



Press and Education: the catholic conservative tradition in the newspaper Folha do Norte do Paraná (1962-1979)¹

Imprensa e Educação: a tradição conservadora Católica no Jornal Folha do Norte do Paraná (1962-1979)

Prensa y Educación: la tradición católica conservadora en el periódico Folha Norte do Paraná (1962-1979)

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Abstract

This article is the result of a study of the Catholic press in Maringá based on articles published by the newspaper “Folha do Norte do Paraná” between 1962 and 1979. The objective is to understand the influence of this newspaper on the dissemination of conservative ideology in Maringá city. In the published articles, some signed by Dom Jaime, who was the bishop of Maringá, the preservation of Catholic habits and traditions is understood as a duty of the worshippersto consecrate the will of God. It was an educational strategy of the Catholic Church with the objective of spreading the faith and expanding its space of activity in Maringá society and around. As a result, the research suggests that organic intellectuals from Maringá, followers of Dom Jaime's ideas, played an important role in educating a portion of the population of the city and surrounding areas. The research path is part of the field of the history of education and discusses the actions of the Catholic hierarchy to consolidate the presence of the conservative ideology and to oppose opponents, both political and other individuals considered enemies of the Church.

Keywords: Catholic Church.Maringá. Dom Jaime Luiz Coelho.

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Resumo

Este artigo é resultado de um estudo sobre a imprensa católica em Maringá, efetuado por meio dos artigos publicados pelo jornal Folha do Norte do Paraná entre 1962 e 1979. O objetivo é compreender a contribuição desse jornal para a difusão do ideário conservador na região. Nos artigos publicados, alguns de autoria de Dom Jaime, na época bispo de Maringá, a preservação dos hábitos e das tradições católicas é entendida como um dever dos fiéis para a consagração da vontade de Deus. Tratou-se de uma estratégia educativa da Igreja Católica com vistas à difusão da fé e à ampliação de seu espaço de atuação na sociedade maringaense e seu entorno. Como resultado, a pesquisa sugere que os intelectuais orgânicos, no caso Dom Jaime, tiveram um papel importante na formação educativa de parte dos habitantes da cidade e cercanias. O percurso da pesquisa inscreve-se no campo da história da educação e problematiza as ações da hierarquia católica para consolidar a presença do ideário conservador e contrapor-se aos adversários, tanto políticos quanto outros sujeitos considerados inimigos da Igreja.

Palavras-chave: Igreja Católica. Maringá. Dom Jaime Luiz Coelho.

Resumen

Este artículo es el resultado de un estudio sobre la prensa católica en Maringá a través de artículos publicados por el periódico Folha do Norte do Paraná entre 1962 y 1979. El objetivo es comprender la contribución de este periódico a la difusión de ideas conservadoras en la región. En los artículos publicados (algunos de Dom Jaime - bispo de Maringá en la época) se entiende la preservación de los hábitos y tradiciones católicas como un deber de los fieles para la consagración de la voluntad de Dios. Fue una estrategia educativa de la Iglesia Católica con el propósito de difundir la fe y ampliar su espacio de acción en la sociedad maringaense y sus alrededores. Como resultado, la investigación sugiere que los intelectuales orgánicos, en el caso de Dom Jaime, tuvieron un papel importante en la formación educativa de parte de los habitantes de la ciudad y alrededores. El rumbo de la pesquisa se escribe en el campo de la historia de la educación y cuestiona las acciones de la jerarquía católica para consolidar la presencia de las ideas conservadoras y oponerse a los adversarios, tanto políticos como otros, considerados enemigos de la Iglesia.

Palabras clave: Iglesia Católica. Maringá. Dom Jaime Luiz Coelho.

Introduction

The Catholic Church, inspired by the Counter-Reformation, was a constituent part of the process of colonization of Brazil by Portugal. Concerned with preventing the spread of Protestantism in colonized lands, ensuring the preservation of religious values among the colonists, and spreading the faith among the natives, the Catholic priests of different orders provided the elements of the ruling class with the instances of legitimizing the colonial slave order.

Not even the Enlightenment Ideology, present in European territory, the changes due to the Portuguese Royal Family's arrival in 1808 or the process of independence from Brazil were able to significantly modify the situation inherited from the colonial past. In short, the Church effectively participated, through alliances with the State and with the ruling classes, as an institution that guaranteed the social order.

However, the Proclamation of the Republic in 1889 led to the laicisation of the State. Determined by the process of secularization of European states, as well as by the separation between State and Church in Brazil with the first Constitution of the Republic in 1891, the Catholic Church organized itself to demand the expansion of its space in Brazilian society. In the meantime, he took a stand against what he considered a threat to Christian values and Catholic traditions, which led the clergy to encourage the faithful organization as a way of challenging the authorities to defend their interests. Therefore, it was not an innocent act of the Catholic clergy and intellectuals, but rather the expression of class interests, of which the Church was an indissoluble part.

It should be added that the participation of the Catholic clergy and laity was not restricted to the beginning of the Republican period. This is because, throughout that century, the Church effectively participated, through alliances with the State, as the institution responsible for the social order. Among the numerous initiatives, there is the press, which was consolidated in the early years of the 20th century, as part of a broad strategy to disseminate the expensive values to the clergy. It was a matter of disseminating and defending ways of thinking and acting consistent with the defense of the faith. In other words, the Catholic periodical press aimed to actively intervene in the daily lives of families through pastoral guidance.

Therefore, for the researcher in History of Education, the press is an important source, since it portrays the positions and class commitments that materialize in its pages. Thus, it is possible to understand local contradictions, conflicts, and disputes, which cannot be disconnected from the totality in which they are inserted. In these terms, the *Folha do Norte do Paraná* newspaper highlighted, on its pages, the disputed projects that were present in the society of Maringá.

Dom Jaime Luiz Coelho, bishop of Maringá, was constantly on the pages of the local press. A man with solid intellectual background, he defended the spread of the Catholic faith and was against the transformations that marked modernity. Hence, his conduct was respected and obeyed by the local community, and his way of acting and the style of dressing represented the conservative and educational nature of the Catholic Church. His performance mobilized actions and helped to shape a model of behavior aligned with the hegemonic interests present in the Church at the period.

In 1962, the bishop founded the newspaper *Folha do Norte do Paraná*, which contained information related to the various social and political problems in the historical context of the time, of Maringá and of the world. The articles in this journal spread the ideological discourse based on the morals and education of a "good Christian", who should respect the values spread by the church.

However, within the framework of society divided by antagonistic interests, the class that owns the means of material production also exercises hegemony over the production of forms of understanding the world. The fact is that Dom Jaime, like any other individual, apart

from individual interests, cannot be separated from class interests. This is because the concern about major issues affecting society, including modernity and communism, represent a form of social control. From this perspective, the press contributed to the consolidation of educational political thought focused on the interests of the ruling class present in Maringá society.

Finally, the analyses seek to establish the historical aspects of the Church's action in relation to modernity based on three aspects: the Catholic reaction in face of the modern world, marked by the deepening laicisation of the culture; the presence of the ultramontane movement in Brazil and the split between Church and State; and the press as a strategic space for the defense of Catholic doctrine.

1. The Catholic reaction to the modern world

Throughout the 19th century, mainly after the pontificate of Pius IX (1846-1878) and Leo XIII (1878-1903), the Catholic Church understood the importance of publicizing its values and its doctrinal positions through the press, with the purpose of combating the “enemies” of the faith: liberalism and socialism. It is true that the advance of modernity in previous centuries brought numerous problems to Catholic hegemony, but the process of laicisation of European states and the secularization of education generated numerous fears among the Catholic intelligentsia.

The general scenario of the 19th century expressed the result of the different movements that rose from the 16th century. In this sense, the Protestant Reformation, the birth of modern sciences, the Enlightenment, the belief in reason, the French Revolution and its consequences for European society posed obstacles to the Catholic Church's authority. In reaction to this movement, the ecclesiastical hierarchy sought to defend itself with all available weapons: the reaffirmation of the Pope's absolute sovereignty constituted another element of defense of the traditions and Catholicism values.

In opposition to the modern world, the movement known as Ultramontano sought to expand Catholic spaces in a secularized world. According to Gomes (2018), the Church was looking for new strategies through the Romanization or Europeanisation of Catholicism, as it was losing space due to the emergence of other religious institutions. In this scenario, the Vatican realized that there was a need to regain lost spaces, and used mechanisms to combat its opponents.

Not by chance, during the nineteenth-century period in question, the Vatican sought to reorganize itself internally with a view to maintaining Papal infallibility, thus favoring the maintenance of the authority of the hierarchy. Therefore, the Church's new political and theological orientation centered decisions on doctrinal matters, with a view to preventing modern ideas from penetrating within the institution.

Among the elements that contributed to the constitution of ultramontane thought, conservatism, present in different manifestations throughout the 19th century; the fear of losing spaces are increasing in the face of the advance of liberalism and, especially, of revolutionary movements; the need to adapt to the new scenario, as a way of combating the spirit of modernity; and the conviction of finding Revelation and in the Catholic past the solution for the problems of the modern world.

2. The Ultramontane movement and its presence in Brazilian lands

The history of Brazil cannot be understood without the presence of the Catholic Church since the arrival of the Portuguese, because the colonizers who sought trade and wealth in the invaded and conquered lands brought representatives of the Catholic hierarchy on their ships. Since then, the Church has been present in the colonization process.

It is worth mentioning that relations between the State and the Church in Brazil were materialized by the patronage regime, which consisted in the designation of the set of prerogatives granted by the Pope to the kings of Spain and Portugal. It was an instrument that allowed the Crown to rule over religious affairs, mainly in the context of financial, legal and administrative aspects.

It is also the designation of the set of privileges granted by the Holy See to the kings of Portugal and Spain. These privileges were also extended to the emperors of Brazil. It was a typical medieval legal instrument that allowed direct control by the Crown in religious affairs, especially in administrative, legal, and financial aspects, as mentioned earlier. As a result of these prerogatives granted to the State, religious, priests, and bishops became employees of the Crown in colonial Brazil. It was not by chance that the Portuguese State had the task of protecting the Church, which in turn contributed to the task of colonizing and legitimizing the order.

Even independence did not remove the legal framework from the patronage, which was transferred to the monarch of the Brazilian empire. However, the transformations that occurred during the 19th century were felt in relations between Church and State. As already mentioned, the Roman Catholic Church was guided in a more incisive way to centralize, to defend catholic faith against the modern world. Thus, as a result of the affirmation of papal authority and the church, bishops and priests experienced the transition from the colonial model present in our lands to a more universal Catholicism characterized by greater doctrinal rigidity. Among the members of the Catholic hierarchy who stood out in the process of uncompromising defense of Catholic doctrine, Dom Vital Maria Gonçalves de Oliveira (1844-1878) and Dom Antônio de Macedo Costa (1861-1890) can be highlighted.

It should be mentioned that the process of romanization of the hierarchy took place in parallel with the crisis of the Empire in Brazil and culminated in the separation between State and Church with the enactment of the first Republican Constitution of 1891. In this sense, the end of the patronage regime contributed to a more expressive link between the Catholic hierarchy and the Roman Curia, a fact that had already been going on since previous decades.

Even though the Vatican openly considered the legal separation between Church and State as heresy, in Brazil the separation freed the Church from a relationship of submission to the interests of the State (MAINWARING, 1989). Therefore, it can be seen that the characteristic of the ultra-montane Catholic movement in Brazil was not based on the defense of the return of union with the State.

The movement to centralize the church during the 19th century became known as ultramontanism, characterized by a series of attitudes of the Catholic Church in reaction to certain theological currents, to the regalism of the Catholic states, the political trends developed after the French Revolution, and the secularization of modern society (ANDRADE, 2018, p. 81).

In general terms, the Brazilian bishops, formed in the last decades of the 19th century and the beginning of the 20th century, opposed liberal thinking and the revolutionary movements of the labor movement, while demanding ecclesial freedom and the values defended by the Catholic Church.

The new position defended by the ecclesiastical hierarchy in Brazil led a significant part of the bishops to take pastoral action with the purpose of inserting Christian religious morality into social relations. Hence, priests and bishops, while enjoying independence from the State, began to organize faithful in the struggle to build new ways of interfering with the public space.

One of the instruments used by the Catholic hierarchy was the press. Thus, different journals were organized with a view to Catholic militancy, which sought to reach as many faithful as possible. In addition to the press, the Dom Vital Center, founded in 1922, led by Jackson de Figueiredo, played a major role in the apology of the Catholic faith, characterized by strong opposition to the experiences resulting from the French Revolution.

Accordingly, the ultra-montane movement in Brazil, like the European movement, sought to organize itself with the purpose of building and preserving the order based on Catholic values, in which the Church would play an important role.

3. Brief notes on the Catholic press.

The dissemination of the Catholic press in Brazil cannot be dissociated from the scenario of the second half of the 19th century, marked by the transformations that initiated the monarchy's crisis process.

The Press, especially newspapers, was the privileged channel, used well or badly by the hierarchy and by Catholics to defend faith and customs, to claim rights, to fight against opponents and, in a word, to inform and train (LUSTOSA, 1983, p.8).

In the context of questioning the expensive amounts to the Catholic hierarchy, the episcopate carried out organized work to consolidate the press, which, at first, suffered from the lack of resources to finance the journals. Only since 1870, according to Lustosa (1983), the process of consolidation of the Catholic press took place, associated with economic, social, and political transformations, which led to a progressive organization and specialization throughout the 20th century.

Add to this the fact that the end of the monarchical regime, the laicisation of the State with the republican regime, and the social issues present during the period were important elements in taking the position of the clergy, which was also reflected in the Catholic press regarding the defense of the “rights” of the Church.

The Brazilian ecclesiastical hierarchy positioned itself as a legitimizing force of power, disciplining society, and defending the national character and the civilizing process. It was a matter of affirming the importance of the Church through social Christianization, based on alliances and collaborations with the State and the elites, in order to demand the recognition of its principles. Among the goals were the legalization of religious education in public schools, the moralization of public management, the non-legalization of divorce, and the fight against communism and the agnosticism of the republican regime (MARIN, 2001, p. 152).

According to Silveira (2013), “the genesis of the Catholic press in Brazil was linked to conservative thinking and the defense of tradition” (SILVEIRA, 2013, p. 05). It was a matter of expanding the political insertion of the Church's presence and participation, with a view to affirming its values and principles.

In this context, the Catholic press occupied an important space in the dissemination of Christian ideologies - in the social and political sphere - and of the interests of the institution, gradually expanding the number of journals. For this reason, the aim was to mobilize Catholics for the conflicts faced by the Church, presented as a major interlocutor of the general interests of society.

Maringá, whose foundation dates back to 1947, has stood out in history for becoming a strategic region in the occupation of the Northern region of Paraná. In the decade after its founding, the municipality already represented an important point for ecclesiastical interests in the region. In this scenario, the struggle for hegemony went through the intellectuals of the Catholic hierarchy.

We are proud to say that “Folha do Norte” follows the region's development. Every day without false modesty, we are growing and improving the presentation of our edition. [...] Everything is going well here. The city hall is dedicated to a good man who works under the guidance of a dynamic team. There is perfect harmony between the authorities, there is an environment of peace in every sense, creating a set of reasons that, in fact, influence the city's consolidation and standing out in all sectors [...] (FOLHA DO NORTE DO PARANÁ, 1966, p. 11).

Therefore, the participation of the Catholic press in the region took on an educational and mobilizing character for the Christian cause. This perception can be evidenced by a series of texts published in newspapers, ranging from the differences between Protestants and Catholics, the presence and action of Catholic missionaries around the world, or even social problems and political conflicts at the regional or national level. It was a strategy of the Church and its intellectuals, who sought to interfere with the constitution of a Christian worldview.

4. Notes on the role of the clergy and the press in the dissemination of Catholic consciousness in Maringá (1962-1979)

Faced with the transformations of the contemporary world, the press played a strategic role for the Church in defending against ideological movements that took a stand against the capital points defended by the institution. Countless intellectuals, including Dom Jaime Luiz Coelho, became organizers of practical life, creating magazines and newspapers, publishing articles about society's problems and influencing the community's formation in which they were inserted, thus seeking to mobilize individuals in defense of the Catholic project.

Initially, the actions of Bishop Jaime Luiz Coelho, responsible for the newspaper *Folha do Norte do Paraná*, founded in 1962, stand out.

The Diocese of Maringá was canonically established and was inaugurated by its first and current Bishop, Dom Jaime Luiz Coelho, reliving those past twenty years. *Folha do Norte do Paraná* wants to bring to its thousands of readers historical data about this spiritual growth in the diocese of Maringá (FOLHA DO NORTE, 1977, s/p).

The newspaper's content expressed the Catholic strategy of spreading Christian values through its readers. This does not mean that other vehicles were not willing to convey the values defended by the Catholic Church. However, given the circumstances and the strategy outlined by the ecclesiastical hierarchy, it was essential to have its own vehicle that was capable of ascribing new content to modern values, through elements linked to the elements of Catholic values.

However, even before the creation of *Folha do Norte do Paraná*, on March 26, 1957, *Jornal de Maringá* published the following headline: “The reception to Dom Jaime Luiz Coelho is a true apotheosis: Around 30,000 people applauded the arrival of the first bishop of Maringá” (SALVATERRA, 2018, p. 23). On its pages, his Pastoral Letter was published

in full, which emphasized the duty of the pastor who leads the people in union with the Church. “In your heart the place for everyone, because it was sent to them” (O JORNAL DE MARINGÁ, 1957 s.p.).

In this sense, the presence of the new Bishop in the city represented the conviction of the presence of a pastor who would lead the flock in the face of the instability of a region recently occupied by colonization. In the face of uncertainties, the Church would represent a safe haven for the faithful. According to Dias, the Catholic Church believed that:

[a] Catholic press should contribute to social restoration by carrying out the following tasks: disseminate the Church's social doctrine, inform about the activities of enemies and about the means of combat already experienced in the various regions, propose suggestions and warn against communists. (DIAS, 1993, p.109).

Hence, numerous Catholic publications, including the *Folha do Norte do Paraná* - due to the way in which it articulated religious and political values - contributed not only to the process of denying proposals identified as dangerous for the maintenance of social order, but also to the strengthening of the bourgeois order in Brazil.

In this sense, it is worth remembering that the historical situation of the late 1950s and early 1960s expressed, on the world stage, a rich and intensifying moment of struggle against different forms of oppression: the Cuban Revolution (1959), the Vietnam War (1955-1975), the growth of the student movement, popular mobilizations, the contraceptive pill, dictatorships in Latin American nations, the growth of the feminist movement and, mainly in Brazil, the 1964 Civil Military Coup also stands out.

Faced with the intensification of social contradictions, Catholic intellectuals identified the abandonment of God's things as the worst of all evils in society and, in this way, it was necessary to combat the principles that deny Christian values. Therefore, the Church invoked tradition with a view to inviting Catholics to fight in defense of the faith and to disseminate their doctrine among non-readers.

According to the perspective of Faria (1998), Catholic conservatism contributed to the maintenance of the hegemonic order in Brazil. This is because the assumptions of religion were used to calm the workers down and mobilize them around the Catholic doctrine that denied the class struggle. Thus, the emergence of the first social movements in the region and the organization of unions were seen by the Catholic institution as enemies to be combated.

There was a boy who saw a black 'guy' from afar, but he was very active. A very astute boy, he easily made many and several friends. He began to work with the organization of left-wing associations and unions. So we in the church, the parish priests; some of us observed this in time. Others hadn't even noticed. But within the church, two, three bishops from the northern region, who understood this, thought that we should do something in opposition to this movement (FOLHA DO NORTE, apud, DIAS; GONÇALVEZ 1999, p. 161).

As can be seen, the actions of Catholic intellectuals were articulated with bourgeois interests when combating the left-wing orientations present in associations and unions, as demonstrated by *Folha do Norte do Paraná*

From this perspective, it is possible to analyze Dom Jaime's direction in the journal, which allows us to understand the positions taken by Catholicism in the face of the challenges of a city that was rising in the midst of a world in crisis. As stated above, Dom Jaime landed in

Maringá in 1957. His first articles were published in the newspaper O Jornal de Maringá. In 1962, with the creation of Folha do Norte do Paraná, the bishop's work became more intense.

Folha do Norte do Paraná, better known as Folha do Norte, is included among many initiatives of the entrepreneurial spirit of the first bishop of Maringá. At the dawn of the 1960s, the initial steps of what would be, at the time, the second largest newspaper in the north of Paraná, only below the Folha de Londrina, owned by the Milanez group. Editora Folha do Norte do Paraná S.A., a public limited company registered with the Paraná Board of Trade, was established in 1961 with the opening of operations on September 28, 1961 (ROBLES, 2017, p. 318).

As a privileged space for Catholic thought, the texts had a pedagogical purpose: the education of the elites, since they would have the task of educating the “people” who, with the absence of religion, turned away from God. For Robles (2017), the Bishop's initiative aimed to “have a means of communication for the gospel, of the word of God, in the North of Paraná” (ROBLES, 2017, p. 318). In the column “Rebuilding the World” in the Folha do Norte newspaper, written by Agenor Catoni, the article entitled “Flee From Paradise” presented news about communism, urging Christians to flee.

Paradise is a place of happiness, well-being, everlasting joy, mutual trust, freedom, etc... A place where you don't fight it, because all its inhabitants feel perfectly happy. Where love reigns, death is unknown. Where the face of God is a perennial festival for the eyes and the heart. Communism's sole goal is to give proletarians and all socialists paradise on earth. And the propaganda coming from Russia states that paradise already exists behind the Iron Curtain. [...] Communism failed in its primary purpose, which is to give men an earthly paradise. If Russia, in 46 years of communist rule, was unable to establish Paradise in its own home, do not tell me what they will implement in our democracies. Because an earthly paradise is the greatest utopia ever invented in the world. Christ stated that the Celeste is the only paradise (FOLHA DO NORTE, 1964, p.2).

Historically placing itself on the side of the ruling classes, the Catholic Church in previous decades elected communism as its main enemy in the 1920s and 1930s, since, in the eyes of the ecclesiastical hierarchy, this instance represented a true threat to the interests of the Catholic Church. In this sense, even the changes promoted by the Second Vatican Council (1962-1965) were not sufficient to overcome conservative hegemony within the Church.

Thus, Dom Jaime's action was not an isolated case within the Church. For Catholic intellectuals, it was a matter of teaching Catholic doctrine, since the faithful were unaware of it. After all, how can we restore society without the presence of God among men?

Dear diocesans:

Take care of yourself and of every flock, over which the Holy Spirit made you bishop, to govern the Church of God (Acts 20:28). Infinite with God himself, we continued, is his love for men. No matter how much we experience the reality of that love, no matter how much we feel the healthy effects of his presence, we will never reach the fullness of his manifestations. Little creatures, can we measure its depth?

Entangled with earthly thoughts, will we be able to feel the full extent of their dominion? The unfathomable mystery of God, who governs the world with his infinite wisdom, and whose best knowledge for us is to bow down before his most holy will and adore his eternal designs [...] (FOLHA DO NORTE, March 24, 1977, SP).

Catholic intellectuals who came from a perspective linked to the restoration sought by the Church, like Dom Jaime, posed themselves as the bearers of solutions to problems stemming from the problems of modernity. Therefore, the laicisation of society was understood as a kind of disease and the Catholic religion as the healing medicine. In this regard, for the correct intervention among men, it would be essential to organize and structure an intellectual elite capable of supporting the Church's pastoral actions. For the bishop, society would be better when the gospel preached was lived and contemplated by society, since, between the lines, religion and the development of the city occurred together, due to the bias of faith and concern for others" (UBINGE, SANTOS, 2007).

From this perspective, the prominent role of the press among intellectuals linked to the Church in the dissemination of Catholic doctrine is undeniable. Thus, Dom Jaime's strategy in Maringá was integrated with other actions undertaken by lay and religious intellectuals, with the purpose of expanding Catholic influence among the faithful and establishing guidelines for the entire society.

Therefore, the Church, through the press, played an important role in spreading the danger of the advance of communism in our lands, so that it would be perceived as a threat to the family and to Christian values in society. It becomes obvious, according to the readings, that the "communist" threat was the main danger to the Church's purposes.

In their crusade against communist thought, the Catholic intellectuals forged various arguments with a view to expanding the Church's spaces. That way, in opposition to the chaos represented by disorder, only the Christian spirit could represent salvation for the faithful. In Maringá, in addition to the dissemination of articles and issues contrary to communism, the local Church, as well as the city's Catholic population, organized themselves to combat what was considered a threat to Christian values.

In 1961, the Peasant Leagues, organized by the Brazilian Communist Party starting in 1945, planned a congress of rural workers for the month of August, in which Francisco Julião, leader of the movement, participated.

Like a hurricane, where Julião was passing through, there was conflict. His arrival at Maringá airport was eagerly expected by members of the Marian congregations. Dom Jaime had prepared the Catholic people not to let the plane land. Despite this, Julião was able to reach the Congress of Trade Unionists of the PCB. According to one priest, the confrontation began right at the opening session of the meeting when students questioned Julião when he expressed his views on agrarian reform. The speaker refused the controversy and the students were expelled from the venue. In the afternoon, during the FAP parade, in the name of God, the Congress of the "Reds" was surrounded and assaulted [...] (SILVA, 2006, p. 239-241).

For Catholics, the presence of Congressman Julião was an attack on Catholic principles, since his leftist ideas corrupted rural workers. Thus, the bishop, the students of the Marist College, and the priest organized a movement to expel him from the city.

The Catholic Church has a perfectly defined social function. This long-proposed set of principles was recently updated and adapted to the requirements of our time by John XXIII's encyclicals and by the pronouncements of Paul VI. The Christian social doctrine is against communism, yes, but it is also in favor of profound and extensive reforms. The church is the family of God open to everyone, but is evidently in the uncompromising defense of those who suffer against the oppressors. Specifically in Brazil, the church's exposure is the same. It's simple and clear: for the reforms and, therefore, against communism [...] (FOLHA DO NORTE, July 28, 1964, p. 2).

It is clear that the Catholic hierarchy was ready to react to any innovative projects that would threaten its hegemony. Therefore, the position of the bishop should not be understood in isolation. The Catholic hierarchy in Brazil positioned itself as a force for legitimizing power, defending the values understood as forming the Brazilian tradition. Hence, the aim was to reaffirm the importance of the Church through the dissemination of faith, which converged on the alliances between the State, the Church and the bourgeoisie.

In this sense, the press would also have the apostolic role of defending the Church, encouraging obedience to the precepts of Catholicism, as the purpose of Christianizing and saving society from sin.

The recommendations of Dom Jaime and Folha do Norte do Paraná were not restricted to the fight against communism, but extended to other spheres of social relations, such as female behavior. The core of the articles or reports presented a model of behavior that should be cultivated by women. In this sense, the role of mother, wife, and educator was valued. The woman was then presented as the owner of the house and should therefore care for the family and the household with care and zeal.

Folha do Norte do Paraná published the article "After the Divorce" on 08/07/1977. In this sense, note the journal's position on the subject:

Now the government, without consulting Congress and not even the Christian conscience of Brazil, in itself, as a logical consequence of the divorce, which was already foreseen in this overthrow of moral principles, launches the "SELF-RISK PREVENTION PROGRAM" or, in other words, the free distribution of contraceptive pills to poor women, since it declared such a senator of the Republic, and the government cannot end the misery seeks to put an end to the miserable [...] (FOLHA DO NORTE, August 7, 1977, SP).

The Church defended the position of marriage as an indissoluble rite and required spouses to conduct themselves in accordance with Catholic doctrine. For this reason, the issue of divorce was never welcomed by the Catholic hierarchy, since divorced women were frowned upon by society and harmed the morality of the nuclear family. The distribution of contraceptive pills by the government attacked the Christian family, contrary to church principles, which preached the imperative "grow and multiply" and were against methods of contraception. The model of society published in the newspapers represented women ideologically trapped in a social group to which they belonged, subordinated to church issues.

And the world will be infinitely better on the day when humanity is made up of elements educated for peace, when their mothers receive guidance from the cradle in the direction of non-violence. May

wonderful guidance mothers exercise their children in love, intelligence and all virtues [...] (FOLHA DO NORTE DO PARANÁ May 12 1968, p. 03).

The re-Christianization of society was then based on the fulfillment of Catholic dogmas, in which women occupied a strategic space. It can be seen from the articles in the *Folha do Norte do Paraná* newspaper that the education of people can never be separated from religion, since no aspect of formation can be complete without the moral foundation of the Church. It is in this sense that it can be affirmed that the articles in the journal romanticized and idealized the historical-cultural reality in order to defend the dominant values. What can be seen is that women and wives were subject to strict moral codes and were seen as the property of their respective husbands. The quote below relates how a woman should behave in the presence of her husband.

Não fale em doenças e seus pequenos aborrecimentos diários; o melhor é resolve-los sem incomodar terceiros e a você própria, remoendo ou ruminando-os. Esqueça o passado, por mais agradável que ele tenha sido, e viva intensamente os momentos presentes. Olhe cada paisagem, sinta cada filme, ouça cada pessoa com prazer de que o faz por uma única vez [...] (FOLHA DO NORTE, DO PARANÁ, 1964, p.2).

Separation was another aspect discussed in the articles, since few cases occurred and the legal bond was not sufficient for the dissolution of a marriage bond. Hence, women were socially frowned upon, “because they had failed in the important task of starting a family” (LUCA, 2012, p. 21).

Dom Jaime played the role of intellectual, explained by Gramsci, leading broad social segments “morally” through educational action and the organization of culture, and not through the traditional paths widely used by the State, such as legal and police coercion.

Add to this the fact that, with regard to social segments, the articles highlighted several movements whose purpose was to preserve the established order in society. Social policies aimed at philanthropy and charity were carried out by women directly connected to the church, and the domestic role was the responsibility of women, through which they should live in harmony with household tasks (FOLHA DO NORTE DO PARANÁ 1964). This ideological concept that the wife is happy at home, concerned with chores, makes the contradictions existing in society “disappear”: women perform the function of the home in a “natural” way, since they were born “for that purpose”. In the meantime, the articles highlighted instances such as the sweatshirt campaign, the charity bingo, the ice cream party, and the celebrations held with the purpose of raising funds to help those most in need, producing an effect of neutralizing social inequalities.

Beauty and fashion tips were frequently found in the journal because the articles presented how women should behave, for example, and among the information related to fashion, the ideal model for each female characteristic was presented. For chubby women, suggestions for models were presented, highlighting what they could wear - dresses or sets of two pieces and two contrasting colors - when wearing a skirt and blouse - choose two in the same color, do not wear pleats, do not dress in very bright colors, do not wear short skirts (FOLHA DO NORTE, FROM PARANÁ, May 10, 1962). The journal, as an educational vehicle, in addition to informing, had the purpose of educating, since the women who had access to the newspaper followed the articles found in the women's columns to the letter. Many women from society even passed on daily teachings published by the bishopric to their employees, becoming a model of good conduct and were then followed by women from the lower classes.

Concluding remarks

When undertaking the research, it was identified that the press, as an educational vehicle, has the purpose of educating the mass population. Then, the *Folha do Norte do Paraná*, owned by Bishop Jaime Coelho, disseminated the Christian faith through its ideological articles, which contained the conservative ideology defended by the bishop followed by the Maringá society based on a moralist bias, with the objective of maintaining order in the city.

The presentation of the articles in *Folha do Norte do Paraná* and their analysis make it possible to affirm that the published articles constituted a constant educational exercise in defense of the established order. In fact, their presence, recognized by broad social groups in Maringá, resulted in values shared by the faithful who took these precepts as rules to be followed. Therefore, the *Folha do Norte* functioned as a party, publicizing a certain vision of the world and naturalizing social relations, while offering readers the path to follow. As a privileged space for Catholic thought, it can be mentioned that his texts had a pedagogical purpose: the education of the elites, since they would have the task of educating the “people”.

Dom Jaime, as a public figure in the city, played an important role in the dissemination of conservative ideas that formed the basis for the formation of Maringá society. Hence, the newspaper created by him served bourgeois interests, even if subliminally.

It is also concluded that the realization of this reflection does not end here and does not intend to account for the social complexity that marks the period from 1962 to 1970 in Maringá, in which the newspaper *Folha do Norte do Paraná* was a spokesperson for the Catholic Church. It leaves room for further studies to take place in the area of educational historiography.

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