

Bishop Perry Discusses the Negro and the Church

By BRIAN HEALY (NC News Service)

Auckland, New Zealand — "I do not believe sufficient federal funds are being allotted to the elimination of racism in America," the only Negro Catholic bishop in the United States said in an interview here. Auxiliary Bishop Harold Perry, S.V.D., of New Orleans was on a two-day stopover after visiting Australia.

Although he made it clear that he does not favor violence, Bishop Perry said emphatically: "We have made all the gains we can from a liberal approach. The methods used in the future must be radical."

Bishop Perry said he believes "the official position of the government and the official position of the Church is intensely interested in doing something to improve housing, job opportunities and education for Negroes."

But how this works out among individuals and various areas of the country is quite a different matter, he pointed out. "In some areas there is definite interest, in

others real reluctance," he said.

Bishop Perry does not believe that the individual Catholic, Protestant or Jew takes up an attitude to Negroes according to his faith. "We have a Southern attitude or a Northern attitude no matter what our religious beliefs are," he added.

He said he has not noticed any special awakening among white Catholics regarding the welfare of Negroes — except the general reawakening caused by the riots.

The riots have caused two reactions, he explained. On the one hand, he said, there is a "sincere desire to improve conditions," and on the other "a great desire to use police power in order to curb any possible further outbreaks."

"For Negroes to identify with violence is self-defeating, but there is no doubt programs have been initiated because of this," he said.

He pointed out that there had been repeated requests for a Negro commissioner of police in the Harlem area of New York for about 20 years, but that they had been ignored. After recent riots, how-

ever, one was quickly appointed, he said.

Such reforms, he stressed, cause extremist Negroes to point out that this is the way to get results; that a polite approach does not work.

"I don't want to give the impression that great strides are not being made. There have been great gains in the last 10 years," he said.

As examples, he cited the election of the first Negro senator from Massachusetts, Sen. Edward Brooke; the election of six Negro Congressmen, and the fact that at least four Negroes are mayors of important U.S. cities.

Would a white parish in New Orleans accept a Negro as parish priest? "They'd accept a Negro priest now definitely," said Bishop Perry.

"There is almost no resentment shown against a Negro bishop or Negro priest today," he stressed.

Currently there are only four Negro priests in the New Orleans archdiocese and they are working in predominantly Negro areas, Bishop Perry said. "It would be impractical for the Church to con-

tinued to use a Negro priest merely to emphasize the universality of the Church by appointing him to all-white parishes," Bishop Perry added.

If this were done, he explained, Negroes would feel deprived of someone who could take a special interest in them and sympathize with their plight. However, the neighboring diocese in La Fayette, La., has a Negro priest in charge of a mainly white parish, he noted.

Bishop Perry said that there are now 170 Negro priests in the U.S. Almost every religious order has one Negro priest, he noted, and so have the large dioceses of the north. He said there are about 250 Negro Brothers and 3,000 Negro nuns.

But he regards the number of Negro vocations as "small." Negro Catholics total 725,000 in a total Negro population of 23 million.

"It is only recently that seminaries have opened their doors to Negroes . . . When the Divine Word Fathers ordained their first Negro priest in 1934, only seven Negroes had ever been ordained," he said.

"All the first Negro priests were ordained outside the country and came back — Father Tolton in 1890 was ordained in Paris and Father Max Murphy in Prague."

He said that an encouraging feature of the present seminary program is that seminarians are going into ghetto areas of cities.

"This is more a benefit to the seminarians than to the Negro population, because it is training them as real apostolic men who will be willing to save souls no matter in what areas they may be located. It is giving them definite preparation to work among Negroes."

"Even today there are scarcely any diocesan priests in Negro parishes. In the North there are a few."

"The reason generally given for neglect in this area is that the Church was busy taking care of waves of immigrant Catholics — Irish, Polish, Italian," he explained.

Asked if there is any national policy of the Church in the U.S. with regard to Negroes, Bishop Perry said that annually the National Conference of Catholic Bishops pub-

lishes a statement on the progress of the past year, details programs that have been proved useful, and makes recommendations for the bishops to follow through in the coming year.

Although the statements do not necessarily represent the position of individual bishops, "the Catholic bishops are deeply interested in finding solutions to the problems," he said.

"Catholic Negroes feel the official position of the Church is honest and sincere," Bishop Perry noted.

"However, the implementation of these programs leaves much to be desired," he said. Non-Catholic Negroes expect more of the Catholic Church than they do of their own, he added.

The migration of Negroes from the South to the North has given them more contact with the Catholic Church and they are now becoming Catholics in much greater numbers. In Chicago, there are 2,000 Negro converts a year, Bishop Perry said. He agreed with the estimate that Catholic Negroes could reach the million mark before 1980.

Jewish Affairs

Reform, Conservatives Confer in Israel

New York — (RNS) — Leaders of America's Reform and Conservative Jewish movements agreed here to discuss common concerns facing them in the State of Israel.

According to an official statement by the executive board of the Central Conference of American Rabbis (Reform) and the executive council of the Rabbinical Assembly (Conservative), the discussions would cover not only religious rights in Israel, but the wider spectrum of relationships between both Jewish communities.

Both Reform and Conservative Jews have complained about Israeli laws which reserve for Orthodox rabbis the right to perform marriages and exercise other religious functions. Spoken here, however, emphasized the broader context of the meeting's significance.

The 65 Reform and Conservative leaders had met to hear scholarly papers on Israel and Jewish theology — the first time that the two groups had met jointly since their founding in the late 1800s.

That significance also was underlined by Rabbi Stanley Rabinowitz, a Conservative rabbi from Washington, D.C., who observed during the

meeting that previously Orthodox and Conservative Jews were considered to have common ties. Now, he said, links have been made between the Reform and Conservative communities.

(Orthodox Jews demand strict observance of Jewish religious laws governing daily and ethical conduct. Conservative Judaism adheres to religious laws, but provides more flexibility to meet contemporary needs. Reform Jews believe Judaism must adapt to meet changing situations.)

A key speech at the meeting of the Reform and Conservative rabbis drew fire, however, from the president of the Rabbinical Council of America (Orthodox), Rabbi Zev Segal.

During the meeting, Rabbi David Polish of Evanston, Ill., had asked:

"What should be the task of a non-Orthodox religious presence in Israel? Our demands for the right to function as marrying and burying rabbis, for the recognition of our converts, valid as these demands are, are not enough."

"We must not confine ourselves to simply presenting another institutional or liturgical option to the Jews of Israel. This is not the uppermost issue in Israeli, or American life. If we are to contribute to Israeli society, we must be able to raise those theological, ethical and social

questions which are not being raised within the existing religious structures and upon which Israel's moral life depends."

He pointed out that American Jews have concentrated, in their relations to the Jews of Israel, primarily on Israel's financial, economic and security needs.

"We have no less a right and a claim to influencing, for a time, its religious policies," asserted Rabbi Polish.

Rabbi Segal called the statement "attempted blackmail."

"By implying that the financial support of the Reform and Conservative movements in the United States of Israel's needs is conditioned upon Israel's acceptance of their religious ideologies, the leaders of the Reform and Conservative movements are engaging in a form of attempted blackmail that is repugnant to all for whom the ideal of religious freedom is precious."

"The people of Israel are well able to take care of their own spiritual needs," continued Rabbi Segal, "and if they have any problems they will resolve them within the framework of their native culture."

"They are not interested in deviationist forms of Judaism and this is evidenced by the inability of any Conservative and Reform congregations to take root in the Holy Land."



Discuss Retreats for Women

Archbishop Leo Byrne of St. Paul and Minneapolis discusses types of retreats with Mrs. Raymond E. Mutz (left) of Aurora, Colo., newly-elected president of the National Laywomen's Retreat Movement and Miss Rosemary Goldie, associate secretary of the Council on the Laity at the Vatican. The discussion was held during the movement's 14th congress in New Orleans. (RNS)

CREDENTIALS PRESENTED
Kishasha, Congo — (RNS) — Archbishop Bruno Torpigliana, the new Papal Nuncio to the Congo, presented his credentials to President Joseph Mobutu here.

Former Burmese Now a Monk

Rangoon, Burma — (RNS) — A smiling Buddhist monk preaching to Burmese crowds is certainly not unusual here, but it is when the preacher is former Premier U Nu.

Considered by many the father of his country, he led the nation through 12 of her first 15 years until deposed by a military coup in 1962. He was imprisoned for more than four years.

Now 61, U Nu carefully avoids politics and confines his sermons to the simple ideals of Buddhism. There had been numerous reports through the years that Nu planned to leave the political area and become a monk, but General Ne Win moved up

the date by his bloodless seizure of office on March 2, 1962.

After 55 months, U Nu was released from prison and he turned to preaching. "People can say what they want, but I can't sit idle," he told a reporter. "I feel I must do something for the good of my people, if not in politics, at least in religion."

Several factors combined to bring about the end of his regime. There had been a split in U Nu's anti-Fascist Peoples Freedom League in 1958 and General Ne Win took over control of Burma until elections were held in

1960. U Nu won, leading his renamed Union Party.

Questions on the establishment of a federal system for the country sparked the 1962 coup but there was also widespread unrest over a religious issue.

U Nu shows little wear from his long imprisonment. He explained that after the first few days of anger and bitterness he settled down to a steady regimen of daily meditation, reading and writing, which he continues to follow even now that he is free.

He has avoided political statements except for a statement issued on his release from prison which said he would continue to vie the Ne Win government as illegitimate until national elections are held.

Some of those who gather in Rangoon to hear him retell the parables of Buddha expect that when elections are held U Nu will give up the missionary pulpit for the political loudspeaker.

FOR INNOCENT WAR VICTIMS . . . Last year, suffering victims of the conflict in South Vietnam, received over 1,993,000 pounds of clothes donated by Americans to the Thanks-giving Clothing Collection for the Needy Overseas.

5,000 Workers

Use Cathedral to

Protest City Policy

Santo Domingo, Dominican Republic (NC) — Some 5,000 municipal workers took turns in staging an "occupation" of the cathedral here to demand back wages they say the local government owes them since 1966.

The orderly occupation of the church forced Church authorities to cancel a rally in honor of Christ the King.

Bishop Hugo Polanco Brito, apostolic administrator of this archdiocese of 1.2 million, promised the workers' leaders to resume his mediation efforts with the municipal council.

The leaders called unacceptable an installment plan of \$80,000 a month as proposed by the council. The total amount owed the workers is about \$1.2 million.

"We cannot wait until 1970 for the final payment," they said. "We are tired of promises. We don't want to starve either."

The workers told Bishop Polanco that "by dramatizing our predicament and occupying the cathedral, we avoid bloodshed and show the world that, even if we are branded as Communists, we still believe the Church can do something for us."

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5. Lift
6. Maxim
7. French author
8. Weep
9. Music note
10. Mouth
11. Not good
12. Possessive pronoun
13. Bank
14. Employee
15. Islands
16. Capital of Maine
17. Pest
18. Nap
19. Fetish
20. Distress signal
21. Exist
22. Ra's daughter
23. Part of "to be"
24. Branch
25. Facility
26. Canadian peninsula
27. Leather
28. Tanker
29. Plant ovule
30. German river

DOWN
1. Land
2. Dry
3. Satchel
4. Scrutinize
5. Artichoke
6. Title of respect
7. Arab cloak
8. Hairpiece
9. Cant
10. Rips
11. Belonging to a famous tenor
12. Plead
13. Hawk parrots
14. Cloyed roadway
15. In rivers
16. Inhabitants of Maine
17. Felt
18. Nap
19. Fetish
20. Distress signal
21. Exist
22. Ra's daughter
23. Part of "to be"
24. Branch
25. Facility
26. Canadian peninsula
27. Leather
28. Tanker
29. Plant ovule
30. German river

Answer
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37. Little
38. Island
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CHURCH

'Equality Rev

By Father P. David Finks

When the FIGHT organization's 1967 convention changed the meaning of "integration" to "equality," many somewhat synthetic Rochesterians of liberal were dismayed. They failed to understand that the civil rights struggle was entering a new phase which "equality of opportunity" would be the battle cry.

In the new famous "Moynihan report" of the early sixties Daniel Moynihan had prophesied this change. The civil rights legislation had Blacks from the terror of Jim Crow laws. But new-found political will was seen to be of little use unless there could follow a "distributed" achievements among Negroes roly comparable to that of whites.

This newly awakened drive equality in the United States sociologist Herbert J. Gans calls "Equality Revolution." Begun by younger Blacks and the equity scene, this "revolution" shows of spreading among other group citizens: teachers, junior clergy, fair clients, sanitation men, police officers and the young blue-collar ple who make up so much of Wallace's cheering section.

In our complicated and changing urban way of life with lower unemployment rates and higher standards of living there are still many inequalities in the political, economic, cultural sectors of every day life the majority of citizens Black and White.

These inequities and the anxieties they produce in our population

THE PRO

Isolationism a

By Barbara Ward

The United States Congress adjourned without allowing funding for the International Development Association. This affluence the World Bank looks after its loan" business and if America provided the proposed sum of million, other governments would have contributed a further \$780 million.

This failure is not the only to international financing. V after the adjournment, government to announce their pledges to United Nations Development gram, the United States could yet undertake to supply the pised \$75 million because this 3 foreign aid bill, at below \$2 billion requires all manner of cuts and tallies before the U.S. share be estimated. Thus the two major international agencies providing for needs of the poorest nations through to become hamstring for lack of sources.

The reasons behind this potent American withdrawal of just \$500 million from the international programs do not lie in any fluctuation or decision on policy dead, over the IDA replenishment one has the impression that the gram simply got forgotten in the eal urge to leave Washington.

Among a hundred pressing dicit needs and problems — elec

Cardinal Departs for Vatican

Warsaw — (RNS) — A cheery crowd of Catholics gathered at Central Railway Station here to farewell to Stefan Cardinal Wyski, Primate of Poland, as he de- ed for a month-long visit to the can.

Accompanying the cardinal Archbishop Antoni Baraniak of znan and Auxiliary Bishop Jerzy zewelski of Warsaw.

The crowd presented flowers to dinal Wyszynski, sang hymns cheered as the train left the station taking him on his first visit to in three years.

Shouts of "Long live the Primate" echoed as the cardinal gave an address saying that he was going to the Pope in fulfillment of his duties as a bishop.

Cardinal Wyszynski's right to travel outside of Poland had been denied by the government since when he attended the last session of the Second Vatican Council. He prevented from attending the Synod of Bishops in Rome.

According to reports here, a reason for the suspension of cardinal's travel rights was his expressing hopes for German-Polish reconciliation, which angered the Polish government.