

Awake!

The

**CATHOLIC
CHURCH**

in the

**MODERN
WORLD**

APRIL 22, 1968

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News sources that are able to keep you awake to the vital issues of our times must be unfettered by censorship and selfish interests. "Awake!" has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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Awake!

"It is already the hour for you to awake."

—Romans 13:11

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POPE PAUL VI SEES CHURCH IN CRISIS

TOWARD the end of 1966, Pope Paul VI said to a group of priests: "It is known to everyone how a flood of doubt, uneasiness and unrest has poured into the hearts of many priests, often giving rise to a most varied, complex and disorderly set of problems."—*La Nazione*, Italy, September 10, 1966.

How serious did the pope regard these problems? He stated: "We must arrive at a speedy answer both in the dogmatic as in the disciplinary domain, if we are to avoid . . . the dissolution of the organic structure of the Church."—*Schweizerische Kirchenzeitung*, Switzerland, October 6, 1966.

More than a year later, in January 1968, the 200 bishops of the United States issued a 25,000-word pastoral letter. In it they noted the pope's concern for those who have abandoned the priesthood, stating: "He saw in their leaving not only individual disasters . . . but a catastrophe for the Church at large."

Of this pastoral letter, the New York *Times* of January 11, 1968, commented: "The Roman Catholic Bishops of the Unit-

ed States voiced deep concern yesterday over what they called destructive and hostile attitudes within the church. . . . the bishops said that in the last five years the church had undergone some of the most rapid and profound changes in its history."

The five years mentioned refer to the period that began with the convening of the Second Vatican Council. That ecumenical council was held from 1962 to 1965. Its purpose was expressed by former Pope John XXIII, who summoned the meeting, when he said: "We intend to let in a little fresh air." (*Maclean's*, Canada, August 20, 1966) This indicated his intent to bring the church more into harmony with the requirements of the modern world.

However, some church officials contend that much of the difficulty Pope Paul VI spoke of has come upon the church as a result of that Council. As Cardinal Suenens of Belgium said: "John XXIII wanted the Council to be a Springtime of the church. Well, the Council has brought us this Springtime . . . but a Springtime of March, where we are still exposed to night frost, swirlings and gales." (*Vers L'Avenir*, Belgium, October 5, 1967) Yet, oth-

ers note that these explosive forces had been building up for many years.

Concerning all this ferment, a theologian of Vatican Council II declared: "I have long resisted use of the word 'crisis' to describe this age of our church. I resist no longer. I know no other name for our present state."—*Newsweek*, March 6, 1967.

To many people, the somber words of Pope Paul VI and other leading Catholic theologians come as a shock. As a result, a growing number of persons now want to know: Just what is going on in the Catholic church today? What would cause the pope to feel that the church faces disintegration? Why did he refer to priests' leaving the church as a "catastrophe"? Just how extensive is this crisis the church faces today? Why has it come about? And what does the future hold for the church?

Sincere Catholics want to know the answers to such questions because they are very directly affected. But non-Catholics also need to know. Why? Because what happens to the largest religious organization in Christendom will have a profound

effect on other religions. Indeed, it will affect the entire modern world.

The purpose of this issue of *Awake!* is to analyze the situation in the Catholic church today. Such an analysis is not made in a spirit of ridicule or malice, but out of concern for those who want to know what it all means. As the Catholic writer Daniel Callahan said in his book *The New Church*: "The only way in which one can ensure that his own faith in the church is not just the acceptance of an ideological identity masquerading as a genuine relationship with God . . . is . . . by asking himself hard questions about that faith." (*Daily Star*, Canada, April 1, 1967) In so doing, a person faces the facts squarely so he can determine the truth. And it is the truth that counts with God.

Since so many of the problems have originated within the church itself, it would be good to know what Catholic clergymen themselves are saying and doing about them. This will help us focus attention on some of the key issues involved.

Catholic Clergymen Speak Out

SINCE the Second Vatican Council there have been two distinct trends that have come face to face in the church. In nearly every country where there is a sizable Catholic population, a basic division of conservative and progressive clergy exists.

The "progressives" are made up mainly of younger Catholic cler-

gymen. They are often outspoken in their desire for reforms that would bring the church more into line with the modern world. It is not that this type of clergyman is new in the church. But rarely before have there been so many who were

so determined and outspoken. True, Vatican Council II did authorize some reforms. But this "progressive" element generally feels they were not enough and that even the reforms approved are not always carried out fully.

The "conservatives" are made up mostly of older clergymen. In their hands the authority and power of the church largely rests. These feel that the church does not need drastic reform. They say it should largely stay the way it has always been.

Speaking Out on Church Structure

One major area of disagreement has to do with the structure of the church; that is, the rule of bishops, cardinals and popes.

The sentiment for change in church rule was strongly expressed by one American priest. The *Citizen* (Canada) on April 15, 1967, reported: "A Roman Catholic priest-author has called for a dramatic break in church tradition by permitting laymen to elect popes and bishops. Rev. Joseph O'Donoghue of Washington has proposed that popes be elected to a single 10-year term and bishops to single eight-year terms."

While different views on church structure are more often expressed by individual priests, they are also expressed on a national level. An example of this is in the Netherlands. Of the situation there, the *New York Times* of August 20, 1967, said:

"AMSTERDAM—Strained relations between Dutch Roman Catholics and the Vatican show few signs of easing in the near future, according to most Catholic observers here. . . .

"At the root, they say, are fundamental conflicts over how new doctrine should develop and how the church should be governed. . . .

"There is also a general belief among Dutch Catholics that doctrine need not develop along the same lines everywhere."

This tendency toward separateness by the Dutch church was shown when it pro-

duced and printed a new Catechism. The *Chicago Daily News* of December 4, 1967, related: "Holland's Benard Cardinal Alfrink gave his imprimatur to the new catechism, and 400,000 copies were printed. Then Rome said it found 58 heresies in it." While the Vatican's views toward this catechism have since modified somewhat, the hierarchy in Rome is clearly not pleased with it. For example, the new catechism says that no clear teaching is possible on "hell-fire," and that "each of us must draw his own conclusions here." This conflicts directly with official church teaching on the subject.

In Argentina, the news magazine *Analisis* of May 22, 1965, said: "The most spectacular manifestation of this crisis occurred in Córdoba in 1964 and in Mendoza in 1965, where several priests rose up against the authority of their archbishops with the backing of lay groups." In the Mendoza case twenty-seven priests, about half the clergy of the archdiocese, resigned in rebellion against their bishop. They were protesting an appointment that had been made for the bishop's assistant. The Argentine paper *La Razon* of March 1, 1966, declared:

"The Mendoza group represented at that time the most select clergy of the province. . . .

"What is happening to the bishops? Their thinking, their age, their formation and way of life separate them from the world and more immediately from their priests and faithful. . . .

"A priestly confrontation (as in the Mendoza case) can't be taken as a simple phenomenon . . . It is necessary to give warning of it as a sign of the crisis that is lived by the whole Church."

The spirit of wanting a voice in appointments of church authorities was also noticed after the death of Cardinal Spellman of New York. More than 500 priests petitioned Pope Paul to give them a role in selecting Spellman's successor.

Birth Control

Another key issue that has caused grave difficulties is birth control. The Catholic church prohibits the use of contraceptives as a means of birth control. Any Catholic who uses an artificial birth-control device is regarded as living in mortal sin and cannot take the sacraments.

The protest against this ban is very strong. From practically every corner of the earth Catholic clergymen are speaking out against it. From Canada, for example, come the following reports:

"Toronto's foremost Roman Catholic theologian says that a liberalizing in his church's attitudes is inevitable not only in regard to birth control but to divorce and mixed marriages as well.

"Rev. Gregory Baum, director of the Centre for Ecumenical Studies, St. Michael's College . . . said that Pope Pius XI probably was pushed into writing . . . his 1930 encyclical against birth control by 'Belgian theologians.'

"'It is my personal conviction,' said Baum, 'that Pope Pius XI made a mistake.'"
—*Daily Star*, Toronto, May 6, 1967.

The Canadian priest, Paul Doucet, said:

"At one time priests and laymen felt obliged to defend the institution, but no more. I am a priest, but I am also a man, and I refuse to alter my conclusions to suit an institution. I don't agree with the official stand on birth control and I say so."—*Sunday Sun*, Weekend magazine section, Vancouver, June 24, 1967.

In 1967, C. E. Curran, a priest and theology professor at Catholic University in the United States, was dismissed for his liberal views on various subjects, particularly on birth control. He had said:



Catholic priests, nuns, students strike against Catholic University of America over firing of liberal theologian Curran (inset)

"I am a moral theologian. . . . Questions and doubts race through my mind about the church's teaching on birth control." (*The National Observer*, May 1, 1967) But after he was dismissed, both the students and faculty, 7,200 in all, walked out in protest. The school's board of trustees included all the United States cardinals, twenty-two archbishops and six other bishops. Yet the strikers were Catholic students, priests and nuns! After the university had been closed for three days, Curran was reinstated. Church authorities bowed to the demands of the students, priests and nuns.

In Germany, as elsewhere, clergymen are speaking out over the birth-control issue. The magazine *Der Spiegel* of July 18, 1966, said:

"For the first time on Catholic Day—it was the 81st—was there a public dispute between two bishops. The archbishop of Bamberg, Schneider, took exception to the position of suffragan Bishop Reuss of Mainz who defended the use of the Anti-Baby-Pill. In vain did archbishop Schneider appeal to the statement of Pope Paul VI on the subject. Pill-advocate Reuss stood by his opinion. . . .

"On the whole the opinions on every other problem were divided. The divisiveness—till now a Protestant characteristic—spread also among Catholic-Day Catholics. Commented the Ruhr and Military Bishop Franz Hengsbach: 'A severe time has come over the Church.'"

In the United States, James Kavanaugh, before he left the priesthood, wrote the book *A Modern Priest Looks at His Outdated Church*. In it he said of his church's policy on birth control:

"I am a poor man's Moses, who has seen the foreign law [on birth control] that oppresses my people and can only scream: 'Let my people go!' . . .

"The poor are made to play a vicious game when we bar them from the sacraments if they practice birth control. . . . Their children stumble over their parents in the pews to approach the altar and share the food of Christ. The parents stay behind and . . . sit there in shame, separated by a Pharisaic line. . . .

"One day, history will record the madness of my Church and amend the rules made by monks and celibates."

Speaking Out on Celibacy

Another church teaching strongly criticized by many Catholic clergymen is priestly celibacy. According to church rule, even if a priest has church approval to marry, he can no longer be a priest. If he marries without church approval he can be excommunicated.

In many polls taken of priests, almost always a majority favored the church's setting aside the mandatory celibacy requirement. But in 1967 Pope Paul VI issued an encyclical reaffirming the church's position on celibacy. He called it a "brilliant jewel." Yet, soon afterward, the prominent Catholic theologian Hans Kueng of Germany declared: "There will undoubtedly be no rest on this point in the Catholic Church until celibacy is restored again to the free decision of the individual as originally." What did he mean

by that? A church paper in Switzerland notes:

"Kueng reminds us that Peter and the apostles were married and yet remained in the complete discipleship of Jesus which remained as an example for the congregation overseers through many centuries." —*Schweizerische Kirchenzeitung*, 1967, No. 31.

Leading Catholic theologians in the United States also have openly criticized the hierarchy on this matter. *Time*, September 15, 1967, reported:

"Where the inalienable right to marriage and procreation is lacking, human dignity has ceased to exist."

"So declared Pope Paul VI last March in *Populorum Progressio*, his encyclical on economic and social justice. Does this inalienable right exist for Roman Catholic priests? Last week the Rev. John A. O'Brien, professor of theology at the University of Notre Dame, used the encyclical's noble words to challenge the Pope's recent decision upholding mandatory celibacy for priests. Addressing almost 200 fellow clerics gathered at Notre Dame, O'Brien said: 'For years, countless thousands of priests have felt that they were being deprived of an inalienable, God-given right.'"

However, typical of the reaction of high church officials on this matter was that reported by the *New York Times* of November 17, 1967:

"In a sharply worded statement on clerical celibacy, the National Conference of Catholic Bishops held out no hope for a lifting of the restriction in the Western church."

Speaking Out on Other Matters

As discussed above, three major areas where Catholic clergymen are speaking out are in regard to church rule, birth control, and celibacy. But in many other areas of doctrine and practice they are also speaking out.

For example, there is the matter of punishment for not attending Mass. The Catholic *Manual of Christian Doctrine* asks in regard to hellfire: "Who go to hell?" It answers: "All those who die in

the state of mortal sin, even if they be guilty of one such sin." This textbook states that one such mortal sin is "failure to . . . hear Mass on Sundays and holy-days of obligation." Thus, the Catholic that does not attend Mass is consigned to hellfire. But the Catholic magazine *Commonweal* of December 29, 1967, notes: "The childhood of the human race has passed. The Church is a mother, but would even a stepmother impose such punishments?"

Then there is opposition to the system of confession now in use. For instance, a parish priest in Chile complained about

the routine questions asked in the confession box. He said it drove people away from the church, declaring: "In three years I will have confessed only 50 men [out of a Catholic town of 15,000!]." Then he added: "How much useless baggage we find in the Holy Mass, in the Baptism and in almost all the sacraments."—*Mensaje*, Chile, June 1967.

In fact, almost every major practice and teaching of the church is coming under fire. And from Catholic clergymen within the church! All of this is having its effect on great segments of the Catholic clergy.

HOW THE CRISIS **IS AFFECTING THE CHURCH**

THE turmoil in the church is having a profound effect on a growing number of priests, nuns and seminary students.

Commenting on this fact, Canada's *Daily Star* of September 16, 1967, said: "The average priest finds himself giving answers which do not square with those given by many of the new theologians." *Mensaje* magazine of Chile, June 1967, similarly stated: "There exists a spirit of insecurity. . . the priests are often asked (or ask each other): 'Is it still necessary to believe in this or that?' . . . But behind the joking tone many times is hidden that insecurity touching the fundamental context of our faith."

This insecurity is causing deep changes

in the outlook of many who had undertaken a religious life.

Priesthood in Crisis

In Belgium, a Catholic source, the *International Catholic Information* of May 1, 1967, contained a summary of how the priesthood is being affected throughout the world. It said the following:

"For the first time, all the European countries are hit by a crisis in the [priestly] vocation. . . .

"[When the pope said in a speech:] 'It is not just simply an urgent problem, but a very serious problem inside the Church' . . . everyone was on the alert; . . . Never had he spoken about a crisis in the calling of priests and, in any case, never with so much insistence. . . .

"We will record, for the whole world, a decrease in the number of priests and other religious orders . . .

"The astonishment was great. One was already aware of the crisis which has existed for quite a while in France, Italy and Belgium. One was amazed to learn that Holland, where the number of priests is really legendary, is experiencing recently and for the first time an appreciable decrease in the number of novices and of those consecrated as priests.

"Until now, Ireland and Spain were in a position of protecting themselves against this crisis, because of their traditional Catholic characters. Since last year 50% of those registered in the important Irish seminaries deserted before the consecration.

"In Spain, during this same period, a decrease was registered in the number of enrollments [in seminaries] and an increase in the number deserting during the study period. Regardless of what the situation is like on the other continents—and it does not seem to be particularly brilliant—these facts have to be considered seriously if only for the simple reason that Western Europe supplies about 65% of the priests for the whole world. . . .

"The term 'crisis' should therefore be taken in the most literal sense of the word."

From sources all over the world, the above information is verified. For instance, Catholic theologian Kueng of Germany said:

"1. The church is losing in recent years an alarmingly increasing number of very often highly qualified candidates for the priesthood, which are needed more than ever today.

"2. The number of those subsequently leaving the priesthood, or ecclesiastical ministers who have fallen into inescapable difficulties, runs into the tens of thousands."

—*Schweizerische Kirchenzeitung*, Switzerland, 1967, No. 31.

Confirming this, *Time* of February 18, 1966, reported:

"Around the world about 60,000 priests have left the ministry, and many of them have married. Rome's Congregation for the Doctrine of the Faith, formerly the Holy Office, has on file at least 10,000 applica-

tions for priests asking to be released from their vows."

From Canada, *La Presse* of February 3, 1967, says: "Some fifty priests have left the priesthood in Montreal in the past one or two years, according to the Jesuit Gérard Hébert."

In Latin America the magazine *Confirmado* (Argentina) of June 25, 1965, declared:

"The number of losses due to death or abandoning exceeds the entrance of new priests in the whole world. Even the cardinals less fond of Paul VI repeat as if it was an article of faith the words pronounced by the Pontiff a short time after his coronation: 'There hasn't been an age . . . so strange and contrary to the priesthood and its religious mission as the present.' . . .

"In Latin America . . . the Roman prelates estimate that the clergy suffer a deficit of thirty thousand priests. . . .

"In Argentina, according to some bishops the problem has acquired a nature that they define as frightening."

In Colombia, *El Tiempo* of June 26, 1967, recorded an interview with Cardinal Concha Córdoba. He was asked: "Are there sufficient priests in the country?" He answered: "No. There ought to be one for every thousand persons and in my case, that is to say in Bogotá, we have only 180 to 200 priests for a population of two million inhabitants. The deficit is 1,800 priests in Bogotá." Further, *El Espectador* of Colombia said in an editorial on October 9, 1967: "It is calculated that an enormous 20 percent of Catholic priests will in the near future abandon their life as priests."

In Peru, *La Prensa* of November 30, 1966, said: "Close to five thousand priests are needed in Peru right now. There are only 1,630 between diocesans and regulars, of which 796 are Peruvians and 834 are foreigners." In Chile the archbishop of Antofagasta admitted: "We have a grave crisis of Chilean clergy, and for the

lack of callings we want our own Catholic laymen to be the ones to become deacons and to almost act as priests." (*Vea* magazine, August 31, 1967). And in Brazil, *O Globo* of September 1, 1967, reported: "Due to the shortage of priests, Sisters of Charity belonging to seven different religious orders in the Fortaleza diocese have been given 'special powers' to administer holy communion."

In a radio talk entitled "Are There Elements of Crisis in the Netherlands Catholic Church?" Catholic professor of theology Dr. E. Schillebeeckx said:

"That the 'crisis' concentrates itself among the clergy becomes clear, when one keeps in mind that the percentage of defecting priests . . . has been rising in the past few years. . . . They have become weary proclaiming truths over which doubts have arisen in their entire psychology."—*Het Nieuwsblad van het Zuiden*, the Netherlands, March 19, 1966.

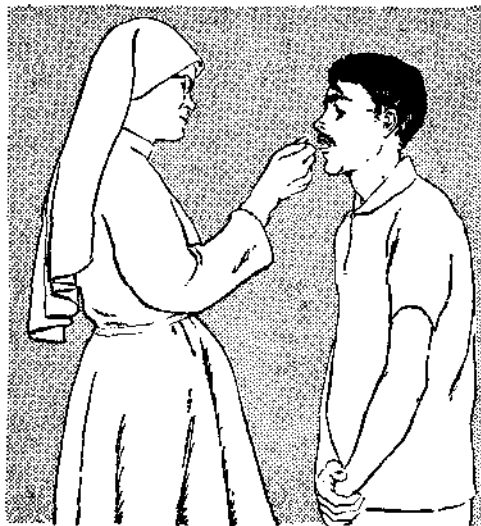
And in the same country, Bishop J. Bluyssen wrote the following to the priests of his diocese:

"The decline of the available number of priests is beginning to make itself felt. We all shall have to really adapt ourselves to the less agreeable consequences of the evermore declining number of priests."—*De Stem*, July 1, 1967.

He wrote that a parish with less than 3,000 Catholics could no longer count on the help of a priest. And a parish with less than 5,000 would have not more than one priest.

Thus, from most countries where re-

ports are available, the story emerges much the same. The number leaving the priesthood is increasing.



Due to priest shortage in Brazil, nuns administer communion

Seminary Students Decreasing

At the same time, the number entering and graduating from seminaries is decreasing! As *Newsweek* of April 25, 1966, observed: "Even more disquieting to many Catholics is the serious slump in seminary applications and the rising rate of attrition among seminarians."

Typical of what is happening is the experience of the church in the Netherlands. In a report by the Cath-

olic Social-Church Institute in June 1967 the following information was released:

Study Year	Seminary Students
1961-62	1,674
1964-65	1,476
1965-66	1,241
1966-67	963

This decrease of 711 seminary students in just five years is a drop of 42 percent! It reflects two factors: fewer entering the seminaries, and more dropping out before the course is completed. This is verified by the following figures published by *De Gelderlander*, September 8, 1967:

Year	Priests Installed Into Office
1959	373
1965	276
1966	226

In just seven years, about 40 percent fewer priests were installed into office! This reflects the fewer entering and graduating from seminaries. And yet, in this same

country, the Netherlands, the number who left the priesthood doubled from 1965 to 1966!

The trend is world wide. *La Prensa* of Peru (November 30, 1966) reported: "It was revealed that during the last few years the number of students preparing to follow the steps of the divine apostolate has notably gone down." In Argentina, *Confirmado* of June 25, 1965, reported a 46-percent drop in seminary students from 1955 to 1965.

And what of Spain? The German paper *Sueddeutsche Zeitung* of October 18, 1967, carried the headline: "SPAIN'S SEMINARIES FOR PRIESTS LOSE MORE THAN 1,100 STUDENTS DURING THE YEAR 1967." The article showed that an amazing number who were already in Spain's seminaries left before finishing. In 1963 there was a grand total of 7,623 students in all of Spain's seminaries. But in 1966 there were only 3,770 attending! And for the most recent year available, the article said, as noted in the headline: "The number of those leaving before completion of their studies during the 1967 school year ran up to 1,100." It also gave the following figures for Spain:

Year	Students Entering Seminaries
1963	4,796
1966	600

In France, *Le Monde et la Vie*, a Catholic periodical, noted, in November 1965, the following concerning new ordinations:

"Out of 10,000 young Frenchmen, from 25 to 29 years of age:

- in 1900, there were 52 ordinations
- in 1945, there were 50 ordinations
- in 1960, there were 21 ordinations."

Shortage of Nuns

The same situation exists in the various orders for nuns. Thousands are leaving. In the United States alone, it was reported that 3,600 left in one year recently.

Note, too, the information given by Bishop W. E. McManus, superintendent of Chicago Catholic schools. This was reported in the *Chicago Daily News* of November 29, 1967:

"There has been a very critical drop in the number of young ladies going into the orders," says Bishop McManus. . . . Nearly every Catholic school authority agrees that fewer girls apply to religious orders . . . One major teaching order reports that acceptances have dropped 40 per cent in 5 years . . . Two years ago 272 girls graduating from Chicago high schools planned to become nuns. Last June it was 175."

In Canada the same situation exists. The *Globe Magazine* there stated: "Between 1955 and 1960, 3,000 girls entered one or another of Canada's 197 orders; between 1960 and 1965, the number dropped by half." This source also said:

"The crisis—and it is a crisis—is not a dispute over dresses, briefer veils and fewer rules. Far deeper and more decisive are the conflicts over whether a nun's life as currently defined is really a valid role for a Christian.

"Not only do some feel it is anachronistic, but large numbers privately talk of it as often harmful and dehumanizing to any healthy person who chooses it."

Thus, throughout the Catholic world three general trends are in evidence: (1) More priests and nuns are leaving; (2) more seminary students are dropping out before finishing their course, and (3) fewer students are entering the seminaries and other orders. In short, more and more persons are unwilling to take up a religious life within the Catholic church.

But why? Is it all due to the changes since the ecumenical council? No. The reasons go deeper. Especially is this true when the young people are considered. The reasons have much to do with the very foundation of the church, its doctrines and practices.

Catholics Disturbed

BY CLERGY PRACTICES

MANY sincere Catholics have been deeply disturbed by practices that have the approval of the clergy.

Some of these are changes approved by the ecumenical council. But others are practices that date before the council.

Eating Meat on Friday

One practice that has been altered has to do with meatless Fridays. For as long as most Catholics can remember, it was a sin to eat meat on Friday.

However, Vatican Council II allowed changes in this practice. Hence, the American hierarchy, with Vatican approval, did away with the rule of abstaining from eating meat on Friday.

Because of this change, one Catholic exclaimed: "All these years I thought it was a sin to eat meat. Now I suddenly find out it isn't a sin. That's hard to understand." And a national magazine in the United States displayed a cartoon of Satan in hellfire being asked by one of his demons: "What do we do with all the guys who ate meat on Friday?"—*Newsweek*, March 20, 1967.

Other Catholics, turning to their Bibles, find no commandment to abstain from eating meat on any day. In fact, they read at Colossians 2:16: "Let no man judge you in eating and drinking." They are disturbed when they find that the apostle Paul said: "In later periods of time some will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons, . . . commanding to abstain from foods which God created to be partaken of with

thanksgiving by those who have faith and accurately know the truth."—1 Tim. 4: 1-3.

Changes in the Mass

The ecumenical council also authorized changes in the Mass. One change was that it could be said in the common language of the country. Yet this has often proved a disappointment. A Catholic writer in Belgium asked: "Can you make anything out of it?" He answered by quoting what another exasperated Catholic told him: "The more you try to simplify it, the more it seems to become complicated!" (*L'Appel des Cloches*, October 13, 1967) Another report from a Catholic newspaper there said:

"In times past we heard read to us an epistle in Latin. We thought it quite normal to understand nothing. It was like that, we were used to it, we didn't find it strange at all.

"Now they read to us from St. Paul and many other passages of the Bible in French. Now we expected to understand. Alas, very often we don't understand any more than when it was in Latin. That is what is so disappointing! . . .

"Everything is done as if the Church wishes to maintain an impression of 'mystery.'"—*Echo de St. Albert*, October 15, 1967.

Another authorized change has to do with the way the Mass is conducted. A modernization of it has been approved. One such "modern" Mass was held in Rome, Italy. It drew this comment from *La Presse* of Quebec on March 7, 1966:

"Dozens and dozens of frenzied fans, police cordons, three new wave orchestras, seminary students and priests in the hall [were at] the first concert of holy music

interpreted last week in Rome in the purest ye-ye style . . .

"Screams, contortions, electric guitars with jerky rhythm, charged the atmosphere with collective hysteria, the spectators stamping while listening to the Creed, the Gloria or the Introit interpreted by musicians with Beatle haircuts."

Of this Mass in Rome a Belgian newspaper said:

"Keep in mind that the enterprise was conducted by the Dominican fathers and other clergy and that they had obtained permission for what they call 'the screaming mass,' so called because of the way in which it was sung."—*Le Soir*, May 16, 1966.

In other Catholic countries, the same type of Mass is being conducted. In Brazil, *O Globo* of December 14, 1964, reported: "A popularized ritual song was sung during the celebration of Mass . . . Songs in bossa-nova, samba, waltz and march time accompanied the religious service."

Also in Brazil, *Fatos e Fotos*, a magazine, said on July 23, 1966, concerning a Mass held in Ipanema:

"When the Brazilian Beatles passed through the vestry and began to play, there was no rope strong enough to hold back the 3,000 juveniles that filled Our Lady of Peace Church . . .

"The Beatles were to sing *yé-yé*, interspersed with texts from Popes John XXIII, Paul VI and John Kennedy. . . .

"The young people danced on the altars. Two nuns who were in the choir, left weeping."

How have many sincere Catholics reacted to all this? One woman in Peru, a lifelong Catholic, expressed the feelings of many when she said, as quoted in *La Prensa* of October 5, 1967:

"This is the finish. By God, what times we are living in. . . .

"And as a limit of badness [there is] the church. . . . No longer can one go to Mass and pray tranquilly. One of these modern, young priests appears and he spends all the time from the pulpit saying: 'Stand up, sit down, kneel down, stand up . . .' Can anyone tell me where we are going to stop?"

The Bible Itself

Catholics who have had respect for the Bible are deeply disturbed by the attitude of many priests toward it, especially in modern times. *Newsweek* of August 22, 1966, reported:

"When Pope Paul VI summoned a dozen Roman Catholic theologians and scientists to the Vatican last month and asked them to summarize contemporary concepts of original sin, the conclusions he received must have come as a distinct shock. For the Pope was obviously unaware of how readily church scholars accept evolution—and reject the Genesis tale of Eden with its drama of Adam and Eve's rebellion against God. . . .

"After three days of discussion the panel of scholars wrote a report in which they unanimously agreed that: 'Adam and Eve' is a literary device used by the Hebrew editor of the Book of Genesis to symbolize the first human being or beings. Man became man when he emerged from a previous form of [animal] and developed reason and conscience. . . .

"Yet, as Canadian Jesuit Biblical Father David Stanley points out, . . . 'If you accept evolution, Adam . . . was only a primate. The myth of a fall doesn't fit at all.'"

Do other official Catholic sources agree with this? Yes. The *New Catholic Encyclopedia*, sponsored by the bishops of the United States, argues that the Genesis account of creation is not to be accepted as fact.

The new Dutch catechism also agrees. As the *Toronto Daily Star* noted on October 14, 1967: "The first 11 chapters of Genesis are seen by the Dutch catechism . . . as largely poetry and legend rather than strict history." The catechism says on pages 12 and 13:

"The further that man peers into the past the more primitive the human form becomes. . . . Life that surges through me comes from the animal. . . . Better and better we see the glorious spectacle: the spinal cord slowly erecting itself, the cranium which fills itself with greater volume. The animal which erects itself to a human."

However, many Catholics have been

greatly disturbed to find that the Bible definitely does not teach evolution. In the Catholic Douay Version of the Bible, Psalm 99:3 (100:3 in others) reads: "Know ye that the Lord he is God: he made us, and not we ourselves."

Catholics who believe that Jesus spoke the truth cannot help but be disturbed at the church's approval of evolution. Why? Because Jesus himself clearly expressed his belief in the Genesis account of creation. He did not regard it as a myth or a symbol.—Matt. 19:4-6.

Catholic clergymen have downgraded the Bible in many other ways too. For example, notice what *Het Noorden*, a Dutch publication, said on October 1, 1966, when quoting army Chaplain Groenendijk on Catholic Television in that country:

"While at one school, for example, the story of the three young men in the fiery oven is told as a part of authentic history, at another school it is said: this did not actually happen."

In regard to many other Bible accounts this same source says: "One relates them as having actually happened and another will leave it hanging in midair and not fail to lay the accent on the symbolic meaning of it all."

Because the clergy downgrade the Bible more and more, some Catholic theologians now deny the virginity of Mary. Others believe Joseph was the natural father of Jesus. And leading Catholic theologian Schillebeeckx of the Netherlands questions the existence of angels.

Notice, too, how the *New Catholic Encyclopedia* downgrades the Bible. Following are just a few samples:

"The Bible, as a literary work, has a tradition that includes myth." [10:184]

Some of the miracles recorded in Holy Scriptures may be "fictional" and contain "literary exaggeration." [9:887]

"The episode of Noe [Noah] and the Ark

is not a piece of historical reporting but an imaginative literary creation." [2:509]

"Any attempt to demonstrate the fact of Christ's Resurrection from the Gospel accounts of the good news must begin with the realization that these accounts are not biographies of Jesus and still less scientific history." [12:403]

This same tone is noted throughout this new Catholic encyclopedia. While such downgrading destroys the Bible in the minds of many Catholics, it deeply disturbs other Catholics who accept it as the Word of God. Indeed, it would have made Jesus, as well as Peter, Paul and the other apostles, indignant. Why? Because they all regarded the Bible as God's inspired Word. (John 17:17; 2 Pet. 1:20, 21; 2 Tim. 3:16, 17) As the apostle Paul wrote: "When you received God's word, which you heard from us, you accepted it, not as the word of men, but, just as it truthfully is, as the word of God, which is also at work in you believers."—1 Thess. 2:13.

Was Jesus lying? Was Peter lying? Was Paul lying? Indeed, does God's Word lie and deceive? "It is impossible for God to lie."—Heb. 6:18; see also Titus 1:2.

God is no liar. His Word does not contain lies and myths. Jesus was no liar. Peter and the other Bible writers were not liars. Under the inspiration of God's powerful spirit, they all spoke the truth and were guided to write it down in the Holy Scriptures.

But with so much watering down of the Bible by the clergy, is there any wonder that there is much confusion regarding Catholic doctrine and practice today, even among leading Catholic clergymen? How could it be otherwise when priests reject the clear, sound guidance of God and turn to the thoughts of men instead?

That many Catholics are disturbed by the attitude of their clergy toward the

Bible is noted in this comment from a Catholic newspaper in Luxembourg:

"The Bible should become a book for every house, the Book for every single Christian. In this regard we have sinned greatly. We have allowed our inheritance to lie around unused. Is it not a sad situation that a very great number of our Catholic families do not possess a complete Bible, and that the overwhelming majority of our Catholics, yes, our priests never have completed the reading of the Bible, not even the New Testament?"—*Luxembourger Wort*, January 16, 1965.

Christian Morality

There is something else that is very disturbing, yes, downright shocking to many Catholics. This has to do with the changes taking place regarding morality. More and more priests are saying that premarital sexual relations, and even homosexuality, are proper. In regard to homosexuality, a priest in the Netherlands, J. Gottschalk, wrote in *Elsevier's Weekblad* of August 20, 1966:

"Newer views teach us that the former supposed biblical condemnation of homosexuality does not apply to our society. . . . This means that homosexuals are Christians who are up to par; they also are entitled to receive the sacraments of the Church." With such views pervading the clergy, it is not surprising to read the following press report:

"The Hague [Netherlands]—Two male homosexuals were secretly 'married' by a Roman Catholic priest in Rotterdam last week. . . .

"There is also a strong movement within the Roman Catholic priesthood to consider homosexual relationships in the same light as those between members of the opposite sex."—*The New York Post*, July 5, 1967.

Contrasting these views, Catholics find that God's Word plainly says: "What! Do you not know that unrighteous persons will not inherit God's kingdom? Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men

. . . will inherit God's kingdom."—1 Cor. 6:9, 10; see also Romans 1:27-32.

The publication *Mass en. Roerbode* of the Netherlands commented on September 16, 1966, regarding how some Catholics view with concern the church's teaching that morals can be loosened. It quoted a schoolteacher as saying:

"When I think of the ease with which the new developments in morals, for example, concerning the rights of engaged couples, are being told to young people, and the conclusions with which these young folks come home, then I ask myself if the clergyman in question has given thought to the full import of the words and ideas communicated and the difficult position into which he has put the parents by his proclamations, the undermining of authority which they really have set upon."

But overlooking or condoning immorality within the church is not really new. In Catholic Latin America, country after country records a fantastic illegitimate birthrate. In El Salvador, as an example, an official Catholic weekly, *Orientación*, on September 24, 1967, called attention to these figures:

	Urban Population	Rural Population
Legitimate births	28.6%	38.5%
Illegitimate births	71.4%	61.5%

And what of the morality of many clergymen themselves? Carefully read the following report from Switzerland:

"These are the hard facts: of 400,000 Catholic priests, 40,000 live wholly or partly with a woman. That is not an assertion, it is the figure that came up for discussion in the [Ecumenical] Council itself. . . .

"A bishop thundered realistically in the Council: 'Why should we conceal the fact that our priests find themselves in difficulties?' . . .

"And a South American bishop declared frankly: 'In my bishopric there is only one single priest living in accordance with this church law [celibacy]!' "—*Schweizerische Allgemeine Volks-Zeitung*, November 1963.

An *Awake!* correspondent in El Salva-

dor interviewed a priest who confirmed this situation. This clergyman stated that if a priest is married in a civil ceremony, the church does not consider him married. He could leave his wife and family at any time and return to his church duties. The clergyman interviewed stated that when a priest has children by a woman outside a recognized church marriage, the bishop often advises him to care for his family in secret rather than leave the priesthood.

However, many Catholic clergymen recognize the very bad effects all such practices have on Catholics. Writing in the Belgian magazine *Special*, March 3, 1966, a priest said:

"In Belgium the situation is not less deplorable as compared to France. On the contrary. It is reported that Paul VI wept

when a Belgian priest described to him the mentality of the Belgian clergy. . . .

"In a country parish a priest preached that the miracles of Christ were not miracles. In a study circle for priests, another denied the resurrection of Christ. Although present, the Dean made no comment. . . .

"In their eyes, praying is a waste of time. . . .

"Confronted with this abundance of heresies and incoherences, Christians do not know which way to turn."

This priest accurately describes the situation in many lands. Contradictory teaching floods the church. The priests themselves are often confused and bewildered. Practices that demoralize are approved by the clergy.

There are also other practices in some Catholic countries that shock Catholics in other lands.

CATHOLICS in some countries have been shocked to find out what the clergy are approving in other lands. This is also true in regard to the mixing of pagan rites with Catholic ceremonies.

Argentina

For example, in Argentina the worship of the "Deceased Correa" has transformed a dry rock in San Juan province into the mecca of millions of persons.

The Deceased Correa is said to be Maria Antonia Correa, a woman of the last century. She is said to have had a baby by her lover. The lover abandoned her, but she followed him into the arid regions of La Rioja, carrying the baby. After a week she became lost and died. The story says that two herders found her corpse, but

What Catholicism INCLUDES

with the baby miraculously nursing from the rigid body. One of the herders asked for a miracle from the deceased and it was supposedly fulfilled. This gave rise to decades of belief in her miraculous pow-

ers. Yet, note what the Argentine magazine *Panorama* said in its issue of August 1966:

"There is no proof whatsoever that the anecdote is truthful, only the dramatic force of the legend is left. . . .

"During that time the simple mention of the deceased was prohibited in the religious schools; she was considered as a savage and pagan myth. . . . However, since the beginning of this century, the pilgrims started to flow in mass. . . . Many couples initiated their love life in the environs of the altar, consummating in that way a resurrection of very ancient—and pagan—fertility worship."

Near the place where this was supposed to have happened, a new church was built. It dominated the view of the area considered sacred. *Panorama* added:

"April 24 of 1966, 400,000 persons filed by on the highway, pilgriming from Caucete to the large rock. A night procession transferred to the brand-new church an image of the Virgin of Souls. . . .

"While the bishop officiated mass . . . the multitude rendered worship to the deceased in the rock. . . .

"The parish priest of Caucete says . . . 'The Church is studying the case with caution. But we can't remain with our backs turned on the people. For that reason we put up the basilica, so that the devotees of the "little saint" could say mass for her and be in peace with their Catholic conscience. The worship has the tendency to become amalgamated with our orthodoxy.'"

Another rock that is similarly worshiped is called "The Lord of the Rock," and is located in the province of La Rioja. It resembles a human head. This influenced the primitive pagans to make the rock an object of their idolatries and sacrifices. Of this rock and its worship today the Argentine *Auto Club* magazine of August-September 1967 observed:

"The nameless popular worship was converted little by little to that of the Lord of the Rock, and since then went taking on characteristics of the Catholic religion . . . The rooted worship of the Lord of the Rock

is an amalgamation of Indian idolatry and of elemental Catholicism."

Also in Argentina there is the worship of the sun on June 23 of each year. Of this, *Confirmado* of July 9, 1965, reports:

"Each June 23rd the world opens the door to old rites . . . that make yearly of the summer solstice an exuberant orgy of paganism. On that date, the sun reaches its maximum height: more than twenty centuries ago, the Romans venerated the Son of the Triumphant Sun . . . On the other hand, in the Christian collection of saints the 23rd of June belongs to Saint John, Rome's patron; inevitably, the pagan festivity survived, lent its ways to the Catholic celebration, became confused with it. . . .

"*Confirmado* questioned Monsignor Winsauer about the watchful patronage that some Catholic priests dispense in the pagan cult: 'It is simple. Saint John's day and the Nativity of Our Lord coincide with the two solstices. Formerly, these dates were motive of pagan celebrations. When they were Christianized it was difficult to uproot the old worship, and the Church preferred to absorb the pagan feasts into its own and not abolish them. That is the origin of the worship of the Sun.'"

Bolivia

In Catholic Bolivia, there are the famous Devil dances in the city of Oruro in



Devil dancers in Bolivia worship Satan

the Andes mountains. The tin miners there believe Satan is the god of the underground and controls their destiny. In these Devil dances the people try to placate this god of the underground. Satan is thus venerated.

The origin of these Devil dances goes back to the Inca Indians. However, its modern setting dates back to the late 1700's, when it was incorporated into the newly introduced religion of Catholicism.

Of the participants, *El Diario* of February 11, 1965, said:

"It is interesting to note that these Satan worshipers are at the same time fervent Catholics who have mixed their faith and belief with this fear and superstition of the Devil."

Chile

In Chile, the publication *Estrella* of July 15, 1967, proclaimed in a headline: "Erotic and Vegetative Dances Are Held at La Tirana." It explained this festival's origin:

"Its origin we must look for in the fertility and fecundity ceremonies of pagan cultures related to the circular dances around a pole, tree or staff. . . . Its origin is pre-Colombian, being found by the Spaniards on their arrival."

This festival is held in honor of the Virgin Mary. A carnival atmosphere reigns. A writer for the Santiago daily, *Las Ultimas Noticias*, of July 22, 1967, described it in this way: "It sounds a bit like popular Christianity with deep Indian roots and much like paganism of the old ages." A reporter there stated:

"Before our eyes hundreds of men pass dancing unrestrained, oblivious to all fatigue and pain, possessed of a mystic fever this rational age could never understand. Among them, children masked as devils do incredible gymnastics. Everyone plays and dances at once. Each one is worshipping the Virgin of La Tirana in his own way. . . . That's why it can be said that here even madness could appear as sanity."

On the first day of the rituals last year thirty-six persons were arrested for drunkenness. One reporter who himself had danced at the festivals for years wrote: "Great quantities of liquor are consumed. Promiscuity is notable among the groups at their accommodations. The darkness of the unlit town is fully taken advantage of for sexual immorality. Many male and female prostitutes attend the festivities to make easy money. Among the dancers often there is fainting, hysterical attacks and ear-shattering screams." Yet, this all has the approval of the church. The participants continue to be accepted as Catholics in good standing.

One ex-devotee of a similar festival in another town commented: "When I would look at all this I used to think how bad the priest must be to permit it." And when other Catholics look into their Bibles for justification for such ceremonies, they are startled to find they are not approved by God. Instead, they note that God's Word plainly condemns mixing paganism with Christianity.—2 Cor. 6:14-18.

in Other Lands

In Costa Rica, a priest admitted, as quoted in *La Nación* of May 27, 1967: "Frankly, not a great difference is seen between the jungle of saints and the amount of devotions and rites in order to obtain their favors, and the magic grimaces of the Indians worshipping idols."

A priest and seminary teacher in El Salvador said in an interview that what the church had offered the Indians was idolatry. He said the church 'had robbed their mentality and it cannot now undo what it has done.' He also said that after having served in Mexico, Honduras, Guatemala and Nicaragua and studied in Rome, he observed that there is no unity of rites or policy for the church. It is not surprising,

then, to read the following in El Salvador's *Prensa Gráfica* of October 24, 1967:

"There is in our people without a doubt a great deal of religious ignorance. . . . We suffer grave errors in the practice of our worship. The Church honors saints and venerates its images and authentic relics, . . . our people many times render an idolatrous worship to images of wood, instead of considering them merely as effigies. . . .

"Piety is to look for Christ, in all things, to focus our life by the light of the Gospel, to direct our acts toward God. The rest is not piety nor true religion but fraudulent idolatry, hypocritical devotion, white magic and superstition."

In Ghana, during Easter celebrations an image of Jesus is laid on a bed in the church. A Mass is held. Then the church members are asked to show sympathy to the image. They kiss it and donate money to help it on its journey. This practice is copied directly from pagan worshippers in the country. When an individual among them dies, his body lies in state for some time. Friends and relatives donate money to the dead body to be used on its journey to its destination in the "hereafter."

And what of Italy, the seat of the Catholic church? In the book *The Italians* by Luigi Barzini, published in 1964, we read:

"Many of the saints, venerated as powerful protectors of this or that village, are, in fact, but the local gods disguised. Sometimes their names give them away. On the flanks of Mount Aetna, in Sicily, for instance, people worship a 'Santa Venerina,' who, among other gifts, has the power to make barren women fertile, like the Venus of old, *Venere* in Italian. And is there not a relation between the name of the patron saint of Naples, the venerated bishop Januarius, whose dried-up blood becomes liquid twice a year . . . and the Roman protector of all portals and doors, Janus? The Church, they say, knows or suspects all this, but, in its great wisdom, allows it to go on, since it does not interfere with fundamental doctrines."

But it does interfere with true worship as revealed in God's inspired Word. That is why many Catholics who observe such shocking pagan rites have left the church. They could not accept the condoning of such by the church in the name of Christianity.

In fact, this including of paganism within the church is one of the reasons for some of the anticlerical feeling noticed throughout much of the world today. But there are other, even more compelling, reasons, for anticlericalism, especially in lands where the church had been strongest.

WHY

The Anticlericalism

WORLD WIDE?

"WHEN Catholics look around them today at their priests some are shocked, a few are angry, and many are puzzled," stated the Chicago Tribune Magazine of May 21, 1967.

The truth is that there is much open hostility toward the clergy, both inside and outside the church. Indeed, there is a definite wave of anticlericalism throughout the world. What is "anticlericalism"?

It is defined as opposition to the influence and activities of the clergy. And never before in history has this been so powerful.

In Chile, an editorial entitled "Resentment Within the Church" appeared in *Mensaje* of July 1966. It said: "If the resentment keeps increasing we will arrive at a very serious situation, although the present state is sufficiently fatal."

In a discussion on French television with the now Cardinal Louis Veuillot concerning the church's position in the modern world, he was so badly treated by his interviewers that a leading French publication commented:

"He has never been spoken to like that. He suddenly becomes aware that men of this epoch are indifferent to the majesty of the princes of the Church, that there is in them a kind of insolence towards all those who dare pretend they are servants of God."—*L'Express*, October 24-30, 1965.

In Ireland, a young college student on a television panel show severely admonished the archbishop of Dublin and also the bishop of Galway. The *Irish Times* said on March 31, 1966: "He was—at times anyway—putting forward views that are shared by quite a few people in this country." And of the same incident, a writer to the *Evening Press* of March 30, 1966, commented:

"I would like to express my sincere and heartfelt congratulations to the brave young writer who had the moral courage to speak out against the way the clergy have interfered in the affairs of our country for so long."

One of the Causes

One cause for this growing anticlericalism, especially among Catholics, is the present crisis within the church. The disputes and confusion within the ranks of the clergy alienate many. In France, a writer in *Le Monde et la Vie* of May 1963 spoke of this as a "cancer that is eating

the Church away and which is now becoming deadly." And the Los Angeles *Herald-Examiner* stated on November 25, 1967:

"Christian theology . . . today is in a state of chaos, many of its experts admit. . . .

"The tumult in religious thought has broken out both in Protestantism and Roman Catholicism, with many people in the pews deeply disturbed by the academic arguing over interpretations they considered immutably fixed. . . .

"The Rev. Avery Dulles of the Jesuits' Woodstock College in Maryland says . . . 'Catholics are shaken when they are abruptly told that some reputable theologian' now questions some previous doctrinal formulations."

How deeply many feel about this can be seen in reports in the French Catholic magazine *Le Monde et la Vie*. In its June 1967 issue, prominent Catholic writer Michel de Saint-Pierre noted: "The modern world is the world where we have seen all the errors that have ever existed in opposition to the faith be assembled, become organized, hinged with one another and installed in the heart of the Church." In its November 1965 issue the magazine had declared:

"We are actually experiencing the greatest spiritual disaster of the Church of France. . . . Such a pastoral direction has the normal consequence of inducing the people to forsake the Church. And this is what they are doing."

Along this same line, *Mensaje* of Chile, in July 1966, said regarding the situation there:

"This atmosphere of murmurings and suspicions causes many of these Catholics to feel each time less tied to the visible Church. So that there may be heard with certain frequency the boast of not being concerned with what the bishops or priests may say or teach."

All of these views have been verified by *Awake!* correspondents throughout the world. Everywhere they note that many Catholics are asking themselves questions about their religion. Our correspondent in

Belgium writes: "We meet more and more Catholics who are disgusted by what they see taking place in their religion. Many tell us: 'It's the end of the Catholic church.' One industrialist said: 'I have the impression of being "tricked."'"

The rising lack of regard for the clergy can be noted in many situations. For instance, the Chicago *Daily News* of December 5, 1967, stated: "[Pope Paul] now confronts an open revolt among women, . . . More than half the Catholic women of the world practice contraception in defiance of the Vatican."

In Holland, the 16,000-member Union of Catholic Students sent an open letter to the Dutch press. In this document they said of the pope's stand on celibacy: "A primate who is unable to think on a higher level than that of an Italian sexual moralist can no longer officiate as primate for us."—*Daily Star*, Canada, August 23, 1967.

Political Involvement

Involvement in politics also arouses deep anticlerical sentiment. In a recent Vietnamese election the New York *Times* of September 19, 1967, reported that priests "provided their congregations with lists of the ballots to be chosen." Many Catholics were bitter at this interference.

In a large Catholic church in Maryland, a priest was advising his parishioners about various political matters. A news report tells what happened next:

"Suddenly the sermon was interrupted by a loud voice from the back of the church: 'Couldn't we do without a political talk, Father?' There was a moment of startled silence, then a spatter of applause. . . .

"It might have happened at any one of thousands of other churches, Protestant or Catholic, across the land. For it was symptomatic of a deep split which has developed in America's churches."—*Daily Citizen*, Tucson, Arizona, August 5, 1967.

In Spain, when a Barcelona priest included a political event in his prayer at Mass, one of the laity jumped up and shouted: "Politics has nothing to do with the mass!"—*Süddeutsche Zeitung*, Germany, May 18/19, 1966.

From every corner of the earth, church involvement in politics is noted:

ECUADOR: "In Ecuador there is anticlericalism because the priests have exercised too much influence in politics."—Interview with presidential doctor, September 29, 1967.

INDIA: "The direct participation of certain Bishops in Kerala politics has put a section of the Catholic community in a great dilemma . . . they wanted their religious heads to keep aloof from politics."—*Express*, February 14, 1967.

BRAZIL: "A large number of bishops, priests and monks have lost faith . . . and, lacking spiritual motivation for their priestly functions, lend themselves to a furious political campaign. . . . They form a political party and should be considered politicians."—*Correio Brasiliense*, August 12, 1967.

UNITED STATES: "Boston's colorful Richard Cardinal Cushing . . . jovially recalled how he and old Joe [Kennedy, father of the late U.S. president], both hard-shell Catholics, made strategic contributions to Protestant ministers in West Virginia to help win friends and influence voters for Jack Kennedy in the crucial 1960 West Virginia primary. 'We donated \$200 to some, \$500 to others—and a few got \$1,000—depending upon the size of their congregation,' confessed the cardinal, chuckling merrily."—*The Washington Post*, August 23, 1967.

War Involvement

Directly linked with political involvement is the involvement of the Catholic church in the wars of this world. It is another powerful reason for the rising tide of anticlericalism.

In the 1965 book *Mit Gott und den Faschisten* (*With God and the Fascists*) author Karl-Heinz Deschner says regarding the church's backing of Hitler's Germany in World War II:

"The newspaper of the Bishops of Galen wrote at that time [1941]: 'God has allowed the sword of revenge against England to fall into our hands. We are the executors of his righteous godly will.' The following stood in the Church newspaper of the archdiocese of Cologne: . . . 'to these great men belongs indisputably the man, who today celebrated his 52nd birthday, Adolf Hitler. On this day, we promise him that we will put all of our strength available, so that our people will win the place in the world which really belongs to them.'

"Volumes could be filled with this sort of effusion. The American scholar, Gordan C. Zahn, reported that according to a study which appeared in 1961 concerning 'The German Catholic Press and Hitler's War,' he found 'not one single example of any even hidden opposition against the war' in all of the 'exemplary group of magazines' through which he had looked to complete this study. Rather, 'the Catholic Press was full of cries for war support, . . . fiery calls for "Patriotism" . . . The whole impression for the reader . . . is that of a wholly outspoken nationalistic support for the war.'

In Italy, on the cover of a church pamphlet printed in 1942, a drawing of Jesus was shown in the midst of Italian soldiers, tanks, guns and military aircraft. Inside, the following prayer was printed: "Lord, that are the God of Hosts, protect our armed forces on land, sea and air and guide them soon to the triumph of victory." This was issued while Italy, under Mussolini, was allied with Hitler's Germany, and while they had the upper hand in the war.

Because of clergy support for *both sides*, Catholicism was divided during the war. Catholic killed Catholic in wholesale slaughter on the battlefields. But it is not only in Europe that such things happen. In Latin America, Catholic countries have their patron saints that are venerated in order to receive blessings in time of war. Each country pits its patron saint against the patron saint of the next country. When there are wars or border clashes

Catholic kills Catholic, each side being blessed by its own priests.

To this day such involvement continues. *El Comercio* of Ecuador, on August 16, 1965, carried a picture of the bishop of Riobamba standing in front of new rifles. The caption explained that this was Monsignor Leonidas Proaño, and he was blessing these weapons that had been newly delivered to the military forces.

In the United States, the San Antonio, Texas, *Express and News* of September 9, 1967, reported:

"War is morally correct as a tool of peace in the protection and defense of rights, Roman Catholic Archbishop Robert E. Lucey of the San Antonio archdiocese declared Friday. . . .

"Strongly defending U.S. involvement in the Vietnam war, Archbishop Lucey challenged that 'withdrawal would not only be a tremendous cruelty but a great stupidity that would hurt the world!'

"To back up his description of war as a tool of peace, the archbishop quoted excerpts from the Christmas messages of the late Pope Pius XII in 1943 and 1948."

An interesting account of the contradiction within the church during wartime was published in the Belgian newspaper *La Dernière Heure* of January 7, 1967. It noted that during World War I Cardinal Amette of Paris said the following to French soldiers:

"My brothers, comrades of the French army and of their glorious allies, the Almighty God is on our side. God has helped us to attain our glory in the past. He will help us again in the present hour of our distress. God is near to our brave soldiers in battle, he gives them strength and fortifies them against the enemy. God protects his own. God will give us the victory."

Yet, as this newspaper observed, during that same time the archbishop of Cologne, Germany, said the following to German soldiers:

"Beloved people of our Fatherland, God is with us in this fight for righteousness where we have been drawn in against our wish.

We command you in the name of God, to fight to the last drop of your blood for the honor and glory of the country. In his wisdom and justice, God knows that we are on the side of righteousness and he will give us the victory."

Then this Belgian newspaper asks: "If there is a God, what does he think of all that?"

There is no doubt about what God thinks. His Word plainly states: "There should not be divisions among you, . . . be fitly united in the same mind and in the same line of thought. . . . Does the Christ exist divided?" (1 Cor. 1:10, 13; see also 1 John 4:20.) In the book of First John, chapter 3, verses 10 to 12, you can read about the origin of those who claim to teach God's Word, but who lead people to kill one another. And remember, Jesus said: "By this all will know that you are my disciples, if you have love among yourselves."—John 13:35.

Wealth and Power

The interest of the church in material wealth and power has also aroused much anticlericalism. In fact, the German magazine *Der Spiegel* of May 27, 1964, reported: "Today the Vatican is one of the greatest financial powers in the world."

The church's interest in wealth and power was severely condemned by an Augustinian monk, Robert Adolfs. *The Province of Canada* stated on September 2, 1967

"Father Adolfs says bluntly that the church can survive only if it follows the example of Jesus Christ by emptying itself of all 'princely splendor' and taking on the humble role of a servant.

"The Apostle Paul said substantially the same thing . . . Father Adolfs feels that Paul's advice has been forgotten, and cites specific ways in which the church is burdened with temporal trappings of wealth, power and prestige. . . .

"He says the Pope, and the cardinals and bishops as well, should quit wearing elabo-

rate robes and crowns and other articles of dress that 'are suggestive of a royal court' rather than of a servant who washes the feet of his brethren."

Then from the United States came this statement of Catholic priest George Hafner of New Jersey:

"Vatican II states that the church was to be seen as the servant of the world, like Christ. Yet we continue to wrap men in ermine and satin in a ceremony of medieval pomp and then hold fabulous parties which would shame millionaires."—*The New York Times*, September 14, 1967.

In France, about fifteen Catholic families sent a joint letter to the ecumenical council when it was in session. Their letter contained the following statement:

"Following in the steps of his Master, the apostle Peter said: 'Silver and gold I do not possess, but what I do have is what I give you.' Can the successor of Saint Peter and his disciples repeat these words in 1965?"

"These riches flaunted by the Roman Catholic Church, accepted by its leaders or by their ecclesiastical communities, make one think of the time when Jesus drove the money-changers from the temple."—*Le Monde*, November 20, 1965.

Recognizing the hostility that their wealth, power and pomp have brought, a number of bishops in France asked to be called "Father" instead of "Monsignor." As a result, a French priest wrote to *Le Monde* of December 15, 1965, saying:

"If 'Our Graces' are so suddenly smitten for simplicity, why therefore are they not satisfied to be called 'Mister' like everybody else? . . . But why must they do this in order to grab right away a title which is even less appropriate for any man to take to himself: 'Father,' and this in the name of the Gospel! Have they not read the Gospel: 'Do not call any man "Father" for one is your Father?'—Matt. 23:9.

Of course, there are additional reasons for growing anticlericalism. But these few show the trend developing in the world. And this trend is having a disastrous effect among many Catholics.

The Effects of ANTICLERICALISM

WHAT are the effects of this growing anticlericalism? A brief survey of the church's influence throughout the world is revealing:

Netherlands

"In Amsterdam, confessions have dwindled to 1/50th of their old number in the last few years."—J. van Kilsdonk, a priest, in *Look* magazine, January 23, 1968.

Attendance at Mass, as reported in *Het Nieuwsblad van het Zuiden*, November 16, 1966:

Year	Amsterdam	Rotterdam	Utrecht
1950	52.9%	47.8%	67%
1966	39.3%	33.9%	49.8%

United States

"In the past two years, U.S. parish priests admit, attendance at the confession box . . . has fallen noticeably."—*Time*, October 13, 1967.

Austria

"Eighty percent of the Catholics in Vienna do not go to mass on Sunday. The twenty percent who do go to mass are mainly children, women over forty and the aged."—*Catholic Information on Faith*, 34th letter.

Mexico

"According to conservative calculations, only 20% attend the Sunday mass regularly. Furthermore there are many towns and cities in which the attendance at the Sunday mass is from 5 to 6%."—Jesuit priest P. Rivera, in *La Democracia en Mexico*, by P. Gonzales Casanova, 1965.

Italy

"Most Italians behave as if they do not fear hell nor do they give any credit to their Church. Their religious practices are occasional and their appointments with the Church are limited to the formal obligations of baptism, first communion, marriage, and religious funeral."—*La Stampa*, September 28, 1966.

Colombia

"Of Cali's 850,000 inhabitants only 50,000 attend Mass. . . of those 50,000 practicing . . . two thirds are women."—*El Espectador*, August 26, 1967.

Belgium

"10% of the Catholics are practicing Catholics and of those, 10%, that is, only 1%, are Catholics considered by the clergy as being 'good Christians.'"—Catholic priest in Brussels in interview with *Awake!* correspondent.

France

Out of 40 million baptized Catholics, 25 million do not go to church even at Easter, says the 1965 book *France, Land of Mission or of Demission?* by Marcel Clement, professor in Paris' Catholic Institute.

"It is easily acknowledged in high circles that youth is escaping our control, that the working classes turn their backs on us."—Vicar of the Marne, in *Le Monde et la Vie*, April 1963.

Guadeloupe

"The priests baptize 95% of the children. They catechize 80%. They see 65% abandon any religious practice between the age of 14 and 18. . . There is a Christian failure."—Priest writing in *Aujourd'hui Dimanche*, September 10, 1967.

Venezuela

"The churches stand almost empty on Sunday; a typical Venezuelan hasn't been to mass in 15 years; the whole country—a country of 9,300,000 nominal Catholics—produced only 33 priests last year."—Report from Caracas, in *Evening Post*, South Carolina, February 6, 1968.

With few exceptions, this situation is found throughout the Catholic world today. All of this is a reflection of the growing trend toward anticlericalism. But why? And what does it mean?

What Does It All Mean?

WHAT does the present crisis in the Catholic church really mean? And what does the future hold for it?

The answers to those questions affect, not only the Catholic church, but all the churches of Christendom. That is why, even if you are not Catholic but belong to one of the other religions of Christendom, you will want to think seriously about what happens to Catholicism. Its crisis is really no different from the crisis in all of Christendom's religions today.

Remember, it is not only in Catholicism that contradictory teachings have arisen; the current "God is dead" theologies arose in Protestant religions. It is not just Catholicism that experiences disunity; the disunity of the other religions of Christendom is as bad or worse. Among the members of all these religions crime and immorality are on the increase. In all of Christendom there is a growing lack of faith in God and his Word.

Who Is Responsible?

Who is responsible for this crisis? Many of the leaders of Christendom admit that the religions of Christendom are the ones responsible. Notice what Cardinal Koenig of Austria said about this, as reported by *La Stampa* of Italy on November 15, 1964:

"Too many times professed Christianity is not the religion of Christ. Selfishness, nationalism, colonialism, Cardinal Koenig said, have caused great calamities in history by making use of corrupt Christianity. . . .

"Today Christianity is the target of bitter criticism in the world. The internal disagreement that at times has divided it into hostile sects casts a bad light on it. Gandhi used to say that European Christianity is the negation of the religion of Jesus."

Dr. Herbert Madinger, writing in the 31st letter of *Catholic Information on Faith* in Vienna, also said:

"It was the fault of Christians that communism was born. Who is going to someday answer to God for that? We Christians will one day have a serious rendering of account. At the judgment of the world we will have to acknowledge that it was our fault that unbelievers could not gain faith in God. The vile sins of believers have been repulsive to unbelievers."

Could Christendom have God's backing in view of its being responsible for teachings and practices that have disgusted millions of persons and turned them away from God? Is God the author of such confusion, contradiction and immorality? Certainly not!

Compare Teachings and Practices

For a religion to have God's backing and approval, it must be doing what God wants it to do. Its teachings and practices must line up with what God has clearly recorded in his Word. Is that true of your church?

If you are Catholic, you can put this to the test by reviewing just a few of the points discussed in this magazine and comparing what the Bible has to say about them. In the following, all the Bible quo-

tations are taken from the Catholic *Douay Version* (Dy):

1. As already noted, Pope Paul VI has confirmed that priestly celibacy will remain official Catholic teaching. However, the Bible says: "Now the Spirit manifestly saith, that in the last times some shall depart from the faith, giving heed to spirits of error, and doctrines of devils, speaking lies in hypocrisy, and having their conscience seared, *forbidding to marry.*" (1 Tim. 4:1-3, *Douay*) "It behoveth therefore a bishop to be blameless, *the husband of one wife, . . . having his children in subjection.*"—1 Tim. 3:2, 4, *Dy*.

2. As pointed out in this issue, many priests now teach that premarital sex relations and homosexuality are not wrong. The Bible says: "Do not err: *Neither fornicators, . . . nor the effeminate, nor liars with mankind, . . . shall possess the kingdom of God.*"—1 Cor. 6:9, 10, *Dy*.

3. The *New Catholic Encyclopedia* states that the Bible "includes myth." God's Word says: "All scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work."—2 Tim. 3:16, 17, *Dy*.

4. The church is deeply involved in the politics of this world. But Jesus said that his followers "*are not of the world, as I also am not of the world.*" (John 17:16, *Dy*) "Know you not that the friendship of this world is the enemy of God? *Whoever therefore will be a friend of this world, becometh an enemy of God.*"—Jas. 4:4, *Dy*.

5. As you have already seen, the facts show the church has backed both sides in many of this world's wars, resulting in Catholic killing Catholic. The Bible says: "Now I beseech you, . . . that you *all speak the same thing, and that there be no schisms among you; . . . Is Christ divided?*" (1 Cor. 1:10, 13, *Dy*) "*Seek after*

peace and pursue it." (1 Pet. 3:11, *Dy*) "If any man say, I love God, and *hateth his brother; he is a liar.*" (1 John 4:20, *Dy*) "In this the children of God are manifest, and the children of the devil. *Whoever is not just, is not of God, nor he that loveth not his brother. . . . Not as Cain, who was of the wicked one, and killed his brother.*" (1 John 3:10-12, *Dy*) "By this shall all men know that you are my disciples, *if you have love one for another.*"—John 13:35, *Dy*.

6. The church officially bestows titles on the clergy, such as 'Father.' The Bible says concerning this religious title: "Call *none your father upon earth; for one is your father, who is in heaven.*"—Matt. 23:9, *Dy*.

7. Catholic clergymen acknowledge that the church incorporates pagan practices into its own ceremonies. The Bible says: "What fellowship hath light with darkness? And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever? And what agreement hath the temple of God with idols? . . . *Go out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.*"—2 Cor. 6:14-17, *Dy*.

What Does It Mean?

The scriptures noted above from the Catholic Bible do not need interpretation. They are God's words, and they speak for themselves. They show that the church is not honestly teaching the Word of God and that it is not producing the fruitage of God's spirit.

So then, what does the crisis in the Catholic church, yes, the crisis in all of Christendom mean? It is positive evidence that God is not directing their affairs! God is not backing them, for "God is a God, not of disorder, but of peace."—1 Cor. 14:33.

These facts are not brought to your attention to ridicule members of any religion. On the contrary, they are presented out of a love for all sincere persons, whether they are Catholic, Protestant, or of some other religion. They need to know what God's Word has to say about today's crisis in religion. Such sincere persons can only benefit from the truth, for learning and obeying the truth is what pleases God.

So if you belong to a religion that is not in harmony with the Bible and does not manifest the spirit of God, you are personally faced with a serious decision. Will you remain in a religion that does not have God's backing? It is really a life-or-death matter.

Why is this so? Because the inspired Scriptures show us that, beyond any doubt, we are very close to the end of this entire wicked system of things. We live in the period of time the Bible calls the "last days." All the terrible conditions we see around us today were long ago foretold to mark the "last days."—See Matthew chapter 24; Second Timothy chapter 3.

Jesus also said of our time: "All the nations will be gathered before him, and he will separate people one from another." Jesus showed that those who were not doing God's will would depart into "everlasting cutting-off." But those who were doing God's will would go into "everlasting life."—Matt. 25:31-46.

Hence, the crisis in religion, as well as worsening world conditions, means we have arrived at the time of judgment for all mankind. Shortly, God will execute his judgments against this wicked system of

things, including all religion that does not have his approval. Those who practice religion not approved by God will share the fate of that religion.

Remember, Jesus warned: "Every tree not producing fine fruit gets cut down and thrown into the fire." (Matt. 7:19) That time is fast approaching. Religions not approved by God will be cut down in destruction. And how will that come about? Bible prophecies show that they will be devastated by the political powers of this

world. Revelation 17:16 foretells that these political powers "will make her [all false religions] devastated and naked, and will eat up her fleshy parts and

will completely burn her with fire." That this is God's judgment is shown by verse 17, which adds: "For God put it into their hearts to carry out his thought."

"Get Out of Her"

Anyone who wants to avoid this execution of judgment will heed God's counsel: "Get out of her [all false religions], my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues. For her sins have massed together clear up to heaven, and God has called her acts of injustice to mind."—Rev. 18:4, 5.

Hundreds of thousands of persons from all religions and walks of life have already done just that. They have learned that all religions disapproved by God will pass away forever. They appreciate that only the wisdom that comes from God is a sure guide through these troubled times. So they study God's Word, the Bible, to determine the right course to take. In this way they learn of true worship, and they take their stand for it. Thus, they remain

ARTICLES IN THE NEXT ISSUE

- Did a Flood Really Destroy a World of Mankind?
- Your Humble Servant, Abaca.
- I Was a Fortune-Teller.
- Hawaii's City of Refuge.

calm and confident in these times of crisis, for they know that "the world is passing away and so is its desire, but he that does the will of God remains forever." —1 John 2:17.

It is interesting to note the experiences

of just a few of the great crowd of people who have already obeyed God's command to "get out of her." Why they did so, what they have found, and how their lives have been affected for the good are enlightening.

FINDING THE TRUTH **that Builds Faith and Hope**

Mother Finds Reason for Sickness and Death

A mother in Puerto Rico relates the following:

"I was raised a Roman Catholic and followed my religion as a good Catholic. Then my little daughter who was just three and a half years old became ill. I found out that she could not be cured. I at once called the priest. He explained that this was part of God's plan. Christ needed these little children in heaven and so as mothers it was our privilege to bring them forth so that Christ could take them to heaven. This made me rebel. 'I have five fingers on each hand,' I said, 'and I don't want to lose even one of them. So if I have given birth to this child whom I love more than all my fingers, why should I have to give her up like this?' I received no comfort from the priest.

"Then my child died. The priest went over the funeral rites, including the use of holy water," and that was that. He never came back to my home, never tried to comfort me, just left me abandoned. Catholic friends told me that God was punishing me for my sins.

"One day I visited my sister, who began talking about God's Word, the Bible. 'Would you like to see your little daughter again, right here on earth in a Paradise without sorrow, pain or death?' she asked. I thought how wonderful that would be. Yes, *fantastico!* I had never heard of that before, even though I had been a Catholic all my life and had attended a Catholic college.

"Soon I was back to my sister with questions. She then sent to me one of Jehovah's witnesses, who, with God's Word, the Bible, opened up to me a new world. Such wonderful truths, such

a glorious hope right from the Bible! My life changed. I now had a reason to live. I was not a Witness; I was a Roman Catholic. And yet, there was a lady, a mother and a housewife, who was willing to take time out to come to me freely to teach me the Word of God.

"I now know the reason for sickness and death. I see the loving purpose of God in providing a ransom and the resurrection. Indeed, I have come out of a dense, hopeless darkness into a marvelous, wonderful light."

Priest Learns Bible Truths

In Colombia, South America, a former priest now teaching school in Barranquilla tells of his experience:

"The contrast between my former life as a Catholic priest and my life today is like night and day. As a Catholic priest my life was very dark and obscure, without faith and hope. It was very hard really to do good or to improve, because it was necessary to follow the traditions of the church.

"In the end I decided that I had to do something for myself since I could do nothing for the people. First I became an Episcopalian priest and later a minister of a Protestant sect. But, through my own experience, I found that Protestantism is far from the Bible too.

"Finally I decided to study just the Bible truths, and this I did with the aid of Jehovah's witnesses. Now I am completely satisfied, because Jehovah God cannot deceive.

"My life has changed greatly and still has to improve, because we cannot stop learning of Jehovah God. I married one of Jehovah's witnesses, a lover of Bible truths, and we together walk by its principles, trusting in Je-

hovah our God as Joshua of old felt: 'The whole world may worship what they want, but as for me and my house we will serve Jehovah.'—Josh. 24:15.

Professional Boxer's Loss and Gain

A former professional boxer in France tells of his loss and his gain:

"I was raised in a family that was profoundly Catholic. But as I grew up I noticed that there were serious anomalies in the religion to which I belonged. The conduct of churchgoers was often contrary to Christian principles. I could no longer understand certain Catholic doctrines, and what astonished me was the way evil practices were encouraged—for one had only to confess, and go to the mass in order to blot out all remorse—and be ready to begin again.

"Then one day a witness of Jehovah came to my door and spoke to me of the truth as revealed in the Bible. I quickly realized he was offering me the right religion. Everything was so clear, so true, so sincere!

"At that time I was a professional boxer, and as such I was afforded many advantages, money, acquaintances, and distractions that were often contrary to God's law. After having won certain boxing matches and particularly a national one, I had to make an important decision. I understood that boxing was in direct conflict with true Christianity and the love which this should produce. I therefore decided to quit the profession. For months—even years—I was pressed by sportsmen, journalists, friends and my parents. They said I was crazy and would soon reverse my decision. But I stood firm.

"What a wonderful change all this brought to my life! No more hypocrisy, no more permitting of evil, no more violence, but, instead, a profound respect for God's laws, and real brotherly love.

"I lost many so-called friends, but I gained numberless Christian brothers and sisters who manifest this love based on Bible principles. I lost all hope of becoming a champion boxer, but I have gained the hope of eternal life in God's new system of things."

Student Leaves the Seminary

From Montreal, Canada, comes the following from a former seminary student:

"When I was a young boy many questions

came to my mind. Why does wickedness exist on earth? Why did God permit it? If Adam had not sinned, what would have happened? I often asked these questions to the priests and to my teacher but never received a satisfactory answer.

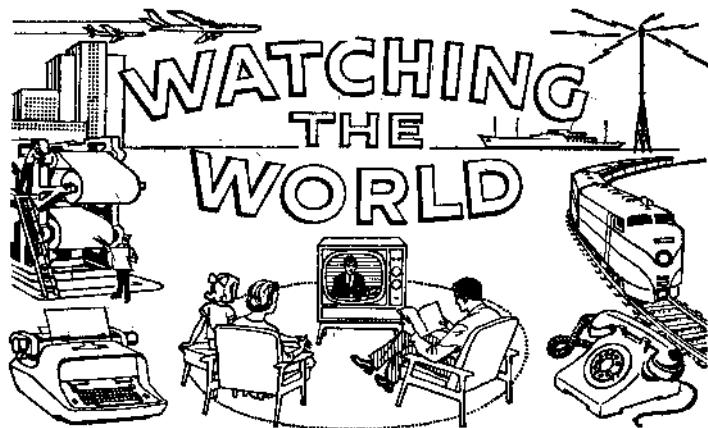
"At the age of fourteen I entered a seminary called 'The Christian Brothers' at Laval des Rapides near Montreal. I wanted to be one of them. I thought that there I would find peace and love, but my questions were not answered there either and I never saw a Bible in the place. We had everything materially that we needed, but spiritually I found more and more that something was missing.

"One day I found out that members of the order were homosexuals. They approached me and even offered me special privileges providing I cooperated. My letters and parcels going out or coming in were always opened. I was so disgusted with the things I saw, especially the homosexuals, that I quit the place.

"One day I was alone in the church and I prayed. I asked God to show me the truth. Later, I came in contact with one of Jehovah's witnesses who, although only fifteen years old, could answer all my questions and give proof from the Bible. This was something no priest had ever done with me. It was then that I found out it was God's purpose to reestablish the lost paradise on earth.

"The truth proved to be a powerful force in my life. It was then that I was able to stop drinking and smoking and put away all spiritistic practices in which I had participated. I learned how to love and worship the God whose name is Jehovah and now look forward to living forever in his restored paradise."

Yes, hundreds of thousands of persons from all walks of life and former religions have had similar experiences. They have felt a longing for the truths of God and have had that longing satisfied from God's own Word. Their lives have, as a result, been changed for the good. They no longer have the anxieties they had previously. Understanding God's purpose for man now, they confidently look toward the future. They know that soon God will bring an end to everything that works for the hurt of mankind. Hence, they eagerly do God's will and work toward the time when they will live in God's new system of things, where, as the apostle Peter foretold, "righteousness is to dwell."—2 Pet. 3:13.



Protest Atrocities

◆ The frequent comment by Malawian President Kamuzu Banda in dismissing criticism of his policies has been that he would even "do business with the Devil himself" to further the interest of his country. Evidently, one of those "deals" has been his brutal persecution of Jehovah's witnesses in that land, where over 1,000 Christian women have been raped, some 40 who were pregnant suffering miscarriages. Hundreds of homes and places of worship were burned to the ground. Some were beaten to death, others severely tortured at the hands of Banda's nationalists. Now letters of protest flood Malawi. About 4,000 letters from the southern Wisconsin area alone were just a token of the scale of protest that is flowing from individuals and from the public press. Banda's men have tried by brutal force to make nationalists out of integrity-keeping Christians, to his shame and to the shame of freedom-loving Africans everywhere.

Gold-buying Crisis

◆ The European gold markets have been the scene of hectic activities during the recent gold crisis. The central banks, led by that of the United States, gave a new commit-

ment in Basel to continue supplying gold at \$35 an ounce. But speculators and others were not persuaded that the price of gold could be held that low for long. It was estimated that on March 14 more than 200 tons of gold were sold in London alone. The normal daily amount is three to five tons. The gold was all coming from the international gold pool, a group of seven Western nations, 60 percent of which is supplied by the United States. American gold reserves, which stood officially at about \$11,682,000,000, were dropping rapidly.

'Main Cause of War'

◆ John Wesley Lord, bishop of the Methodist Church, traveled to several capitals of the world to seek support for the First World Religious Conference on Peace, which may be held in Japan in 1970. After meeting with representatives of Jewish, Muslim, Hindu, Buddhist, Shinto and nominal Christian religions, he pointed out that the religious leaders have "admitted that religious bodies have been the main cause for the most terrible and destructive wars of all time."

Lenten Meat Rules Vary*

◆ Can a Roman Catholic eat meat on Fridays during Lent? It all depends on where he

happens to live. Roman Catholics in the archdiocese of New York may eat meat on Fridays if they so desire. The same rule holds true for the diocese of Rockville Centre. But in the diocese of Brooklyn, Newark, Trenton and Bridgeport, Friday abstinence is required. In Camden and Paterson, New Jersey, meat may be eaten on the Fridays of Lent provided Catholic churchgoers do not "excuse themselves lightly" from abstinence.

Contradictions on Transplants

◆ A top Vatican theologian declared the removal of a heart for transplant from a person not clinically dead beyond all doubt, even with their consent, was "direct killing"—murder. On the other hand, priest Peter Riga of St. Mary's College said giving your heart or other organs for transplant operations is not only morally permitted but a demand of Christian love.

Catholics May Join Masons

◆ Pope Clement XII condemned the Order of Free Masons as atheistic and anti-Catholic, and his action has been affirmed by seven other popes in sixteen pronouncements. The 1738 Catholic order condemned the Masons on the ground that it was a false religion. However, the Vatican let it be known, on March 11 of this year, that Catholics are free to join the Masons in the United States, Britain and most other countries of the world.

Missionary Work Challenged

◆ Some clergymen are saying that the old idea of converting others to Christianity is out-of-date. A Catholic University professor, Ronan Hoffman, said: "The era of the foreign missionary movement is definitely over because the goals and objectives of that movement are no longer valid. . . . There has been a widespread assumption that the Church

was destined to convert the entire human race to Christianity. This must be rejected as a valid goal because it has no Biblical foundation. . . . I suggest that the Church voluntarily dismantle our present missionary organization and structure."

Colombia's Vatican Concordat

◆ A concordat signed in 1887 by Pope Leo XIII and the then president of Colombia is now coming in for considerable adverse criticism, according to a dispatch (CNS) appearing in the *Panama American* of January 29. By the terms of the concordat the Roman Catholic Church enjoys privileges and special consideration above and beyond those granted to any other religious group. Drastic overhaul of the concordat is being discussed openly by prominent politicians in Colombia.

Clergy and War

◆ Roman Catholic priest Philip M. Soleri reportedly urged male seniors of Duluth, Minnesota, to resist induction and not to fight in Vietnam. According to the Associated Press, the priest said: "I urge you in the name of humanity not to serve in the armed forces. I urge you to resist induction. I urge you not to cooperate with the military. I urge you not to fight in Vietnam." Yet, the late Cardinal Spellman and other high Catholic churchmen urged the very opposite relative to the war in Vietnam.

Woe Behind the Walls

◆ "The contemplative orders of the Roman Catholic Church are in trouble," stated *Time* for February 9. According to Vatican statistics, "the Trappists and Carmelites alone experienced a drop of nearly 700 members in the preceding

twelve months. In most U.S. Trappist monasteries, membership is down by some 50% from postwar peaks; the abbey in Piffard, N.Y., which once harbored 76 monks, has only 36 today. In France, the number of cloistered nuns has dropped in the past decade, forcing 47 convents to close."

Catholics Alter Views

◆ A campus-wide survey at the all-male Roman Catholic college in Manhattan shows traditional views long held sacred by Catholics are rejected outright by young Catholic students. The *New York Times* for February 13 said: "Seventy-three per cent said their bishops and parish priests had no effect or influence on their daily lives; 62 per cent said they were 'indifferent' to Sunday mass and 53 per cent denied the necessity of telling their sins to a priest in confession."

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