

## Church on Campus Shows Fresh Look

By HUGH BROWN  
(NC News Service)

Burlington, Vt. — No one talks about Newman Clubs anymore, according to Father Philip Branon, chaplain of the Catholic Center at the University of Vermont and president of the National Newman Chaplains' Apostolate.

Young Catholics on the secular campus do talk, however, in terms of Catholic centers or the Newman apostolate, he adds.

The Newman Apostolate, Father Branon maintains, "considers itself to be the Roman Catholic Church in the secular, academic world." Thus the old idea of the club with its emphasis on fraternal activities has given way completely to an awareness that Catholic centers are the Church on campus.

Father Branon traces the change in the concept of the

Newman Apostolate to Vatican Council II.

"Pope John," Father Branon says, "in calling Vatican Council II, suggested that we open the windows to let in fresh air. We now know that people are now looking through those open windows. The Church must become accustomed to public examination and scrutiny. Catholic bishops and prelates, priests and people, find themselves and their statements discussed in the public press. Bishops are no longer personages or princes in the public domain. They are persons in American society, responsible to lead their people in the Christian way of life and to make that way of life relevant to today's needs."

"It is a challenging position and to face the scrutiny and meet the challenge, the Church, in its bishops, is dependent on our priests, chaplains and our Catholic communities on cam-

pus, who have continuously been in position before the public eye."

Thus, as Father Branon continues, the Church on the campus must be present "not as an alien force but as an integral part of the total campus community."

This means, Father Branon says, that the Newman Apostolate is committed not to an expanded building program "but the selection and training of personnel committed to that love and involvement that is most needed for the Church on campus."

While the Newman Apostolate is concerned about intellectual matters, he maintains, the primary responsibility for theology and religion as academic disciplines belongs to the departments of religion administered by the universities. "The classroom," Father Branon

adds, "is not the place for the 'Catholic' or 'Protestant' or 'Jewish' approach; it is the place for the open approach to religion."

"In our program for the future," he declares, "we wish no longer to provide a 'bootleg' theology which is the unworthy presentation of unworthy courses under the guise of organized religion."

This leaves the Newman Apostolate, he says, at the place where it belongs — the altar.

"It is there," Father Branon continues "that the Church can and must present itself to, and for, the university community — a servant, pilgrim church. The Catholic community on any campus should be gathered around the altar with a mean-

ingful liturgy which expresses the need of the community in its worship of Almighty God. We shall expect our priests and our people to develop a meaningfulness of worship which, like the work in the classroom, will prepare them for the future by expressing and fulfilling their needs now."

The Newman Apostolate, Father Branon says, can help to infuse love into students who are going out into a world in which, in many instances, systems of management — church, state or business — have become prized more for their own sake than for the service they are supposed to render.

Current attacks on the "establishment" by demonstrators all over the nation show that many people actively oppose such systems, Father says, and he hopes that those who have learned of love and mercy through the Newman Apostolate can use that love in any new system they might build.

## Pittsburgh Pioneers in Enrichment Programs

By JOHN T. CICCO

(Mr. Cicco is Deputy Superintendent of the Pittsburgh diocese Catholic School Board. In this article he describes how one Catholic school system, working with community action groups and the Office of Economic Opportunity, has been able to provide some ray of hope for Pittsburgh's deprived children.)

The forerunner of the Pittsburgh Diocese School Board Summer Remedial and Enrichment Program was a pilot project initiated by the Pittsburgh Diocese School Board in the summer of 1964, prior to the passing of the Economic Opportunity Act.

At that time, a pilot project was offered at four parochial schools located in two areas of the city which were high on the disadvantaged priority list and where there was a large concentration of economically, educationally and socially disadvantaged children. The areas were the Hill District and the North Side of Pittsburgh.

The original intent was to enroll 80 youngsters per center. Because of the demand, this number was increased to 100. Even when the figure was increased to 400 children, registrations continued to flow in. Registration was finally cut off at 432. However, almost 200 youngsters had to be turned away. The success of the program was phenomenal. The average daily attendance was 98.7%. Drop-out rate was one per cent.

An evaluation of the program by experienced teachers and administrators attested to its soundness and usefulness in putting youngsters back on the right educational track. The program was opened to the entire community without regard to religious or racial differences. Of course, no religious instruction was permitted or given.

### Community Support

After the Economic Opportunity Act was passed, the Pittsburgh Diocese School Board submitted a proposal to the local Community Action Group, The Mayor's Committee on Human Resources. Part of this proposal was the continuation and extension of the summer project just described. The program was funded by the Office

of Economic Opportunity, and 10 centers were established.

The success of the entire program, and especially the summer project, continued to be remarkable. An indication of the acceptance of the program by the adult citizen of the community is shown in the following abstract, which is part of an evaluation by a member of the educational committee of one of the local citizen groups.

"It fills a need that we, as an education committee have recognized since 1962. Children who come to this program do so on their own time and without coercion, and they have responded consistently in great numbers. As a result, grades have improved; attitudes have changed; children have and many volunteers have lent their time and energy to the program. It is one of the few truly integrated programs in the community as well as in the city, and presents a format where where children can learn the value of human dignity without limitation of race or creed . . ."

Several months ago, we were notified by our local Community Action Committee that the Federal Government would not fund remedial nor enrichment programs during the summer of 1967. Of course, this was a great disappointment to our office, but more important, to the Citizens' Committees in local neighborhoods. The summer programs had been so successful in previous years that it seemed almost criminal to discontinue them. Therefore, Bishop John-B. McDowell, Superintendent of Catholic Schools made a plea to local business and industry for funds to continue the program. The receipt of funds from these sources was sporadic and meager. Only a small percentage of the amount needed to continue operation had been donated. The program seemed destined to be discontinued.

Fortunately, in early June the Mayor's Committee on Human Resources was notified by OEO in Washington that additional funds for summer programs were available. Upon notification of the availability of funds, our office submitted a proposal for the amount of money needed to augment the donations which had been received and contributed Diocesan


facilities and services of Diocesan personnel in order to conduct the summer program. This proposal was approved. Therefore, the Pittsburgh Diocesan School Board conducted the two programs in the summer of 1967.

### 13 Centers Going

The summer remedial program was operated in 13 centers located in the most disadvantaged areas of Pittsburgh. Some 1,100 youngsters received assistance in remedial reading, mathematics, cultural enrichment, arts and crafts, and recreation. They attended school five periods a day, five days a week, for five weeks. There were approximately 18 students in each class. The master teachers were the most capable in our system, selected on the basis of professional qualifications, creativity, and experiences in teaching specialized groups. Each master teacher was assisted by a paraprofessional.

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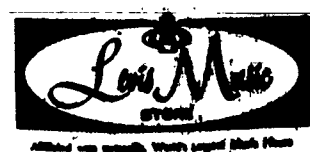
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