



You can expect to see more Jesuits in future events like this 'March of Penance' earlier this year in Mississippi. Jesuit General Father Peter Arrupe has told U.S. Jesuits to give more attention to nation's poor people, especially Negroes.

**Too White, Middle-Class**

**Urge Jesuit Action on Negro Equality**

By FATHER A. GRAHAM, S.J.,  
Special Correspondent

Rome — (RNS) — American Jesuits were urged by their Superior General, Father Pedro Arrupe, S.J., to adopt radical new measures to promote racial equality.

In an exhortatory letter to members of the order in the U.S., the superior severely criticized the attitudes of some Jesuits on racial problems.

He said that American Jesuits, who had worked with immigrant groups when they were poor and exploited, have since "tended to become identified more and more with the middle-class, white segment of the population" as the immigrants advanced economically, educationally and politically.

Father Arrupe concluded: "The Society of Jesus has not committed its manpower and other resources to the racial apostolate in any degree commensurate with the needs of the Negroes to share in our services."

According to a spokesman at the Rome headquarters of the order, the document was prepared in continuing consultation with American Jesuit experts and with provincial superiors. Recent meetings by the superior general with several visiting American Negro leaders are believed to have also influenced the document in its final form.

The establishment of inner-city residences for Jesuit priests, scholars (students for ordination and brothers in each of the American provinces to give them "the opportunity to gain personal experience" of inner-city problems and to help develop "genuine experts in race relations." He called for

such residences "before the end of 1968."

Encouragement of Negro vocations to the Jesuits, including "special opportunities" for Negro applicants.

Increased efforts to enroll qualified Negro students in Jesuit high schools, colleges and universities; special programs to assist disadvantaged Negroes in meeting both academic and financial requirements; academic programs devoted to race-related problems; recruitment of qualified Negroes for the faculties and administrative staffs of Jesuit institutions and investigation of the possibility of having Jesuit teachers on the faculties of Negro colleges and inner-city high schools.

Caution in purchasing goods and services to assure that the Jesuits patronize only those firms which observe fair employment practices.

Focus on racial problems in retreat and socially programs; frequent preaching on racial problems in Jesuit parishes and efforts to make Negroes genuinely welcome in parish life.

"It is chastening to recall that before the Civil War some American Jesuit houses owned Negro slaves," the letter said.

"It is humbling to remember that until recently a number of Jesuit institutions did not admit qualified Negroes even in these areas where civil restrictions against integrated schools did not prevail — and this even in the case of Catholic Negroes."

"It is embarrassing to note that up to the present some of our institutions have effected what seems to be little more

than token integration of the Negro."

Though paying tribute to the pioneering work of such individuals as Father John LaFarge (after whom the John LaFarge Institute of New York has been named) and Father John Markoe of St. Louis, the Jesuit General said that there had been no corporate effort.

The source of this neglect he found in such causes as failure to appreciate the practical implications of the Christian concept of man, uncritical acceptance of certain stereotypes, unconscious conformity to discrimination patterns and fear of reprisals as well as the mistaken notion that other priests were amply occupied with the religious and human problems of the Negroes. "Finally," the letter cited "lack of sufficient comprehension that, while the Society of Jesus is committed to the service of all mankind, it is especially committed to the service of Christ's poor."

Referring to the white backlash, the letter warned of serious dangers if the gap between the Negro's needs and his rights is not closed. "If resistance on the part of a hostile White community, with extreme reaction on the part of more militant Negroes defeats this effort, not only will an historic opportunity be lost but a permanent fracture in the structure of national life will become an awesome possibility."

Linking the race issue with the War on Poverty, Father Arrupe asked the American Jesuits to reconsider ways and means of reducing their personal and community expenses "and thereby to assist and to identify ourselves with Christ's poor."

Father Arrupe noted that "much of what I say applies to other groups victimized by discrimination and poverty," citing Mexican-Americans in the Southwest, Puerto Ricans in large cities, American Indians on reservations and migratory workers as other groups needing effective aid. He said he em-

phasized the needs of Negroes "because the Negro minority is the largest and most tragic victim and is at the center of domestic concern."

In spite of exceptions, he said, "our record of service to the American Negro has fallen far short of what it should have been."

He urged provincial and local superiors to "seriously reassess their ministries, manpower and other resources, in order to discover how their potential can be focused most effectively upon the grave problems of race and poverty."

Each provincial was asked to appoint advisors on the subject to submit recommendations before the 1968 Spring meeting of provincials, and to consider the possibility of appointing a full-time director of the international apostolate for each province or region.

"I understand clearly the difficult challenge which faces us," he said. "I recognize that some will have to re-examine their racial attitudes and bring them into conformity with the teachings of the Church. I realize further that the apostolate I have outlined may arouse adverse reactions in some quarters outside the Society."

"I am aware of the possibility of a lessening of financial assistance to the ministries in which we are now engaged. I know that the faithful exercise of this new ministry will require deep dedication and persevering zeal. Courage of a high supernatural order will be indispensable for the sacrifices we must make in re-aligning our manpower and resources to meet the crying needs of our brothers in Christ who languish in racial degradation and inhuman poverty."

"But in the zealous and persevering labors of this apostolate there will be the great consolation of hastening a new era in which all men will have well-founded hope of living in the fullness of their God-given dignity."

**Jesuits Pledge:**

**Fuller Response To Race Problem**

Jesuit Fathers in Rochester are planning a prompt response to greater involvement in the "racial crisis" requested by their Superior General in Rome, Father Peter Arrupe.

A special summer school in a Negro neighborhood, aimed at increasing the number of Negro students at McQuaid Jesuit High School, will be a focal point of the response, stated Father Albert P. Bartlett, McQuaid rector this week.

He also expects that by next semester, some of the 33 Jesuits on the McQuaid staff will take up residence in the inner city in order to work with Negroes evenings and on Sundays.

In addition, McQuaid will seek to add Negro teachers to its faculty by next year. At the moment, there are no Negro teachers. There are 10 Negro students currently enrolled at the South Clinton Avenue boys school.

In his mandate to his fellow Jesuits in America, Father Arrupe said bluntly: "Capture the rich potentiality of the Civil Rights movement or it will be squandered in destructive conflict, and result in the permanent fracture of American society."

Some of the recommendations made by the Superior General toward greater Jesuit assistance for Negroes were:

Reassessment of manpower to focus on the problems of racial injustice and poverty; lectures,



FATHER BARTLETT

seminars and workshops on the problems of housing, employment and urban renewal; ecumenical action and cooperation in any diocesan efforts in the racial field.

Father Bartlett called the Rochester Jesuit community together for a meeting last Tuesday to discuss implementation of Father Arrupe's mandate. On Wednesday, he went to Syracuse to consult with Father Cornelius Carr, head of the Buffalo province.

Next step for Father Bartlett will be to consult with Rochester's civic, school and religious leaders to mesh the forthcoming Jesuit effort with already existing programs.

**'Good Things' Block Vocations**

Philadelphia — (RNS) — In a highly unusual survey conducted by a quartet of high school boys here, teenagers blamed the decline of vocations in the Roman Catholic Church on youth's unwillingness to give up the "good things" in life.

The survey, undertaken, tabulated and interpreted by the teenagers without adult intervention, was conducted among some 3,000 students of the 6,000 enrolled in Cardinal Dougherty High School here. The school is often described as the world's largest Catholic high school.

Seniors Gerald Cocoran, Floyd Roberts, Kevin Cush, and Richard Wismer conducted the survey. It began as a classroom project last Spring, developed into a Summer-long project involving 3,000 questionnaires, and grew to 600 hours of work in tabulation, analysis and production of a 40-page report.

According to the survey, the sophomores, juniors and seniors listed the following as the reasons for "the decline in vocations": "materialism," "selfishness," the long, difficult training required, and a general "lack of interest" in religion.

Freshmen put the difficult training first, materialism second and selfishness third.

Among other reasons given for the lack of interest in voca-

tions were: celibacy, poor image of priests, the notion the Church is outdated, a decline in morality, parental influence, fear, and the fact that there are ways to serve God as laymen.

The survey noted that at each grade level, half of the students answering the questionnaire said the best way to attract more young people to the religious life would be to promote the priesthood and sisterhood more effectively and "to update the religious life."

In a summary, the four youthful researchers said:

"The overemphasis on fun and parties... the attitude that steady dating is charming and cute, the widespread delusion that marriage demands no sacrifice are not only depriving God of workers He needs... but are factors in perpetuating mediocrity, selfishness and love of ease — the materialistic philosophy."

Maintaining that youth did not create materialism, the four seniors said: "The blame must be placed on society. Society has failed them; it remains for society to change their outlook and show them how."

They said that most students felt "the Church must take an active stand against materialism."

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