



People of God

The 83-year-old Jacques Maritain is respected as one of the most distinguished philosophers of the 20th Century. M. Maritain, a Protestant, became a Catholic with his young bride, Raissa Oumansoff, a Russian Jewess, in 1906, shortly after their marriage. He became a leader in formation of modern Thomistic thinking, always interested in social issues of his times, and once served as French Ambassador to the Vatican. He held professorships at the Institute Catholique in Paris, the Institute for Medieval Studies in Toronto and lectured at Columbia and Princeton, in addition to other institutions of higher learning. Some 25 of his books have been published in English. Since the death of his wife in 1960, M. Maritain has resided with the Little Brothers of Jesus in Toulouse.

RUSH on Rochester's East Side Bigotry Betrays Pious Practices

One segment of this nation's citizens has the particular penchant for becoming articulate only to shout "no" to the well-laid plans of other citizens.

Such a segment has sprung to life on Rochester's east side to oppose a housing project for 120 moderate income families.

Three hundred residents of the area signed a protest objecting to the project—before the plans were even made public.

Alleged reason for opposition is fear of flooding nearby schools, traffic congestion and, because of proposed tax abatement, less income for the city.

Simple honesty requires that we admit that just plain racial bigotry is, rather, the real reason.

Both facts and religious faith, however, run counter to the stand of the protesters.

The project has been designed by a corporation titled RUSH — Rochester United Settlement Houses — and is due to be presented to City Council on Tuesday, May 10, and for a public hearing May 24. The project will be built chiefly with federal funds to provide 48 single apartments, 62 with two bedrooms and 10 three bedroom units. Rentals will range from \$85 to \$132 a month for those whose income ranges from \$5500 to \$7500.

Site of the project is Floverton Street behind the St. John the Evangelist Church property on Humboldt St. The City now collects \$500 annually in taxes for the site. Even with the 50 per cent tax abatement now asked, the property with the housing project will net the City \$24,000 yearly.

Yes, Negroes may perhaps live in some of the housing project's units. The project will not be segregated for white people only.

And there's the rub.

Many who signed the protest undoubtedly had this in mind and this is what motivated their action, a strange commentary on whatever religious faith they profess to adhere to.

Both Jewish and Christian religions teach that discrimination is morally wrong.

There are, however, churchgoing people who continue to be discriminatory—who impose upon economically or racially underprivileged minorities the curse of hopelessly staying where they are.

Jesuit Father Alfred Delp, executed by the Nazis in 1945, wrote from his prison cell a series of meditations now available in paperback format, "The Prison Meditations of Father Delp." What he said in 1945 in a German prison we think is relevant to Rochester in 1966.

"In future years," wrote Father Delp, "the fate of the churches will not be decided by whatever their prelates and leaders can produce in the way of skill, wisdom, diplomatic talents and so on. Nor will it depend on the important positions their members attain. That kind of achievement belongs to the past. . . . The new generation is separated from the clear conclusions of our traditional theology by a great mountain of boredom and disillusionment thrown up by past experience. We have destroyed man's confidence in us by the way we live. . . . Whether the Church once again finds its way to the heart of modern man depends on . . . the return of the Church to the service of man in a way that conforms to man's needs, not to private tastes or to the code of a privileged clergy.

"The Son of Man came to serve," continues Father Delp. "By this standard the realities of many religious institutions would be found wanting. No man will believe our message of salvation unless we work ourselves to the bone, physically, socially, economically or otherwise, in the service of ailing humanity."

What he said, briefly, is this: We're not going to keep our youngsters in the Church and we're certainly not going to attract outsiders to it if we act pious in church but retain all our inbred prejudices against our fellow men.

We should remember that Father Delp was no "new breed" restless young priest. He wrote a quarter of a century ago, two decades before Pope John and his Vatican Council. It is impossible to dismiss Father Delp's pointed warnings as merely the words of an embittered rebel. After all, he died for the Church!

Would that we might live more loyally to its teachings!

—Father Henry A. Atwell

Churchmen Differ in Response to 'New Morality'

(By Religious News Service)

"Who am I in this great big rut? What is this freedom I'm sick of this same-old thing jazz and all the old laughs that don't make me laugh any more. I'm tired of doing it because I'm supposed to do it — and anyway, what else is there to do? I'm fed up with unexcitement and the rat-race for me, and this deep deep rut that more and more resembles the Grand Canyon in my life. I need freedom. I need freedom so I can find out who I am and who these cats are I'm swinging with. . . . And I need freedom to discover the purpose and the meaning of what we're all doing — you know—where we're all heading. . . ."

With these words, one of the most outspoken of the nation's young clergymen — the Rev. Malcolm Boyd — has attempted to touch the chords of thought of many of America's younger people. In his free verse, the Episcopal priest also touches an area of deepening concern within religious groups, which, for lack of a more precise title has been loosely labeled the "new morality" afoot in the land.

Just what is this so-called New Morality? As Mr. Boyd's verse indicates, it involves a demand for freedom by the young adult generation in its search for identity and meaning. But the label in most cases has been defined in terms of sex, and most frequently the connotation has been permissive or unrestricted sex. In this regard, churches' reactions to the social transition have ranged from alarmed condemnation to calm cautioning.

DEFINITION of New Morality itself is a troublesome hurdle, according to Dr. George F. Carter, writing in Our Sunday Visitor, national Catholic weekly.

"It is not sharply defined, systematized, and explicit," he said. "It seems to mean various things to different people. In part it is a program for something, and in part it is a protest against something. It is against Victorianism and Puritanism and hypocrisy. It is for freedom and modernity. While one can hardly object to most of the one doesn't have to listen long to learn that under these banners march what in the past have been called promiscuity, homosexuality and other immoralities. . . ."

Seen from its sexual aspect, there is little disagreement that a New Morality is being developed — if it is not already a fact. A survey reported late in April in the New York Times gave such an indication as it described sharp relaxations in the rules of seven leading eastern universities governing the life of their students, both on and off campus.

The situation was capsuled by Harris A. Schwartz, assistant dean for residence halls at Columbia University in New York, as he said: "Students today are too bright to be treated as children. They should be allowed greater permissiveness but without letting themselves or hurt themselves for the future."

And a Columbia senior commented: "I don't think sex is the big issue. . . . (It is) pretty much a question of does the university treat us as adults or as kids. They keep telling us we're supposed to be mature and responsible. It was sort of incongruous for them not to treat us that way."

Reaction in church circles to the New Morality has largely featured words of warning. Among the most dramatic cries of alarm are those from Evangelist Billy Graham, who has declared that the new morality is only the "old morality brought up to date" and insisted that "if we had more preaching of hell in the pulpit, we might have less hell in the community."

A similarly stern comment has come from the National Association of Evangelicals, which maintained in a resolution that the United States has made idolatry out of sex and "is on the verge of moral collapse." The conservative group called for stronger laws and controls against "all types of literature an activities which stimulate

and condone sexual promiscuity."

Words against the New Morality also have been offered by such commentators as the syndicated columnist, Ann Landers, who instead offered some "old fashioned advice" to a convention of the Lutheran Church-Missouri Synod's International Waltham League youth group. Urging the young people to heed the advice of their parents and clergymen and to avoid smut literature, pictures, books and jokes, she added: "Keep your mind and body occupied with wholesome, constructive activity. Burn up your excessive energies. . . . don't ever park the car just to talk; you can run out of conversation mighty fast when the moon is bright and the stars are twinkling."

Among young people, the New Morality has been a lively discussion topic. At a Youth Forum of the United Church of Christ, some 80 teenagers from 43 states gave intensive attention to the subject and came to a general conclusion that any standard of permissiveness which is based only on selfish gratification is wrong. At the same time, they objected as strenuously to moral regulations which demand strict adherence to a rigid set of rules.

From many church quarters, response to questions posed by changing social practices has been increasing emphasis on sex education.

"The churches have been tip-toeing around the issue of sex for years," says Father John L. Thomas, S.J., of the Institute

of Social Order at St. Louis University. "Like most other Americans, they just haven't faced up to the issue realistically."

The author of books on marriage, the Jesuit priest is among several church spokesmen on the board of directors of a national group called the Sex Information and Education Council of the United States (SIECUS), which has as its goals the encouragement of sex research.

Dr. Mary Calderone, a Quaker who is executive director of SIECUS and a member of the National Council of Churches' Family Life Department, emphasized that the aim of the group is "to provide leadership to professionals and to society, to the end that human beings may be aided toward responsible use of the sexual faculty and towards assimilation of sex in their individual life patterns as a creative and re-creative force."

"We would like to help children and young people and adults to realize," Dr. Calderone added, "that sex is a means of communication, a means of expressing a sense of beauty and love of life and joy."

Other new thrusts in the area of sex education have been made by such national groups as the Young Women's Christian Association, which produces a sex morality kit. Mrs. Helen F. Southard, psychologist and YWCA staff specialist

who prepared the kit — which includes recorded talks on Christian ethics and family life — commented that the material was aimed at adults as well as young people, to help make them "aware of the situation and meaning of sex in our present society."

The American Lutheran Church this year also launched a childhood-to-young-adulthood sex education program. Dr. C. Richard Everson, parish education director, said the material would include discussion of various forms of sexual stimuli to which students are exposed. Fifth graders "who giggle over words," for instance, he said, will receive direct information and correct terminology "in church, among Christians, relating these subjects to their faith in God."

In various areas there have been cooperative seminars on aspects of the New Morality. Students from five Twin Cities seminaries — Lutheran, Baptist, United Church of Christ and Catholic — took part in a nine-week course on the subject.

And in such locations as Asheville, N.C., ministerial groups have urged increased sex education in both churches and schools as a "positive approach" in the fight against pornography.

Increasing acceptance by churches of the challenge to confront creatively sexual problems can be seen in the proposed new Confession of 1967 being considered by the United Presbyterian Church in the U.S.A. The current draft of the

Confession, scheduled for to the Church's General Assembly on May 17-25 at Boston, includes the following section on sexual relationships:

"The relationship between man and woman exemplifies in a basic way God's ordering of the interpersonal life for which he created mankind. Anarchy in sexual relationships is a symptom of man's alienation from God, his neighbor and himself. Man's perennial confusion about the meaning of sex has been aggravated in our day by the availability of new means for birth control and the treatment of infection, by the pressures of urbanization, by the exploitation of sexual symbols in mass communication, and by world overpopulation."

"The church, as the household of God, is called to lead men out of this alienation into the responsible freedom of the new life in Christ. Reconciled to God, each person has joy in his own humanity and in other persons; a man and woman are enabled to marry, to commit themselves to a mutually shared life, and to respond to each other in sensitive and life-long concern; parents receive the grace to care for children in love and to nurture their individuality."

"The church comes under judgment of God and invites rejection by man when it fails to lead men and women into the full meaning of life together, or withholds the compassion of Christ from those caught in the moral confusion of our time."

Emphasis in Ethics Now on Person

Dayton—(NC)—Catholics can expect to experience a "fruitful kind of anguish" as ethical theory moves from a rationalistic to a personalistic approach, a nun philosopher said here.

"It is a period of anxiety for us Catholics, especially because for 400 years we have been most reluctant to dialogue with secular culture and now we have a little catching up to do," said Sister Margaret Mary, chairman of the philosophy department at Marymount College-Tarrytown, N.Y.

But, she added, in an address at the annual Catholic Education Day here, "to move from a rationalistic ethic to a personalistic ethic is not to propose a morality without universal norms."

"We see it as a change in our approach to those norms," she said.

Speaking to parents and teachers at the University of Dayton, Sister Margaret Mary said technology is progressing at a pace which leaves our ethics sadly behind.

"We need new, sensitive approaches to so many problems that are common everywhere—birth control, eugenics, the use of leisure time, and the problem of an increasingly complex economy," she said. That approach, she said, should be creative, flexible and personalistic.

According to the nun, "we are going to have to get used to

living without absolutes. It's a hard shift. We feel the rug is being pulled out from under us—the liturgy is changing, theology is changing—but I think it is a healthy thing."

Natural law concepts have been the core of Catholic philosophy since the 13th century, she said. That law meant the "law of human nature by which we fulfill ourselves."

"The problem, of course," she said, "is what is man's nature. . . . We are just beginning to get at the psyche of man. There is a lot about the nature of men we don't know."

"We are admitting this and it leaves us open and a little more flexible until much of this information from the human sciences is in. It seems to me that philosophers and theologians today will have to be in touch with the human sciences; and psychology is one of the keys."

The emergence of personalism will mean that the "legalistic approach must go," she observed. Sister Margaret Mary said that by this approach she meant that "if I know the rules—abstain from meat on Friday, go to Mass on Sunday—I am safe and God owes me something. . . . I have fulfilled by obligations and now I can sit back and relax."

Her views brought some dissent from both the audience and a member of a panel in a discussion following her talk.

Dr. Daniel Romer, a Dayton

pediatrician, defended traditional natural law concepts, declaring that "when the Church throws out the natural law, I'm

going to make my own laws." From the audience came an objection to the nun's alleged dismissal of "absolute values."

Psychiatrist Warns on New Ethics

Chicago — (RNS) — The "situation ethics" of modern sexual morality was assailed here by a noted psychiatrist.

He criticized theologians, parents, churches and schools for emphasizing a "new" morality. Dr. Graham E. Blaine Jr., chief of psychiatric services of the Harvard University Health Services, made the charge at the seventh annual meeting of the Academy of Religion and Mental Health.

He warned that the new morality is unable to provide the firm guidance that young people need and inwardly seek. And he disagreed sharply with those who hold that "love" is the only basis of the Christian's sex morality.

Dr. Blaine cited an unidentified college chaplain's statement that, regarding pre-marital chastity and life-long marriage, "there is only one absolute for a Christian—the love of God."

This kind of thinking, Dr. Blaine said, constitutes "moral softness."

Concerning situation ethics in relation to sexual morality, he said:

"You don't have time to study the situation in the context of the love of God when you're in the back of an automobile."

Dr. Blaine told 500 academy members that "the present younger generation is probably no better or no worse than any others have been. It is just different, and the number of young people is larger."

"Today's young people are the brightest and the most healthy younger generation we have ever had, and we are the richest and best endowed par-

ent generation. We should be able to do more for our children than generations in the past have been able to do."

"While there may be no more sexual activity, drug-taking and rioting proportionately on our campuses today, there are still unwanted pregnancies, drug-takers and rioters, whereas there should be fewer."

"Rebellion seems to be a necessary part of growing up. It is a manifestation of the basic adolescence conflict between feelings of dependency and the striving to be independent. But there are constructive forms of rebellion and destructive forms of rebellion."

Dr. Blaine said constructive forms might be seen as distinctive hair styles, beads, outlandish dances, prostration and pranks. Destructive forms might be seen as under-achievement, cheating, stealing, drug-taking and unplanned pregnancies, he added.

"The principal responsibility of the elders is to channel rebellion into constructive rather than destructive forms," he said. "This can be accomplished in childhood by contributing to the formation in our children of a healthy conscience."

Dr. Blaine then warned, "In some instances, parents, schools and churches, with their emphasis on the new morality and 'situational ethics' are failing to live up to their responsibility in this regard."

"Young people, because of their need to feel self-reliant, cannot openly ask for controls, limits, and clear examples of standards and values from authority. But basically they want and need them."

Too Much Prosperity Threatens Balance of Payments

By GARY MACEOIN

What could be crazier than the economic problems of the United States? The financial writers of our serious newspapers are telling us that the "nagging deficit" in our balance of international payments threatens to worsen, that the chief reason for this dangerous situation is the boom in the economy, and that the suggested cure is a tax on tourists to keep them here.

There is, in fact, a payments deficit. It was an estimated \$1.3 billion last year. It is an amount not to be sneezed at. If it continued for too long, it could be serious.

But it should be kept in perspective. Direct U.S. investment abroad (excluding private portfolio investments) totaled almost \$42 billion in 1964, an increase of \$3.9 billion over 1963. That increase is just three times the 1965 deficit.

Now I'm certainly not opposed to American business making profits overseas or at home either. But its activities cannot be dissociated from the whole context of our political, social and moral place in the world. If the new investment was concentrated in the underdeveloped re-

gions, in line with the Vatican Council's urgent appeal to the rich nations, I should feel highly sympathetic. But in fact, nearly \$30 billion of the total is in the developed countries. Almost all of the 1964 increase (\$3.3 billion) was in developed countries.

West Europe alone accounted for \$2.3 billion; and while American capital was most helpful there 20 years ago, today it is an unwanted and disturbing element, a factor in our troubles with General de Gaulle, for example.

For the past few years, foreign investment has been held down by a kind of gentlemen's agreement between the Treasury Department and the banks and big international companies. These voluntary controls have proved inadequate. Besides, they are unfair to organizations with a social conscience, placing them at a disadvantage vis-a-vis less scrupulous competitors.

Curiously, the current economic boom threatens to increase the deficit. A boom cuts exports, because more production is absorbed at home. It increases imports, because there are longer delays in delivery of domestic products, and because

simply there is more money around. Of the many ways to deal with such inflationary tendencies, the simplest and most logical is a tax increase. But in an election year, who can afford to be logical?

What should be clear is that our "nagging deficit" is a problem resulting not from depression but from prosperity. It is not caused by our living beyond our means in the sense of living on our credit, but simply by expansion of our overseas capital accumulation at a faster rate than we are willing to pay for.

I have not mentioned foreign aid as an element in the picture, and strangely enough, it is scarcely mentioned in the current newspaper discussions. The omission is significant. I think few realize how foreign aid has changed. It is not simply that the total non-military aid is less, nor even that a high proportion of the allocations is never appropriated. More significant is the composition.

Allocations of food, for example, represent no drain on foreign exchange. To the extent that they come from farm surpluses, they do not even increase our taxes or our budget deficit. Other allocations are mostly loans, in considerable part, short-term loans, and they mean in

practice the export of our manufactures, not our money.

Outright grants for technical assistance also go in large part to U.S. specialist firms for surveys and research. A total study of foreign aid, including the rate of repayment of principal and interest on loans, is badly needed.

In the meantime, we are faced with a "head tax" on tourists. If I protest, it is not special pleading on my part. Presumably, when I go abroad, I will escape the tax as a businessman. Nor do I protest because this is the one group which has been squeezed already by two reductions in the duty-free allowance. I think it is a shame to reverse our tradition of encouragement of foreign travel, but the duty-free allowance is a privilege, not a right. I cannot in principle challenge its reduction.

To interfere with freedom of movement by a discriminatory tax would, I think, be very different. I do not see how one could justify this invasion of a personal right while insisting on the "sacred" freedom of capital to go where it makes the most profit, even to places where its activity may be anti-social and harmful to our national interests.

Looking Back

A New Bishop

The people of the Bishop, next week's experience to have

I first met Bishop St. Mary's Church, 7 vertising at the time induced me.

Ted was always later became pastor Houck was a zealot.

My next recollection associated with the secretary, the newspaper and the Chancery story brok

This was remedied to the third floor of paper had offices of flights of stairs and was ever ready to get stories and show it. Witty and consider newspaper people of

In 1948, when I tor of Holy Cross Church wrote a book about would be an interest

When an observolic Press was held, and I saw a lot of ea was younger and th other things that I getting angry when broke up the layout

Bishop Casey had stead during his te and as Cathedral pa sending out news le far flung outposts a Sacred Heart is wid

My family are there in 1922 and W He succeeded Monsi from St. Patrick's C Casey never failed t both from the pulpit

He is most app sent him a clipping ter thanking me for him.

At the time of h were being made to dral, a note arrived "roving reporter" at one particular pew, I serying from good

In jotting down Bishop Casey's care books as would that working together to

In addition to a tivity in Sacred Hea witness has been ex have cost an estimat Sunday in a tribute

The new convocaltars and organ, t and rectory attend t Father Zimmer, how res motivated by E said this summer

We parishioners for Confessions, Mas Cathedral.

In this writer's gaining a dedicated who was trained wel and for the greater

All Cathedral p Bishop Casey in t ever been beneficia prayers for a succ the old days, in Pa



Sister Germaine Rome School, East

All four of the R formances of the St Joseph Concert w before the curtain t the first of them, an enthusiastic respon audiences, no one having purchased hi

A special children ance for fifth thro graders opened the "cut" at 2 p.m. on the St. Agnes H auditorium. Giving planation of each o bers, Sister Claudia, the 104-voice chorus performance an ent

First F

Father Willis Church, will spea Friday, May 6, supper, sponsored Council 228, Knights bus, is scheduled to

Father Burns to "Catholic School Bo Function in Educat

The speaker, a nu an, is a former prin mira Catholic High

Family group at the supper, is encour donations set at 9 adults and 50 cen dred.