

# Not 'the same old stand,' bishop says of the Church

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GAINESVILLE, Fla.—A bishop-university head said here it is "unrealistic and intellectually absurd" to believe that the "good old Roman Catholic Church will carry on business at the same old stand" in a world caught up in dimensions of change which "are beyond our" comprehension and imagination.

Auxiliary Bishop John J. Dougherty of Newark, president of Seton Hall University, South Orange, N.J., discussed "What Is Happening in the Roman Catholic Church" at the Religion-in-Life Week (Jan. 21 to 24) at the University of Florida here.

Bishop Dougherty underscored the vast changes which have been brought about in the Church in the wake of the Second Vatican Council. He said "it is a grave mistake to consider what is happening in the Catholic Church in isolation from changes happening in human society."

"NO HUMAN institution nor any mortal man is unaffected by the forces of social and cultural change that make up the history of our times," he said.

"A Catholic would spare himself a lot of worry if, in addition to looking inward at his church, he would look outward at the cultural world around him," Bishop Dougherty said. "The Church cannot be in the world and not be affected by it, and hopefully in turn affect the world."

Bishop Dougherty said that until Vatican II, the Church still bore "visible traits of the Constantinian era, the Byzantine court, and the Renaissance style." He said in this country, "the Church took on some traits of the style of the New World under the influence of churchmen like Archbishop John Carroll and Cardinal James Gibbons."

"The point I wish to make with particular emphasis is that we must in all seasons take an inward look and an outward look at both the Church and society and assess their goods and their ills in the light of basic human and religious values," he said.

The changes taking place in the Catholic Church today "have been strongly influenced by the dynamic social, cultural, and intellectual forces of our milieu, and one of the reasons why European Catholics have contributed such fruitful intellectual insights to the Second Vatican Council and Christian renewal is that they have made a critical study of the cultural

world of which they are a part," he said.

Bishop Dougherty said new directions in the theology of the Church had been fermenting since World War II, especially in France, along with liturgical changes in Germany. "Ecumenical thought and action were advancing across Europe," he said, "as a reaction to the unbelievable atrocities of Hitlerism. Missionaries were taking a long, hard look at their programs and methods in the light of vanishing colonialism. There was a ferment in the Church and in the year 1958 there was a man sent from God whose name was John." Pope John and his (ecumenical) council were the catalyst and the Church literally exploded into change."

"THE SECOND Vatican Council," he stated, "was the Church in microcosm."

"It mirrored the human condition and reflected the human predicament, but there was an added ingredient, the belief of the Fathers of the council that they were not alone and that in God's good time the will of the Holy Spirit for the Church would emerge. I believe that the consensus that emerged after four sessions of the council was the will of the Spirit for the Church in our time, and I think that it will make acceptance of change a lot easier for every Catholic to join in that act of faith," he said.

"To tell the whole story of change in the Catholic Church in cinemascopic and living color would make a long movie indeed. It would really have to be a serial, told in episodes, since it is an on-going story. What is the story about?"

"Briefly, it is about an old religious institution reflecting on itself, asking itself, 'What am I, and what am I supposed to be?' The results of reflection are to be found in the 16 documents issued by the council."

"THE SIGNIFICANCE of change in the Church can be sketched here in some broad lines. The present change marks the end of Catholicism as a solidly closed-in system. The Church in 1968 is a much more open society than it was five or 10 years ago," he said.

"The crisis of authority broadly affecting our society carries over into the Church. The crisis of authority in the Church is tied in with the Second Vatican Council. The council presented a fresh theological concept of the Church with emphasis on the historical and Biblical concept as contrasted to the juridical. The council presents the Church as mystery and community rather than as juridical society. The outcome of the Church's self-reflection may be summed up in this way: 'She herself is not the end or the center of world history, but she is the servant of it.'" Bishop Dougherty said.

FATHER Schillebeeckx considers that out of about 200 U.S. bishops only twelve can be considered open and progressive. He is much impressed by Bishop Cletus F. O'Donnell of Madison, Wis., Charles H. Helmsing of Kansas City-St. Joseph, Mo., and John J. Wright of Pittsburgh. He says that they are bishops like The Netherlands' late Bishop Willem Bekkers of a'Hertogenbosch.

Father Schillebeeckx stated in the interview that "the American people are a great and fine people. The American temperament is good and sympathetic."



TO APPEAR IN CONCERT—"The Ladylarks" of Ladywood School, Indianapolis, will be one of four area high schools to appear in concert at Clowes Memorial Hall with the Indianapolis Maennerchor of Athenaeum Turners on Sunday, Jan. 28, at 8 p.m. The event is being called "An Evening of Song." Proceeds of the ticket sale will help provide two music scholarships. Miss Phyllis Thompson, of Ladywood, is one of the soloists on the program competing for a scholarship. Tickets are \$2 with no reserved seats available. Shown above are three members of "The Ladylarks" practicing: (from left) Kathy Foresman, junior; Pam Pfeiffer, freshman; and Jane Roesch, junior.

## IN MARION COUNTY

### High school deficit is on the rise again

By PAUL G. FOX

Lagging tuition payments and increased teachers' salaries are cited by Archdiocese School Office officials as reasons for the \$215,200 deficit incurred by five Marion County diocesan high schools during the first half of the current school year.

The six months' deficit compares with \$171,450 at the same point (Dec. 31) in the previous year. It figures out to \$65 subsidy for each of the 3,279 pupils enrolled in the five schools—Chartrand, Chatard, Kennedy Memorial, Ritter and Secena Memorial.

MARION COUNTY parishes and several outlying parishes who have students attending the diocesan schools are currently repaying \$343,600 to the Chancery Office for the total deficit incurred during the 1966-67 school year. The deficit the preceding year was a record \$456,000.

Largest item in the five schools' budgets is teachers' salaries, with lay teachers to receive \$499,879 this year. Teaching Sisters at the schools will earn \$57,600. (Lay teachers are paid starting wages of \$5,000 or \$5,200, depending upon degree,

with annual increments of \$200. Teaching nuns presently receive \$1,200, which is increasing to \$1,600 next September.)

The schools and the enrollments and total tuition collections to this point are:

- Chartrand, 753 pupils, \$46,899 tuition collected, \$59,500 deficit.
- Chatard, 786 pupils, \$47,227 tuition collected, \$35,000 deficit.
- Ritter, 584 pupils, \$32,000 tuition collected, \$34,000 deficit.
- Kennedy Memorial, 301 pupils, \$12,640 tuition collected, \$51,700 deficit.
- Secena Memorial, 855 pupils, \$59,689 tuition collected, \$35,000 deficit.

MSGR. JAMES P. Galvin, Archdiocesan superintendent of schools, told The Criterion that the tuition collections should show a marked increase this month as the first semester draws to a close. One-half of tuition should be paid each semester. Tuition is \$200 per pupil, with family rates in effect.

No estimates were forthcoming about the total deficit of the

five schools at the close of the fiscal year on June 30, 1968.

One point seems clear, however. When this year's high school deficit is added up and redistributed among the area parishes, the total will pass the \$2 million mark in subsidies since the 1960-61 school year.

### Situation of Church in U.S. 'alarming'

AMSTERDAM, The Netherlands — The situation of the Church in the United States is alarming and there is danger of schism there, said Father Edward Schillebeeckx, O.P., who has just returned from a two-month tour of the U.S.

In an interview in the Dutch national Catholic daily De Tijd, Father Schillebeeckx, a theologian at the University of Nijmegen and the censor of the first edition of the controversial new Dutch Catechism, stated:

"In two years, in the world of Church affairs, people will be speaking more about the United States than about The Netherlands."

HE WENT ON to say: "There is an awful misunderstanding between the U.S. bishops and the ordinary faithful. The bishops, with few exceptions, destroy all spontaneous life. They maintain absolute authority and hundreds of priests are sacked or are transferred against their will. Many priests dare not

speak freely because they know they will be punished."

"In the next three years, probably 10,000 priests will leave their ministry in the United States. That is, one out of six priests will resign. The discontent among American priests and even hatred for bishops is indescribable. Celibacy is a much bigger problem than in The Netherlands."

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### Dedication slated at Lady of Grace

BEECH GROVE, Ind.—Archbishop Schulte will formally bless the new Student Center of Our Lady of Grace Academy here at 2 p.m. Sunday, Jan. 28.

Photos on Pages 3 and 7

The dedication will highlight an Open House that afternoon from 2 to 5 p.m.

An Open House is also scheduled on the previous afternoon during the same hours.

The Student Center includes a gymnasium-auditorium, swimming pool, study hall and lounge. The latter areas are air-conditioned for year-round use of Academy students and the

Benedictine Sisters of the ad joining Our Lady of Grace Convent.

Designer of the building was the Indianapolis firm of McGuire, Shook, Compton and Richey, Inc. The Pearson Construction Co., also of Indianapolis, handled the general construction contract.

Master of ceremonies for the dedication program will be Clare F. Falkner, president of the convent's lay advisory board. Also participating will be: Msgr. James P. Galvin, Archdiocesan superintendent of schools; Mother Mary Philip, convent superior; Sister Louise, Academy principal; Chris Helmer, student body president; and Sharon Rose Uhl, senior class president.



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## THREE BISHOPS PARTICIPATE

### Interfaith congregation of 800 attends historic unity service

An ecumenical congregation of 800 persons in St. Peter and Paul Cathedral last Sunday evening witnessed an historic gathering of Catholic, Episcopal and Methodist bishops in the Cathedral sanctuary, brought together to observe the Week of Prayer for Christian Unity.

Archbishop Schulte served as host prelate, while Episcopal Bishop John Craine preached the sermon. Also taking part in the unity service was Methodist Bishop Richard Raines.

Other major Protestant and Orthodox representatives attending in the sanctuary included: the Disciples of Christ, United Presbyterian Synod, Lutheran Church in America, Indianapolis Ministerial Alliance, United Church of Christ and the Orthodox Church.

IN HIS address, Bishop Craine stated that Christians "have lost the excitement" of their religion, adding that "we have not shown the world the glory of the Lord."

He warned that little time remains for Christians "to find the dignity of life, to provide the Christian witness and diversity of approach to the major problems facing mankind."

"We are tied up in structures to the point that the structures have become the master rather than the servant," he said.

Archbishop Schulte, in his message of welcome, said the purpose of the gathering was "to further a spirit of ecumenism and unity among those of us who profess a belief in Jesus Christ—our Savior."

"The disparity of beliefs and contradictory teachings among the multitude of churches, all claiming to be Christian is the great scandal of our present day Christianity."

"It is too much to hope for that unity, prayed for by Christ, be accomplished overnight by ecumenical meetings such as we have here, but we can hope through meetings such as this

and the grace of God to gradually close the gap that separates us until the day dawns, now known only to God, when there will again be but 'one fold and one shepherd.'

"UNTIL THAT day comes," the Archbishop said, "I know of not better advice to give you than a letter written by John Wesley, the founder of the Methodist Church, to a Catholic friend in 1749:

"In the name, then, and in the strength of God, let us resolve, first, not to hurt one another, to do nothing unkind or unfriendly to each other, nothing which we would not have done to ourselves. Rather let us endeavor after every instance of a kind, friendly and Christian behavior towards each other."

"Let us resolve, secondly, God being our helper, to speak nothing harsh or unkind of each other. The sure way to avoid this is to say all the good we can, both of and to one another;

in all our conversation, either with or concerning each other, to use only the language of love; to speak with all softness and tenderness, with the most endearing expression which is consistent with truth and sincerity."

"Let us, thirdly, resolve to harbor no unkind thought, no unfriendly temper towards each other. Let us lay the axe to the root of the tree, let us examine all that rises in our heart and suffer no disposition there which is contrary to tender affection. Then shall we easily refrain from unkind actions and words, when the very root of bitterness is cut up."

"LET US, fourthly, endeavor to help each other on in whatever we are agreed leads us to the Kingdom. So far as we can, let us always rejoice to strengthen each other's hands in God. Above all, let us each take heed unto himself (since each must give an account of himself to God) that he fall not short of

(Continued on page 7)

### Eye 'internship' plan in lay teacher crisis

By BERNICE O'CONNOR

INDIANAPOLIS—An "internship" plan to relieve the scarcity of qualified lay teachers in Catholic elementary schools will be proposed to the Archdiocesan School Board at its next meeting by the Marian College education department.

The program, if approved, would be a cooperative arrangement between the college and the Archdiocesan school system, according to Sister Mary Giles, O.S.F., Marian College director of elementary education.

Interns would be college graduates who wish to prepare for full-time teaching careers. Each would spend a pre-intern summer session at Marian studying principles of teaching, human

development and learning, and methods of teaching reading.

THEORY courses would be integrated with student teaching in summer school classes. This would involve setting up a limited summer school program in a few Archdiocesan elementary schools, Sister Mary Giles told The Criterion.

Interns would then spend a full school year teaching in a parish school and attending weekly seminars at Marian to discuss classroom techniques. A post-intern session at the college would be devoted to various education courses.

Financial assistance and possible state certification of internship graduates are problems to be deferred until the Archdiocesan School Board studies the proposal, Sister Mary Giles stated.

THE MARIAN College plan also includes a provision for one intern consultant to be employed by the school system for every six interns. Consultants would be responsible for assisting the intern teacher throughout the school year by regular conferences, demonstrations of particular teaching techniques, team teaching, etc.

Professional internships are among the newest developments in teacher preparation, Sister Mary Giles explained. She added:

"Interning is particularly attractive to the older adult whose college major was in an area other than teaching, but who would be interested in serving the parochial schools if he or she felt properly prepared."

## For Latin America

The Archdiocesan Chancery Office has designated Sunday, Jan. 28, for the annual Latin American Victory Fund Collection to be taken up in Archdiocesan parishes. Special envelopes are in the hands of the pastors. Last year's collection amounted to \$39,059, which was forwarded to the U.S. Bishops' Committee for Latin America.

### Msgr. John J. Doyle appointed Archivist

The Chancery Office this week announced the appointment of Msgr. John J. Doyle, Ph.D., as Archdiocesan Archivist and Historian, a post vacant since the death of Father Robert Gorman in 1964.

Msgr. Doyle has resigned after 30 years of service as chaplain at Marian College to assume the new duties, effective February 1. While continuing to serve on the college faculty, Msgr. Doyle will make his residence at St. John's rectory.

Father Bernard Head, M.A., S.T.L., a member of the Marian faculty, has been appointed college chaplain.

In other action, Father Kenneth Smith, chaplain since 1963 at the Sisters of the Good Shepherd Convent, Indianapolis, will move to Marian College. He serves on the Marian faculty in addition to teaching duties at the Latin School.

The Chancery announced that chaplaincy service to the convent would continue under the

direction of Msgr. Joseph D. Brokhage of the Latin School. Msgr. John J. Doyle, Ph.D., as (The Sisters of the Good Shepherd) have announced plans to leave the Archdiocese on June 1, 1968.

Father Zachary Kucin, O.F.M. Conv., was recently appointed assistant pastor of St. Benedict's parish, Terre Haute, succeeding Father William Bader, the Chancery disclosed.



MSGR. DOYLE



AT HISTORIC ECUMENICAL GATHERING—Episcopal Bishop John Craine, above left, gave the principal address from the pulpit of St. Peter and Paul Cathedral last Sunday evening during the annual Prayer Service of Christian Unity. Shown at right is another principal participant, Dr. John Fox, executive secretary of the United Presbyterian Synod. The event was attended by a congregation estimated at 800 persons, many of whom participated in a fellowship hour afterward held in the auditorium of Cathedral High School.





## AN INTERVIEW WITH BISHOP WRIGHT

## The story behind U.S. Bishops' pastoral

By A. E. P. WALL

PITTSBURGH — Bishop John J. Wright of Pittsburgh sat in the living room of his home here, thumbing through a copy of the 25,000-word collective pastoral he had helped nudge into print.

As chairman of a five-member committee of bishops, charged by the U.S. hierarchy to produce the document, Bishop Wright had some things to say about the pastoral's concern with the "institutional Church" and "derelict priests."

And while he outlined the step-by-step preparation of the pastoral during the past two years, he indicated that another collective letter may be planned by the hierarchy next year.

He disclosed, too, that when the final draft of "The Church in Our Day" was presented to the U.S. bishops during their November meeting in Washington there were changes suggested but not a single vote was recorded against it.

"It is a consensus paper," Bishop Wright said. "It represents the group thinking of the American hierarchy on how we understand (Vatican Council II's) Dogmatic Constitution on the Church, especially against the background of some of the theological concerns in the air at the moment here in the United States."

SOME CRITICS of the pastoral have singled out its reference to "derelict" priests. Was this reference intended as an attack on all priests who have left the Church?

"Certainly not," said Bishop Wright.

"I've read some of these criticisms. They were in publications the context of which explained the criticism itself. I'm afraid, because they are crusading for a somewhat different understanding of the priesthood than either Vatican Council II or the teaching Church is prepared to accept."

"The collective pastoral certainly makes no attack whatsoever on any kind of priests, even those who leave. Quite the contrary, with outspoken tribute to American priests particularly, it points out the centrality of the priest in the life of the Church. It points out the manner in which he brings God Himself not only into the action of the Church but into the life of the community."

"When it speaks of priests with problems, it does so with unashamed sympathy and a fraternal, compassionate understanding. The American bishops are not walking out on their brother priests. They need them too desperately and understand their dignity too deeply."

"If it be true that the pastoral refers to some priests as derelict, this is because that is pre-

cisely what some are. It doesn't specify which ones are."

"The bishops do not presume to sit in judgment on the conscience of any priest or group of priests who leave the Church or find fault with her, but nothing is gained by pretending that all who quit do so for abstract intellectual reasons and without guilt. This would be sheer hypocrisy on the part of the hierarchy. We know the men who leave for honest reasons. Why pretend the bishops know less than the rank and file of the public about the others?"

I ASKED HOW the collective pastoral came into existence. "Two years ago at a meeting of the bishops' administrative board the question came up, as it used to before the council, of the publication of a collective statement at the end of the annual hierarchy meeting."

"It was suggested by many," Bishop Wright continued, "that the Church in America and throughout the world was undergoing a crisis of authority. It was therefore suggested that a pastoral should be written on authority in the Church and a committee was appointed to prepare it."

Bishop Wright was named chairman. The committee included Archbishop Robert J. Dwyer of Portland, Ore., who at the time was bishop of Reno; Auxiliary Bishop David M. Maloney of Denver, now bishop-elect of Wichita, Kan.; Auxiliary Bishop Clarence E. Elwell, of Cleveland, and Auxiliary Bishop John J. Dougherty of Newark.

"We met several times," Bishop Wright said, "and decided we should suggest to the administrative board that the need was considerably wider than any need for a declaration on authority in the Church, and that the crisis was considerably more profound than a crisis of authority."

"There was even a suggestion that many people who wanted to believe in the Church, who loved the Church, had become as confused about the nature of the Church as they were about any question of authority in the Church alone."

"It became clear as a result of certain movements in Protestant Christian theology, the God-is-dead movement and others—and in the parallel thought of some Catholic writers on theology—that the crisis might be a new crisis as to what kind of God is God, not merely what kind of a community of faith, love and service did His Son, our Christ, establish as a Church."

"And so, confronted with this much more profound problem, it was our thought that we should not rush into print with a pastoral on authority in the Church, but that we should do some careful reading of the literature that ultimately became one of the sources of the collective pastoral we have now published."

"This included some of the literature on the problem of God in contemporary existentialist and phenomenological culture, some of the literature on the problem of the Church against the background of scriptural and other problems raised as to what kind of a Church did the Son of God intend and establish."

The committee's research included other sources as well.

"We considered," Bishop Wright said, "some of the literature of our own people—or at least those who will still feel more of an affinity for Catholicism than they do for non-belief or for unbelief concerning the historic visible Church. "Some of this was the literature of a few who walk no longer with us, but who know what we are trying to say about what kind of a God is God, what kind of Christ is the Christ of the Christian tradition, what kind of a Church did He establish, and therefore what kind of authority does it possess to speak for God."

BISHOP WRIGHT described he documents of Vatican II as

## Keep city Catholic, Pope tells mayor

VATICAN CITY—Pope Paul VI has told Rome's mayor and city council that they have a duty to maintain Rome's character as a Catholic city. Receiving Rome's new mayor, Rinaldo Santini, and members of the city council at the Vatican, the Pope stressed that the "destiny of Rome rests on divine design, since Providence has chosen this city as the center of Catholicity."

## Vernacular

ROME—The council of the presidency of the Italian Bishops' Conference has decided that all parish Masses in Italy will be celebrated completely in Italian as of March 24.

the first and greatest source of ideas for the pastoral.

"A second source is found in the writings of some of those who anticipated the council documents and influenced them," Bishop Wright said. "These men anticipated some of the problems of the theological crisis of the present moment in Christianity, a crisis of faith in the Western world; and among these nobly Cardinal Newman, who anticipated many aspects of this crisis and responded to these more than a hundred years ago, and the writings of some prelates of the European Church, as Cardinal Suhard (of Paris), who saw the problem of God and the problem of the Church, the problem of priests among men, the problem of the responsibility of the Christian in a world in revolution before any of us sensed these."

Before moving further into the question of sources, I asked Bishop Wright how five busy bishops managed to put the pastoral together within two years.

"There was a year of reading," Bishop Wright explained. "Then we met here in Pittsburgh for three or four days and decided on the themes that should be covered."

"Of course, we brought together people to help us in the phrasing in contemporary terms of the point we felt bound to emphasize. A priest theologian who worked closely with us was Father Anthony Padovano, a professor in the Newark seminary and one of the many young scholars joining in the team-work that serves the total, collaborating Church. Others helped, of course, since we wished to tap the energies of different ages within the Church."

"The pastoral developed partly in hotel rooms, partly in my house in Pittsburgh, sometimes in airplanes, at others in seminary rooms, until a whole document was put together. It was whipped into shape on the boat."

## Seeks advice

BALTIMORE — Cardinal Lawrence Shehan of Baltimore has invited each priest in the Wilmington, Del., diocese to nominate candidates to succeed Bishop Michael W. Hyle of Wilmington, who died December 24. Wilmington is one of three dioceses in the Province of Baltimore. The other two are Richmond, Va., and Wheeling, W. Va. Cardinal Shehan has certain responsibilities in connection with these sees in virtue of his position as the senior prelate in the province. It falls to him to submit a nominee to the Pope should the office of bishop fall vacant in any of the three.

## ALTERNATIVES IN CATHOLIC EDUCATION

## The Catholic of the seventies

By Catholic Education Study Committee

In 1956, two noted sociologists, Father Andrew Greeley and Peter Rossi, published "The Education of Catholic Americans," one of the few research efforts ever undertaken in this area.

In their study, the authors described the ideal product of Catholic education in the 1940's and 1950's. Attendance at Sunday Mass, frequent Communion and confession, a Catholic education for their children, financial support of the Church, acceptance of the Church as an authoritative teacher, acknowledgement of papal and episcopal authority, informality with the clergy, strict sexual morality and a detailed knowledge of one's religion were, according to Greeley and Rossi, characteristics the Church expected of its laity in those years.

WITH THIS "model Catholic" in mind, Greeley and Rossi studied American Catholic adults, comparing those who have been in Catholic schools with those who had little or no Catholic education. On the basis of their findings, it is reasonable to believe that religious education can affect human behavior and attitudes, especially in those matters which have a heavily symbolic importance.

For example, for many years the abstinence from meat on Friday was a matter of symbolic importance for Catholics. The Greeley-Rossi book showed that nearly half of the Catholic-school products and more than a third of Catholics with some or no Catholic schooling disagreed with the statement: "Love of neighbor is more important than avoiding meat on Friday."

The authors found that the greatest association between adult religious behavior and Catholic education occurred among those who had come from a very religious background. They also indicated in their research that the maximum effect of religious education will probably be found in those who receive religious education con-

on the way to the synod of bishops in Rome, between sessions of the synod, in the rooms where the American prelates at the synod met—even in an automobile driving from the boat to Paris on the way to Rome. During that drive Father Donald Kraus, rector of the Pittsburgh seminary program, and I 'dialogued' for hours on the points that the bishops wished to make.

"IT IS TRUE that we quote largely from prelates, but remember we are making the point that bishops are teachers in the Church, that the hierarchy, not only the professional theologians, have a teaching role and that role is their principal work in what pertains to the faith."

"This is neither to downgrade nor to dismiss theologians; it is simply to recall and to refresh the teaching office of bishops as their greatest single office. Moreover, we chose to quote prelates who are safely dead and therefore no longer controversial; prelates who in prophetic vein had anticipated the present problems of the Church and something of the response of the Second Vatican Council to them."

"Another major source of our collective letter is the pastoral teaching of Pope Paul VI."

"Those of us who worked on this document were greatly indebted to the veritable course in Catholic ecclesiology and concepts of the nature of faith which Pope Paul has given over a period of three years in his public audiences."

"Finally," Bishop Wright continued, "a proximate source of the content of the pastoral has been the interventions, the letters, the recommendations, the criticisms and the suggestions of the American hierarchy. As a result the present letter is truly a collective pastoral. It represents an exercise of the collegiate mind and collegiate action of the American hierarchy."

"Every member of the hierarchy had an opportunity to read the collective pastoral at least twice in the stages of its preparation and before voting on it."

RECALLING the bishop's remarks that Cardinal Newman and Cardinal Suhard, among others, had anticipated Vatican II documents, I asked whether in any way the collective pastoral goes beyond the council documents.

On a couple of points, he said, it does go beyond the Dogmatic Constitution on the Church—the document on which it focused its primary attention.

"For example," Bishop Wright explained, "one of the central sections of the collective pastoral concerns the nature and function of the so-called local Church."

"We felt obliged to face this problem because it has been discussed elsewhere. It was a

point of discussion, for example, at the meeting of the bishops of Northern Europe last summer. In the opinion of many of us some fog surrounded that discussion."

"How does the universal Church, in union with Rome, enter each community? How does the Church in each community, the local Church, make me at one and the same time not only a member of it but a member of the universal Church?"

"On this point I think the collective pastoral goes beyond the council document at least in specification and clarity. Another point on which we go a little beyond the council document is the question of the priesthood. The council document on the priesthood is largely concerned with statements of principles and ideals; many of us found the treatment of the priesthood in the council skippy and incomplete. Our collective pastoral takes in consideration some perhaps harsh and unhappy realities of priestly life as ideals enter into competition with the world, the flesh and the devil and as a result become obscured. We hope our discussion is compassionate. We know it is intended to be honest and open."

"By the way, I also think our American pastoral has the merit of declaring frankly and, please God, humbly that the hierarchy as a group and in historic individual instances is quite capable of getting on people's nerves, obscuring their divinely

## Magazine dip noted

WASHINGTON — During the past year 11 Catholic magazines in the U.S. have either ceased publication or combined to form new ones. Operating deficits and decline in circulation were given as the principal reasons for shutting down.

Father Thomas McCabe, publisher of Extension magazine, official organ of the Catholic Extension Society, with headquarters in Chicago, said there was as yet no official announcement that the magazine would also cease publication with its April issue, as had been reported. He admitted, however, that circulation had dropped considerably.

Among the most widely known of the magazines that ceased publication during the year was the Sacred Heart Messenger, 101-year-old Jesuit magazine published in New York. Another was JM, official organ of Jesuit Missions, Inc.—central office for U.S. and Canadian Jesuit mission endeavors. Both ceased publication with their December, 1967, issues.

appointed function and accounting for some pretty dismal pages of history."

"I THINK WE also go beyond the council document on the life of the Church, and particularly on the level that so greatly matters in the Church—point concerning the manner in which the laity constitute a sacramental structure in the Church. This is an important premise for future discussion about the place of the laity in the life of the Church, and particularly on the level that so greatly matters in the Church—point concerning the manner in which the laity constitute a sacramental structure in the Church. This is an important premise for future discussion about the place of the laity in the life of the Church, and particularly on the level that so greatly matters in the Church—point concerning the manner in which the laity constitute a sacramental structure in the Church. 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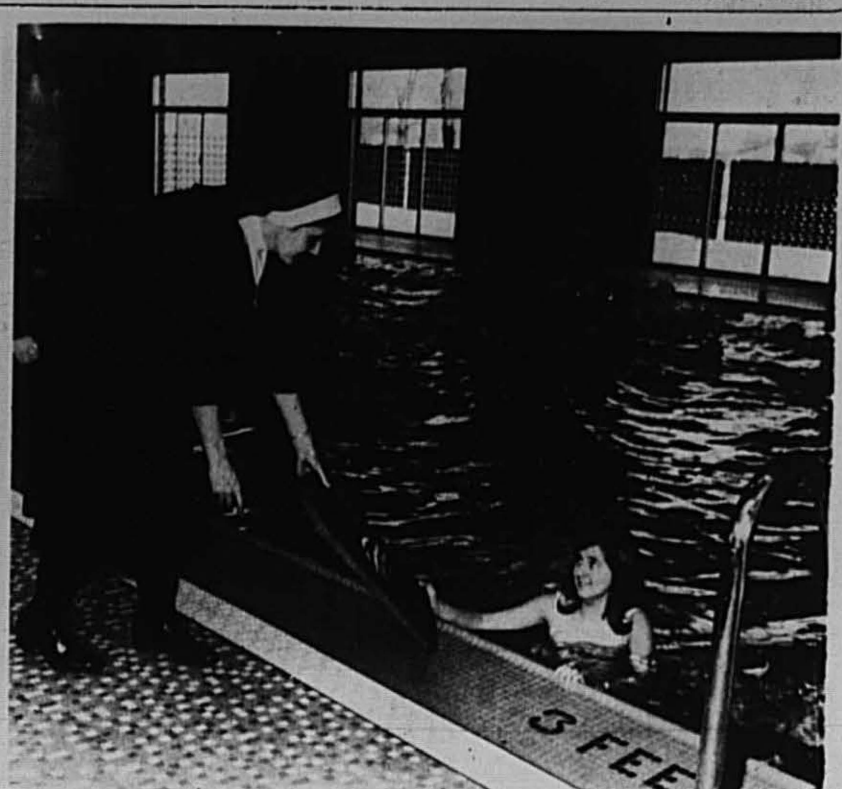




**STUDENT CENTER TO BE BLESSED**—The three photos above help illustrate the facilities of the new Our Lady of Grace Academy Student Center in Beech Grove, to be blessed at 2 p.m. Sunday, Jan. 28, by Archbishop Schulte. The young ladies on the left are strolling through the spacious, full-size gymnasium on their way to the locker room. The gym-



nasium will double as an auditorium and social hall, with a portable stage on the north end. In the center photo, students relax in the carpeted lounge area, used especially by the Academy's resident students during after-school hours. At right, Sister Mary Mark Bartoo, physical education instructor, is shown at the center's indoor pool with



a student. The pool is used by both students and members of the Benedictine community. Also included in the center is a carpeted study hall featuring folding doors for smaller units. The study hall and lounge areas are air-conditioned for year-round use. The entire building has 28,549 square feet of floor space in addition to a terrace and connecting

passage to the main Academy academic building. McGuire, Shook, Compton and Richey, Inc., served as designer and engineer. Major contracts were held by: Pearson Construction Co., general contract; Commercial Piping Co., Inc., plumbing; and H. D. Schneider Electric Co., Inc., heating. All are Indianapolis firms.

## MAN IN PEW LEFT OUT

# Lack of communication seen deterrent to unity progress

BOCA RATON, Fla. — The greatest ecumenical problem today is not lack of agreement on doctrine, but lack of communication between the experts and ordinary churchmen regarding doctrinal agreements reached, a prominent ecumenist-theologian said here.

The communication lag was discussed by Father Harry J. McSorley, C.S.P., in an address on "Converging Protestant and Catholic Theologies" at Marymount College. Father McSorley is a professor at St. Paul's College in Washington, D.C.

He said that despite increasing convergence of the views of Catholic and Protestant theologians, "the great majority of Christians: Catholic and Protestant, ministers, priests, Sunday school teachers, catechists and laity alike still see the 'other' Christians in terms of inadequate slogans of 20, 10 or even five years ago."

As an example, Father McSorley, who has been a Catholic representative to official dialogues with American Lutherans, cited the average Catholic's view of Martin Luther and the Reformation.

HE SAID THAT Catholics "have for centuries imagined that the watchword of the Reformers—'justification by faith and grace alone'—left no place for the 'good works' which are essential to Christian life."

"Even John Wesley," he added, "criticized Luther for teaching that we are saved by faith without works."

These opinions have not changed, he said, even though as a result of re-examination of writings by the Reformers, theologians have found it apparent that both Catholics and Wesleyans "missed the point" of much of Luther's teachings.

Father McSorley said that Luther was confronted with this misunderstanding in his own lifetime and tried to clarify his position by stating that he was not condemning good works that

## Unity strides made in Italy

VATICAN CITY—Thirty ecumenical centers were opened in major Italian cities during 1967, according to Bishop Giuseppe Marafini of Veroli-Frosinone, director of ecumenical affairs for the Italian hierarchy.

This year, for the first time, he noted, the leaflet of prayers for the observance was drawn up in Italy by a joint committee of Catholics and Protestants, with the non-Catholic members selected by the Division of Ecumenical Action of the World Council of Churches.

Ecumenical contacts are now a part of the experience of all the faithful in Italy, he said, adding that young people are particularly active in such contacts.

truly proceeded from faith. He made an important distinction in this regard, the priest continued, when late in his life, Luther said "Works are necessary for salvation, even though they not effect salvation."

THEOLOGICALS, he said, have made enormous strides in reaching a fuller understanding of Luther's teachings and the justification doctrine of the Reformation, and this fuller understanding has been shared by Catholics and Protestants involved in dialogue. "On some questions," he said, "convergence has been achieved simply by overcoming misunderstandings; on others by viewing the Protestant insights as complements to, rather than contradictions of the Catholic position; and on still other questions by finding surprising 'Catholic' insights in the Protestant tradition."

"The more separated Christians become aware of this convergence," Father McSorley said, "the more they may become personally involved in the task of healing Christian division."

The priest also said there are several other areas in which theologians of different faiths are "converging" in their views but where the convergence is not understood by non-theologians in the churches. He cited views on the roles of Scripture and tradition in the Church and the question of papal infallibility as among these.

SAO PAULO, Brazil — The government "has failed the people," and an "armed revolution made by the people is justified," Bishop Jorge Marcos de Oliveira of Santo Andre told a television audience here.

He was commenting on the growing discontent among workers because the national currency, the cruzeiro, has been devaluated twice without any increase in wages.

The bishop said that he would go to prison willingly if that would assure a more just treatment for the workers. "If they take me to jail I will go singing," he said in the interview.

"Even the Pope himself would accept revolution when people are oppressed and when salaries are the salaries of hunger," he added.

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Bishop de Oliveira accused the government of not being concerned with the condition of dire privation that exists among the majority of Brazilians. Questioned about later strikes in the heavily industrialized



**AT PEACE RALLY**—An unidentified woman at a women's rally for peace near the Capitol in Washington listens to the folk singers and speakers. Called the "Jeannette Rankin Brigade," the mobilization asked Congress to stop the war in Vietnam and bring the soldiers home. Miss Rankin, the first woman to serve in Congress, voted against U.S. participation in both World Wars. (RNS photo)

# Bishop in Brazil says revolt 'justifiable'

By OTTO ENGEL

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area of Sao Paulo—his diocese adjoins this city—the bishop said that striking workers are in a way exercising a ministry.

"The Mass is the sacrifice of the Son of God. The strike is the sacrifice of the man who works and tries to defend his legitimate rights."

"In this sense the Mass and the strike complement each other," he said.

REACTION to the interview from conservatives was quick.

O Globo, a conservative, pro-government daily in Rio de Janeiro, replied with an editorial entitled "Someone Should Go to Hanoi" and suggested Bishop de Oliveira be appointed to that See in communist North Vietnam. The paper also claimed that the bishop had misinterpreted the papal encyclicals.

(In his encyclical, The Development of Peoples, Pope Paul VI stated:

"There are certainly situations whose injustices cries to heaven. When populations destitute of necessities live in a state of dependence barring them from all initiative and responsibility, and all opportunity to advance culturally and share in social and political life, recourse to violence, as a means to right these wrongs to human dignity, is a grave temptation.

"We know, however, that a revolutionary uprising—save where there is manifest, longstanding tyranny which would do great damage to fundamental

personal rights and dangerous harm to the common good of the country—produces new injustices, throws more elements out of balance and brings on new disasters. A real evil should not be fought against at the cost of greater misery.")

BISHOP Eugenio de Araujo Sales, apostolic administrator of Sao Salvador da Bahia, claimed that the importance attributed to the TV interview of Bishop de Oliveira by O Globo and other conservative papers is part of a demoralizing campaign against the Church.

There have been reports of growing tension between the Church and the government, although President da Costa e Silva has claimed that such reports are untrue.

The provincial of the Dominican Fathers in Sao Paulo recently declared that Christians cannot "accept the present order" in Brazil. He went on to say that the present Church-state conflict is between "the Gospel and the present structure of the country."

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## Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

## Landmark letter

The pastoral letter from the bishops of the United States is a landmark for the Church, not only because it is the first of its kind but because it is written in the phraseology and the literary nuance of today.

The letter is refreshingly different from the stilted, often turgid, style of some papal encyclicals. Despite its readability, however, it is not likely to be read, even in excerpt form, by a great many of the faithful. That is unfortunate.

It is the first collective letter dealing exclusively with the Church in this country, with its balance between the tight formalism of the Church Universal and its adaptation to the democratic, pluralistic culture in which it has flourished.

The pastoral also is the first extensive recorded response of the American bishops to Vatican II.

Some early comment has targeted on the bishops' narrow field of vision, their preoccupation with the structure of the Church and their seeming complacency about this country's explosive social problems.

It is true that a 78-page edition of a 35,000-word letter finds 20 pages discussing the episcopacy, 12 outlining problems of the priesthood, only six on the role of the layman, and a mere one devoted to social implications.

The bishops, however, make it clear the letter is but the first of a series. They state in the foreword they are focusing on the opening chapters of the Dogmatic Constitution of the Church. Arguments about narrowness and authoritarian concern, therefore, are misdirected.

Pertinent argument, though, might be found with the wholly predictable, traditional concepts and temper. The "special urgency"—indeed, crisis—which attends many problems did not elicit any dynamic proposals or ingenious answers.

The bishops reflected every shade of persuasion and compulsion in the American episcopacy. Naturally they had to come up with a consensus. The testimony is comprehensive. But judgment—again perhaps naturally—rules consistently in favor of the safe, middle road. And in many matters of mankind the middle road leads nowhere except to an enervating mediocrity.

In view of the thrust toward ecumenism, the dogmatic stance on such matters as papal infallibility, the "one, true Church," the Virgin Mary and absolute obedience to the hierarchy, Protestant-Catholic relations well may suffer a setback.

Dr. Stanley I. Stuber, a guest-observer of Vatican II, commented that "the best that can be said for it (i.e., the pastoral) from an ecumenical point of view is that it will serve for years as the authoritative basis for lively, controversial dialogue." But that may not be all bad either. There has been a bit too much syrupy sweetness of late in dialogue; we're going to have to get down to "gut" issues sooner or later.

Even with reservations, the document is of exceptional interest and relevancy. In a practical demonstration of the collegiality called for in Vatican II, the bishops as a body have analyzed the structure of the Church, noted its weaknesses and strengths, and laid down guidelines for its use. They have reminded the People of God of the rich heritage to which they are heirs and of the spiritual bounties often lost sight of in hurried, cluttered lives.

Future letters hopefully will deal more concretely and imaginatively with the individuals who seek to dwell in the House of the Lord and the very personal relationship they seek with Him. Until then "The Church in Our Day" and its guidelines for action and belief deserve careful study and contemplation.

## Justice weeps

Catholics this Sunday will be asked to contribute to the national annual collection for Latin America, that impoverished outpost of the Church. Perhaps no other area deserves so much the charitable concern of fellow Catholics and fellow Americans.

There is more than real hunger and need south of the border. There is an impoverishment of spirit and a dearth of hope that emaciates as quickly as malnutrition.

The Latin American socio-economic picture has been called "progressive desperation" resulting from a "vicious economic system." The declamations were made recently by 38 priests of the area during a seminar conducted to determine the impact of Pope Paul's encyclical, *The Development of Peoples*.

The priests accused those who hold economic power of ignoring the encyclical. They attacked "certain ecclesiastical quarters" for giving lip service, not response, to the Pope's call for land reforms, for an end to the exploitation of workers and a dispersal of wealth concentrated in the hands of a few economic aristocrats.

All efforts to correct intolerable injustices have been branded as "Communism," asserted the priests. And complacent Latin American clergy and hierarchy have used the catechisms to explain away their own disinterest and inaction on behalf of the wretched poor and dispossessed.

What the 38 priests tried to do in their report to the Latin American Institute of Social Studies was to reassert with clarity and urgency the fact that the people are faced with "no alternative to violence to gain justice." Intervention on their behalf must come speedily and decisively if wholesale bloodshed is to be averted.

Sunday's nationwide collection, if generously subscribed, will be instrumental in alleviating day-to-day misery. Every U.S. Catholic is bound by decency and brotherhood to discharge his duty in the matter.

But real justice will not come to Latin America unless there are drastic changes in a feudal system which squeezes the life out of the people and denies them the dignity of bread and hope.

A very real burden of responsibility rests on the Church. The priestly presence there must be the same as Christ's presence, which, in the words of those signing the Institute report, "is not a presence of power but of service, particularly for the underprivileged."

Unhappily, such has not been the case.

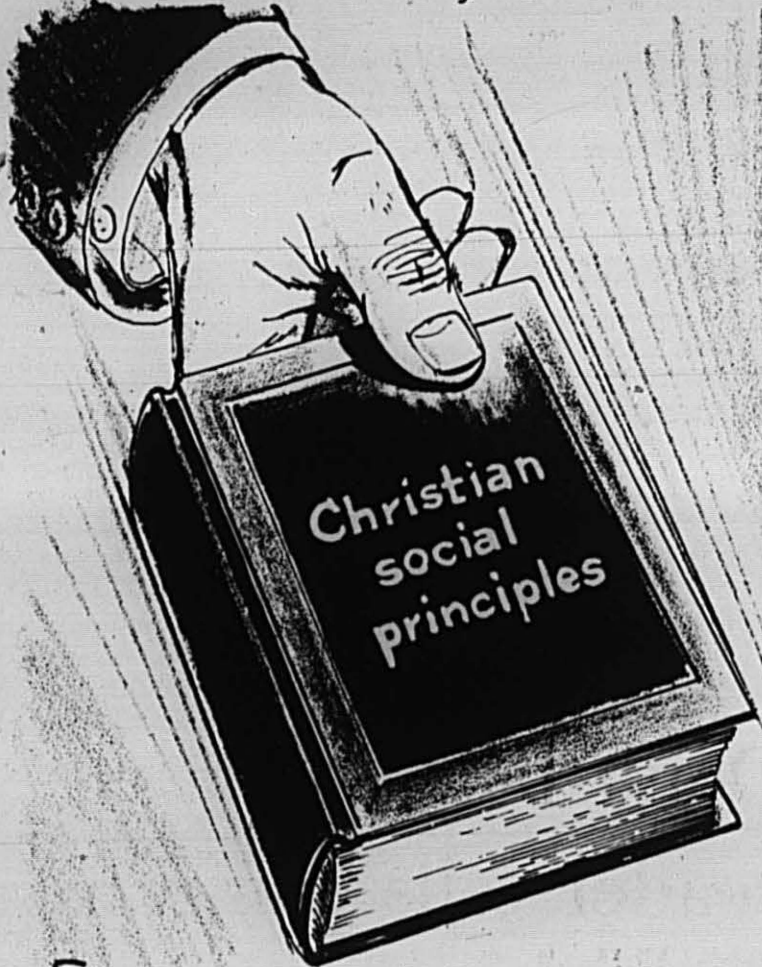
## More Kembles

We weren't at all impressed by Eartha Kitt's shrill attack on the Vietnam war at Mrs. Johnson's nice-nice ladies' luncheon about how to fight crime in the streets.

In the first place, it was ill-mannered and bad manners advance no cause, however worthy. In the second, it smacked too much of a publicity ploy by a singer who isn't as popular as she used to be. In the third, we doubt that Miss Kitt, who for many years has identified herself with glossy cafe society, mostly white, is qualified to speak for the slum Negro. In the fourth, we don't believe there is any substance in her contention that kids "take pot" just because there is a no-good war on in Vietnam.

But, then, we don't think a batch of ladies at a White House luncheon knows much about the causes of crime in the streets either.

## How to Work for Peace



## WHAT OF THE DAY

# It's a restless world

By REV. JOHN DORAN

Is it possible, or permissible, to be at rest in a restless world? That's a question worth asking one's self, but one with an answer not easily found.

That we are living in a restless world is obvious and exhausting. We are like captains of ships in the boundless South Pacific who have suddenly found that the very stars by which they chart their course have broken loose and are meandering through space as aimlessly as cows in a plushy pasture. We cannot "take a fix" to establish our position, for the fixed things of life have come unglued, and are rattling and tumbling like furniture in an earthquake.

The old notions like "that nation is best governed which is least governed" have become "our nation will be best governed when everything from hospitalization to the use of your hunting rifle is decided in Washington."

Authority which used to be a position of power and responsibility is now a bad word, and an appeal to authority has less value in argument than that fuzzy phrase "I feel."

Breaking the law is no longer reprehensible; it is "civil disobedience," and there are priests and ministers to tell you so. Professors and administrators no longer decide what is good or bad for a university, but allow a riff-raff of students and (non-students) to set the university's pace. Commitment to marriage or to the priesthood or religious life no longer means commitment, it simply means "I'll stay on this job as long as it suits me, but not a minute longer." The Pope and the Bishops speak; the pundits and penitents pontificate: "How Quaint." Nuns are demanding headless convents in imitation of the amoeba, and unwhimsical habits which make them look like the Dowdy Daughters of Donnybrook.

Clothes add to the confusion. Girls must not look like girls

anymore, but like twigs or boys. Men grow hair to make them look like women and then beards to set the record straight.

As an old song used to say: "It's a topsy-turvy world, just as crazy as it can be."

Can one be at peace in it? I think so, if one has the right combination of humility, patience and bullheadedness. Humility is necessary so we can recognize first that the whole world is not governed by our opinions of which is right and wrong, and that our responsibility is limited to our positions and the extent of our helping hands and influence. Patience is required to remember that this old world of ours has gone through many a trouble, the Dark Ages, the Black Death, and so forth, and that it can probably survive this age too.

## Guest comment

Associated Press newsmen picked the Vietnam war with all the controversy surrounding it as the top news story of 1967. Second and third choices were also "bad" news stories: the Arab-Israeli war and the riot outbreaks in more than 40 U.S. cities, principally Detroit and Newark.

They also picked Father James Groppi of Milwaukee as the top newsmaker of the year in religion, choosing him, I assume, over such well-known persons as Pope Paul, Patriarch

## OPINIONS

### Nun coverage

To the Editor:

We just finished reading *The Criterion*—the January 19th issue.

We want to compliment you on the good coverage you gave to the nuns of various orders.

Since I am the mother of two nuns, we deeply appreciated the fact that the nuns received such recognition.

(Mrs.) Mary Mueller Indianapolis, Ind.

We prefer to listen to people like John R. Sullivan, able correspondent for the National Catholic News Service. He surveyed other correspondents in major American cities about how the summer of 1968 is going to be. Although the survey was inconclusive, the consensus seemed to be: "Yes, there will be riots, if nothing is done." Some foresaw big trouble; others were a trifle more optimistic.

We also prefer to listen to William Stringfellow, an attorney and Episcopal lay theologian, who recently warned a New York gathering that the "deadly impact of white supremacy on black people" is leading this nation down the road to totalitarianism, South African style.

Mr. Stringfellow made the significant point that the "black revolt" was non-violent for 10 of the past 15 years and "the overwhelming response to this unique non-violence was white violence." But we didn't start hearing about riot control and crime in the streets until Negro patience finally wore out.

As Mr. Sullivan's survey indicated, a hot summer can be expected if the ghettos don't get merciful attention. And it isn't going to be prevented by people like Eartha Kitt or the sweet ladies at Lady Bird's luncheon.

One thing this country needs is more ladies like Fannie Kemble, who in the early 1830s was the most popular and esteemed actress in the English-speaking world. Miss Kemble married a wealthy Georgia slave owner. One week on his plantation was enough for her. She launched a one-woman campaign against slavery which cost her the love of her husband, the custody of her daughters and all her worldly possessions.

Henry James wrote of this great lady: "A prouder nature never affronted the long humiliation of life."

Yes, give us more Fannie Kembles and men to match her courage and outraged sense of justice. Perhaps they can save this nation from the disaster it now is headed for.

## JOHN COGLEY'S VIEW

# May elders encourage resistance to draft?

By JOHN COGLEY

Max Lerner, the liberal columnist, recently reminded middle-aged men who encourage youth to resist the draft that they are assuming a serious moral obligation. The reminder was quite proper.

The young man who refuses to accept military service faces the choice of either being imprisoned, exiling himself from his native land, or at the least stigmatizing himself as a draft-dodger. As Mr. Lerner says, the elder who urges such behavior on the young involves himself in decisions that may permanently scar the lives of those who make them.

The basic question, then, Lerner emphasizes, should be centered not on whether older men, like the Reverend Sloan Coffin and Dr. Benjamin Spock, are punished for handing out advice but on what happens to those who follow their counsels.

As for himself, just as he would not be an "impassioned recruiting sergeant," so he hesitates to be a "moralizing guru," Mr. Lerner writes. He urges professors, clergymen, and even parents to leave the decision to the young themselves. "If these young men are old enough to be called to the wars, they are old enough to make up their own minds," he writes.

A complicating factor, of course, is that most elders, backed up by the awesome apparatus of the State, are playing the role of "impassioned recruiting sergeants" not only counseling but ordering the young to behave a certain way, yet many of the younger generation have profound scruples about participating in what they regard as an evil, immoral governmental undertaking, and they don't know where to turn.

## YOUR WORLD AND MINE

# Ireland due to alter seminary system

By GARY MacEOIN

The gulf which separates clerical and lay education in Ireland seems destined to be bridged in the near future. At issue is not simply the isolation of seminarians in the Tridentine tradition, now slated to be drastically modified everywhere in the spirit of Vatican Council II. Ireland has had a more complicated situation as an almost unnoticed by-product of the historical development of the independence movement in the late 19th and early 20th centuries.

Shortly after the creation of Maynooth College as a central seminary for Ireland in 1795, a graduate school of theology to train future professors was established as an annex. It became a pontifical university in 1896 but continued physically and emotionally within the walls of the seminary as an annex to it. When the National University of Ireland was formed in 1908, the seminary was affiliated to it, so that it could give its students primary degrees recognized by the State. It remained, nevertheless, in its autonomous isolation, and its graduate school of theology was not even included in the technical affiliation.

The National University's college in Dublin has grown to an enrollment of 8,000 and become the country's main intellectual center. It still, however, lacks a theology faculty. Meanwhile, theology is studied exclusively by clerics and they live and work in isolation from the physical, biological and behavioral sciences, as well as from the intellectual life of the society which they are being trained to serve.

The development of official and unofficial organizations of Catholic lay intellectuals in recent years has brought to the surface the unsatisfactory nature of this situation, both for the Church and for the society in general. The initiative which now promises a constructive solution has come, however, and this is interesting, not from the Church but from the Govern-

ment. The latter decided a year ago that two universities in Dublin were a luxury it would not continue to subsidize, and that they should be merged in a single two-college university.

Trinity College, which will join with National in the new Dublin University, has a Church of Ireland (Anglican) school of divinity. This fact, combined with the new awareness of the importance of integrating theology into the life of a university, will ensure that Catholic theology will also be taught, either in a combined school or in a separate but cooperating school. It is generally recognized that the logical Catholic nucleus for such a school would be the existing graduate school of theology at Maynooth. To attempt to duplicate and parallel its staff facilities would not be (Continued on page 7)

## THE CRITERION

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## BIRTH RATE RISING

## Romania's tough abortion, divorce laws are paying off

UNITED NATIONS, N.Y.—Romania has announced that its ban on abortions and its tough attitude against divorce and the proliferation of contraceptives is apparently achieving its objective.

As a result, Romania is now the only East European country experiencing a gain in its birth rate.

A little more than a year ago Romania, alarmed at a national birth rate of only 14.3 per thousand inhabitants—in the West it ranges from 18 to 22—became the only Communist country to ban abortions except in special circumstances. It also raised the cost of divorce from 500 Lei to between 3,000 and 6,000 Lei, plus a mandatory 18 months waiting period after the petition for hearing. The official rate of exchange is 18 lei to one U.S. dollar.

Figures recently released by the official statistical journal *Revista de Statistica* show that in eight months to August 1967, the birth rate per thousand was 15.4; 15.7; 16.5; 17.7; 20.7; 23.1;

37.7; and 38.9. Later figures have not yet been compiled.

IT WAS almost with satisfaction that the periodical reported that there were not enough beds available in maternity wards throughout the country.

It is worth noting that between 1930 and 1940, Romania's annual birth rate varied from about 29 to 35 per thousand.

Romania's experience is of more, than passing interest to the rest of East Europe, where birth rates are stagnating or falling, particularly in Czechoslovakia (average 15 per 1,000) and Hungary (average 13.1 per 1,000). None of these countries are taking any real steps to stop the trend, and in fact they are now increasing availability of the "pill" and other contraceptive devices.

Last October, Czechoslovakia disclosed that there were 51 abortions for every 100 newborn babies.

In overwhelmingly Catholic Poland, there were 226,000 re-

ported abortions in 1966, or nearly half as many as the 530,000 live births. In Hungary, also predominantly Catholic, and in Bulgaria, equally high abortion figures have been published.

In all Communist countries, abortions have to be approved by a medical panel and are allegedly only performed for "good reasons." But among such accepted reasons, as reported in Communist press, is political incompatibility of the husband and the wife; unacceptable economic loss resulting from the woman's employment termination or even its

interruption; and inability to find larger or adequate apartments.

THE ROMANIAN experience suggests, analysts say, that such alleged investigations into stated reasons for abortions are most perfunctory. In a typical Romanian case one hospital performed 879 abortions in November 1965 under the old law. In November 1966 when the new, strict regulation was in force, the number of abortions in the same hospital dropped to six.

In Eastern Europe, abortions are cheap.

In Bulgaria, for example, they cost about five leva or \$3 at the official rate of exchange. The cost is slightly higher in other Communist countries. In Hungary, for example, pregnant unmarried girls under 18 years of age receive free abortions.

Romania is the only East European country to remain aloof from the widespread introduction of the contraceptive "pill." Contraceptives are available, but only from doctors. They are never advertised.

In Czechoslovakia things are different. Last year Prague authorities announced that the country ranked third after the United States and Japan in the production of internal contraceptives.

The "pill" became widely available last year in Czechoslovakia, Poland and Hungary. Divorce is also on the increase everywhere in Eastern Europe but Romania.

## Find white collar bias still strong

WASHINGTON—Whatever opportunities exist for members of minority groups in low-level jobs, the title on the door and the carpet on the floor are still usually reserved for white Anglo-Saxon Protestants.

In a series of reports issued by the U.S. Equal Employment Opportunity Commission, New York City's financial and communications industries were found to be shortchanging Negroes, Puerto Ricans and Jews when they try to fill top-level jobs.

The commission said that the 100 major companies in New York City "fail to match their economic leadership role with leadership in equal employment opportunity." Negroes held 2.6% of their white collar jobs, and Puerto Ricans 2%. The commission added that while the large firms have the resources to recruit on a large scale, "they are, in fact, lagging."

The commission corroborated data gathered by Jewish groups which show that the city's Jewish population—25% of the total—is underrepresented at the management level in all industries, and that its tiny representation among business executives contrasts sharply with the generally high educational level of the city's Jews. About half the city's college graduates are Jewish.

The commission findings are based on data which employers were required by law to submit in 1966 and 1967.

## Catholic Church members in U.S. top 46 million

NEW YORK—Catholics in the United States now number 46,864,910, including all families of the armed forces, both at home and abroad, the diplomatic and other services overseas, according to the 1968 Yearbook of American Churches, published by the National Council of Churches here.

The council's Yearbook quoted the 1967 edition of the Official Catholic Directory, and stated that the new total reflects an increase over 1965 of 618,735 or 1.3 per cent and just 0.2 per cent more than the general population increase.

The latest information compiled by the National Council of Churches reveals that church membership in the U.S. is up just under one per cent over figures reported a year ago. The total given is 125,778,656 compared to 124,682,422 recorded last year.

The Yearbook qualifies membership and other church statistics by pointing out that they "are not all current but are the latest available." It warns the reader not to consider them more than "a general indication" of church membership.

## Bishop defends priest's protest

LANSING, Mich.—Bishop Alexander Zaleski of Lansing has come to the defense of a priest who mailed his draft card to Secretary of State Dean Rusk, along with a letter expressing "strong dissatisfaction with present Vietnam policy."

Father John P. Huhn, 29, of Battle Creek, who described himself in the letter as a "confirmed conscientious objector," mailed the card to Rusk Dec. 12. He made it public in mid-January.

Bishop Zaleski said the priest, "as any other citizen of a free republic, is within his rights in expressing his dissent."



Saints in the Mass

APOSTLE OF FAITH... The name of St. Thomas the Apostle, Patron of India, is enthroned among those of the other apostles in the Communicantes of the Mass. Sometimes called the doubter, St. Thomas suffered a "crisis of faith" in the wake of Christ's death, burial and resurrection. He was restored, however, by the assurance of the presence of Christ which led him to exclaim: "My Lord and My God." It was to this same apostle that Christ had given clear direction in the words, "I am the Way, the Light, and the Truth..." An ecumenical committee has been formed by the Kerala Christian Writers and Journalist Fellowship to organize the 19th centenary of the death of St. Thomas. The celebrations were to have been held at Madras in 1968, but were postponed until 1972 after contemporary scholarship indicated that St. Thomas died in 72 A.D., rather than in December, 68 A.D.

## QUESTION BOX

## Don't listen to laity, reader tells Church

By MSGR. R. T. BOSLER

Q. I remember our parish priest preaching a sermon on delinquent children. His reply to the problem was: "Show me a home where the spoiled children rule and the parents listen, and I will show you the future delinquents." So I pass on this same advice: show me a Church where the parishioners rule and the Church listens, and I will show you the future downfall of the true Catholic religion. If and when the Church lowers its standards to the will of its followers, then it must naturally lower them to the point of no standards at all.

A. There are two gaping holes in your argument, it seems to me. First of all, adult parishioners are not to be equated with children; and secondly, the pastor is not the Church, but only a member of it as are the parishioners.

Undoubtedly there are to be found spoiled and overbearing people in almost any sizeable parish, but to imply that these are the rule rather than the exception is to expose a rather jaundiced view of human nature in general and of the Christian people in particular. What is more, to suppose that the modern Catholic layman, especially the enlightened post-conciliar layman, yearns to "rule" his parish is to give little credit to his awareness of the real nature of the Church as described by the bishops of Vatican Council II.

The Church, as the council saw it, is the whole People of God, laity, priests and hierarchy who share, in the words of the "Constitution on the Church," a "true equality with regard to the dignity and to the activity common to all the faithful for the building up of the Body of Christ."

It is true that there are certain distinctions within the Christian community, but these distinctions are not based primarily on the notion of rulers and subjects but rather on the various functions which different kinds of people within the Church are called upon to perform. The council put it this way in the same constitution: "For the distinction which the Lord made between sacred ministers and the rest of the People of God bears within it a certain union, since pastors and the other faithful are bound to each other by a mutual need. Pastors of the Church, following the example of the Lord, should minister to one another and to the other faithful. These in their turn should enthusiastically lend their joint assistance

to their pastors and teachers. . . (The laity) are, by reason of the knowledge, competence, or outstanding ability which they may enjoy, permitted and sometimes even obliged to express their opinion on those things which concern the good of the Church."

The laymen still are expected to accept the direction and teaching of the pastors in the Church, but the pastors in turn are expected to listen to and consult with the laity. On this the council was explicit: "It is not only through the sacraments and Church ministries that the same Holy Spirit sanctifies and leads the People of God and enriches it with virtues. . . He distributed special graces among the faithful of every rank. By these gifts He makes them fit and ready to undertake the various tasks or offices advantageous for the renewal and upbuilding of the Church."

Parishioners, therefore, who seek an opportunity to participate more effectively in the decision making of a parish may be inspired by the spirit of Vatican II and are anything but "spoiled children."

Q. To settle an argument, will you please advise when or at what part of the Mass a Catholic must be in church in order to fulfill his obligation of hearing Mass on days of obligation?

A. To an old fashioned question, I'll give an old fashioned answer. The old moral books taught that to miss part of Mass was not a serious violation of the law to attend Mass on days of obligation unless the part missed was notable either by reason of its dignity, e.g. the Consecration, or its quantity. And they spelled out carefully what they meant by quantity. For instance, Father Henry Davis in his "Moral and Pastoral Theology" had this to say:

The obligation to hear Mass would not be fulfilled "if the following parts are omitted: All up to the Offertory inclusive, the Offertory being concluded at 'Orate Fratres'; all up to the Gospel inclusive; together with all after the Communion; all from the Preface (exclusive) to the 'Pater Noster'; both the Consecration and Communion; the Consecration; probably the Consecration of one species."

It sounds ridiculous now, doesn't it? The sooner we forget it, the better.

(Continued on page 7)

## Association of Laymen supports nuns' stand

Earlier story, Page 11

LOS ANGELES—The newly formed 700-member Los Angeles Association of Laymen has defended the right of the Immaculate Heart Sisters to "experiment and make their own rules."

The statement was issued by the association's board of directors a week after the Sisters charged that Cardinal James Francis McIntyre was about to remove them from Los Angeles archdiocesan schools.

THAT CHARGE, in turn, was the latest in a series of disputes between the cardinal and the Immaculate Heart nuns over changes in the Sisters' government, dress and religious life. The order has also asked to withdraw some of its nuns from teaching duties to enable them to advance their education.

The Sisters have charged that the cardinal demands that the changes be reversed, or he will oust them from the schools. About 200 Immaculate Heart Sisters teach in the archdiocese.

The cardinal replied that he has not asked the Sisters to leave the schools, but asked them to indicate "how many of the Sisters will wish to retain their teaching capacity in our schools as Religious."

SAID THE Laymen's Association:

## Ask bombing halt

CHICAGO—A group of 174 priests of the Chicago archdiocese published an advertisement in the Chicago Daily News asking for a halt in the bombing of North Vietnam and immediate peace negotiations in the war.

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The association was also critical of the nuns to a degree:

"The great tragedy (of the possibility of the order withdrawing from the schools) is that those people most affected by this decision are the laity, who have not been consulted in any manner," said association president David M. Thompson of Manhattan Beach, Calif.

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- ☐ \$40—buy 1,000 vitamin tablets.
- ☐ \$30—give a leper a hospital bed.
- ☐ \$15—give him (or her) a hand-walker.
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## ● TIC TACKER

## Postulants taste 'mission' life

By PAUL G. FOX

The 23 Sisters of St. Francis postulants at Oldenburg completed their fall semester of college classes and examination schedule there before Christmas. Since the spring semester does not begin until late in January, they were assigned to various convents throughout the midwest to get a first-hand look at mission life.

Eight of the postulants resided in Indianapolis-area convents for a two-week period—serving as teachers' assistants, observing classroom techniques and aiding in household chores. They even got in for a special showing of the hit movie "Camelot."

The participating area schools included: Holy Name, Holy Trinity, St. Christopher's, St. Gabriel's, St. Mark's, St. Bernadette's, St. Monica's, Little Flower and Ritter High School.

Sister M. Eileen, O.S.F., community counselor and assistant principal at Ritter, reported that the postulants compared notes almost nightly over the telephone.

All have now returned to the Oldenburg motherhouse to resume classes—with new insight.

**NAMES IN THE NEWS**—Two Archdiocesan pastor-brothers are patients in St. Vincent's Hospital, Indianapolis. Father John Herold, pastor of St. Elizabeth's parish, Cambridge City, has a heart condition. His brother, Father Matthew Herold, pastor of St. Thomas parish, Fortville, broke his hip last Sunday in a fall on parish property. Recent appointments of Benedictine monks from St. Meinrad Archabbey include: Father Christopher Shapard, from graduate studies in Europe, to assistant pastor of St. Mary's parish, Huntington; Father Alan McIntosh, to chaplain of St. Joseph's Hospital, Huntington; Father Bartholomew Fuerst, to adult education work in Monterey, Calif.; and Father Harold Hammer-

stein, to chaplain at the U.S. Penitentiary, Terre Haute. . . . Miss Dorothy Sheridan, selected 1968 Cover Girl and Flower and Patio Show Queen by readers of The (Indianapolis) Star Magazine, is a member of St. Peter and Paul Cathedral parish. She is the daughter of Mr. and Mrs. Ed Sheridan, of Princeton, Ind. Miss Sheridan was nominated for the contest by Louis J. Schumacher, a free-lance photographer who belongs to St. Catherine's parish, Indianapolis. . . . Father Charles J. Burkart, assistant pastor of St. Andrew's parish, Richmond, is a new three-year board member of the Richmond Boys Club. . . . Father James Higgins, administrative director of the Indiana University Catholic Students' Center, and John Pont, I.U. football coach and a member of St. Charles parish here, have been named to the board of directors for the Bloomington Boys' Club.

**IMPRESSIVE DONOR RESPONSE**—Latin School sophomore Tgm Jennings has been a patient in Indianapolis Community Hospital since suffering severe burns last October. He has progressed to the skin grafting stage and needed skin donations from other persons. When the situation was made known to the Latin School student body, more than 100 students secured the necessary written parental consent to volunteer for the donation. The prospective donors would be expected to spend 10 days in the hospital during the course of the operations. Five donors were to be selected this week from among the candidates, with the doctors narrowing the final choice to two. To be considered among the final candidates the students had to possess good health and be academically adequate to withstand 10 days' absence from school. The hospitalization expenses for the donors will be provided by parties other than the donors.

## Interfaith

(Continued from page 1)  
the religion of love; that he be not condemned in that he himself approves.

"O let you and me (what-ever others do) press on to the prize of our high calling—that, being justified by faith, we may have peace with God through our Lord Jesus Christ; that we may rejoice in God through Jesus Christ, by whom we have received the atonement; that the love of God may be shed abroad in our hearts by the Holy Ghost which is given unto us."

"Let us count all things but loss for the excellency of the knowledge of Jesus Christ our Lord, being ready for Him to suffer the loss of all things and counting them but dung, that we may win Christ."

A fellowship hour for all participants in the unity service—and the congregation—followed the event in the Cathedral High School auditorium.

## Card party set

## by Auxiliary

**INDIANAPOLIS**—The Ladies Auxiliary of the Knights of St. John will sponsor a Card Party at 2 p.m. Sunday, Jan. 28, in Little Flower parish hall, 14th and Bosart. Playing begins at 2 p.m. Refreshments will be served.

Miss Rosalie Kirschner is chairman. The public is welcome.

## Social Calendar

FRIDAY, JAN. 26

Card Party, sponsored by St. Joan of Arc Women's Club in the K of C hall, 2100 E. 71st St., at 8 p.m.

St. Rita's Social at 6:30 p.m. in the parish hall, 19th and Arsenal.

St. Christopher's Social at 7 p.m. in the school social room, 5335 W. 16th St., Speedway.

SATURDAY, JAN. 27

St. Catherine's Social at 6:30 p.m. in the school hall, 815 N. West St.

SUNDAY, JAN. 28

Two Card Parties featuring Euchre and other social games at 2 p.m. and 7 p.m. in Assumption parish hall, 1105 S. Blaine Ave.

WEDNESDAY, JAN. 31

Two Card Parties, sponsored by the Ladies Auxiliaries of St. Joseph K of C, at 1 p.m. and 8 p.m. in the K of C hall, 4332 N. German Church Road.

THURSDAY, FEB. 1

St. Catherine's Social at 6:30 p.m. in the parish hall, 1109 E. Taber St.

FRIDAY, FEB. 2

Nocturnal Adoration Members are reminded of the customary watch.



**NEW ACADEMY STUDENT CENTER**—Several senior students at Our Lady of Grace Academy, Beech Grove, are shown in the lobby area of the new Student Center to be blessed Sunday by Archbishop Schulte. The modern structure, designed by McGuire, Shook, Compton and Richey, Inc., contains a gymnasium, swimming pool, study hall and lounge area. An Open House is slated from 2 to 5 p.m. Saturday and Sunday, Jan. 27-28, for the general public. The Academy is conducted by the Sisters of St. Benedict of Our Lady of Grace Convent. (Additional photos on Page Three)

## Indianapolis Business and Service Directory

## MacEoin 'Sweetheart Ball' CCD plans set at Plainfield on February 3rd two courses

(Continued from page 4)  
merely a wasteful luxury. It would mean that the clergy would continue their advanced theological studies in the same isolation from the nation's intellectual life as before.

As for the Maynooth seminary's relationship to the new Dublin University, many possibilities are still open. Some months before the Government's statement of its intention to fuse the two existing universities in Dublin, the Irish bishops had announced that they propose "to develop Maynooth as an open center of higher studies and to extend its facilities and courses so as to meet the requirements, not merely of priest, diocesan and regular, but also of brothers, nuns and the laity."

The reason they gave for this decision was that Vatican Council II had called for "the development of Catholic university facilities, especially in the sphere of philosophy and theology." It has been pointed out that if the "open center" is for philosophy and theology studies only, it is unlikely to attract any significant number of lay students, especially since teaching opportunities in these faculties are practically non-existent for lay people in Ireland.

A widely favored proposal is to transform Maynooth into a small liberal-arts college of the kind common in the United States, making it a campus of the new Dublin University which is only twenty miles away. Its nucleus of 500 seminarians could be expanded to four or five times that size with members of religious orders of men and women, and a substantial majority of lay students. The seminarians would have the cultural and human contacts which the Vatican Council said they should. The others would have a university environment of a kind unattainable today in big cities.

## Questions

(Continued from page 5)  
get about this legalistic approach to the Mass the better off we'll all be. Why not a good argument over the best way to interest people in participating in Sunday Mass?

Q. Could you please tell me who is the patron saint of sports?

A. The patron saint of sports is St. Sebastian, whose feast comes on January 20. He was supposedly put to death by a squad of archers and so became the patron of archers. As other games became the occasions of public competition, as archery once was, the patronage of St. Sebastian was extended to all sports. Sebastian was an early Roman martyr who suffered in the persecution of Diocletian toward the end of the third century.

## Supper slated

**INDIANAPOLIS**—A spaghetti supper will be served in the Little Flower parish hall, 4720 E. 13th St., from 4 to 9 p.m. Saturday, Jan. 27. Carry-out service will be available. The price will be \$1.50 for adults and 75c for children.

**PLAINFIELD, Ind.**—"Sweetheart Ball" is the theme chosen by the Men's and Women's Clubs of St. Susanna parish for their annual dance to be held Saturday, Feb. 3, at Holy Family K of C hall, 220 N. Country Club Rd., Indianapolis.

The "Versatiles" will play for dancing from 9 p.m. to 1 a.m. Tickets are \$3 per couple and may be purchased at the door or from ticket chairman, Bob Kelly, 839-0286, or Bernie Kress, 839-6362. Table reservations for five couples must be made by January 28. The public is invited.

## St. Meinrad monk will be speaker

**INDIANAPOLIS**—Very Rev. Hilary Ottensmeyer, O.S.B., rector-president of St. Meinrad Seminary College, will speak at the annual Communion Breakfast of the Holy Name Society of St. Lawrence parish, Sunday, Feb. 4, following the 8 a.m. Mass.

His topic will be "Modern Trends in Seminary Education." The event will be held in Father Conen Hall.

## Sister to mark 25th anniversary

**INDIANAPOLIS**—Sister Mary Joseph Clarke will observe her silver anniversary as a Daughter of Charity of St. Vincent de Paul on Sunday, Feb. 4. A brother, Mr. Thomas J. Clarke, will offer a Mass of Thanksgiving at 2:30 p.m. at St. Mark's Church on that date. Mr. Clarke is Chancellor of the Evansville Diocese.

Immediately following the Mass, Mrs. Adolph Price, the jubilarian's sister will host a reception for relatives and friends in St. Mark's parish hall. Another sister, Sister Marillac Clarke, also a Daughter of Charity, will be an honored guest at the celebration.

## Bishop to Speak

**RICHMOND, Ind.**—Auxiliary Bishop James P. Shannon, of St. Paul-Minneapolis, will speak at an Earlham College convocation in Goddard Auditorium here Thursday, Feb. 8. He is former president of the College of St. Thomas.

## 3d Order to meet

**NEW ALBANY, Ind.**—The Third Order of St. Francis will hold its regular meeting January 28 in St. Mary's Church at 2:30 p.m. The business meeting will follow in the school. Visitors are welcome.

## Meeting slated

**INDIANAPOLIS**—The Sacred Heart Fraternity of the Third Order of St. Francis will meet at 3 p.m. Sunday, Jan. 28, in Sacred Heart Church. Ntw officers will be elected at this meeting.

**INDIANAPOLIS**—Two new 10-week courses in Adult Religious Education, Teacher Training and Parent Education will be introduced in separate Archdiocesan sites February 7-8. The Confraternity of Christian Doctrine classes, coordinated by Sister Mary Evelyn Eckert, O.S.B., will begin Wednesday, Feb. 7, at Ritter High School in Indianapolis, and on Thursday, Feb. 8, at St. Mary's parish in Greensburg.

Both introductory and advanced CCD courses in Adult Religious Education will be offered at Ritter, with certificates available to those who complete the entire course.

At Greensburg, only the introductory courses will be offered. Starting time at both sites is 7:30 p.m.

## Hibernian event set

**INDIANAPOLIS**—A special "Hibernian Mass" and breakfast is planned by the Ancient Order of Hibernians on St. Patrick's Day, Sunday, March 17. Msgr. Richard Kavanagh, pastor of St. Michael's parish, Indianapolis, will offer the Mass in St. Mary's Church here at 10 a.m. The sermon will be delivered by Father Patrick Kelly, superintendent of Kennedy Memorial High School.

Following the Mass, the Hibernians and friends will march up New Jersey St. to the Murat Temple for their annual breakfast. Bob Considine, famed news correspondent, will speak. James R. Sullivan is chairman of the event. All Indianapolis citizens are invited to join in the celebration. Tickets are available by calling 283-1325.

## Spring start set for science wing

**INDIANAPOLIS**—Construction is expected to begin this spring on a new science wing at Cathedral High School, according to Brother Douglas Roach, C.S.C., principal.

The architectural firm of McGuire, Shook, Compton and Richey, Inc., is designing the third floor addition to the school's west wing. The 7,250 square feet area will include laboratories and lecture rooms for biology, chemistry, physics and electronics in addition to independent study area.

Several months' construction time is anticipated.

## TV speaker

**INDIANAPOLIS**—Father Albert Aljame, pastor of Holy Angels parish, will appear on the brief daily television program "Five Minutes to Live" on WLW-I, Channel 13, from January 28 to February 3. The program will be heard at 6:45 a.m. January 28 and February 3-4, and at 6:55 a.m. on the remaining days.

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## PRECEDENTS NOTED

# Interfaith pulpit-swapping marks Unity Week in England

By JOHN A. GREAVES

LONDON — The outstanding feature of this year's Week of Prayer for Christian Unity in England and Wales was the presence for the first time of Anglican bishops and clergy in Catholic pulpits.

Pulpit-swapping by Anglican and Catholic bishops and clergy, community prayers and social activities at every level of Church life here made the week (Jan. 18-25) the friendliest and most united among Christians in this country in modern times.

Commenting on the extraordinary change in relations between the Christian churches here in the past few years the Catholic Herald, a national weekly, said that one significant sign of progress in mending differences is the rash of Church unity jokes now being aired.

An example is the one about a man arrested for writing

"Down with the Pope" on a wall. When asked in court why he did it, the man replied: "Because there was not enough room to write 'Down With the Moderator of the Free Church of Scotland'."

ALTHOUGH reciprocal invitations to one another's churches and ecumenical meetings and social events were held almost everywhere, in the Clifton diocese Bishop Joseph Rudderham alone of all the English bishops exercised his discretion and banned any exchange of pulpits. However, Father James McCann, O.S.B., of Downside Abbey, who is exempt from the bishop's jurisdiction, spoke during a unity service in the Wells Anglican cathedral.

For the first time in this country the same prayer leaflet was used during Unity Week by all Catholic, Anglican, Orthodox and Free churches (those Protestant churches not affiliated with the Anglican church).

As the unprecedented Unity week opened, Catholics were warned by Dr. Kevin McDonnell, chairman of the National Council for the Lay Apostolate, to be on their guard against a "goosiness" and sentimentality that tends to minimize differences between the churches.

"I think there has been great progress in understanding and, imaginatively speaking, we are closer," he said. "There is certainly a decrease in hostility."

"Sentimentality," he warned, "leads us to minimize our differences. This deceives others and it deceives us. I think the time has come for us to be hard-headed."

"We must be big enough to look each other in the eye and say: 'No. We do not believe the same things.' It is no good, for instance, to pretend that the Church of England is united in the same way as we are."

IN DISCUSSING what the future holds, Auxiliary Bishop

Langton Fox of Mepevia, president of the Ecumenical Commission for England and Wales, said: "We have witnessed such startling progress over the past six or seven years that you come to the conclusion that it is foolish to try to work out how the Holy Spirit will move next. I know that sounds frightfully vague but it is probably better to be vague. In that way you leave your mind open. Otherwise you might start getting preconceived ideas which may well hamper our journey toward unity."

As a sidelight on Unity Week the priest-warden of a diocesan pastoral and ecumenical center foresaw the setting up in the near future of a monastery or community of Catholic, Anglican and Free Church clergy and nuns.

Such a center could do a tremendous amount of work, said Father Michael Buckley of the Leeds diocese.

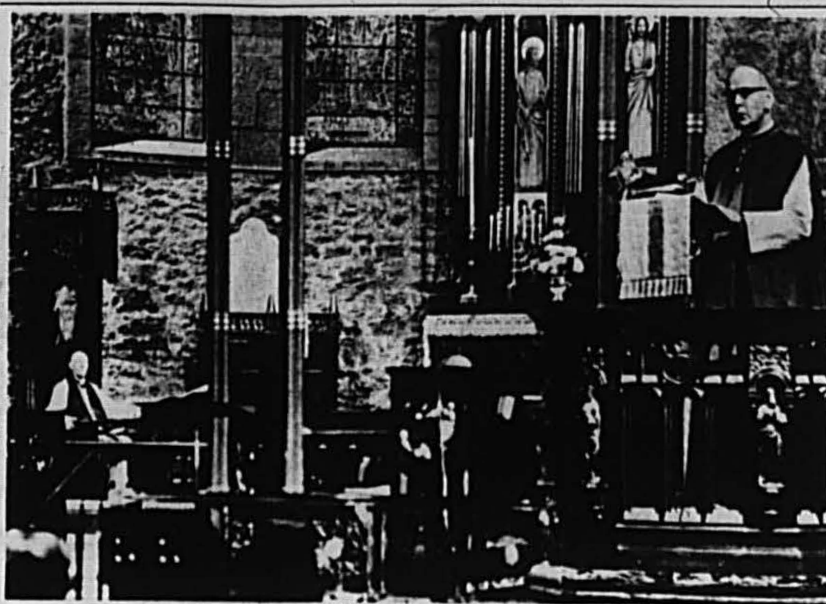
He said he envisaged a community similar to the ecumenical Protestant monastery at Taizé, France. He admitted, however, that it would need strict guidelines to prevent its becoming eccentric and divorced from ordinary life.

## Social justice plea sounded

ATLANTIC CITY, N.J. — An appeal for Protestant-Catholic cooperation in seeking social justice was issued by Catholic Bishop Ernest L. Unterkoefler of South Carolina here.

The bishop addressed 100 delegates of the North American Area Council of the World Alliance of Reformed Churches. He is a co-chairman of a Catholic-Reformed dialogue group which has been meeting under sponsorship of the Area Council and the U.S. Catholic Bishop's Committee on Ecumenical and Interreligious Affairs.

Bishop Unterkoefler told representatives of 13 Reformed and Presbyterian Churches in the U.S., Canada and the Caribbean that Christian bodies should join in efforts to achieve a better climate in civil rights and to obtain world peace.



CATHOLIC BISHOP PREACHES IN EPISCOPAL CHURCH—Catholic Bishop Charles H. Helmsing of Kansas City-St. Joseph, Mo., (right) preaches at an ecumenical service in Grace and Holy Trinity Episcopal Cathedral in Kansas City. This composite photograph shows Bishop Helmsing in the pulpit and Episcopal Bishop Edward R. Welles of West Missouri at his throne as the presiding clergyman at the service (left). The service was held in connection with the Week of Prayer for Christian Unity (Jan. 18-25). This year's observance is marked by an increasing number of pulpit exchanges.

## Set program for justice and peace

NEW YORK—An educational program to "arouse American Christians to their responsibility for promoting justice, development and peace," is being planned by the U.S. Bishops Commission on World Justice and Peace.

Initial plans made at a commission meeting here call for offering the first course in the program to top U.S. Catholic religious leaders. It will consist of a week-long study program to which 40 bishops and 20 superiors of major religious orders will be invited.

The study week is scheduled to be held in St. Louis where leading economists, demographers and international specialists will discuss with the religious leaders means of implementing the world development proposals made by Pope Paul VI in his encyclical on The Development of Peoples. Cooperating with the Bishops Commission in programming the study week will be St. Louis University.

Discussing the planned session, Auxiliary Bishop John J. Dougherty of Newark, chairman of the U.S. Bishops Commission, said that discussions could also include informal consideration of United States policy on Vietnam.

"Part of our obligation as Church leaders is to continually review the attitude of the Church in America toward questions of peace," he said.

## Poll is revealing

MADRID—More than 90 percent of all secondary school students studying for university entrance examinations favor religious freedom, according to an opinion poll carried out by Escuelas Pías, an organization of Catholic schools at Abelda in the Northern Province of Logrono.

## Great outdoors

By DANA C. JENNINGS

Here's how a city man feels about the countryside:

"I live in the city, but I am more at home in the country. I have a very personal relationship with the open land that I simply do not have with congested urban surroundings."

He goes on to describe how he finds rest and comfort in "the sounds and the voices of nature that are apart from the things man builds and destroys."

He is John A. Baker, assistant secretary of agriculture for rural development and conservation, writing the preface of the new 1967 USDA Yearbook of Agriculture, *Outdoors USA*.

He says this need is shared by all (even though not all realize the need)—"a fact often ignored as we stack population upon population in our burgeoning cities where millions of every age vie for the limited green space available . . . as we continue to spread our overburdened communities out across the forests and the meadows . . . as we seek to satisfy the compelling need for more space to grow in, without providing adequately for the protection and enhancement of the green and flowering landscape that, once overrun, is lost."

Baker says rural America still covers 90% of the nation's land area. "Here is a repository of nature's varied gifts

which must be protected and wisely managed to serve Americans for all time to come."

Here he is re-echoing the oft-repeated NCRLC dictum that God gave the land to all men for all time—not to us for here and now—but for all our children and children's children to come. "Unless we develop and manage this land in harmony with nature, we will live in barren communities," Baker adds. Certainly millions of us already live in barren communities. Look at some of the sterile, faceless, industrial towns where preschoolers stand out in the street and cry: "Mama! I don't know which house is ours," because the houses all look alike.

Baker points out, "We have the means to use land wisely, profitably, intensely as required by our rapidly growing population and expanding economy—and to assure, at the same time, the landscape is preserved to a large extent in its natural state. . . . The short term benefit must not be allowed to cancel out long term values of our resources."

## Shelves plans

RICHMOND, Va. — Bishop John J. Russell of Richmond has announced that the diocese has postponed indefinitely plans to build a \$2 million high school here due to a lack of vocations.



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## Bishop supports plans for \$800,000 church

CINCINNATI — Auxiliary Bishop Edward A. McCarthy, chairman of the Cincinnati archdiocesan building commission, has defended plans to build a new \$800,000 church at Incarnation parish in Centerville, Ohio.

The bishop said the project building "in terms of the realities of present . . . costs is moderately priced."

A CONTROVERSY on the cost of the new church erupted last fall at an open meeting of the Incarnation parish council. Phil Donahue, a parishioner, emerged as a spokesman for a group protesting the \$800,000 outlay. The group called for building a less costly and elaborate structure, suggesting that the money saved be used to aid the poor or for educational purposes.

Local newspapers recently publicized the rift in the suburban parish, touching off a round of arguments in letters-to-the-editor columns.

IN HIS statement, Bishop McCarthy said the plan for the church is sound.

"All but one member of the parish building committee recommend it strongly," he said.

"The committee is a competent, 12-man board and it is deserving of full confidence. The church will be in good contemporary architectural taste, in keeping with the progressive spirit of the community, and will have the permanency and durability expected of a suburban parish, and still will keep within the standards prescribed by the ecumenical council" asking for "noble simplicity rather than sumptuous display."

## Parish councils

MADISON, Wis.—Bishop Cletus F. O'Donnell has approved a unanimous endorsement by the Priests' Senate of the Madison diocese for the mandatory establishment of parish councils in all parishes and missions.

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## A UNIQUE APOSTOLATE

# Priest of Archdiocese serves as Vietnam air base chaplain

TAN SON NHUT AIRBASE Vietnam—Father (Capt.) Howard X. Quinn, an Indianapolis Archdiocesan priest, is one of two Catholic chaplains assigned here on the biggest United States airbase in Vietnam. Father Quinn's priest-colleague is a Precious Blood priest of the Cincinnati province, Father (Maj.) Michael J. Homco.

The two priests and five other chaplains are attached to the 377th Combat Support Group.

There are approximately 13,000 men stationed at the base. About 70% are Protestant, 25% Catholic and the other five percent mixed, Jewish or Orthodox. To cater for the spiritual needs there are 13 services, five Catholic and eight Protestant, in the base chapel every Sunday.

THERE ARE services every hour on the hour starting at 7 a.m., with the last service at 7:30 p.m.

Each service is limited to 45 minutes. In addition, services are held in other smaller chapels around the base.

Air Force regulations allow employment of auxiliary chaplains to help the regular chaplains in giving complete coverage. Father Henry Forrest, a Canadian Jesuit at the Alexander de Rhodes Institute in Saigon, helps the Catholic chaplains every Sunday.

Hospital visitation is a regular part of a chaplain's daily schedule. Tan Son Nhut has a casualty staging facility where 60 to 70 wounded soldiers are brought every day for shipment to the United States, Japan, or the Philippines. The men are kept overnight on the base and a chaplain sees every man when he comes in.

Another important item is the "flight-line ministry." One

of the installation chaplains has a permanent office on the flight line and is available at all hours for the benefit of the pilots and crews who fly on war missions.

A chaplain's work on an airbase in a war area is very different from parish work or even from work on a home base. There are no families. Furthermore, the great majority of the personnel are young men between 18 and 25 years old. The chaplain makes every effort to reach these men.

Each year, the Air Force chaplain's program places emphasis on a different aspect of their ministry. This year the emphasis is on the single airman ministry.

TO CATCH and hold the interest of the young men in religion the base chaplains have organized a full program of religious and religion-related activities.

Protestants have Bible classes, two-month courses in the Old and New Testament, history of religions, book-of-the-month reviews and religious movies.

Catholics have instructions, conferences on marriage, study groups, inquiry classes. All are oriented to help the young man who is off duty and has no place to go. The program is a success.

One of the enduring interests of both chaplains and men is the civic action side of their work. Air Force regulations allow one collection a month to be taken up in the chapels. Usually it is on the first Sunday of each month, right after payday.

Including the Combat Support Group, there are five major Air Force units on the base. One of these is the headquarters of the U.S. Seventh Air Force, whose mission is fighting the air war in North and South Vietnam. This headquarters also handles all operations concerning Air Force personnel and aircraft in Southeast Asia.

Besides his schedule on the base Father Quinn twice a month visits Air Force units in Tay Ninh province to say Mass.



FATHER QUINN

## Marian to present 3 medieval plays

INDIANAPOLIS—The Marian College Theatre will present an evening of Medieval Plays at 8 p.m. on February 9, 10, and 11, and February 16, 17, and 18 in the college auditorium.

Three plays, *Second Shepherd's Play*, *Gammer Gurton's Needle*, and *Everyman*, directed by Miss Patty Able of Indianapolis, Miss Maureen Northcutt of Indianapolis, and Miss Colleen Sharer of LaGrange, Ill., will be presented in the round.

For ticket information, contact the college at 924-3291.

## Father Placid, Franciscan, dies

TEUTOPOLIS, Ill. — Father Placid Hermann, O.F.M., a native of Indianapolis, died here January 16 at St. Anthony Memorial Hospital. Funeral services were held January 19 at St. Francis Church.

Reared in Sacred Heart parish, Father Placid entered the Franciscan order here in 1927 and celebrated his first Mass at Sacred Heart Church in July, 1934. He had served as master of clerics at the Franciscan House of Philosophy at Cleveland, O., master of Brothers and a professor at the seminary here and also a pastor at Montrose, Ill.

Two brothers, Father Victor Hermann, O.F.M., of Our Lady of the Angels Seminary, Quincy, Ill., and Francis Hermann, Indianapolis, survive him.

## CONTRIBUTORS

THE CRITERION will carry a list of parish and organizational contributors and others who have reported news for the current issue. The following persons submitted items for this week.

MISS LULA EHRINGER, Sellersburg; MRS. J. B. KRESS, Plainfield; MRS. R. M. RULLICH, Aurora.



INSPECT NEW BEDS—Mrs. Edgar Scheidler (left), of Greensburg; Mrs. Raymond Kehrl (center), of Scipio, and Mrs. William F. Dona'ue, a member of Mother Theodore Circle for over 30 years, and her husband purchased one of the beds for the maternity home. Mrs. Scheidler is regent of the circle in Greensburg, and Mrs. Kehrl is regent in North Vernon.

## Provide hospital beds for Home

By ANN REIN

On the list of furnishings needed for Isabella Hall under construction at St. Elizabeth's Home, Indianapolis, there already is one item checked off.

The check mark is beside "hospital-type beds." During the past year, Daughters of Isabella circles throughout the state have raised over \$6000 to buy the beds for the unwed mothers' home, located at 2500 Churchman Avenue.

Most of them have already been purchased, marked with plaques naming donors and installed in the dormitory of the existing maternity home building. There they are being used until the new residence hall is completed later this year.

Circles in the Archdiocese which contributed toward beds include: Mother Theodore, Indianapolis; St. Rita, Connersville; St. Rose of Lima, Shelbyville; St. Catherine, Brookville; Sacred Heart, Aurora; St. Flor-

entine, Lawrenceburg; St. Cecilia, North Vernon; St. Jude, Rushville; Santa Maria, New Albany; Nativity, Tell City; St. Bernadette, Bloomington; Our Lady of Peace, Seymour; Our Lady of Everyday, Indianapolis; Father Baron, Columbus; and Our Lady of Providence, Terre Haute.

Individuals who contributed beds are Mr. and Mrs. William F. Dona'ue and Irene Scott Grammer.

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# CCD to begin probe of religious education

WASHINGTON—Present systems of religious education throughout the nation will be probed in a research project inaugurated by the Confraternity of Christian Doctrine (CCD).

Msgr. Russell J. Neighbor, director of the CCD national center here, said CCD directors in every diocese have been requested to cooperate in the first phase of the study program—a fact-finding questionnaire to be completed by late January. It includes queries on CCD personnel and staff, budget, programs, and cooperation with other diocesan agencies and groups.

THE SECOND phase, an attitudinal questionnaire to be completed by mid-March, will explore the "image" of CCD in each diocese, including that of bishops, pastors, CCD workers, parents, and others, according to Msgr. Neighbor.

Cosponsors of the study are the National Conference of CCD Diocesan Directors, chaired by Father John S. Russell of Syracuse, and the CCD national center.

Census Management, Inc., an opinion research firm in Washington, is assisting in preparation of questionnaires and processing of information. A summary report will be presented at a conference of CCD directors in San Francisco next April.

CCD SPOKESMEN cite the following long-range objectives of the study:

- Improved communication among diocesan directors.
- Improved cooperation with the national center.
- A redefinition of the goals of modern religious education.

- Continuing research into the methods and structures needed to reach these goals.
- Increased funding of diocesan programs to meet present and future needs.
- Adequate funding of parish programs.
- Improved personnel recruitment.

## Richmond parish to hold dance

RICHMOND, Ind.—"Over the Rhine" will be the theme of the annual St. Mary's parish dance to be held Saturday, Feb. 24, in the parish hall from 9 p.m. to midnight. An old fashioned beer garden will be featured. Music will be provided by the Rita Morris Quintet.

Mr. and Mrs. James Yeager will serve as general chairmen. Other chairmen include: Mr. and Mrs. Louis F. Wahl, tickets; Mr. and Mrs. Richard Kelley and Mr. and Mrs. Robert Chesover, table decorations; Mr. and Mrs. James Carr and Mr. and Mrs. Jack Elstro, refreshments; and Mrs. William Salzarulo, publicity.

Mr. Phil Marino will serve as kitchen chairman and Mrs. A. A. Lare will be dining room chairman of the annual Spaghetti Supper to be held in St. Mary's School cafeteria Saturday, Jan. 27. Serving will be from 4:30 to 8 p.m. Tickets will be sold in advance, and those wishing carry-out service are requested to furnish a container.



NEW AUXILIARY OFFICERS—Mrs. Gerald McVeigh, standing above at right, of St. Andrew's parish, is the newly-elected president of the St. Joseph's Auxiliary of the Little Sisters of the Poor. Other new officers include: Mrs. Jack Arszman, center, of Little Flower parish, vice president; Mrs. Anthony Haag, seated at right, of St. Roch's parish, treasurer; Miss Marguerite Spitsmeyer, standing left, of St. Peter and Paul Cathedral parish, recording secretary; and Mrs. Blanche Polovich, of Sacred Heart parish, corresponding secretary. Membership of the Auxiliary, now numbering 1,700 persons, will be increased to 2,500 if the group's goal is successful this year.

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## CONDUCTS OPERAS

# Petite IU faculty member scores musical breakthrough

By HENRIETTA THORNTON

BLOOMINGTON, Ind.—The long established tradition of having only men wield the baton when an opera is presented is being broken by petite Fiora Contino of the Indiana University School of Music faculty.

Dr. Contino, a member of St. Charles parish here and the mother of four children is breaking through in a spectacular way in a field which since opera was first produced has been reserved exclusively for members of the male sex. Not only is Dr. Contino the first woman to conduct a production by the nationally known IU Opera Theater but she also is conducting some of the university's most aggressive choral productions.

Dr. Contino made her first appearance as an opera conductor at the university early this fall when she conducted the three performances of Monteverdi's "The Coronation of Poppea," by the Opera Theater.

BECAUSE OF HER dimantle success with the Monteverdi opera, Dr. Contino was chosen to conduct the first performance ever done by the IU Opera Theater of Verdi's "Il Trovatore."

Following four local performances of the Verdi masterpiece in December and January, the opera will go on the road, with performances in South Bend January 26, Gary January 28, and in Indianapolis January 30, with Dr. Contino conducting all performances. The January 30 performance will be the second attraction of the season for the IU sponsored Indianapolis Showcase of Music, scheduled at 8:30 p.m. in the North Central High School auditorium.

Dr. Contino also conducted last spring the first performance at the University of Elgar's "The Dream of Gerontius" by the IU Orchestra and Chorus. In addition to the many hours demanded of her by the "Il Trovatore" production, Dr. Contino is preparing for a performance of St. Matthew's Passion the first Sunday in Lent, March 3, at 2 p.m. in the IU Auditorium.

ALTHOUGH SHE never had any doubts about becoming a musician, Dr. Contino didn't start out to be a conductor. The

daughter of the late Ferruccio Corradetti, a leading baritone of the La Scala Opera House at the turn of the century, she was a piano major at Oberlin (O.) College and also played the organ, violin, viola, French horn and even drums in a marching band. Limited practice time, however, forced her to give up almost everything but the piano.

Dr. Contino grew up with music. Her father's contemporaries, Toscanini, Caruso, and others of the "Golden Age," were frequent visitors in their home and Toscanini recommended her for a scholarship at Oberlin via a personal letter to the director of the Conservatory of Music.

Following her graduation from Oberlin in 1947, Mrs. Contino taught in Smith College, Mt. Holyoke College and Hillsdale (Mich.) College. She came to IU for graduate work in 1961, receiving the master's degree in 1962, and the doctor of music degree the following year. She then taught three years at Bowling Green University in Ohio,

returning to IU in 1966 as assistant professor of music.

Before coming to IU for graduate study, Mrs. Contino studied in Paris with Nadia Boulanger and received the Premier Prix from the Conservatory in Paris.

She went to Paris to rate herself, Mrs. Contino says. "I was in a rut. I knew things came easily for me—that I could memorize a score quickly. I wanted to see how I measured up in competition."

"Madame Boulanger is a real acid bath," recalls the IU conductress, and the strongest discipline I have ever known."

A huge picture of Madame Boulanger, inscribed to "My dear Fiora," hangs on Mrs. Contino's office wall in the IU music school. "She was in a way, the most fantastic musician I have ever known," Mrs. Contino says.

SHE DESCRIBES the IU School of Music in superlatives. "The opportunities here for conducting are fabulous. The

colleagues are marvelous—you can't discount that. Learning never stops at a place like this. My association with Julius Herford, a distinguished member of the music faculty at the university and a leader in the field of choral music, is changing my life. He has shown me a way of looking at Bach that I never dreamed of."

While doing her graduate work, Mrs. Contino studied under Tibor Kozma, ex-Metropolitan Opera conductor and now on the IU faculty, and says it was he who insisted that she use a stick. "I refused, but he was strong enough to make me use one," she commented. "I had always conducted barehanded before."

"Power" might be the key word in describing Mrs. Contino. Although small she exhibits strength with a baton in her hand.

"The average woman conductor looks a little silly, sort of flutty," says Mrs. Contino. "A conductor has to have control."

Mrs. Contino doesn't think a woman necessarily has to sacrifice femininity to be a good conductor. "There are many forceful women around—housewives who work with voter registration, women doctors and lawyers—I happen to be in music."

Dr. Contino's children, three girls and a boy, range from Francesca, 11, who plays the violin, to Lisa, 18, an IU freshman, also talented musically, but who plans to major in psychology. Rick, 17, a high school senior, and Adriana, 13, cellist, both probably will follow a career in music, according to their mother. The two younger children, Adriana and Francesca, had minor roles in the IU Opera Theater's production of "The Coronation of Poppea," conducted by their mother.



ENTERS RARE FIELD FOR WOMEN—Indiana University's Dr. Fiora Contino, mother of four, recently became the first woman to conduct a production by the nationally known IU Opera Theater. She will appear in Indianapolis on January 30 with a performance of Verdi's "Il Trovatore."

## Conversion pace slows

TAIWAN, Taiwan—Has there been too rapid an increase of Catholics in Taiwan in the past 20 years?

Bishop Paul Cheng of Tainan, in south Taiwan, looking back over two decades of exceptionally quick growth in numbers and organization, thinks that the slowdown in conversions in the past few years is perhaps a blessing in disguise.

In 1948 all Taiwan was one apostolic prefecture with about 13,000 Catholics, 18 priests and 10 Sisters. Today, 20 years later, Taiwan comprises one archdiocese and over 900 Sisters.

"During the last 20 years progress has been rapid and it was relatively easy to propagate the faith," said the 53-year-old bishop from Shanshi in northern China.

"One of the main reasons was, as we all know, that a great number of people came from the Chinese mainland. Arriving in Taiwan they were spiritually distressed and sought something firm to which to cling. Many took religious instructions."

The population of Taiwan in 1948 was less than 7 million. As

the communists took over more and more of the mainland, some 2 million Chinese fled before them and succeeded in reaching Taiwan. Coupled with a high natural increase, the population of Taiwan today stands at more than 13 million.

## Remember them in your prayers

**AURORA**  
+ JOHN DAGMON, 54, St. Mary's, Jan. 16. Husband of Vera; father of Mrs. Mary Whitaker, Mary, Gloria, Teresa, Jane, Spencer, John, Michael and Steve Dagmon. Evansville.

+ STELLA M. MEIER, 87, St. Anthony. Wife of William and sister of Miss Anna Green. Danvers of Evansville.

+ VICTOR D. WARGEL, Sacred Heart.

+ CARL W. TAYLOR, 58, Holy Rosary. Husband of Ethyl; father of Betty Holland and William J. of Evansville; Carolyn Mulligan of St. Joseph, Ky.; brother of Lillian Wethington of Owensboro, Ky.

**FERDINAND**  
+ MARY BICKWERT, 77, St. Ferdinand. Mother of Mrs. Alvin Berger of South Bend, Mrs. Wilfred Glinger of Ferdinand, and Mrs. Kenneth Slinger of Evansville.

**FULDA**  
+ FLOYD W. DODDS, 34, St. Boniface, Jan. 24. Husband of Helen; father of Stephen, Donna and Karen Dodds; son of Mr. and Mrs. Walter Dodds of Fulda; brother of Mrs. Rita Simon of Lamar, Mrs. Flora Simon and Mrs. Geneva Scott, both of Evansville; Mrs. Opal Harpe of Mrs. Helen Bolgemann of Tell City; Mrs. Agnes Rice of Africa; Mrs. Pauline Hughes of North Carolina; and Mrs. Eloise Hughes of Grandview.

**INDIANAPOLIS**  
+ JEREMIAH WARREN, 90, St. Joan of Arc, Jan. 19. Father of Marie Warren.

+ MARIE A. LEE, 73, Sacred Heart, Jan. 19. Mother of Omer and Elmer Green, Mrs. Rhonda Ecker, Mrs. Helen Morgan and Mrs. Mary Denny; sister of Mrs. Herman Stammer.

+ HELEN V. BURKE, 52, Little Flower.

Jan. 19. Mother of Mrs. Helen J. Gruner, Mrs. Mary Robinson and Mrs. Judith A. Zanki; daughter of Otto Osburn; sister of Joseph, Donald and Raymond Osburn, Mrs. Theresa Ambrosi and Mrs. Catherine Dyer.

+ KATHLYNE E. GREENWOOD, 55, St. Christopher, Jan. 17. Wife of Mr. and Mrs. Herman E. Greenwood; daughter of Mr. and Mrs. Peter Fougere; sister of Mrs. Thelma Goe, Jerome and Royce Fougere.

+ MICHAEL FRANCIS LEE, 10, Immaculate Heart of Mary, Jan. 20. Son of Mr. and Mrs. John P. Lee, brother of Anna Mary, Rose Marie, Betty, John and Terry Lee.

+ CATHERINE BARTON, 55, St. Joan of Arc, Jan. 20. Sister of Mrs. Agnes Blake, Daniel and Andrew P. Barton.

+ JOSEPH B. MENTZER, 83, St. Thomas Aquinas, Jan. 22. Stepfather of Louis B. Dugan.

+ JEFFREY A. BRIDGES, 14 mos., St. Simon, Jan. 22. Son of Mr. and Mrs. Richard Bridges, brother of Gregory Bridges.

+ BERT F. DEERY, 82, Our Lady of Lourdes, Jan. 22. Father-in-law of Dorothy Deery.

+ KEVIN D. BROSNAHAN, 60, Immaculate Heart of Mary, Jan. 22. Father of Kevin and Kathleen Brosnahan; brother of Mrs. J. Freaney, Mrs. W. J. Stuhlreder.

+ EVA CECILIA KELLEY, 87, St. Patrick's, Jan. 22.

+ RUTH F. O'BRIEN POTTS, 75, St. Peter and Paul Cathedral, Jan. 22. Sister of Mary Janet Murphy and Louise Riley.

+ MARTHA (Maude) HOFFMAN, 80, St. Philip, Jan. 23. Sister of Mary Loeche, Katherine Sansbury, Henry and Edward Meiser.

**JASPER**  
+ SILAS A. SHERMESHINE, 64, St. Joseph's, Jan. 23. Husband of Martha (Jasper). Father of David A. and Lakeline, sons of Mrs. Mike Riley of LeMay, Mo., and brother of Othmar, of Jasper.

+ MARY MENINGER, 88, St. Joseph's, Jan. 23. Mother of Mrs. August John, Martin and John; sister of Mrs. Lina Jochum of St. Henry and Mrs. Walter Shoppers of Louisville.

**NEW ALBANY**  
+ JAMES G. HARPE, 53, Holy Trinity, Jan. 18. Husband of Sally; father of Mrs. Joyce Juliot of Jeffersonville; Mrs. Mary Ann, Gloria and Brenda Harpe, all of New Albany; stepfather of George Caldwell, of California.

+ KATHERINE JAEGER, 70, Holy Family, Jan. 16. Wife of Herbert; father of professor Marvin L. Jaegers, of Eugene, Ore. A sister also survives.

**RICHMOND**  
+ HARRY L. BERTRAND, 74, St. Andrew's, Jan. 20. Husband of Marie.

+ CARL A. PFEIFFER, 66, Holy Family, Jan. 18. Father of Mrs. Charles Sauer, of Springfield, O.; Mrs. Donald Rabe, of Centerville; Mrs. William Ritz, of Richmond; brother of Mrs. S. J. Holthouse, of Richmond; Mrs. Frank Heener, of Louisville; and Lawrence Schepman, of Sequim, Calif.

+ GLEN B. KENNEY, 58, St. Andrew's, Jan. 22. Husband of Lucille; father of Mrs. Elizabeth Britt, of Lawton, Okla.; stepfather of John Mills, of Richmond; brother of Mrs. Walter Van Titen and Mrs. Robert Hunt, both of Richmond.

**ST. ANTHONY**  
+ LAURA BATH, 81, St. Anthony. Mother of Mrs. Frank Burke of St. Anthony and Mrs. Charles Poff of Floyd Knobs; Joseph of English and sister of Frank Egler of Schnelville.

**ST. JOSEPH HILL**  
+ ROSE SCHROEDER, 81, St. Joseph, Jan. 19. Mother of Bernard Schroeder, of Floyd Knobs; August Schroeder, of Sellersburg; John Schroeder, of New Albany; Mrs. Louise Elmer, of Floyd Knobs; sister of John Wesika; Mrs. Mary Eberle, Mrs. Kate Schmidt and Anna Wesika, all of Floyd Knobs.

**TERRE HAUTE**  
+ VICTOR P. CONFORTI, M.D., 52, St. Benedict's, Jan. 22. Father of Victor A. Conforti, of New Orleans; Las Richard B. Conforti, of Lowery AFB, Denver, Colo.; James M. Conforti, Miss Janice Ann Conforti and Miss Barbara B. Conforti, all of Goshen, Conn.; brother of Mrs. Charlotte Frale, of Charlotte, N.C.; Mrs. Phyllis Crabtree, of Hollywood, Fla.; and Clement Conforti, of Torrington, Conn.

**TROY**  
+ LILLIE FORTWENDEL, 74, St. Pius, Jan. 14. Sister of Joseph Fortwendel and Mrs. Claudine Gross, both of Troy.

+ ANNA HESS, 82, St. Pius, Jan. 24. Wife of John; mother of Mrs. Ann Slater, of Tell City; Ambrose and John Hess, of Tell City; sister of Mrs. Florence Collett, of Garden Grove, Calif.

**VINCENNES**  
+ MARY LOUISE NAGER, St. John's, Mt. Calvary Cemetery.

**WASHINGTON**  
+ WILLIAM R. McLELLAN, 59, St. Mary's, Jan. 23. Husband of Geraldine, brother of Russell, half-brother, John and one half-sister, Doris Taylor.

+ MARTHA MANGIN, 81, St. Mary's, Wife of Felix, mother of Walter, Washington, Ralph, Baltimore, Md.

## Radio and Television

**Sunday Radio**  
11:30 a.m.—Hour of the Crucified ..... WEND  
12:00 p.m.—Sacred Heart ..... WNCI

**EVANSVILLE AREA**  
Saturday Television  
8:00 a.m.—Christophers ..... (14)  
12:00 noon—This Is the Life ..... (14)  
12:30 p.m.—This Is the Answer ..... (14)

**Sunday Television**  
10:30 a.m.—Sacred Heart Hour ..... (25)  
11:00 a.m.—Shut-In Mass ..... (7)  
11:30 a.m.—Living Way ..... (7)  
12:00 noon—Moral View ..... (7)  
12:30 p.m.—Frontiers of Faith ..... (14)  
1:00 p.m.—Insight ..... (7)

**Sunday Radio**  
6:30 a.m.—Sacred Heart Hour ..... WGBF  
9:45 a.m.—Hour of St. Francis ..... WJPS  
9:05 p.m.—Catholic Hour ..... WGBF  
9:30 p.m.—Georgetown University ..... WIKY

**INDIANAPOLIS AREA**  
Sunday Television  
6:55 a.m.—5 Minutes to Live ..... (13)  
8:30 a.m.—Sacred Heart ..... (8)  
9:30 a.m.—Hour of the Answer ..... (6)  
7:00 a.m.—This Is the Life ..... (6)  
10:00 a.m.—Challenge ..... (6)  
10:30 a.m.—Faith for Today ..... (6)  
9:15 a.m.—Your Catholic Visitor ..... (6)  
1:00 p.m.—Direction '68 ..... (13)  
1:30 p.m.—Insight ..... (6)  
2:30 p.m.—The Catholic Hour ..... (6)  
12:30 a.m.—Bishop Sheen ..... (13)

**Sunday Radio**  
6:00 a.m.—Ave Maria Hour ..... WIBC  
6:30 a.m.—Hour of the Crucified ..... WIBC  
9:25 a.m.—Catholic Hour ..... WIRE  
10:45 p.m.—Hour of St. Francis ..... WFBM

**Friday Radio**  
6:00 a.m.—Sacred Heart ..... WFMS  
6:55 a.m.—5 Minutes to Live ..... (13)

**MADISON AREA**  
Sunday Radio  
7:15 a.m.—Hour of St. Francis ..... WORX

**NEW ALBANY AREA**  
Sunday Television  
11:30 a.m.—Christophers ..... WAVE  
4:30 a.m.—Catholic Hour ..... WAVE  
4:30 p.m.—Lamp Unto My Feet ..... WHAS

**CONOVERVILLE AREA**  
Sunday Radio  
6:15 a.m.—Hour of St. Francis ..... WKLO  
7:45 a.m.—Sacred Heart ..... WKLN  
8:15 a.m.—Sacred Heart Hour ..... WHAS  
9:15 a.m.—The Christopher Program ..... WKWB  
6:45 p.m.—Sacred Heart Hour ..... WAKY  
7:30 p.m.—Catholic Hour ..... WAVE

**Monday thru Saturday**  
10:45 a.m.—Thought for Today ..... WKYW  
6:45 p.m.—Rosary Hour ..... WLKP  
7:40 p.m.—Moral of the News ..... WHAS

**NORTH VERNON AREA**  
Sunday Radio  
11:30 a.m.—Religious News ..... WOCH

**RICHMOND AREA**  
Saturday Radio  
6:15 a.m.—Hour of St. Francis ..... WKBV

**Salem Area**  
Sunday Radio  
9:30 a.m.—Hour of St. Francis ..... WSLIA

**Shelbyville Area**  
Sunday Radio  
12:15 p.m.—Hour of St. Francis ..... WSVI

**TELL CITY AREA**  
Daily Radio  
6:00 p.m.—The Rosary ..... WTCJ  
7:00 a.m.—Sacred Heart ..... WITZ  
7:15 a.m.—The Christophers ..... WITZ  
7:30 a.m.—Hour of the Crucified ..... WITZ  
9:30 a.m.—Ave Maria Hour ..... WITZ  
1:15 a.m.—Hour of St. Francis ..... WITZ

**TERRE HAUTE AREA**  
Sunday Television  
8:00 a.m.—Herald of Truth ..... (10)  
8:30 a.m.—Faith for Today ..... (10)  
10:00 a.m.—Lamp Unto My Feet ..... (10)  
10:30 a.m.—Look Up and Live ..... (10)  
11:00 a.m.—Camera Times ..... (10)  
12:00 noon—Faith for the 20th Century ..... (10)

**Sunday Radio**  
9:45 a.m.—Religion ..... NTHI

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NEW YORK — U.S. Catholic Relief Services (CRS) announced that it is making both supplies and emergency funds available to aid victims of the earthquake that took more than 300 lives and left about 10,000 persons homeless in Sicily.

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## VIEWING WITH ARNOLD

## Off-beat humor marks 'Graduate'

By JAMES W. ARNOLD

"The Graduate" is a promising satire of upper middle class Americana that eventually gets submerged in a flood of rather ordinary movie comedy and overwhelming disbelief. However, the mixture of shock, offbeat humor and directional elan by Mike Nichols is likely to make it a box-office and cocktail-party hit.

Dustin Hoffman is a mild young actor from off-Broadway with a nasal mumble and the constant puzzled air of a five-

year-old who can't get the batteries to work on his fire truck. In "The Graduate," he is Benjamin, who comes home to southern California as a successful college scholar and finds himself immediately seduced by the wife (Anne Bancroft) of his father's business partner.

In the midst of this affair, carried on at least partly out of curiosity and boredom, he meets and falls for Miss Bancroft's collegiate daughter (Katharine Ross). The mother is outraged and vindictive; the daughter (when she learns all) is understandably upset. The rest of the film, in rather hectic fashion, answers the question: will true young love be able to

triumph in the face of Mama's middle-aged wrath?

Despite the moral dimensions of the situation, which is akin to Greek tragedy, one doesn't really care because he doesn't believe a word of it. It's not just the unmotivated seduction, although that is wild enough (the suburbs, according to all our recent plays and novels, are Babylon with crabgrass). There is also the love-at-first-date with the daughter, which we are supposed to accept and root for. Worst of all is Benjamin himself, who acts more like a retarded Salinger teen-ager than the star alumnus of one of today's sophisticated colleges.

Some exaggeration is expected in satire, but "The Graduate"

is neither farce nor fantasy. Most of it attempts to be quite realistic, from the acting styles and the lush suburban patios and interiors to some striking location photography on the campus at Berkeley. The fact persists that one hasn't had to suspend so much disbelief since Zsa Zsa Gabor played Ophelia.

The film is a prime example of the new screen liberalism in sex, nudity and dialogue.

The problem in movie morality now is not whether almost any sex scene can be done successfully and with objective morality by a good director. It has been shown over and over that it can. The question is whether film-makers are getting hung-up on this subject, whether each success does not breed further and less justifiable experimentation, and whether the normally youthful film customers can remain unaffected, either by a single film or an endless accumulation of them. Making it more difficult is the Catholic theory that contemplation and desire are as sinful as the act itself.

Several "Graduate" sequences also strike one as being merely artful versions of old sex jokes or burlesque routines. These situations are the longest and most significant in the movie, and the erotic comedy does not at all depend on character or theme.

The film does have some funny and on-target comments on suburban mores and adult hypocrisy, although the California variety is such a sitting

duck it is painful to watch. Perhaps no scene in film memory so well visualizes the generation gap in values as Ben's welcome-home party, in which the adults fawn over him (1) as if he were an infant and (2) for all the wrong materialistic reasons. This society is also clearly sick in its obsession with sex, and the crucial difference is in the use of it: for the older woman, it is purely impersonal and physical; for the boy, it is absurd and senseless without some kind of meaningful human contact.

While the film throughout maintains its social criticism (the irony of college-educated youths being initiated into the rites of sex, self, money, non-love, etc.), the latter half is mostly a straight comic chase, with the hero pursuing Miss Ross at Berkeley and finally racing the state to prevent her shotgun wedding to a fraternity boy.

Movie buffs may want to see the film for Nichols' editing and camera tricks alone. They are plentiful and often good, although too many scenes play like long Nichols- and May sketches and others are imitative or cheaply contrived.

Nichols has been smart enough to use great cameramen in both his films to date (Haskell Wexler in "Wolf" and two-time Oscar-winner Robert Surtees in "The Graduate"), and there is lovely transitional music by Simon and Garfunkel, who enunciate their lyrics with the clarity of mushroom soup.

## IN LOS ANGELES

## Teaching Sisters warn parents they may have to leave schools

Related story, Page 5

LOS ANGELES—The Immaculate Heart Sisters have warned the 7,500 parents of children they teach in the Los Angeles archdiocese that the order may be "asked to stop teaching your children."

The warning was made in a letter sent to the parents by Immaculate Heart superior, Sister Anita Casparry.

In reply Cardinal James Francis McIntyre of Los Angeles issued a statement saying: "The archdiocese has not dismissed the Sisters of the Immaculate Heart of Mary."

He added, however, that "the community has simply been asked to determine promptly how many of the Sisters will wish to retain their teaching capacity in our schools as Religious."

The order—200 of whose 600 members teach in Los Angeles schools—has been engaged in a controversy with the cardinal since last October, when its general chapter voted for a variety of reforms, among them free choice of clothing, democratic choice of convent government and relaxation of strict timetables for spiritual exercises.

The reforms also included a determination that a number of nuns teaching without degrees should immediately be withdrawn from the classroom in order to complete their education.

WHILE the cardinal refused to comment publicly on the changes, the Sisters let it be known that he did not approve. They also said that they would pull out of the archdiocesan schools rather than give up their changes.

In their letter to parents, the

Sisters indicated that this was the choice they would have to make:

"From our conferences and correspondence with the chancery office," wrote Sister Anita, "we are convinced that one condition for our remaining in the schools is a return to our former way of life."

Several observers said the cardinal's subsequent statement that the Sisters had been asked if they wished to "retain their teaching capacity . . . as Religious" confirmed this view.

But Sister Anita denied that the order would pull out of its own accord.

"We have tried to make clear by every means possible that we have tried to avoid such an eventuality," she wrote the parents.

In a letter dated December 18, she also told the cardinal that the Immaculate Heart Sisters wanted to avoid leaving the schools. She said this was a "significant part of their apostolate" in the archdiocese.

At that time, she also said that only one area of reform was "negotiable"—educational upgrading—and invited the cardinal to name a representative to discuss it. A spokesman for the order said the representative has not yet been named.

OF THE DISPUTE, she wrote: "The question of uniform dress is an obvious but minor part of the discussion. More central to the discussion are regulations for a fixed time for rising and retiring, fixed hours for prescribed prayers, a highly centralized mode of local house government. . . . This mode of living may have been suited to former times, but it is a hindrance to present demands of

apostolic life in schools or hospitals."

SHE SAID the order believes that "our evolving pattern of life will be more demanding and disciplined for the Sisters than our previous more fixed way of life."

She said the changes involved three critical areas of religious life—that the role of the Church is an influence in the lives of young people, that Catholic schools need a "challenging new level of quality," and that "the attractiveness of religious life in the entire United States in its traditional form is increasingly questioned, as national statistics show."

She said that the reforms adopted by the order attempted to introduce "honest and hopeful religious teaching," have "insisted that your children have well-trained teachers," and will help reverse the downward trends in vocations by making religious life "more self-initiating, more relevant, more creative, and more evidently beautiful."

## High Court to rule on text loans

WASHINGTON—The U.S. Supreme Court has agreed to examine the constitutionality of a 1965 New York State law allowing the state to loan textbooks to children in church-related schools.

The law is being challenged by several local public school boards in the state on the grounds that it violates the U.S. Constitution's First Amendment prohibition against "establishment of religion."

THE SUPREME Court will hear arguments later in the spring and return a written opinion before it recesses some time in June.

The New York law, which was passed in 1965 and became effective in September, 1966, allows the state to purchase textbooks and loan them to children in private schools—including those operated by churches—in grades 7 through 12.

Local school boards which receive a subsidy from the state to operate the program, have no choice—they must cooperate.

A Supreme Court decision could affect similar programs in six other states: Mississippi, Rhode Island, West Virginia, Indiana, Louisiana and Kansas. Three other states have passed textbook laws, but have had them thrown out for violation of state constitutional restrictions.

THE NEW YORK law was found unconstitutional in August, 1966, by the Albany County Supreme Court on the grounds that it violated the state's Blaine Amendment prohibition against state aid to church-related schools, and the First and 14th Amendments to the U.S. Constitution.

The state's Appellate Division reversed the ruling—but avoided the issue of constitutionality. Instead it found that the school boards did not have standing to sue.

The New York Court of Appeals—the state's highest court—on June 1, 1967, completed the picture. It ruled, 4-3, that the boards did have standing, but that the law violated neither state nor federal constitutions, since it benefited the students, not the church institutions.

## Honor priest

MIAMI BEACH, Fla.—At the urging of religious leaders and civic groups, the Miami Beach City Council has named one of the city's streets in honor of the late Msgr. William Barry.

## Priests asked to name candidates for bishop

MANCHESTER, N.H.—Priests of the diocese of Manchester were invited by Bishop Ernest J. Primeau to submit to him names of priests they considered suitable candidates for the episcopacy.

Bishop Primeau made the invitation in a confidential letter to all priests of the diocese last June 8. The bishop's secretary said the news was not released by the diocesan bureau of information or the chancery because it was considered "confidential." But word of it leaked out in the wake of similar disclosures in other U.S. dioceses.

CARDINAL Lawrence Shehan of Baltimore invited priests of the diocese of Wilmington, Del., to help choose a successor to the late Bishop Michael W. Hyle, and more than 500 New York priests recently joined in an appeal to the Holy See for a voice in the future of that arch-

diocese whose head, Cardinal Francis Spellman, died in December.

In his letter to each of the 285 Manchester diocesan priests, Bishop Primeau spoke of the grave responsibility he must periodically face in submitting to Rome names of priests from the diocese considered likely bishop material. He asked that his priests recommend colleagues who, in their opinion, might merit consideration "for elevation to the episcopal rank."

PRIESTS were asked to base recommendations on qualities such as personal holiness, stability and capacity for administration.

Bishop Primeau also asked that choices registered by priests reflect—in addition to these customary qualifications—a sensitivity to the spirit of the Second Vatican Council.

## Copyright violators hit by bishops' music body

WASHINGTON—In a statement aimed at the unauthorized reproduction of music for use in parishes, the president of the music advisory board of the Bishops' Committee on the Liturgy called for an end to "the increasing abuse of authors' and composers' rights, legal and moral, through the indiscriminate and unauthorized use of copyright materials."

The statement, released by newly appointed board chairman Father J. Paul Byron of Jacksonville, N.C., continued: "This practice of private reproduction by photo-copiers and

mimeographic devices substantially diminishes the legitimate royalties due the composers and authors for their works."

"Likewise, the loss to publishers of legitimate profits in turn compels them to cut back production and hence reduces the number of new works for publication."

"WE WISH to point out," the statement's authors emphasized, "that it is absolutely illegal and immoral to reproduce—by any means—either the text or music or both of copyright materials without the written permission of the copyright owner."

"The fact that this material is not for sale in this duplicated form, but is for private use only within a parish church or parish school, does not alter the legal and moral situation. Even though the use is not for profit, this does not mean that composer, author and publisher live in a non-profit world."

## Files lawsuit against God

LAKE WORTH, Fla.—A local electrician, allegedly injured four years ago in an accident which a jury described as "an act of God," has filed suit here against a group of defendants designated as "God and Co."

Co-defendants with the deity are 32 local churches and synagogues. Copies of the allegations by plaintiff George Albrecht have been delivered to each of the religious bodies, but court officials have been unable to deliver a copy to the principal defendant.

Mr. Albrecht originally sued the city of Lake Worth (near West Palm Beach) and a construction firm, claiming that he was injured when a rain-soaked sidewalk collapsed under him in 1964. A jury ruled the claim was invalid, invoking the "act of God" rule.

One of the pastors now brought into the suit, the Rev. James Magnuson of the Evangelical Covenant church, said he believed the expression "act of God," used in cases where no blame for accidents can be attributed to any human agency, is "a misnomer."

"If this keeps up," he said, "people will be suing the churches every time a tree falls."

## Faiths set conference

AUSTIN, Tex.—Representatives of the Texas Catholic Conference and the Texas Council of Churches met here to hammer out a constitution for a new organization for interchurch cooperation to succeed the present Texas Council of Churches. The joint committee took a

long look at the problem and recommended that a new organization be established for interchurch cooperation broad enough to include the Southern Baptists and Missouri Synod Lutherans, two major groups that do not participate in the Texas Council of Churches.

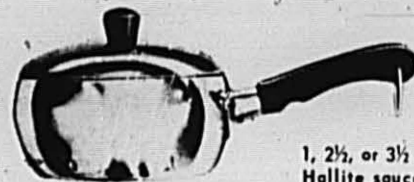
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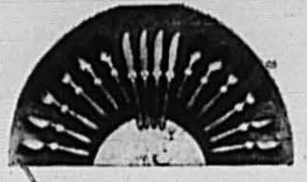
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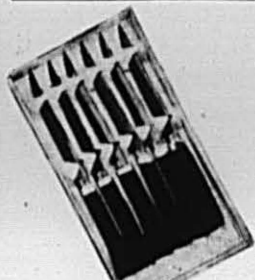
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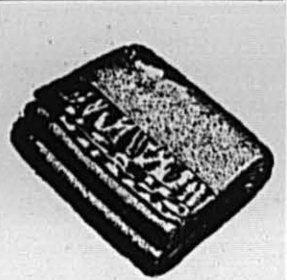
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## THE GUATEMALA AFFAIR

## Suspended missionaries linked with guerrillas

GUATEMALA CITY—The two American priests suspended by the superior general of the Maryknoll foreign mission society in New York have been linked with "guerrilla" activities here by their immediate superior in Guatemala City.

Father John M. Breen, M.M., superior for Maryknoll in Guatemala, told NC News Service that the priests — Fathers Thomas and Arthur Melville, brothers from Newton, Mass. — admitted their involvement in guerrilla activity in a discussion with him in December. The statement made regarding their suspension by Father John J. McCormack, M.M., superior general of the order in Ossining, N.Y., had said only that the priests had interfered in the internal affairs of the country.

FATHER MCCORMACK said: "The actions of Fathers Thomas and Arthur Melville are personal interferences on the part of American citizens in the internal affairs of a country where they are guests."

Because Fathers Thomas and Arthur Melville have refused to return to the United States and discuss their work in Guatemala and because they have refused to comply with the request of their Maryknoll superior in Guatemala, it has become necessary to suspend them from priestly functions.

Father Thomas and Arthur Melville are brothers. They

have been in Guatemala since 1957 and 1961, respectively.

The statement, outlining the work of Maryknoll in Latin America and describing some of the mission work done by the two suspended priests, continued: "The Maryknoll superior in Guatemala—the Very Rev. John M. Breen, M.M.—first learned of their activities in early December, 1967."

Father Breen immediately called them before him and after discussion asked if they were so involved. Both Fathers Melville said they were. Father Breen asked them to leave Guatemala and, on December 21, Fathers Thomas and Arthur Melville boarded a commercial airline flight in Guatemala City bound for New York via Miami.

"It was in Miami that they halted their return to New York and sought re-entry to Guatemala."

At this point, both priests and Sister Marian Peter Bradford, a Maryknoll Sister also asked to leave the country for political activities, dropped out of sight. Father Darryl Hunt, speaking for the Maryknoll Fathers at Ossining, said that no one was sure where the three had gone, although it was known that they tried to return to Guatemala and may have succeeded. News reports here, however, indicated that the three may have gone to

Mexico City to recruit and train guerrillas.

NEWS OF THE Americans' activity in Guatemala first broke in newspaper headlines here that indicated they had turned over money to guerrilla bands. However, a government ban on news that could contribute to the widespread unrest has prevented publication here of further information about the priests' activities.

Guatemala City, torn by left and right-wing terrorists, has been under modified martial law since the murder (Jan. 16) of two American military officers. The two, Army Col. John D. Webber and Navy Lt. Cmdr. Ernest Munro, were shot to death as they drove home from work.

The murders were the latest in a long series that has terrorized all of Guatemala.

Father Thomas Melville, 38, is the older of the two priests. Born in Boston in 1930, he attended St. Thomas Aquinas grade school and Boston College High School in that city. He entered Maryknoll after graduating from high school and was ordained in 1957.

His younger brother, Father Arthur Melville, 35, was also born in Boston and entered Maryknoll after one year at Boston College. He was ordained in 1961.



JUSTICE AND PEACE COMMISSIONS MEET—Representatives of Catholic Commissions for Justice and Peace in 20 nations met in Brussels to explore collaboration between private and government agencies in aiding underdeveloped countries. Also present were delegates from the World Council of Churches, and various other religious and secular international organizations. Shown presiding at a session are from left: Archbishop Silvio Oddi, Papal Nuncio to Belgium; Jean Rey, Belgian president of the European Economic Community's Executive Committee (Common Market); Cardinal Leo Joseph Suenens, Archbishop of Malines and Brussels; and Archbishop Giovanni Benelli, Vatican Under Secretary of State for Ordinary Affairs. (RNS photo)

IN GUATEMALA, the two priests were active in improving living conditions for Indian farmers and joined forces in 1964 to bring a group of people from the mountains to the nation's lowland area. Here the priests taught the people how to use fertilizer and introduced a new hybrid corn.

Sister Marian Bradford, 38, was born in Orapato, Mexico, of American parents and was educated in the United States. According to Sister Mercy, vicar-general of the Maryknoll Sisters, Sister Marian was involved with Guatemala City Catholic university students in activities aimed at bringing social and economic change to this country.

## SERVED FOUR POPES

## Cardinal Ottaviani leaves his post 'without regrets'

By PATRICK RILEY

VATICAN CITY—The controversial cardinal who has kept watch over the purity of the Church's teachings for almost two decades leaves his post with out regrets, "with the satisfaction of having cooperated with and given my service to four pontiffs."

As for the attacks mounted on him during and after the Second Vatican Council, Cardinal Alfredo Ottaviani points to letters of esteem that have come to him from his most outspoken critics.

"Not the least reason for personal satisfaction has been testi-

monials of esteem that have come to me—and not only in recent days—from those who attacked me gloriously in the Council hall itself and outside," remarked the retiring prefect of the Congregation for the Doctrine of the Faith.

"They attacked me because they were militants of opposing camps. But they have appreciated the uprightness of my intentions and the consistency of my action."

My motto is 'Always the same.'"

AT 77, Cardinal Ottaviani

looks not only at the past, but to the future. Speaking with

perceptible enthusiasm, he said he would prepare a new edition of his two-volume work on public ecclesiastical law "now that I have some more time."

The book, he said, would be "updated according to the ideas perfected in the Second Vatican Council, such as the nature of the Church, collegiality, and the pontifical power over the episcopal college."

He was anxious to emphasize that he is not retiring from the Congregation but only from the direction of it. He remains a member of the congregation, which he describes as "the only one that works with collective weekly meetings of its learned consultants." He also referred to his continuing membership in other congregations of the Roman Curia, the Church's central administration.

The cardinal said he was looking forward to "more pastoral work" among the young people of St. Peter's Oratory, which has been his pet project for years, and among the girls of the orphanage he founded.

While he spoke in his formal reception room, rich in brocade and highly-polished silver, the fresh scent of soap and water drifted in from nearby rooms where nuns were busily cleaning house.

Asked whether there must be the nature of things be tension between those engaged in theological research and those responsible for guaranteeing the purity of doctrine, Cardinal Ottaviani replied:

"Tension in itself ought not to exist if those who busy themselves in such research are always disposed to accept the orientations and directives given

by the legitimate, authoritative magisterium (teaching authority of the Church). So research ought not to lead to conflict but rather to the help which theological science should give the magisterium through the exposition of truth."

He observed that some research is not fit to be published because of incompleteness or the likelihood it will create confusion in the minds of believers.

"As for the means of diminishing such tension, it is evident: to be ready at all times to stand by the teachings of the authentic magisterium, keeping in mind the Gospel maxim, 'Who hears you, hears me.'"

He noted some outstanding errors of recent times. "Especially to be deplored are errors against the teaching of the Council of Trent on original sin." He also cited errors regarding the virginal birth of Christ, the resurrection, the nature of the Church.

Besides, especially with the dogmatic constitutions Lumen Gentium and Dei Verbum, the Second Vatican Council has thrown light on fundamental points that were necessary to reaffirm against certain rash ideas of some untutored theologians."

TURNING TO the positive side, he pointed to teachings that have been thrown in a bolder relief in recent times: "Fundamental doctrines of the nature and powers of the Church's hierarchy, on the founts of revelation (Holy Writ and Tradition), on the missionary nature of the Church, on the right concept of collegiality, hinging upon and borne by dependence upon the supreme head of the Church." He also cited "the healthy concept of ecumenism and the directives for putting it into action."

The interview turned to the reform of the Holy Office by Pope Paul VI in December, 1965, and the different approach taken since then by the new Congregation for the Doctrine of the Faith.

"The difference between the old and the new method of procedure is signalled above all by the greater guarantees put at the disposition of those who, whether under disciplinary or doctrinal headings, are subjected to examination by the sacred congregation. For example, take the problem of books. Before any deliberation is undertaken, the system is universally employed of hearing the author as well as his bishop. This was sometimes employed even before the reform."

Then for disciplinary matters a College of Advocates, as the list being published in the Pontifical Annuario (official Vatican yearbook) bears witness, is always at the disposition of those who must answer for their actions. Now the 'discussion system' is in operation in a special way."

## New Doctrinal head says role is now changed

VIENNA — Cardinal Franjo Seper of Zagreb, Yugoslavia, newly appointed pro-prefect of the Doctrinal Congregation, told a radio interviewer in Zagreb that his direction of the congregation will differ substantially from that given by his predecessor, Cardinal Alfredo Ottaviani.

Cardinal Seper, advised that Cardinal Ottaviani understood his role as that of "a policeman, guarding the treasure of the Church," answered that this was a proper function for the pro-prefect of the Holy Office, the Doctrinal Congregation's former name.

"But," he added, "that has changed now. Apparently, according to the code of canon law, the Holy Office had the obligation to defend the faith. Now, the Congregation for the Doctrine of the Faith has primarily an obligation to promote theological doctrine."

## Raps secularistic approach to religion

MILWAUKEE—Radical Christian theologians are "too naive" in their discussion of traditional Christian beliefs about God, a Canadian Jewish philosopher said here.

"The current Christian celebrations of secularism are much too naive, uncritical and sweeping," Dr. Emil L. Fackenheim, professor of philosophy at the University of Toronto, told a Marquette University audience.

"CERTAIN theologians are crying that God is dead, and certain Christians are seeking an atheistic Christianity at precisely the time when former atheists are losing their confidence in atheism and beginning to think that religion may not be just pie in the sky after all."

Dr. Fackenheim said he did not feel it was correct for a Jew to tell Christians what to do, but that in the dialogue between faiths, he hoped his comments might bring some insights to the Christians.

IN A REFERENCE to Jewish religious experience arising from the Nazi prison camps, he said "out of the midst of Auschwitz a divine presence was manifested."

"But it was a commanding rather than a saving presence, which is the way we normally think of God's presence. The Jewish community has been commanded to remember."

Jews knew, he asserted, that they had to survive to tell the tale.

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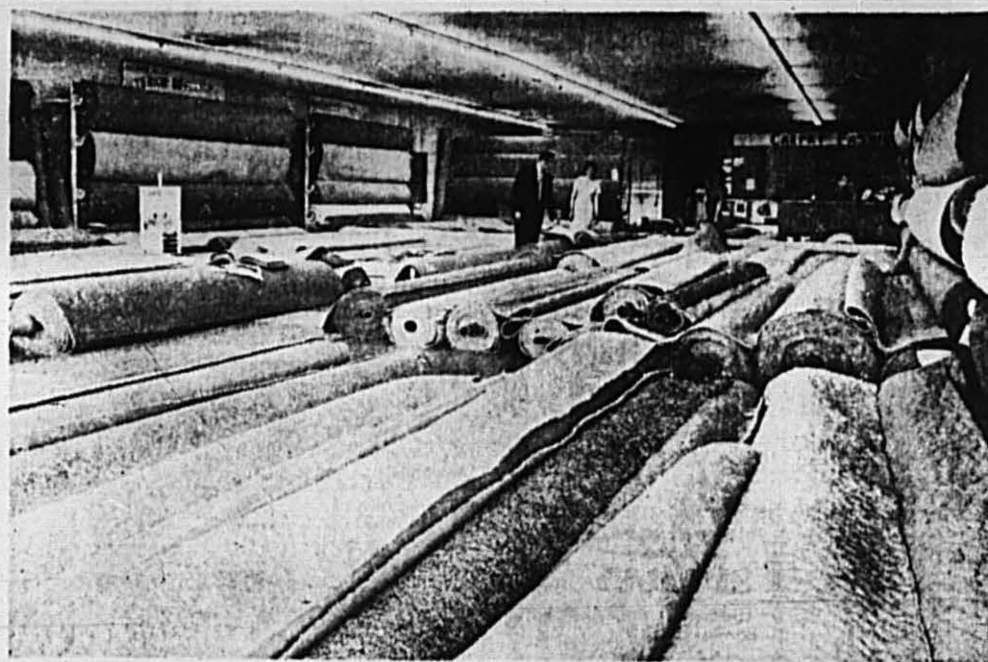


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