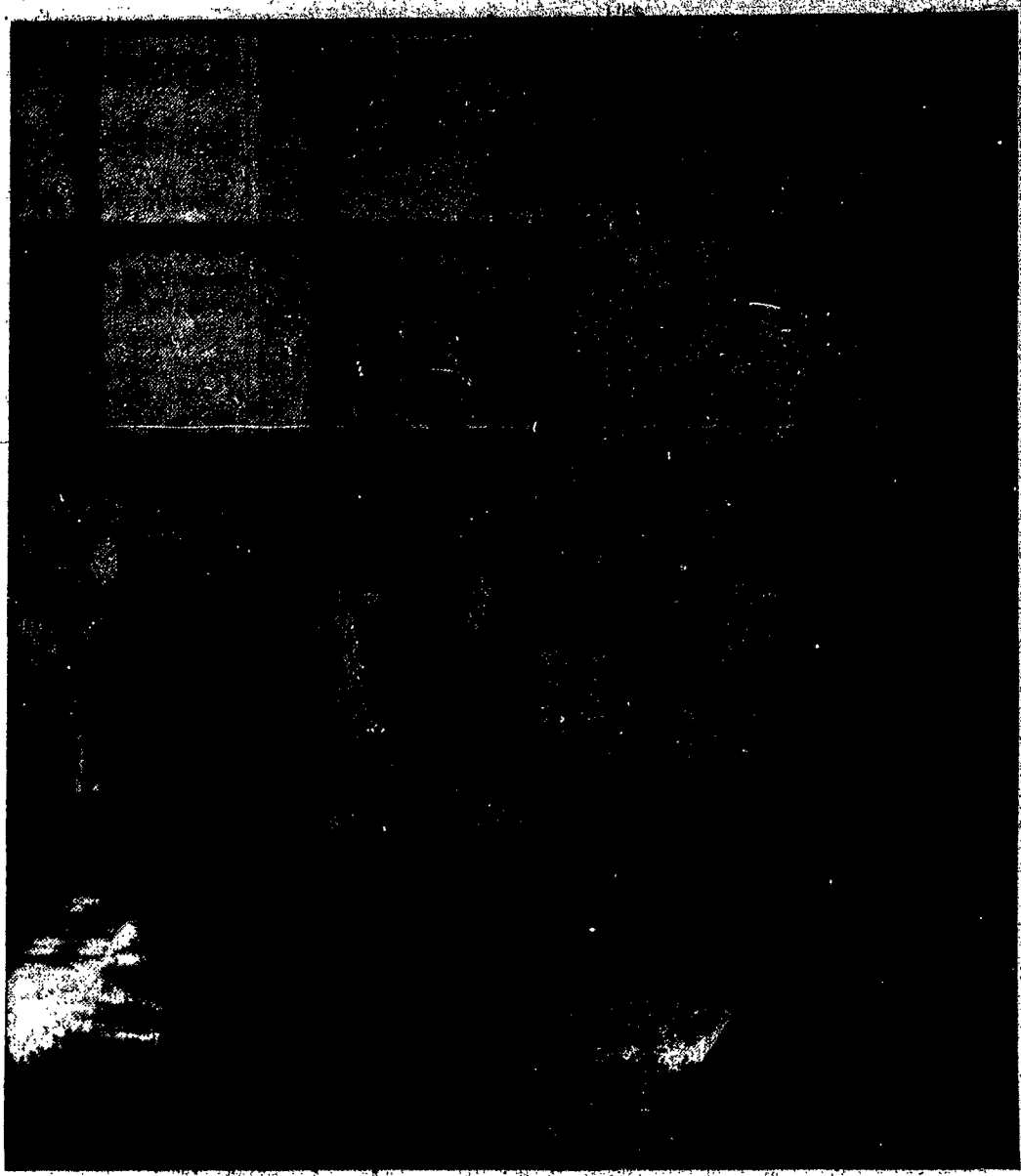
Father Perrin thought the decision a great mistake but accepted the Church's decision, asking only for six months off to condition himself to return to parish duties.

He never did return, however. He was killed on his motor bicycle in an accident that had no witnesses.

Silence cloaked his death as it now cloaks the movement in which he was once so ardently engaged. His autobiography was just printed, titled "Priest and Worker."

From the vantage point of ten years later, we can hope that his courage will spur other brave hearts to respond to Pope Paul's plea in our time to build another bridge to the world where God is still a stranger.

—Faber Henry Atwell



A picture of a closed chapter in Church history—a priest-worker, at right, eats supper in factory canteen in France. Priest-workers tried to build a bridge to world of factories, mines and shops. Pope Paul is expected to call for a new "bridge" in an encyclical scheduled to be made public today.

## Miracle in Uganda

# White Nun's Devotion To Black Saints

By AL ANTCAK

Los Angeles — (NC)—Brother Paul of the White Fathers of Africa is a man who has had a miracle occur within his own family.

He speaks of it in matter of fact fashion — as matter of fact as a man can be whose own lifetime has been an age of miracles. Brother Paul discussed it at the White Fathers headquarters here shortly after the word came that Pope Paul VI would raise to sainthood on Oct. 18 the 22 Martyrs of Uganda.

Brother Paul's sister was cured miraculously from bubonic plague through the intercession of the martyrs. The validity of her cure was accepted on July 7 by the Congregation of Rites in conjunction with the martyrs' cause. She lived for 12 years after her cure.

"I saw my sister only once in all the years we were in Africa together," Brother Paul recounted.

Her name was Sister Richildis and she was a member of the White Sisters of Africa, more formally known as the Missionary Sisters of Our Lady of Africa.

Brother Paul and his sister came from a family of 13 children. Their father was a blacksmith in southern Germany. Four of the children became missionaries; two joined the White Sisters of Africa and two became Brothers.

"My brother died a prisoner of war in Russia in 1946 at Tiflis. We believe he was captured in Stalingrad. The society lost many, many Brothers in Russia. Some may still be alive there as prisoners of war.

They were drafted into the German Army," he recounted. Brother Paul said he and Sister Richildis were very close to each other as children. She was four years older than he.

"We always wanted to be missionaries. She used to read me books about the missions," he recalled. "I'd always wanted to go to the Far East, but one day she read to me about the White Fathers and their hardships in Africa. All of a sudden, for no reason I can explain, I knew Africa was my place.

"My mother," continued Brother Paul, "told me she never had any doubts that the two of us would be missionaries."

Brother Paul was the first to join. When he went back to the novitiate from a vacation, he took his Sister with him.

"I left her at the door of the White Sisters and then went on to our novitiate," he said. "We both made our first professions on the same day in 1933."

Sister Richildis preceded her brother to Africa. She was sent there in 1938. He received his first mission assignment in 1938, when he was 24, after spending three years working at the White Fathers seminary in Germany.

The only time he saw his sister in Africa was in 1947. Her Paul was stationed on Revere Island, 50 miles out on Lake Victoria.

"She was at the north end of the lake. I was in Tanganyika, she in Uganda. The trip took a whole week by lake steamer, half a week back. I got to visit with her only one day. It was the last and only time I saw my sister," he recalled.

THE MIRACLE had already taken place when he visited her. The plague had struck her in 1941.

"She didn't say a thing about it to me," Brother Paul said. "But we went for a walk. 'I have something to show you,' she said. And she took me to the cemetery."

"She showed me a grave and said: 'This grave was dug for me. But I think the good Lord still needed me.' She didn't say much more," continued Brother Paul. "That was the only thing she told me."

"I always knew she had great devotion to the Martyrs of Uganda," Brother Paul continued. "She was running the hospital at her mission in Uganda. It was a big place. There were wards for men and women and a maternity ward."

"We made a little pilgrimage together to a nearby memorial shrine to one of the Uganda martyrs. She told me that she often came here to pray when she needed some help."

"My sister was very quiet about her work," he said. "But on my mother's 70th birthday my sister sent her a letter and told her that she had baptized 289 persons in her work at the hospital," Brother Paul recalled.

During his postwar years in Africa, Brother Paul was able to visit the physician who had cared for his sister. He was Dr. Ahmed in the service of the British government, an Indian and a Moslem.

"Dr. Ahmed told me he was very edified by my sister's activity. He attended the sick in her hospital," Brother Paul recounted. "He was one of those called to Rome to testify as to

By MANUEL ANGE TRIAN

San Juan — (NC)—A Church-State friction point that helped cause a major controversy in the Puerto Rican elections of 1960 appears on its way to elimination well in advance of this year's vote.

Gov. Luis Munoz Marin announced that a controversial plank on "morality" and the "democratic philosophy" will be rewritten or eliminated entirely from this year's Popular Democratic party platform.

The same plank in the 1960 platform of the Popular Democrats — who are not related to the mainland Democratic party — helped spark a Church-State difference that saw Puerto Rico's Catholic bishops forbid Catholics to vote for the Popular Democrats.

Despite the prohibition, Munoz Marin's party swept to a landslide victory in the balloting of that year.

The Puerto Rican controversy won wide attention in the mainland U.S. where for the second time in history a Catholic, John F. Kennedy, was running for President as the candidate of a major party.

The plank that caused the trouble in 1960 and may be missing entirely this year read:

"The democratic philosophy of our party implies that only those acts which the general consensus of Puerto Ricans consider immoral, such as murder, theft and perjury, etc., can be prohibited with punishment. But it is not licit in a regime of liberty to prohibit with pun-

ishment those acts which a respectable part of public opinion holds are not immoral.

The bishops in a pastoral letter forbidding Catholics to vote for the Popular Democrats characterized this statement as anti-Christian and said it was based on "modern heresy."

The signers of that pastoral were Archbishop James F. Tracy of San Juan, Bishop James P. McManus, C.S.S.R., of Ponce, and Auxiliary Bishop Luis Aponte Martinez of Ponce. Archbishop Davis is now archbishop of Santa Fe, N.M., Bishop McManus is an auxiliary bishop of New York and Bishop Aponte is bishop of France.

The 1960 flareup between the bishops and the Munoz Marin regime climaxed several years of growing dissension over such issues as abortion and birth control. Earlier that year the governor's party killed a bill in the Puerto Rican legislature that would have established a program of released-time religious education for children in public schools.

As a result the Catholic-oriented Christian Action party was set up with the approval of the bishops. In the November elections the CAP was one of three minority parties splitting 42% of the vote, compared with 58% for the Popular Democrats. The CAP got a total of 52,000 votes, while the Popular Democrats received 456,000.

The legislature recently approved a bill returning to the CAP and the Pro-Independence party their official status and right to participate in this year's elections, even though they failed in 1960 to get 10% of the total vote as required for official status under Puerto Rican law. The new measure reduces the required percentage from 10% to 3%.

Since 1960, steps have been taken toward a reconciliation between Catholic leaders and the Munoz Marin regime.

Archbishop Emanuele Carlotto, apostolic nuncio to the Dominican Republic whose jurisdiction includes Puerto Rico, has visited several times with the governor seeking solutions to Church-State differences. In September, 1962, Archbishop Davis lifted the ban on Catholics voting for the Popular Democrats. At the same time he stated that the CAP is "not a Church party."

The governor said the intention in placing the declaration in the 1960 platform was not malicious and added that the statement had been misunderstood. He implied that it might be reworded.

Christian Action party president Jose L. Felix Pesquera hailed the announcement, saying it emphasized the "good name, rectitude and honor of the illustrious Bishops McManus, Davis and Aponte." He said the Church-State fight of 1960 could have been avoided if Munoz Marin had taken the same stand then.

The English-language San Juan Star urged in an editorial that the plank be abandoned entirely rather than rewritten.

"In light of the bitterness the plank caused in the 1960 campaign and the apparent expediency of what Gov. Munoz now says was unclearly presented," the newspaper said, "it would be wise to abandon the plank completely."

"It was found impossible in 1960 to draft the plank in words completely clear to many thousands of Catholics. It is possible that efforts to retain the spirit or essence of the plank this year will result in igniting anew an episode in Puerto Rico's political history that left nothing but bitterness in the hearts of many citizens."

## Leftist Influences Grow In Ceylon

By GARY MacEOIN

Buddhism has always prided itself on being a religion of brotherhood and peace. It professes and urges a high level of perfection and self-control, placing major stress on the contemplative life of the monk.

It does not proclaim absolute doctrines, contenting itself with proposing to its adherents a way for them to follow in order to reach perfection.

In spite of all this, Buddhism has emerged in the postwar period in several countries of Asia as a vehicle of bitterly anti-Western opinion and action. It played a substantial part in the overthrow of the Diem regime in South Vietnam.

A Buddhist monk in 1959 assassinated Solomon Bandaranaike, prime minister of Ceylon and himself a Buddhist, because he was dissatisfied with the response of the Bandaranaike government to demands made by the Buddhist Congress of Ceylon in 1956 for reforms which would bring civic society closer to the Buddhist ideal. Many of those demands have since been met, and in the process no little suffering has been caused to the Christians of Ceylon.

Strategically located just off India's south coast, the island of Ceylon is about

three quarters the size of the state of Maine. It exports tea, rubber and coconuts, but rice production has not kept pace with a population that has doubled to ten million in 35 years. Neither has the economy expanded rapidly enough to provide jobs. Unemployment is high and many go hungry.

Pressure on resources has thus combined with the jockeying for position that always follows independence to encourage the dominant Sinhalese to seek the elimination or cultural absorption of the other community to which one gives allegiance.

The Sinhalese consider that their homeland reached its highest level of culture and prosperity more than a thousand years ago under an enlightened regime inspired by learned Buddhist monks. They blame the inroads of Tamils from the south of India for the decay of this culture, and one of their grievances against the colonial regime was that it encouraged further immigration of these Tamils who now number more than a million.

The colonial administrations also neglected the national culture and customs, of which the Buddhist monks have always been the principal exponents, and they favored the development of Christian com-

munites raised in Western attitudes and ways.

Christians, who number 900,000 (six-sevenths of them Catholics), now feel the change of climate. The considerable number of them who are Tamils by race come under the same general cloud as their Hindu fellow Tamils. But even those who are of Sinhalese origin suffer from their identification with the West.

The unfavorable image is sedulously cultivated by the Communists, whose influence is high and growing. Communism in China has managed to reach an understanding with Buddhism and allows it considerable privileges. Communists and Buddhists also have found ways to work together in Vietnam, north and south.

Similarly in Ceylon, both groups stress the areas of agreement in their teachings, softpedaling the conflicts. The regime in power since 1956, first under Solomon Bandaranaike and since his assassination under his widow, is in fact far to the left.

One of the great blows to Catholics in Ceylon was the nationalization in 1960-61 of the Catholic primary schools, followed by the withdrawal of subsidies from Catholic secondary schools and the imposition of severe limitations on them. The blow,

however, was not without its beneficial side. Many Catholics are now recognizing that they themselves had to share the blame for the official action, because of their failure to move with the time.

Although the clergy is largely Ceylonese (386 out of 534 priests in 1962), the priests were slow to get rid of such feudal institutions as forms of address proper to superiors in speaking to the people. Catholic leaders educated in the Catholic schools had continued after independence to identify themselves with the conservative party which sought not only to retain Western ways but to prevent social progress.

Many Buddhists who had gone to Catholic schools had backed the take-over, not from any prejudice against Catholicism, but because of the failure of the teachers to protect or even take into account the culture of the country.

Ceylon's Catholic leaders are in a hurry today to correct the faults of the past. There is a serious effort to develop a social conscience, so that Catholics will exert an influence in a country hungry for justice and equality. Because of the high proportion of Catholics among the educated, this change can be very beneficial. One can agree with veteran missionary Father Haas that "the Church in Ceylon is beginning to blossom."