

Healthy Neglect Good for Kids

Minneapolis — (RNS) — The family which centers itself around the children destroys two worlds: that of the children and that of the adults, a family life specialist told the 1967 Lutheran Health and Welfare Forum here.

"The result is one big glob of adolescence," said Dr. Armin Grams, director of the Human Development Program at the Merrill-Palmer Institute, Detroit.

It forces the children to grow up too quickly and fosters the development of an immature adult, he said.

Dr. Grams outlined "constructive and destructive forces in today's society" and their effect on the family. The spotlight on the child hurries his process of development so, he will be as the grown up as he can be soon as he can be.

"It destroys the fundamental characteristics of children: naturalness, spontaneity, and even unconcern with how they look," Dr. Grams said. "Children need to get off by themselves; they need to be a little messy, unreliable and irresponsible. All these weaknesses are part of growing up to be a mature human being."

If the children do not benefit in a child-centered home, neither do the adults, Dr. Grams continued. The situation fosters "immature adults, and it prevents the husband and wife from keeping an on-going love affair," he said. "The husband-wife relationship should be the center of the family . . . not the children. Adults are to be more than parents. That is only one of their roles."

He recommended that adults

practice "healthy neglect."

The child-centered family often stems from parents who have established what they consider to be a small, independent unit, he said. This can be the result of increased mobility of the family so that parents feel it is easier and less painful not to get involved in community affairs or develop friendships.

It's a safe place to fall into, he said. "No one can be against you for devoting yourself to your family."

Dr. Grams said other forces which face the family:

- The massing of people in urban areas with the resulting need for privacy. "Without this privacy, it is almost impossible to have a sense of worth and integrity. Space relates to human development."
- The mobility of families in today's society. "This is not in itself a curse. One of its blessings is that it helps remove provincialism, parochialism and closed minds. Children are not thrown by it. If the parents are secure in the move, the child will roll with the punches."
- The shifting of value standards. "We used to have a shame culture . . . our behavior was determined by what other persons would say. This depends upon an outside control. Our society has moved back to a shame culture, but what happens to it when anonymity sets in, as in our urban areas. To cope with this world, we need not only shame, but also guilt controls. Do not damn guilt. A healthy guilt shows the importance of conscience."

A New Image For Sodality

St. Louis — (RNS) — Roman Catholic sodalities will have a new name and a new image. And U.S. delegates who attended the world Sodality Congress in Rome in October are pleased with the results.

The Americans agreed that the most outstanding influence on the actions of the delegates at the sodality gathering was the third World Congress of the Lay Opatolate which immediately preceded it. The most revolutionary changes in sodality in 400 years resulted.

The international sodality gathering voted the following:

- The world name, which in most English-speaking countries was "Sodalities of Our Lady," has been changed to "Communities of Christian Life."
- The Common Rule, written in 1910, has been eliminated and each country will write its own version of practical guidelines within the spirit of the General Principles which were approved by the Sodality Congress.
- The priest director is gone, to be replaced by a "spiritual moderator," who can be a priest, religious or lay person. The function of the "spiritual moderator," a name that may be changed as each country may wish, is two-fold: the link with the hierarchy in matters of doctrine and general Church law, and pastoral guide within the group.
- The power of governing the unit rests with the members and the officers they elect. The

moderator is an officer but has no vote.

The role of Mary in the Communities of Christian Life approved by the delegates to the Congress reflected the place proclaimed for her in the Second Vatican Council. She was termed, in relationship to Christ and the Church, as Mother, First Christian, exemplar, and intercessor.

Another important change revealed at the Congress affected the role of the General of the Jesuits, Father Peter Arrupe, S.J., the present general, on his own initiative, relinquished his right to supervise the authenticity of the general principles of the movement and approved its rules and constitutions.

U.S. delegates reported that the announcement of this action by Father Louis Paulussen, S.J., vice - ecclesiastical assistant of the world federation, received "instantaneous, thunderous, and prolonged applause."

Dr. Raymond F. Zambito, a dentist from Locust Valley, N.Y., and head of the U.S. delegates, said of the Congress' action:

"We now have a powerful instrument for the work of the Church in the world. The two forces that most inspired our Sodality renewal were Vatican II and the Third World Congress of the Laity."

The Council gave us a new realization of the full vocation of the laymen in the Church, and the Congress gave us a dynamic vision of the urgent role of the Christian laymen in the world."

Seminary's One Lady Prof Fired After Short Career

Columbus, Ohio — (NG) — Father Anthony Missini, Confaternity of Christian Doctrine director of the Columbus diocese, has been named professor of catechetics at the Pontifical College Josephinum after a controversy which has rocked the usually placid world of that seminary.

Father Missini's appointment came on the heels of the firing of the seminary's first woman professor and the resignation of a priest. Together, they had been responsible for the college's catechetics program.

The woman, Mrs. Ann Favret, was fired when she disagreed — in the classroom — with a pastoral letter by Columbus Bishop John J. Carberry urging an end to discussion of priestly celibacy.

The priest, Father James Kraus, former head of the diocesan CCD office, a teacher at St. Charles Borromeo diocesan seminary and director of the Central Ohio Academy of Theology, then quit.

Students said he left because he felt the firing had damaged Mrs. Favret's reputation and infringed on academic freedom — and that he did not have time to act as the seminary's only catechetics professor.

Mrs. Favret became Josephinum's first woman professor this fall under an agreement by which she and Father Kraus — hitherto the only catechetics professor — each taught about two-thirds of the catechetics classes.

Mrs. Favret is former head

of the diocesan CCD teacher training program.

The dispute triggered several student protest meetings and at least two meetings between students and Josephinum rector, Msgr. Thomas Campbell.

For 10 weeks, it worked well. But then a student asked Mrs. Favret's opinion about a diocesan priest who announced that he would resign and marry (he did not marry).

She replied that present Church policy does not show enough "pastoral concern" for such priests, and then added her criticism of Bishop Carberry's letter. The bishop had said the celibacy debate became a closed issue when Pope Paul issued his statement opposing change on June 24.

How her views reached seminary officials remains a matter of controversy, but a few days later she was notified that her services were no longer needed. She said she was never questioned on her views before the notification.

Father Kraus said he was not contacted, either. But he refused to comment further other than to confirm the student's version of the incident.

Neither Msgr. Campbell nor theology dean Msgr. Thorall Thielen were available for comment.

The Josephinum was founded in 1888 to provide seminary training for indigent German students. As a pontifical college, it is directly under the supervision of the Holy See, and its representative in the U.S. is the apostolic delegate.



Famed Abbey Renovated

Trappist, Ky. — (RNS) — The abbey church of our Lady of Gethsemani at Trappist, Ky., has been completely renovated. Work of restoring the century-old minor basilica began in the Spring of 1966. Consecration of the new altar by Archbishop Thomas J. McDonough of Louisville was followed by a concelebrated Mass offered by the archbishop, Abbot M. James Fox of the Trappist monastery, and 21 other priests.

Latin-America Aid Grows

By JAMES C. O'NEILL (NC News Service)

France has sent 120 priests and Italy 204 priests.

He noted that these figures did not include statistics for religious priests, nor for Sisters, Brothers and laymen.

Cardinal Samore said that the U.S. Bishops' Committee for Latin America has also sent hundreds of priests and laymen. In the past six years, he reported, the U.S. has contributed 1,100 diocesan and religious priests, 1,500 women religious and about 800 laymen.

Canada, in the past five years, has sent 710 priests, Brothers, Sisters and laymen.

Cardinal Samore also stated that the U.S. was the first nation to begin systematic help for the Church in Latin America in terms of money, and he paid special tribute to Richard Cardinal Cushing of Boston, whom he said alone has channeled at least \$10 million into the Church in Latin America.

He also singled out Germany's Advent program which devotes its collection on the first Sunday of Advent to Latin America. He said that over the

Time: Priests Who Leave Face Many Hard Problems

New York City — Priests who have left the Roman Catholic Church are facing complex emotional and economic problems, TIME magazine reports in a recent issue.

The newsmagazine finds that the transition to secular life is a traumatic experience for many of the estimated 400 priests who have forsaken the vow of Holy Orders in the past 18 months.

For most, seminary training has left them ill-prepared or equipped for the business world. Some go on job interviews in sports shirts. Some find their seminaries are unaccredited and choose to return to college. Several former clerics are driving taxis or are in factory and other jobs far below their intellectual qualifications.

The economic plight of the priests is compounded greatly when they marry, which two-thirds of them do, according to TIME. The priest who has entered social work may think his salary of \$700 a month is lavish compared to the pittance he received in the priesthood, but he soon discovers stern economic realities in the world outside. "He is apt to discover that the secular afterlife is no paradise," TIME writes.

The magazine reports that while Catholic laymen no longer automatically assume that a priest who leaves the church does so because of "Punch or Judy" troubles—drink or women—there is still an attitude of suspicion. A few are alcoholics, but far more suffer from other emotional disturbances, ranging from what they dub a "Judas Complex" (a fear that they have betrayed Christ) to sexual hang-ups over celibacy, a major reason for defections.

On the hopeful side, TIME says that a number of volunteer agencies have sprung up to assist priests in adjusting to civilian life. Best known of these is Bearings for Re-Establish-

Jesuits in Merge Move

New York — (RNS) — A highly unusual administrative format has been approved for Jesuits in New York State and northern New Jersey.

The plan, to be conducted on an experimental basis and expected to be watched closely by members of the order around the world, will affect 1,400 Society of Jesus priests, Brothers, and students living and working in 10 Roman Catholic dioceses in the two states.

Announcement of the plan was made by headquarters of the New York Province of the Society here. The experiment has the sanction of Father Pedro Arrupe, S.J., superior general of the order.

Effective Jan. 1, 1968, the New York Province will merge with the Buffalo Province to create the largest single grouping of Jesuits in the worldwide 35,000-member organization.

(The Jesuits at McQuaid High in Rochester belong to the Buffalo Province.)

The administration of this new province will be divided among four major superiors or provincials.

Canal Length
Including the Hudson River and connecting lakes, the total length of New York's Barge Canal System is about 800 miles, according to the State Commerce Department, giving New York the largest internal waterway system of any state.

'Contraceptive Culture: What Will it Bring?'

Courier News Summary

Widespread recourse to family planning was found to be causing broad social changes by some 45 experts participating in a symposium sponsored by the Institute for the Study of Population and Social Change at Notre Dame University last month.

Two poles of reaction emerged from the participants, representing the fields of theology, population control, psychology, education, labor, welfare and management, almost all of whom agreed that we are entering an age of "contraceptive culture."

(The U.S. Census Bureau reported recently that the "pill" and other contraceptive devices are partially responsible for the recent decline in the national birth rate.

"The pill has had an effect," the report said, "and will have a more widespread effect as its use is promoted, especially among lower income groups where the birth rate has been the highest. An easily available and cost-free pill has increasing appeal at all economic levels.")

Prof. William T. Liu, director of the institute, predicted that the widespread use of contraceptives will eliminate concepts of inequality between men and women. He forecast stronger, healthier—marriages with greater emphasis on personal privacy and "spontaneous mutuality."

Such marriages will result in "understanding the inner core of the other person over a period of time," Prof. Liu said. Such relationships will spin off "more humanitarian enterprises" in the "contraceptive culture," he added.

At the other end of the scale, Dr. Catherine Chilton, research director of the welfare administration of the U.S. Department of Health, Education and Welfare, warned that the mechanical society of the oral contraceptive and the "loop" could stifle love and tenderness.

"We need the psychological strength to live with science," she said. "The pill and the loop have produced an earth-shaking revolution. For the first time in history, women alone can control reproduction without men knowing anything about it at all."

This situation, said Dr. Chilton, poses the danger that women, long the standard-bearers of morality, may no longer feel the need to uphold society's accepted moral standards.

Questioning whether the new freedom this gives women is a "reality or a myth" was Dr. Edgar Berman, chief health consultant for the Agency for International Development.

He asked: "Does a woman by limiting her progeny and getting out into the world become more or less emancipated? The 'freed' woman certainly works harder away from home with equal, if not more, responsibilities, under worse conditions, generally trading one service job for another — toward what end?"

Stressing women's need for more freedom was Dr. William H. Masters, director of the Reproductive Biology Research Foundation, and Virginia E. Johnson, research associate, co-authors of the study, "Human Sexual Response."

"Only through centuries of constraint have women been forced into the passive role," Dr. Masters said. Mrs. Johnson added, "Historically, many women have functioned in a totally subordinate role, yet the idea of a woman as a second-rate member of a double standard has been terribly hard to accept by women who need a real sense of identity. Woman must be free to be herself sexually. She needs to be someone before she can give something."

Father John L. Thomas, S.J., research associate of the Cambridge, Mass., Center for Social Studies, declared that "anything that affects sex is at the heart of a culture."

The Jesuit observed that a problem troubling many people now is how to find meaning in a sexual relationship that is deprived by the "contraceptive culture" of its primary procreative function. "The stress is off procreation," the priest said, "how do we keep the sexual act meaningful?"

Dr. Ruth Useem, research professor of sociology at Michigan State University in East Lansing, questioned the existence of a "contraceptive culture." "If it is a culture, it is a small sub-culture," she declared. "It will become significant when we make significant summaries of it" — something the social sciences have not yet done, she added.

Commenting on references to privacy, Dr. Useem said: "Our women are caught up in a kind of privacy called loneliness. The cultural norm is that homes are places of affection. The reality is that home is where you have problems. We are assuming women don't want to be

pregnant, but I find that among young girls there is a great need to be pregnant. Not to have children, but to be pregnant."

Father Thomas also cautioned against taking women's enthusiastic, unqualified acceptance of contraceptives for granted. "We have been badly fooled" in judging the level of worldwide interest, he said. "Women will say yes, they want fewer babies. But the amount of effort they put out is low."

Another session of the conference dealt with "How Can Men and Women Work Together?" Panelists included Miss Jacqueline Grennan, president of Webster (Mo.) College, a former nun; Harold J. Gibbons, vice-president of the International Brotherhood of Teamsters, and Charles P. Lecht, president of Advanced Computer Techniques Corp.

Miss Grennan challenged the audience of experts to look at the most important questions. She described the ideal human relationship as one of "total interpenetration" on physical, mental and spiritual levels, and asked: "How do we achieve a one-to-one relationship, really, and not just in words, without a loss of respect. How is it possible to have this with one person without it being inevitable having it with many?"

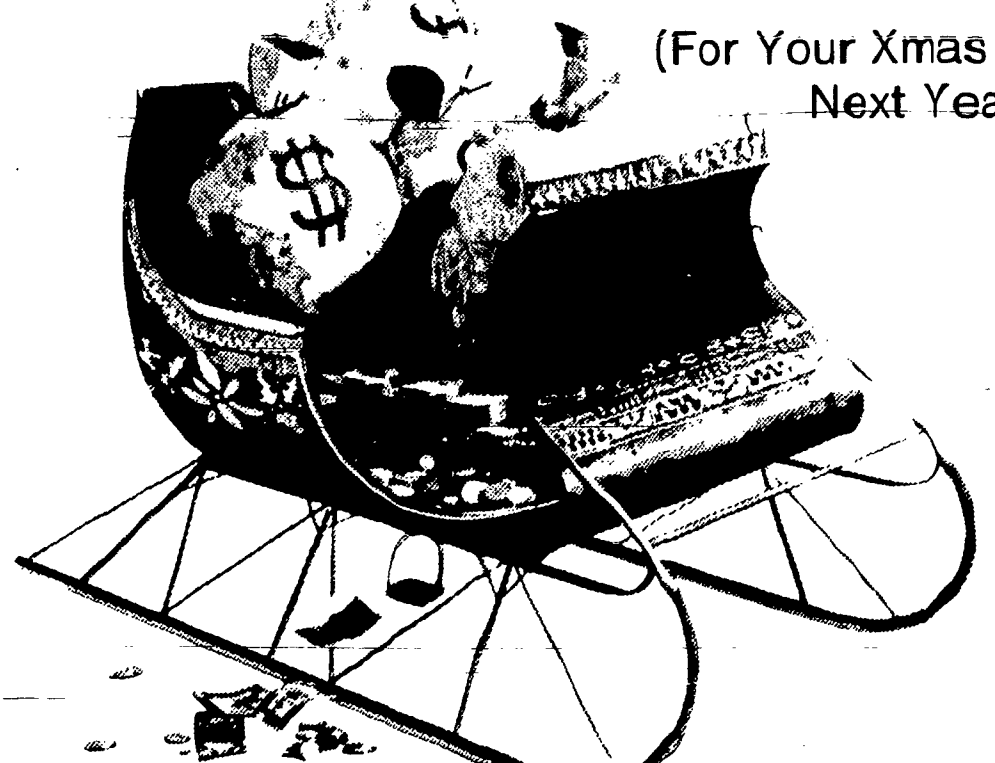
She said she "espouses the open society, but let's ask the questions we're afraid to ask out loud." She said the "contraceptive culture" will demand realization of the fact that "the morality of a love relationship is the love relationship." She said that did not mean she was opting for "free love," but she stressed that the coming problems of a woman in a "contraceptive culture" necessitates opening such questions.

**Handicapped
Nun Cited**

St. Paul, Minn. — (NC) — Governor Harold LeVander, in ceremonies here (Nov. 14) presented a trophy to Sister Anna Marie, C.S.J., as the "Handicapped Minnesotan of the Year."

Sister, who was partially paralyzed in an auto accident in 1932, was cited for "the most inspiring contribution in the field of employment of the handicapped." She is founderess of the Christ Child School for Exceptional Children and the Christ Child Occupational Training Center and Extension School, in St. Paul.

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