

# Assassin claims life of Senator Kennedy



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**FAMILY REUNION**—Eighty-five-year-old John Gottmoller, a resident of St. Paul Hermitage, Beech Grove, receives Communion from his Trappist-son, Father Bartholomew Gottmoller. The Trappist celebrated Mass for his family and friends last Sunday in the Hermitage chapel during his first home-visit in 34 years. He was ordained in 1942.

## 34-YEAR LAPSE

### A Trappist visits his family

By PAUL G. FOX

A Trappist-son of a retired Indianapolis plumber had the rare privilege last week-end of spending three days with his family—his first visit home in 34 years.

It was a joyous occasion for John Gottmoller, 85, a resident the past five years at St. Paul's Hermitage, Beech Grove, as his son, Father Bartholomew Gottmoller, offered Mass at noon last Sunday in the Hermitage chapel.

Present for the event were the five other brothers and sisters of the Trappist, numerous relatives and friends—many of whom he had never seen despite correspondence over the years.

**FATHER** Bartholomew was a high school seminarian for the Indianapolis diocese at St. Meinrad Seminary when the depression forced many students to discontinue. In 1934 he left St. Meinrad for the Abbey of Our Lady of Gethsemani, the famous Trappist monastery in Kentucky.

He was ordained there in 1942. Five years later he became a charter member of a new foundation—the Abbey of Our Lady of the Holy Trinity in Huntsville, Utah, where he has remained the past 21 years.

It was on business for his abbey that Father Bartholomew recently visited New York. Because of the advanced age of his father he received special permission from his abbot to spend three days in Indianapolis on his return trip.

Father Bartholomew's present assignment at the abbey is mass.

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## Archbishop makes plea for prayers

Catholics of the Archdiocese of Indianapolis joined millions of all faiths throughout the world in mourning the death of Senator Robert F. Kennedy—the victim of an assassin's bullet.

The New York senator, campaigning for his party's nomination as presidential candidate, was shot in the Ambassador Hotel in Los Angeles early Wednesday morning just after he had made a victory statement in the wake of the California primary. Four hours of surgery to remove a bullet from his brain proved futile, and he

### Prayers urged

Following is the statement issued by Archbishop Schulte on the death of Senator Robert Kennedy:

"We encourage the faithful of the Archdiocese of Indianapolis to join our fellow citizens on Sunday, June 9, in prayerful memory and supplication for the repose of the soul of Senator Robert Kennedy. May our prayers also beg God's comfort and strength for the Kennedy family."

"The frequency of tragic events in our nation should cause us to ponder over our way of life as a nation. Freedom from the restraint of God's laws—the nation's laws—and laws in general can only bring disorder and end in chaos. The day has arrived when we must consider returning to God's way of living—respect for law—and respect for each other."

died in the early hours of Thursday morning. His alleged assailant, identified as 24-year-old Sirhan Sirhan, a former resident of Jerusalem, was apprehended after the shooting.

Plans revealed at Criterion press time indicated that the funeral Mass would be offered Saturday morning in St. Patrick's Cathedral in New York, with Cardinal Richard Cushing, a close family friend, the probable celebrant. Burial will be in Arlington National Cemetery near his brother the late President John F. Kennedy, himself the victim of an assassin in 1963.

**BEFORE** Senator Kennedy's death, expressions of shock and regret poured in from civic and religious leaders.

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## REPLIES ARE EVALUATED

### Tri-diocesan education report shows majority favor changes

By BERNICE O'CONNOR

A willingness to reorganize Catholic education in the face of economic necessity and a general openness to change and new approaches are revealed by a majority of Catholics who answered the education questionnaire distributed last March in the Indianapolis and Louisville Archdioceses and the Evansville diocese.

A progress report on the results of the questionnaire and other facets of the Catholic Education Study will be given this week-end to diocesan boards of education and planning commissions in Evansville, Louisville and Indianapolis.

**FATHER** GEORGE Elford, Catholic Education Study director, stresses that the report the diocesan groups will receive is an interim report based on a preliminary analysis of the education questionnaire.

A complete report on the questionnaire with recommendations for the future course of Catholic education will be issued in the fall, Father Elford said. At that time parishes throughout the three dioceses will receive individual

reports with guidelines for proper interpretation.

An estimated 130,000 questionnaires were distributed to individual Catholic households, single adults and college students in March. The current progress report is based on a partial analysis of the responses given by the 51,560 Catholic lay people who completed the 146-item questionnaire.

The degree of response varied from parish to parish, Father Elford explained, due mainly to methods of distribution and collection. In parishes which used house to house delivery and collection of the questionnaire, the response rate was usually over 50 per cent and sometimes over 70 per cent.

**FROM AN INITIAL** look at the questionnaire replies, a few generalizations may be drawn:

• Those participating in the survey evidenced a substantial commitment to Catholic schools—a commitment based largely

on the schools' concern with the religious and moral dimensions of total education. A clear majority believe that—however difficult it is to define—Catholic schools have a unique and desirable quality not found elsewhere. A majority also felt that every Catholic child should spend "some time" in a Catholic school.

• Those responding indicated a willingness to reorganize Catholic education to some degree in view of the financial crisis realized by all. Possible forms of centralization and inter-parish sharing were favored and there was strong support for the idea that income in wealthy parishes should be used to help defray educational costs in poorer parishes.

Among new approaches acceptable to a majority of respondents were consolidating small parochial schools into one large elementary school and eliminating certain grade levels.

• The survey points up the average Catholic's openness to change and innovation. Young married people and college students appear particularly receptive to new approaches. A majority of all respondents were liberally oriented in their concern for social and community welfare and an overwhelming majority indicated a desire for more programs of adult Catholic education.

• The rate of increase in Catholic enrollment on non-Catholic campuses has risen due to the limited capacity of Catholic colleges, lower tuition and broader course offerings in state institutions and location of regional campuses," the IU Catholic Student Center director said.

The Indiana Newman Foundation, Inc., has been established under supervision of the bishops of Indiana, and the board of directors will include representatives of the dioceses, the educational institutions, business, industry, the Knights of Columbus and other interested organizations.

The Knights of Columbus at their recent state meeting in South Bend gave their support to the aims of the Newman Foundation.

**ACCORDING** to present plans of the Foundation, 65 per cent of the amount raised will be made available to the various schools for operational expenses based on a per capita need basis. Twenty per cent of the

amount will go for special programs and 15 per cent in a reserve fund for capital improvement.

While the Foundation has been initiated by the Indiana Newman Conference, it will be controlled by the Indiana Catholic Conference, according to Father James P. Higgins, administrative director of the Indiana University Catholic Student Center.

"The Foundation, which has been formed by the Indiana Newman Conference, can attract funds from new sources, aid in the equitable distribution of funds, and assist in state-wide planning of programs and care for the students," Father Higgins said.

Father Higgins pointed out that the student population on non-Catholic campuses in Indiana 10 years ago included only about 6,000 Catholics. At present there are over 30,000 enrolled, and it is conservatively projected that in another 10 years there will be in excess of 70,000 Catholic students on non-Catholic campuses in the state.

At the four major state universities alone—IU, Purdue, Indiana State and Ball State—there will be between 5,000 and 7,000 Catholics on each campus.



**ARCHBISHOP SCHULTE AND NEWLY-PROFESSED SISTERS**—Archbishop Schulte is shown above with six newly-professed Benedictine Sisters following last Saturday's ceremonies at Our Lady of Grace Convent in Beech Grove. From left are: Sister Mary Sue Freiburger, of Floyds Knobs; Sister Mary Luke Jones, of Seymour; Sister Angela Jarboe, of Tell City; Sister Mary Donald Yohe, of Indianapolis; Sister Robert Marie Moore, of Columbus; and Sister Mary Patrice Babcock, of Indianapolis.

## IU CENTER DIRECTOR

### Hails Newman Foundation as aid to student program

By HENRIETTA THORNTON

BLOOMINGTON, Ind.—If the aims of the recently established Indiana Newman Foundation materialize, it will go a long way in assisting in the financial operation of the Catholic Student Centers at the secular universities and colleges in Indiana, according to Father James P. Higgins, administrative director of the Indiana University Catholic Student Center.

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**Father Leo Piquet**, director of the Purdue Catholic Student Center, is the official representative of the Newman activities for the state conference, and Father James R. Bates, director of the Ball State Center, is chairman of the finance committee which developed the Foundation.

The traditional concept of the "Newman Club" has given way to a parish style community on the campuses which includes all Catholics and is open to all interested students. The name "Newman" has frequently been retained. However, some use simply the title of "Catholic Student Center" while others function under an ecumenical name.

Presently only Indiana and Purdue universities have established parishes, but by 1978 at least 12 colleges and universities will have sufficient students to warrant full parish designation, it is estimated.

"Something must be done to aid the centers," Father Higgins said, "because they cannot function financially as they are. The four large universities have students from all over the state, and in all fairness each of the five dioceses should assist financially in taking care of the spiritual needs of their students, no matter which school they attend. As it is, these four large universities are located in two dioceses.

"If the students cannot support the centers, the dioceses should as an extension of their educational system. The Newman Foundation is one way to do it, and if a sufficient amount of money can be channeled into the Foundation to make it practical, it would be a good thing. Under terms of the Foundation the dioceses would be asked to budget an amount for the Foundation each year."

**FATHER HIGGINS** explained further that the needs of Catholic students on the non-Catholic campuses are often greater than their ability to provide support.

## Nuns to aid race program

CLEVELAND—Some 85 Sisters will work here this summer in a unique program to confront suburban families with the urgency of the racial crisis.

The Sisters will work in several selected suburbs, interviewing families, distributing literature, informing residents of human relations programs in the area and conducting block, parish and community meetings.

The program, called Summer in Suburbia, is sponsored by Project Bridge, a Ford Foundation funded program which has been working in the Cleveland area since last September 1.

Contributions from students, parents and alumni are increasing, but there is often still a deficit.

"As enrollment increases at a rapid pace, as programs are developed to give Catholic students a better Christian education, as need for additional facilities and personnel increases, there is an urgency to take steps to plan, promote and support these programs in order to meet the Church's responsibility to her students," he said.

Evaluation of physical property now owned and used exclusively for Catholic students is approximately \$1,120,000, and estimates indicate the need for 1978 of an additional amount for facilities in excess of \$4,000,000.

There currently are 31 non-Catholic universities and colleges in Indiana. Of these schools Catholic Centers are in operation at Ball State, Purdue, Wabash, Butler, DePauw, Franklin, Indiana State, IU, Rose Polytechnic, Purdue and IU (Fort Wayne), Vincennes, Evansville, IU (Gary), and IU (Indianapolis Medical Center).

## Sacrifices encouraged to aid poor

**THE MEETING** (May 28-June 2), held here under the sponsorship of the International Office of Catholic Education (OIEC), gathered more than 200 delegates and education experts from 40 nations, to deal with "Catholic education in the world and its role for development." Parents' associations also sent their representatives.

The resolutions made a strong appeal "for the reform of existing educational practices... and the elimination of all racial and social discrimination in education."

Most discussions dealt with the economic problems facing Catholic education everywhere and with its need to cope with social, economic and political pressures. They also dealt with religious freedom for non-Catholic students, and with government monopolies of economic resources for education.

One resolution pledged continuing efforts to expand Catholic institutions "as irreplaceable in most of today's world; should they disappear, millions of children would be left without

(Continued on page 7)

**Re-admitted**

The Chancery Office this week announced that Father Paul Evard has been re-admitted to the Missionary Society of St. James the Apostle for work in Latin America. Father Evard had served with the Society for two years before his release several months ago because of his health.

**THEY NOTED** that "many fund raising programs related to the racial crisis in America have been initiated already by religious groups." Their joint action, they said, is intended "to

(Continued on page 7)



## COMMUNISTS GAIN

## Political paradoxes abound in latest Italian election

By ROBERT A. GRAHAM, S.J.

VATICAN CITY—The Italian elections of May 19-20 provide ample insight into the Catholic Church's place in politics and the problem of communism in Italy. Both the Christian Democrats and the Communist Party strengthened their representation in the Chamber of Deputies, while the in-between moderate Socialists suffered humiliating losses. What conclusions can be drawn?

Paradoxes abounded. The bishops limited themselves to generic exhortations to "unity." There was no mobilizing of votes from the pulpit. Yet the Christian Democrats increased the number of deputies, and their share of the total vote, by comparison with the last general elections five years ago.

Some find in this proof that the party has a vitality of its own and does not depend for its existence or growth on clerical electioneering.

Again, Italy in the past few years has bathed in the sunlight of remarkable economic prosperity, yet the Communist Party made even greater advances than the Christian Democrats in terms of the number of extra deputies and share in the total vote.

What has become of the contention that communism feeds on economic despair and losses its appeal when times are good?

In this, as in other cases, political life in Italy goes by its own rules.

FURTHER, the ruling governmental coalition, consisting of the three center-left parties, actually increased their combined majority in the Chamber of Deputies, yet a prolonged governmental crisis seems in the making. This is because the Socialists in their stunning setback are under pressure from within to withdraw from a participation which seems only to have cost them votes.

If the Socialists finally agree to enter the center-left coalition again it will be only after protracted ritualistic agonizing, and perhaps another split in their ranks.

The attitude of the Church during the campaigning was a combination of aloofness and exhortation. Last January, the Italian bishops, in an effort to "disengage" the Church from politics, disavowed any desire to impose an obligation on Catholics to vote Christian Democrat. On the other hand, they simultaneously stressed a vital necessity for Catholics to vote in a bloc.

Political unity, they thought, may not be a theological necessity but it is certainly an historical necessity. Catholics, they argued, were obliged to support

the existing unity not because of any outside injunction but in the name of the personal responsibility of the voter in the interests of Church and country. The citizen's own conscience should determine him to support the human and Christian values menaced by the Communist and other ideological parties.

SUPPORTERS of this policy now find it justified by the results of the election. The political unity of Catholics, they say, is clearly an absolute necessity as a stabilizing force in a country that has already had one "march on Rome" and doesn't need another, black or red.

In the minds of the Italians, there is a clear and valid distinction between "imposing" a duty on Catholics and, on the other hand, of "reminding" them of a duty that arises from the existing situation. This is not immediately clear to those in the United States and elsewhere with a tradition of total political abstention by the clergy.

Be that as it may, the Catholic Church leadership, if it did not whip up political action on its own, did not pretend to ignore the elections. On the eve of the voting, for example, voices were raised urging the Catholic voter "to reflect on the unified presence of Catholics in political life."

## Spanish priests find cassocks 'safer'

MADRID—The recent tendency of Spanish priests to wear business suits in public instead of the cassock is being reversed—by violence.

The wearing of black business suits by priests as a sign of renewal has aroused the resentment of some ultraconservative elements. There have been several instances of priests so dressed being physically assaulted for what their assailants claim is "too progressive" attire.

As a result, many priests are resuming the wearing of the cassock as "a safety" measure.

Unidentified persons on May 2 attacked four priests wearing business suits outside the church of San Gines here. The assailants cried out, "Down with communist 'curas.'"

"Cura" is a derisive term for priests in most Spanish-speaking countries.

The previous day, in a Barcelona railroad station, two Jesuit novices in lay attire were beaten by five men who also took the students' identification documents and scoffed at them as "progressives."

This midnight assault followed by a week an attack on Father Jose Maria Bardes, who was also dressed in a business suit. He was assaulted by some youths in his church.

There has been no directive issued by Spanish bishops or religious superiors concerning the wearing of business suits in place of the cassock, but more and more priests have been seen dressed in that fashion in the cities in recent months.

L'Osservatore Romano under the caption, "Use well your own rights," recalled that "from the end of the war until today the convergence of Catholic votes on one united political force has helped strengthen the common liberties of the Italians."

Pope Paul VI himself, as the foreign reporters commented, was "poker faced." But on election day, speaking to the usual Sunday noonday crowd gathered in St. Peter's Square, he offered the hope and prayer "that every citizen fulfill according to his conscience and wisdom, the civic duties that . . . could be significant and decisive for the social, moral and religious values in this country in which we all have the destiny and the honor to live."

This approach got substantial results. Though the bishops' appeal of January was assailed by some splinter groups as dictation of political choice, their dissent seems to have cost the Christian Democrats few votes besides their own.

On the other hand, it remains true that there are many Catholics—more than ever before—who did not vote the Christian Democratic ticket.

One public opinion poll claims that 21 per cent of Italians believe that it is possible to be a good Catholic and a good Communist at the same time. Presumably they voted Communist. But others too voted Communist as a form of protest against what they consider the inequities, the corruption and the injustices of contemporary political and economic life in Italy. This protest is silent but massive and it remains to be seen if the dominant Christian Democrats will read the signs of the times as they enter into another period of their uninterrupted leadership.

## Rome Sister may give Communion

ROME—The first Italian woman authorized by the Vatican to distribute Communion is a nun who runs a nursing home for children.

Mother Mercedes has been given permission by the Vatican to distribute Communion at the nursing home in Chieti where she is superior.

The home which houses some 700 children suffering from tuberculosis is often isolated in winter and this was believed to be the reason for the special permission.

## New authority concept seen fueling rebellion

TOLEDO, Ohio—The Second Vatican Council and the courts of the land are two points of reference for situations such as the "general disturbances" at Marquette University in Milwaukee.

Father Michael P. Sheridan, S.J., made this point in a talk given to Marquette alumni here. The priest is assistant dean of students at Marquette, where a group of students and faculty recently threatened to quit the university unless the administration agreed to a list of demands including more scholarships for Negroes.

"The spirit of Vatican II is only now being felt," said the dean. "It's the overall tone. Students do not accept matters on authority as you and I did. They're correct."

"It's a new ball game, with new rules set by the concept of authority."

FATHER SHERIDAN cited two Vatican II documents—The Constitution on the Church in the Modern World and the Declaration on Religious Freedom.

The documents, he said, present essentially a personalistic philosophy of life, with emphasis on the individual and his service to the world.

"We don't have all the answers," said the priest, judging the students' new awareness of freedom as something that is good.

The teaching on the special dignity of a human being, said Father Sheridan, is "a tremendous truth, a beautiful truth."

## School aid bill backed by governor

HARRISBURG, Pa.—Pennsylvania Gov. Raymond P. Shafer ended 17 months of cautious opposition by announcing his support of a House-passed bill which would enable the state to subsidize the teaching of secular subjects in church-related schools.

Shafer announced his support May 28, two weeks after the House passed the bill, 105 to 80. The legislation had been supported by the Pennsylvania Catholic Conference and Protestant and Jewish educational groups.

But for 17 months Shafer refused to give it his blessing, and instead held out for more limited aid, such as shared-time.

IMMEDIATELY after the House vote, however, he said he might approve if two changes were made. These would shift administration of the program from a special authority to the state Department of Public Instruction, and would shift funding from a cigarette tax to a tax on horse racing.

He sent both amendments along with his endorsement to the Senate May 28.

Under these amendments—to which the state Catholic Conference agreed—the Department of Public Instruction would be forbidden to use any money raised for the public schools to administer the private-school program.

The bill would give the program the first \$10 million raised from horse racing, and 50% of the remainder. State Budget Director Arthur Sampson said the total would be "well above" the first \$10 million.

Pennsylvania now has only harness racing, but intends to start thoroughbred racing—the glamorous money-maker—in the near future.

THE BILL would permit the state to pay non-public schools for teaching their pupils such subjects as mathematics, modern languages, science and physical education. The schools themselves would be responsible for religious education, or for any other subject in which religion is touched upon.

Its sponsors claim this approach to aid would not violate either the state or federal constitutions since payments are made only for instruction in non-religious subjects, and that it serves a public purpose in aiding the education of children who are, after all, Pennsylvania residents entitled to publicly supported education.

## Drop obligation for 3 holy days

KARACHI, Pakistan — The feasts of Corpus Christi, Ascension and Assumption have been dropped as holy days of obligation in Pakistan.

Archbishop Joseph Cordeiro of Karachi, president of the country's Catholic Bishops' Conference said the Congregation for the Evangelization of Peoples had approved a request by the conference that the three feasts no longer be days of obligation.

The main reason for the request, said the archbishop, was that the bulk of the Catholic population of Pakistan live in villages and fulfillment of the obligation is "very difficult" on account of distance, climate and other conditions.

For centuries, he said, student rights had been systematically disregarded by administrations and faculties.

"A college or university has rights only insofar as they affect the purpose of the institution, the process of education."

AND AS A CITIZEN of a democratic society, Father Sheridan said a student is not expected to act as one would in a totalitarian society.

The courts have been a second major influence on the relation-

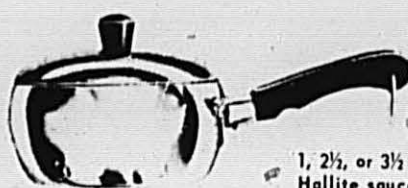
ship between colleges and their students, said Father Sheridan. What has been figuratively a contractual relationship is moving toward a fiduciary relationship of mutual trust which Father Sheridan tabbed as a mature and Christian approach.

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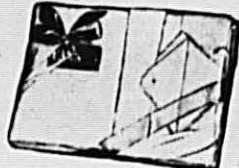
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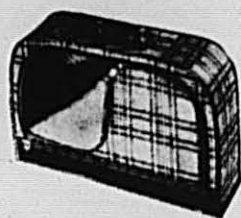
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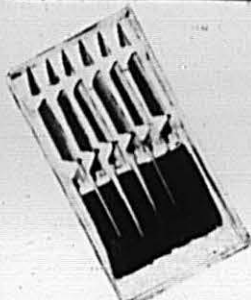
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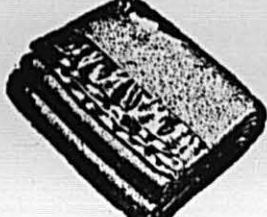
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## EXPERT ON FAR EAST

## Church should not be an alien in any culture, Jesuit declares

By IVAR McGRATH, S.S.C.

TAIPEI, Taiwan—The contrast between the cultures of China and Japan and the shape of the Church is so great that the Church appears "as something foreign, even if the Christians are perfectly integrated into the life of the country," a French Jesuit expert on the Chinese and Buddhism said in an interview here.

The Jesuit, Father Yves Raguin, who heads the Ricci Chinese Research Institute here, said that the introduction of the faith by Western missionaries has stamped the Church in East Asia with "an indelible mark." The Church in this area, he continued, "carries with it, in depth as well as on the surface, the 'trademarks' of her origin."

He called for the indigenization of the Church—shaping its form for the local people and making it more pertinent for them. He also criticized those

who confuse local color with true indigenization.

"WE KNOW that the Church should not be an alien in any country or culture, because this is discordant with her own nature. She ought to become the religious expression of any culture in its most perfect form; for the Christian message is—in itself—dependent of all cultures in which its indigenization has already historically materialized."

Noting the difficulties faced in solving the problem, Father Raguin, who from 1959 through 1964 taught Chinese history at the University of Saigon and Oriental philosophy at the Catholic University of Dalat, South Vietnam, listed the two principal means for solution.

"The dilemma may be resolved by two combined endeavors. First of all the Church, although still sending from outside every possible

kind of aid in laborers, in funds, in writings and doctrine, has to adapt herself more and more to the mentality of the country.

"Secondly—and this is the most important step—the local Church, bishops, priests, Religious and nuns, and laity, have to materialize the indigenization. They have to take what they have received from outside, and realize its religious and spiritual scope so that in them their whole being becomes integrated into the unique flow of Christian life."

HE NOTED that it was once thought that when local clergy were in a great majority and Christians sufficiently numerous, the problem of indigenization would be solved.

"That is not evident at all, for the native clergy remains very much dependent upon the training received, and the young Churches are usually rather timid.

"In the missionary field the Catholic Church has always been more preoccupied with orthodoxy than with internal dynamism. She has planted hierarchical and intellectual structures which have hindered the natural growth of the young Churches. This was the result of a too rigid notion of truth and an inborn fear of any risk in the Church's central government. This is why the hierarchy has been foreign for so long a time.

"For a long time now the local clergy has been under the rule of foreign bishops. Gradually this situation is vanishing insofar as the Church appoints local bishops and establishes an indigenous ecclesiastical hierarchy. But the problem is not yet quite solved.

"We have to acknowledge that fear of blame, the simple fear of a misstep or of making the slightest mistake, may often kill the spontaneity and real liberty of God's children. And without this spontaneity and liberty it is not easy to foster indigenization. The (Second Vatican) Council, indeed, has opened the door, but few are daring enough to step out on new paths, because this implies risk."

FATHER RAGUIN insisted that the laity must be involved in any indigenization.

"Indigenization has to materialize where faith and Christian life are in constant touch with everyday life, with the traditions, the mentality, and with all human endeavor. In the search

for solutions within the concrete existential context, the clergy has to encourage, to clarify, to temper if need be and, at the same time, to foster initiative. If priests cling to the old customs of wishing to control everything, of pining for an ever-present hand into every initiative and channeling each of them according to their own personal views, indigenization will not have taken any decisive steps."

He feels that more should be done in the formulation of Catholic worship.

"The permission in our day to have the liturgy of the Mass as well as the liturgy of the sacraments in Chinese marks a new turning point. But surely it should be possible to go a step further! Shouldn't the Church officially approve the ceremonies in honor of ancestors?"

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## Relief clothing reported sold to aid refugees

SAIGON—A relatively small quantity of U.S. Catholic Relief Services (CRS) clothing was found in the black market in Danang. Father Robert L. Charlebois of Gary, Ind., CRS director in Vietnam, confirmed here.

A reporter found indications that three bales had been sold. A preliminary investigation by Vietnamese speaking Matt d'Arcy, CRS representative in Danang, showed that the bales had been sold for money to buy rice for refugees. He said that his office had distributed more than 4,000 bales, of which no more than 100, perhaps less have been sold.

Several priests and Sisters, he said, had admitted that they had sold some of the donated used clothing given to them. When Bishop Peter Pham ngoc Chi of Danang told one of the Sisters involved that she had done wrong, she asked which was worse, to sell the clothing or to leave the refugees hungry.

The Danang CRS office has suspended clothing distribution until a full investigation has been completed.

## Slogan for UN

NEW YORK—In bowing out as U.S. ambassador to the United Nations, Arthur J. Goldberg has urged UN members to adopt the peace slogan of Pope Pius VI: "War never again."

## List summer session courses at the Woods

S.T. MARY-OF-THE-WOODS, July 22 in Old Testament study.

Ind.—Registration for the summer session at St. Mary-of-the-Woods College closes June 10. The session, which runs from June 25 to August 3, is open to qualified students, both men and women, who are presently enrolled in an accredited college or university or who have earned a high school diploma. Special non degree students will be accepted after consultation with the dean.

During the summer session a student may elect up to six credit hours in a wide range of fields. Many of the classes will run daily for the entire six weeks; but there will also be a selection of workshops in which a student may earn two credit hours during an intensive two-week period. There will be three workshop periods—June 26 to July 8; July 22; and July 23 to August 3.

OFFERINGS include courses in art, Asian studies, biology, business, chemistry, education, English, film study, history, home economics, humanities, journalism, mathematics, modern languages, music, philosophy, physics, religion, sociology, speech and drama.

One of the visiting scholars for the summer session will be the well-known scripture scholar, Father Roland Murphy, O. Carm., presently visiting professor at Duke University, North Carolina. He will conduct a two-week workshop from July 9 to

A FILM STUDY workshop program for high school and college teachers will be conducted by Sister Luke, S.P., from July 9 through 22. Other instructors include regular St. Mary's faculty members.

Cost of the sessions will be \$30 per credit hour and \$30 a week for double room and board.

Further information is available from the Coordinator of the Summer Session, Guerin Hall, St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind. 47876. Phone 533-2181, Ext. 291.

## Students ask end to celibacy law

TUEBINGEN, Germany—Catholic theology students at the University of Tuebingen have asked the German Bishops' Conference to plead at the Vatican for an end to the restrictions of celibacy among the clergy.

The students sent the results of an opinion poll taken among the theology students to Cardinal Julius Döpfner of Munich, president of the bishops' conference.

According to the poll, 297 out of 327 students were in favor of abolishing obligatory celibacy. Of those students who expressed a desire to become a priest, 172 out of 180 were against the restrictions of celibacy.

## Chile seminarians living among poor

SANTIAGO, Chile — The 60 seminarians of the Santiago archdiocese no longer live in their relatively luxurious residence in Barrio Alto near here. They have been moved into two old buildings in the heart of a poor section of the capital.

The transfer followed recommendations of the archdiocesan pastoral synod made in 1967.

THE SEMINARY'S rector, Father Maria Gonzalez, said the seminary building, completed in 1952, "was an obstacle to the proper training of the seminarians." "We cannot talk of be-

coming involved in the world when we are separated from it by thick walls in a fashionable suburban section," he added.

The old houses in which the workers' district were remodelled by the students themselves.

The Barrio Alto building, which took 20 years to construct, will be converted into a hospital or residence for out-of-town students. It has 220 bedrooms, spacious classrooms, a library, dining facilities, gymnasium and sports field.

CHURCH authorities here said the move was in accord with the Second Vatican Council's directive requiring future priests to receive their training in close contact with the social and spiritual realities of the communities they will serve.

A seminarian, Luis Castro, said the move "has been quite a change." "We must make our beds, clean the whole place and perform all other household chores, except cooking," he said.

Father Roberto Bolton, of the seminary, said, "We do not intend to invade the section, but rather help the community with projects already undertaken by its leaders."

The seminary curriculum has been revised to stress biblical and pastoral studies and introduces new subjects.

For a long time now the local clergy has been under the rule of foreign bishops. Gradually this situation is vanishing insofar as the Church appoints local bishops and establishes an indigenous ecclesiastical hierarchy. But the problem is not yet quite solved.

"We have to acknowledge that fear of blame, the simple fear of a misstep or of making the slightest mistake, may often kill the spontaneity and real liberty of God's children. And without this spontaneity and liberty it is not easy to foster indigenization. The (Second Vatican) Council, indeed, has opened the door, but few are daring enough to step out on new paths, because this implies risk."

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## College turned over to laymen

LISLE, Ill. — The board of trustees of St. Procopius College, organized in 1956 as an advisory board of 29 laymen, has assumed full direction of the college on an experimental basis.

The action—approved at the board's April 30 meeting—resulted from an invitation by the Benedictine Community of St. Procopius Abbey, which founded the college and which will continue to comprise the corporate membership and to retain legal and financial responsibility.

## Influence of religion on wane, poll shows

PRINCETON, N.J.—Sixty-seven per cent of the persons interviewed in a recent national survey think the influence of religion in American life is rapidly declining, it was reported here.

According to the Gallup poll, this figure is five times as high as in 1957, when 14% of all persons interviewed thought religion was losing ground in American society.

Reasons given for the declining influence of religion included:

- "Young people are losing interest in formal religion. Other influences are becoming more meaningful.
- "Growing crime, immorality and violence.

- "Materialistic distractions.
- "The church is not playing its proper role. (Some say the church is not keeping up with the times, but as many say it is too involved in social and political issues.)"

Younger adults—from ages 21 to 29—are more inclined to take a pessimistic view, the poll stated. It found that fewer Catholics than Protestants think religion is losing its influence.

Seventy per cent of non-churchgoers think religion is losing its influence, according to the poll, and 62% of churchgoers hold the same view.

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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.

### John's legacy

Five years ago this week Pope John XXIII died, the most beloved and popular pope to come to the throne of St. Peter in modern times. His successor, Paul VI, a shy man who basked in that jovial warmth and magnitude and took strength from it, would be the first to acknowledge the reservoir of affection that surrounds the memory of good Pope John.

That affection has been evidenced this week in the flurry of anniversary tributes to the "transitional pope" who gave the Church new visions and the world new hope.

The change of direction and emphasis is everywhere in the Church. It is an exciting time to be alive and to be a Catholic.

But in the world at large John's greatest contribution was his effort to move the great powers away from the cold war mentality of the post-war era. He was instrumental in creating an atmosphere warm enough to permit at least a thaw.

In his famous encyclical *Pacem in Terris* he preached that a dialogue with Communism was possible. Now, five years later, after more than a century as bitter enemies, the Catholic Church and the European Communist world have accepted a policy of co-existence. Ideologically, there is no conciliation. But there is mutual recognition that both have much to gain from a cease-fire.

After World War II more than 76 million Catholics were under Communist rule. In eastern Europe, where one out of every five persons was Catholic, hundreds of bishops and priests were imprisoned or deported. Hundreds, if not thousands, of priests lost their lives. The historic feud, which began when Karl Marx asserted that religion suppressed the proletariat and was the "opium of the people," reached its zenith with Stalin and Pius XII. Not the slightest glimmer of hope could be seen for a meeting of minds.

Ironically enough, the threat of global warfare and the issue of peace offered a frail bridge between Moscow and Rome. Nine months after Pius died, Soviet Foreign Minister Gromyko announced the Kremlin was ready to "agree with the Vatican on all the problems of peace."

The view that the Vatican might be a moderating influence in a world threatened with annihilation, grew with John's reign. Men of all faiths, and none, began to see the papacy in a new light and to accord John a respect that his predecessors failed to achieve on a world scale.

His opening address to the Vatican Council in 1962 was typical of his approach to all men:

"Ever has the church condemned errors. Nowadays, however, the bride of Christ prefers to make use of the medicine of mercy, rather than that of severity."

The medicine was bitter for many, and it still galls some throats. It can be dangerous, and it is not always effective. But it has helped cure some of the sickness in the Church and in the world.

This spring its beneficial results are strikingly apparent in Czechoslovakia, where the Church has broken from underground, where the iron claw of the Kremlin has been loosened. The Czech religious liberalization had its beginning in *Pacem in Terris* and the groping, tentative, but very real, negotiations which John promoted and which Paul pursues.

It is a better spring and a better world because of John.

### No refuge

The medieval concept of sanctuary came to life again recently when a convicted draft evader and an AWOL soldier defied authorities to remove them from the altar of a Unitarian church in Boston. The authorities did just that.

While the revival of the concept and the episode itself have been widely approved by those who dissent from selective service and Vietnam policies, it did not add relevancy or authenticity to the role of the Churches in evaluating the painful moral issues facing the nation today.

Though ancient Greek and Roman holy places were frequently used as places of refuge, Constantine I introduced the concept of the Christian church as an asylum. As with many good things, the privilege was abused freely. Subsequently sanctuary was curtailed, then abolished.

Now strangely we find the concept being employed—as a dramatic, experimental gesture—by two young men whose contention is that the churches belong right in the middle of temporal ferment and at the forefront of controversial issues involving ethic and moral principles.

Strangely, too, their actions are being applauded, and repeat performances promoted, by clergymen who have fought to bring the churches out into the world to recognize and deal with problems besetting modern man.

Frankly, the whole affair strikes us as strangely incongruous. The young men and their supporters want to go forward and backward at the same time.

In the first place, church sanctuary cannot possibly have any legal basis in a country constitutionally dedicated to separation of church and state. Second, the moral imperatives of the case—the right of conscientious objection to a war deemed morally unsupportable—should meld the churches and the councils of state, not separate them. That is the whole thrust of church action in dissent. The idea of the church as a refuge has been discarded, and rightly so, in favor of the belief that it should be a community open to all who seek the truth and abide by it.

Employing the archaic stratagem of sanctuary solves nothing. It is an impasse, not progress or commitment. It can only stiffen the resistance of those who do not want churches to become decisive, energetic factors in every phase of man's existence.

## Under pressure

Most diocesan newspapers live a precarious financial existence. They are not in business for profit but neither are they expected to be too big a burden for the diocese. They are expected to be a viable (hopefully, stimulating and, if possible, self-supporting) means of disseminating news of particular interest to Catholics.

As with all other newspapers, the diocesan press seeks to be a useful medium for the advertiser, whether he has a product or an image to sell. It is in this capacity that the Central California Register, the official newspaper of the dioceses of Fresno and Monterey, is being crippled by pressure from the grape growers of the San Joaquin Valley.

The growers have charged the Register is prejudiced against them in their 32-month-long bitter dispute with striking grape pickers led by Cesar Chavez. The sensitive growers objected even to news coverage of the strike, evidently believing that any news was bad news for them.

Economic pressures against the Register began with

the news stories. But the growers were particularly upset by coverage given to a penitential fast made by Chavez during Lent and to a subsequent Thanksgiving Mass which attracted thousands of supporters from throughout the state of California and the nation. The "squeeze" was tightened.

The Register was severely affected when the growers refused to continue their traditional support of special season issues. The growers made it very plain that the closed purse strings were in retaliation for the Church's alleged backing of the Farm Workers Union.

Not just the Register, but individual priests, ministers and churches have felt the drain in contributions from their parishioners.

In a recent issue the Register, in answer to the charges of distortion, printed verbatim a long question-and-answer interview with a spokesman for the growers. In the growers' view, the strike has no moral implications, only political and economic. They felt economic pressures against churches which disagreed with them were warranted because "clergymen involved abandoned their moral base" when they participated in demonstrations against the growers, "refused to speak out

against obscene language" used by pickets, and joined in boycotts. (Translation: they made the mistake of getting involved.)

The Register insisted it had not and was not throwing its support behind either group. "Justice must be granted both sides." But the paper said, what was forgotten by the growers was that the Church was supporting its own teachings, as they applied to the strikers and the farmers. This the Church not only has the right to do, but must do under grave responsibility.

Again and again the Church must vindicate its right to be concerned with the problems of the world, with the problems of workers, the struggle for justice and for an end to economic exploitation. The Vatican Council made it clear that, whatever the opposition, that right cannot be forsaken, in the fertile San Joaquin Valley or the asphalt jungles of Evansville and Indianapolis.

If the Church, collectively or in segments, must pay a sacrificial price for speaking its concern, so be it. The Church, and one of its voices, the Register, will be stronger for having enunciated the demands of justice.

### JOHN COGLEY'S VIEW

## Social facts outpace theological theory

By JOHN COGLEY

It is always fascinating to consider where the ideas that turn into movements begin. Usually the genealogy is not easy to trace because intellectual currents criss-cross, and the end product is usually both something more and something less than the originators intended.

Ideas get oversimplified, vulgarized, and sometimes crassly distorted in the process of being turned into social realities. Moreover, one thought leads to another, and there is simply no stopping the process once "development" of an idea starts to take place.

This is the reason, I believe, that the theology of the Second Vatican Council already seems dated to many in the forefront of Catholic renewal. The ferment that began with the council did not cease on the day Pope Paul declared the Council completed. It has been alive ever since, and there seems to be no stopping it. This explains, for me, the phenomenon of the "underground Church," as well as the futility of referring obstreperous Catholics to the literal documents of the council, in the attempt to keep them in line.

Actually there is a definite connection between the council documents and what is being thought, said, and acted upon today. But, since the council ended, the Church has moved almost as far as it did in the nine decades that separated Vatican I from Vatican II.

Theological views that seemed downright daring in 1965 are already old-hat for many. Doctrinal notions that were mere seeds in the documents of the council have burst into flower. Some of the growth, to be sure, seems wild and undisciplined, but once the seeds were sown there was simply no stopping their development.

For example, the council theologians' rejection of the idea of the Church as a law-ridden hierarchical structure in favor of the People of God concept turned out to have practical implications that no one in Rome seemed to anticipate during the council. Catholics with no theological training at all are now thinking of the Church differently from the way it was looked upon even five years ago. This has notably

changed their expectations of what should be looked for in the liturgy, the sacramental experience and ecumenism. The present expectations are often far more radical than anything proposed by the council Fathers.

Again, the image of the priesthood has been transformed for many in the Church, not least of all among the clergy themselves. The idea of the priest more as servant of the community than as keeper of the mysteries is reaching the man in the pew. The emphasis on service as opposed to mystic withdrawal has similarly revolutionized the nun's image of herself and led to radical changes in the convents.

If there is confusion among the laity, self-doubt among the clergy and a crisis in convents and monasteries, much of it is due to the fact that theological ideas were put forth at the council before they had a chance to ripen, or to enter the consciousness and take practical shape in the thinking of the faithful.

In a word, motions accepted by the council were seminal, but had no chance to mature before they became canonized in the official documents.

For this reason, it seems that the main job of the Catholic community right now is to speed up the theological enterprise. Social facts are racing so far ahead of theological theory in the Church that the only ones who can bring order out of the present turmoil are the theologians. Their work cannot be impeded if the Church is to regain its equilibrium.

It seems clear to almost all now that it is futile to try to meet the present situation by referring Catholics back to the theology that held sway before Vatican II. Only the Father DePauw even try this approach. It strikes me as being just as misguided to refer people to the literal council documents, as if they were some kind of last word. Actually the last word is the most recent word, and Vatican II already seems to have taken place a long time ago, so much has happened since.

I don't have any solution to the problem of how to avoid the random growth of the theological seeds sown by Vatican II. But knowing that there is a problem and how to account for it could be helpful. In the meantime, the theologians' task was never more urgent, never more demanding than it is today.

### THE PROGRESS OF PEOPLES

## Sharing world's goods: the assistance plans

By BARBARA WARD

The Encyclical "The Progress of Peoples" is full of challenges to the Christian conscience but probably the most specific is Pope Paul's blunt question: Are Christians prepared to tax themselves for the benefit of poor peoples in other lands?

Why taxation? Why not generosity? Why not a 1 m s - giving? Why not the traditional works of charity and mercy? The short answer is that these are voluntary, depending on the mood of the donor and in on society has private charity ever done enough or done it without disagreeable overtones of patronage and dependence. But the true answer goes deeper.

A bridge can be built across a gap, we said, but only if the piers are firmly anchored in solid ground. We adults might do well to solidify our ground, and from this solid position start building out toward the young who might then see the value of reaching out from their side toward a meeting in the middle.

which vast riches are released and can be accumulated when science and technology, through capital, are applied to the making and selling of goods, the ordinary processes of production and marketing tend to concentrate the new wealth most highly among those who have capital to invest or who are endowed with considerable talents for organization and enterprise.

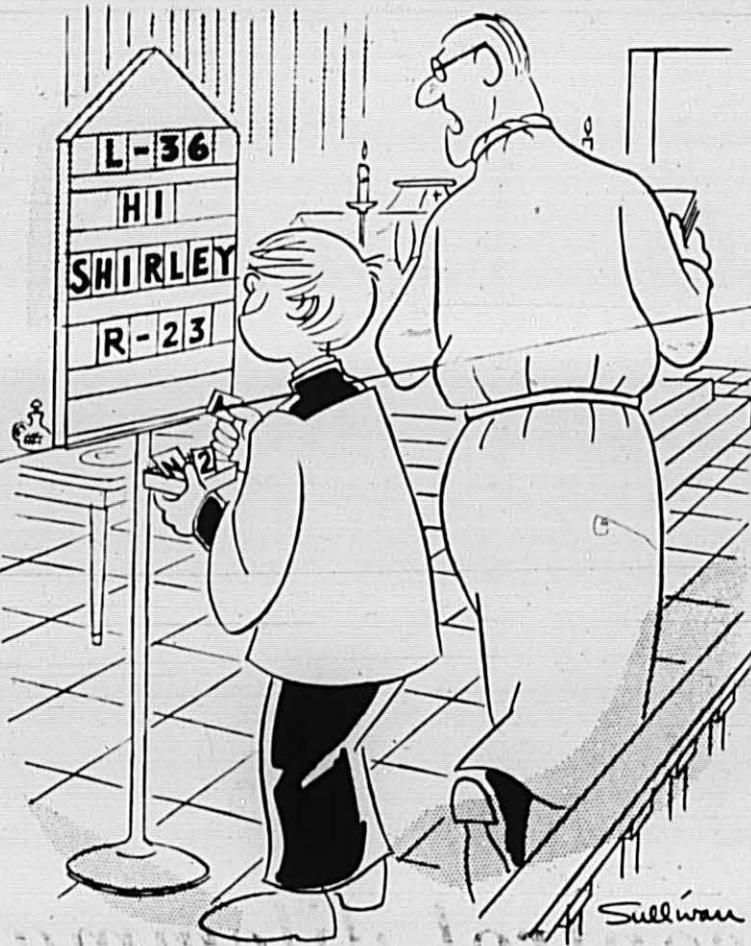
Taxation is one of the ways in which this natural tendency towards imbalance in the free market is offset by the redistribution of money from the more fortunate to the less fortunate citizens. Thus people with less money, health, talent or opportunity get a chance to prosper as full members of their community.

This is what Oliver Wendell Holmes, the great American jurist, meant when he said: "With my taxes I buy civilization." It is an observable fact

in our world today that societies in which rich citizens evade or do not pay taxes—as in parts of Latin America—social disorder and radical violence tend to take hold.

So what the Pope is proposing is a concerted effort, by way of what one might call a "world tax," to widen the world's distribution of wealth. At present, the bulk of it tends to pile up in the North Atlantic sector where all the preconditions and advantages of prosperity exist—in temperate climate, rich soil, a skilled and not excessive population and an overwhelming accumulation of capital. Here, as with the Vanderbilts and Rockefellers and Gouds and Fiskes or the Victorian dukes of a century ago, the good fortune of being rich and growing richer still allows a small minority to dominate the economy.

The market itself simply reflects and reinforces the imbalance. (Continued on page 10)



"JUST THE HYMN NUMBERS, GRISWOLD."

### WHAT OF THE DAY

## Generation gap: who is at fault?

By REV. JOHN DORAN

We hear a good deal these days about the generation gap between us older people and the teen and college age group. That the gap exists everyone seems to agree. Hence, what to do about it becomes the question.

Gaps are usually crossed by bridges. Is there any possibility of bridging this gap? I think there is; in fact, I think the bridge is much more frequently there than people admit.

I have been disturbed by such presentations as one sees in Salinger's "Catcher in the Rye" or in the recent film "The Graduate." What has bothered me is that we are presented with a young person roaming through a section of life and finding absolutely no help from the adults with whom he makes contact. The adults always fail the young one who moves plaintively along. He has nowhere to turn except in upon himself.

Is this reality, or is it a false picture which is being presented to the young about reality? Do

they all, or even the majority, have parents so immersed in their own lives that they cannot listen to or seek to understand their children? Do all educators hide behind the computer or the clergy behind the Communion rail? Has the adult world drawn away from the young in carelessness or fearfulness? Personally, I do not think so.

Well, then, has the young world withdrawn from us? To a much greater extent, yes. They have developed their own subculture with its own modes of dress and expression, with its own music and art. They have congregated to themselves, seeking the wisdom of each other and by and large denying much possibility of any wisdom from their elders. That this withdrawal has been real can be seen from the fact that a teenager can come into adult company and be welcomed much more easily than an adult could be welcomed into a teen age group.

If we recognize the reality of the pulling away on the part of the young, we can seek to find its causes which cause us to fail despite our good intent. One cause which comes from deep down in our American culture

is the fact that the American worship of youth and youthfulness has given to our young no reason for respecting or honoring their elders. If we keep insisting, as we do, that youth is the desert, why should the young see any value in age? (It always makes me mad to hear adults wishing in front of the young that they were "young again.") It's nonsense, and the young recognize it as such, and wonder why life should have such a short springtime and a wasted summer, fall and winter.)

Another cause is, I think, our departure from belief in absolutes. If there is no real truth, and everyone's opinion is as good as everyone else's, why should the young be expected to value the thoughts of a learned and experienced man any more than their own just-forming opinions? If the very notion of wisdom is abandoned by much of the adult world, why should the adults expect the young to seek it from them?

We adults have been giving up the very things which the young have traditionally expected of us, authority, wisdom, the firmness of character which experience and knowledge are supposed to have earned for us. The young have come to wonder if there is anything worth having on the other side of the gap. Have we not caused their wonder?

A bridge can be built across a gap, we said, but only if the piers are firmly anchored in solid ground. We adults might do well to solidify our ground, and from this solid position start building out toward the young who might then see the value of reaching out from their side toward a meeting in the middle.

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## ECUMENICAL PROGRESS REPORT

## Plan for common Bible nearing fruition

By WALTER M. ABBOTT, S.J.

Details of the common Bible have finally been worked out, and Pope Paul VI has approved the plan.

A document co-published (June 2) by the Vatican Secretariat for Promoting Christian Unity and the United Bible Societies outlines the shape of the common Bible.

The contents of the common Bible are the same that Catholics have always known in the Bible, but the order of the books is different, and there are other features that make the common Bible something new. The document that gives the blueprint for future Bibles is called "Guiding Principles for Interconfessional Cooperation in Translating the Bible."

THE UBS, which has its headquarters in London, includes the American Bible Society, the British and Foreign Bible Society, and 33 other national Bible societies around the world. Until now they have, for the most part, served the Protestant churches. They have produced translations in more than a thousand languages. They keep revising their versions to adapt them to progress in biblical studies and modern languages. At the same time, they are trying to provide translations in languages and dialects that still have no Bible. It is estimated that there are about 1,000 such languages and dialects.

The UBS agreed to extend its services to include Roman Catholics because the Second Vatican Council adopted as one of its goals the aim and purpose of the Bible Societies: easy access to the Bible for all. The slogan means translations in the living languages of people everywhere and publications priced low enough to put them within the actual economic reach of the people.

Shortly after the close of Vatican II, Pope Paul encouraged the predominantly Protestant Bible Societies to take seriously the possibility of collaboration with Catholics when he gave Cardinal Augustin Bea, S.J., and the

unity secretariat a mandate to study implementation of the Vatican II decree on the Bible, which recommended cooperation with "the separated brethren" in translation of the Bible.

A group of UBS experts and Catholic scholars worked out guiding principles for the project. By approving these and authorizing their publication, Pope Paul and the leaders of the Bible Societies have taken a major step toward the goal of easy access to the Scriptures for all.

Up to now, the only Bible accepted by all churches, and therefore worthy to be called common, has been an edition of the Hebrew Old Testament and an edition of the Greek New Testament based on the best manuscripts. Agreement on improvements in these editions critically established by modern interdenominational scholarship has been assured by establishment of an editorial committee of Catholic and Protestant scholars.

THE TERM "common Bible" has been used in recent years to describe not a fact but a hope, namely, that the various Christian denominations and Jewish scholars would be able to agree on a translation of the Hebrew and Greek texts which would be acceptable to their various constituencies. The "common Bible" provided for in the document published by the Vatican and the United Bible Societies will contain agreed translations of all the biblical books including the deuterocanonical texts, which most Protestants call "Apocrypha." The order of the books, however, will not be the same as that found in Catholic Bibles. In the new common Bible translations, the deuterocanonical texts will be grouped together after the books of the Hebrew Old Testament and before the books of the New Testament. (The deuterocanonical texts—Tobit, Judith, Wisdom of Solomon, Ecclesiasticus, Baruch, Maccabees I and II, parts of Esther and Daniel—come from the Septuagint, the Greek version of

the Scriptures made before the time of Christ and before the Hebrew canon as we know it today was established by the Jews. The Gospel writers frequently quoted from the Septuagint.)

This arrangement does not involve any change in Catholic doctrine. The Council of Trent listed the books of the Bible in a certain order, but even that order has not always been followed in Catholic editions. Not long after the Council of Trent, Pope Sixtus V approved an edition of the Bible in Latin which did not follow the order given in the council.

The arrangement of the books in a Bible is simply a disciplinary matter which a Pope can alter for good reasons. Pope Paul VI's reasons for approving the new order of books to be found in the "common Bible" reflect the new spirit of respect and esteem for other Christians. In the same spirit, the Protestants in the Bible Societies were willing to include the deuterocanonical texts in a common Bible wherever Catholics request them provided the order already mentioned was preserved.

SOME PEOPLE thought it would be hard for the different denominations to decide what explanatory notes should be introduced in the "common Bible," but this problem was solved rather easily.

Catholic Church law requires such notes in all Catholic editions of the Bible. Vatican II added that these notes should be "necessary" and "adequate" to convey the meaning of the Scriptures and to express their "true spirit." The Bible Societies, following a general trend among Protestants, have usually produced Bibles with no notes at all. The constitutions of the oldest societies called for Bibles "without note or comment."

In modern times, the Bible Societies found that people,

(The author of this article is a U.S. priest who is assistant to Cardinal Augustin Bea, S.J., president of the Vatican Secretariat for Promoting Christian Unity, for biblical ecumenical matters. He is the Vatican liaison officer with the United Bible Societies. He was an associate editor of the weekly magazine, America, for eight years (1958-1966), general editor of "The Documents of Vatican II" (New York: Guild, America, Association, Herder and Herder, 1966), and founder (1958) with Father John J. Collins, S.J., of a periodical used by Scripture scholars and students throughout the world, New Testament Abstracts (Weston College, Weston, Mass.).

especially in Asia and Africa, needed and wanted help for understanding the Scriptures, and they began to include a number of notes in various editions.

The Bible Societies were able to adopt this policy because recent studies showed that the phrase "without note or comment" in their constitutions meant "without controversial note or comment;" the Bible Societies were to serve all the churches and therefore should avoid controversy.

In conferences between the Bible Societies, Cardinal Bea's secretariat and the Pontifical Biblical Commission, it was seen that requirements of the Catholic Church and of the Bible Societies could be met in common Bible publications by having aids for readers that avoid controversy. This solution now has the approval of the highest Catholic authority and all 35 national Bible Societies.

What does remain a problem in the working out of a common Bible translation is the fact that Catholics and Protestants often spell (and pronounce) biblical names differently. This problem has to be worked out at the local level in each language, but the Vatican-UBS document of guiding principles gives helpful general rules for finding a solution. In English, this problem has been resolved by the British and American Catholic bishops' acceptance of the spellings that prevail in English,

namely, those of the King James Version. Thus, for example, Catholic editions of the Bible will now use Isaiah instead of Isaias or Isaia, and Hosea instead of Osee. Here, as in the case of the order of the books, there has been no doctrinal compromise.

IT IS CLEAR from a reading of the guiding principles that there is not yet a common Bible in English. The common Bible envisaged in this document will be the work of Catholics and Protestants combined in the following committees: 1) Work-Committee, which does the basic translation work; 2) Review Committee, made up of experts in exegesis and style who will check the translators' work; 3) Consultative Group, consisting of 25 to 50 persons (Catholic bishops and other Christian leaders) who will review the work for approval of their Churches.

In countries where English has been spoken for a long time, it is often taken for granted that the Revised Standard Version should be the English common Bible. The RSV, originally the work of a team of Protestants, has subsequently been given an imprimatur by a British and an American bishop. It may be that for some time to come people in these countries will find the RSV serves their needs. However, many of the people in the world who use English, especially many of those who are in Asia and Africa, find the tradi-

tionally high-level English style of the RSV too difficult for them.

Obviously, this group of the English-speaking people needs a translation that can be easily understood. If that translation is the work of committees following the procedures set forth in the Vatican-UBS document, there will be a common Bible in English far more serviceable than the RSV.

Meanwhile, in 107 languages where there is greater need than in English, work on a common Bible translation has already begun. Catholic-Protestant groups in Nigeria, Congo, India, the Philippines, the Caroline and Marshall Islands have set to work to produce a Bible translation according to the approved guiding principles. In some of these cases, the principles have been undergoing a testing period. Now the document, tested and approved, serves as an authoritative guide.

WILL IT work? Can these groups always agree as they translate the various books of the Bible? Only one project has published its work in part, but it is a stunning proof that the job can be done. The French common Bible project, which involves practically all leading Catholic and Protestant biblical scholars who speak French, produced agreement not only on the translation and notes, but also on a great amount of interpretation.

This agreement is all the more noteworthy in view of the fact that the first book translated in this project was Paul's Epistle to the Romans, the interpretation of which contributed much to the split of the churches in the Reformation.

The French common Bible project now has five more books of the Bible ready for publication. Confronted by translations provided with over-plentiful notes, the Bible Societies were afraid people would shun rather

than read the new publications. The UBS, therefore, requested and secured an arrangement whereby moderately annotated editions will bear the Bible Societies imprint and the fuller commentary will be given in other editions. As many as two dozen common Bible projects in other languages may have one or more books of the Bible ready for publication before the end of 1968, with notes less extensive than those of the French project.

It is no secret that some of the fundamentalist groups look at all this collaboration and agreement with some apprehension. They fear there may be a Roman plot afoot to tamper with the Scriptures, to infiltrate Roman Catholic doctrine into text or notes, and gradually to take over the Bible Societies, perhaps thereby eventually even absorbing the Protestant churches that up to now have been the controlling forces in the Bible Societies.

This, however, overlooks the fact that the guiding principles co-published by the Vatican and the UBS apply only to editions of the Bible where cooperation of Catholics and Protestants is desired and agreed upon.

The blueprint in no way affects existing editions of the Scriptures, such as the King James Version which some fundamentalist groups regard as the only acceptable English translation. The Bible Societies can, and no doubt will, continue to provide Bibles with neither deuterocanonical texts nor notes for all groups that request them, just as Catholic publishing houses can, and no doubt will,

continue to produce editions of the Bible with the books in the Tridentine order and with notes that give copious catechetical or homiletical material.

It is likely, of course, that a good common Bible translation in any given language will prove to be immensely popular and will achieve wider circulation than any previous edition of the Scriptures. All who are dedicated to the word of God should rejoice that the message will thus reach more people than ever before.

If the common Bible translation also brings the Churches closer together and makes the Christian message more credible to the non-Christian world, we must surely conclude that it is the work of the Holy Spirit in our time.

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By MSGR. R. T. BOSLER

O. We have nine children. We are both Catholic and have every desire to remain so. We have "done our part," so to speak, and cannot afford more children. During this three-year period we have been unable to reconcile the practice of birth control with our faith and have had to deny ourselves Holy Communion.

Catholic clergymen have advised sexual abstinence, but we both still have a strong physical attraction for the other, and we both need this union with the other. We both, therefore, feel in danger of losing our faith.



A. Every week I receive letters like yours—some of them even more heart-rending—from all parts of the United States and Canada. Conscientious couples seek clear, precise, unequivocal answers to the problem of birth control. They are confused by conflicting answers from different priests. They call me cowardly for ducking the only question that matters today. Would that I could give a clear answer.

Pope Paul VI has stated there is no doubt about the Church's teaching on the problem of birth control. The rhythm method of periodic abstinence is still the only officially approved method of family planning for Catholics. The directive is clear. Conscientious Catholics will obey it if they can.

But what is not clear any longer is that other methods of birth control are necessarily contrary to the natural law and therefore more artificial than the rhythm method. The very fact that the pope set up a special papal commission to study this question and intimates that sometime he will have something further to say about the problem of birth control indicates that at this moment, at least, the Church is not sure that other methods are more artificial and unnatural than the rhythm method. Because of this situation, because it is no longer sure that other methods are contrary to nature, there is much discussion among theo-

logians and even some bishops over when it might be possible to disobey the teaching of the Church in good conscience to avoid greater evils. There are respected theologians and bishops who teach that this can be done.

Admitting that contraception is forbidden by the Church, these teachers hold that there are times when the moral obligation to obey the Church's teaching in this matter can conflict with other moral obligations more serious and binding. The duty, for example, to preserve a stable and happy home and to provide for the upbringing of children already conceived could be in conflict with the Church's teaching for those couples who find that the rhythm method brings on tensions, fears and discord that threaten the very existence of the marriage. Couples in such circumstances, reputable teachers say, may have to choose the use of contraceptives as the lesser of two evils.

Catholics who keep up with theological writings know about

## OPINIONS

## Reader reacts

To the Editor:

Since we shall be living overseas for a year, please cancel our subscription to The Criterion. However, we will be anticipating with pleasure the renewal of this excellent publication on our return.

It is heartening to find articles responsibly exploring the causes of problems instead of ranting only against their symptoms.

Sally Valette

Bloomington

## Prophetic

To the Editor:

Sincere thanks to Leo P. Gauss for expressing so effectively my disgust with your editorial "Circus Is Comin'," and to Frank Viehmann for giving vent to the repulsion which many intelligent Catholics must feel for your views on "Student Power."

Like Mr. Viehmann, I have frequently been sufficiently enraged to return The Criterion to (Continued on page 7)

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# St. Rita's girls repeat in track

A spirited crew from St. Rita's parish captured their second consecutive Cadet CYO Girls City-Wide Track and Field Meet in an event thrice-postponed because of rain. The meet was completed May 31.

Although they did not capture a single class title, St. Rita's won the meet with 82 points. Holy Name came in second with 75 points, followed by Holy Spirit, 56, and St. Pius X, 53. The over-all winners finished

consistently second, third and second in the three classes.

Class A title went to Holy Spirit, with St. Pius X taking honors in Class B and Holy Name in Class C.

Three new records were set in the process of the meet, held at the CYO Stadium on 16th Street.

The 440-relay team of St. Rita's set a new record of 58.6 seconds in Class A. Anne Harpe, of St. Pius X, made a new record of 7.9" in the standing long-jump of Class B, and Patty Lenahan, of Holy Spirit, also in Class B, established a new baseball throw record of 170 feet.

A total of 826 individual meet entries from 17 parishes participated.

## Golf tourney slated for boys

INDIANAPOLIS—Entry deadline is today (Friday) for the Junior Boys' Match-Play Golf Tourney, to begin with the qualifying round at 9 a.m. Monday, June 10, at South Grove Golf Course. A free lunch will be served Monday.

Qualifiers will be paired by their scores into flights of 16 golfers in Freshman-Sophomore and Junior-Senior Division. Regular 18-hole rounds will begin Tuesday and continue Wednesday and Thursday.

Greens fee of \$1 will be charged and season tickets will be honored by the municipal course, it was announced.

Medals will be presented to the top qualifiers, while trophies will be awarded to the champion and runner-up in each flight.

The Junior CYO Golf Outing for both boys and girls will be held Saturday, June 22, at the Orchard Golf Center, 9600 S. Meridian St. Tee times will be scheduled from 10 a.m. through 2:30 p.m. Deadline for entries is June 19. Only 175 golfers can be accommodated.

### CYO CADET GIRLS' TRACK MEET RESULTS

Class A: 50 yard dash—Carla Beatty, St. Rita, 7.0 sec.; 100 yard dash—Carla Beatty, St. Rita, 12.9 sec.; 200 yard shuttle relay—Holy Name, 30.1 sec.; 440 yard relay—St. Rita, 58.6 sec. (new record); standing long jump—Nancy McKee, Holy Spirit, 7.9 1/2"; high jump—Andy Nicola, St. Pius X, 90.4"; baseball throw—Nancy Terrill, Our Lady of Greenwood, 187'; 120' (new record).

Class B: 50 yard dash—Rita Buckner, St. Rita, 7.2 sec.; 100 yard dash—Karen Haas, St. Ann, 13.1 sec.; 200 yard shuttle relay—St. Pius X, 28.5 sec.; 440 yard relay—Holy Angels, 30.7 sec.; standing long jump—Anne Harpe, St. Pius X, 7.9" (new record); kickball throw—Janice Kinder, Mount Carmel, 86.3"; baseball throw—Patty Lenahan, Holy Spirit, 170' (new record).

Class C: 50 yard dash—Anita Anderson, St. Rita, 7.2 sec.; 100 yard dash—Sherry Richards, Holy Name, 13.5 sec.; 200 yard shuttle relay—St. Rita, 29.3 sec.; standing long jump—Sara Wagner, St. Pius X, 6.7 1/2"; kickball throw—Maureen Huter, Holy Name, 74.3".

Team	Class A	Class B	Class C	Over-All
1. Holy Spirit	36			36
2. St. Rita	33			33
3. Holy Name	31			31
4. Holy Spirit	19			19
5. Holy Angels	10			10
1. St. Pius X		40		40
2. Holy Name		20		20
3. St. Rita		20		20
4. Holy Spirit		20		20
5. Mount Carmel		10		10
1. Holy Name			33	33
2. St. Rita			28	28
3. Holy Angels			28	28
4. St. Simon			7	7
5. St. Malachy			7	7
Over-All	82	75	56	53
1. Holy Spirit	36			36
2. St. Rita	33			33
3. Holy Name	31			31
4. Holy Spirit	19			19
5. Holy Angels	10			10



**ST. RITA'S GIRLS REPEAT AS TRACK CHAMPIONS**—The girls from St. Rita's, Indianapolis, made it two over-all championships in a row at the 1968 Junior CYO Girls' Track Meet in Indianapolis on May 31. After three postponements, officials finally were able to get a perfect day, and the defending champions responded in excellent fashion. Although shut out of the class titles, St. Rita finished a strong second in Classes A and C and third in Class B to compile an over-all total of 82 points, edging Holy Name's runners-up by a seven-point margin. Also, the champions came up with four individual titles and two relay victories, plus a host of ribbons, to round out a solid performance. Mrs. Betty Sims (far right) coached the winners to their second straight triumph, with help from Jerome Ray (far left). Standing in the back is Father Vincent DeBardo, C.S.S.R., currently stationed at St. Rita.



**GIRLS' TRACK CLASS A CHAMPS**—The distaff athletes from Holy Spirit, Indianapolis, made an outstanding showing in the recent 1968 CYO Cadet Girls' Track and Field Meet at the CYO Stadium May 31. The eastsiders won their first class title, edging St. Rita in Class A (for the bigger and older girls), and they amassed enough points in the over-all race to finish third behind St. Rita and Holy Name. The result stamps Holy Spirit as a potential future champion in the event, thanks to the organizational efforts of Head Coach Mrs. Peggy Andrews (back row, second from right). The Holy Spirit surge included one relay victory and a new record of 170 feet in the Class B Baseball Throw by Patty Lenahan.

## St. Roch's again wins Rain-drenched Cadet Kickball title

INDIANAPOLIS — St. Roch's captured its fourth consecutive Cadet Kickball League championship this past Tuesday afternoon by eliminating St. Matthew's in the final game 16-10. The southsiders scored 12 runs in the first three innings to ice the crown.

The consolation game, for third place honors, was won by

St. Malachy's, Brownsburg, who defeated Our Lady of Lourdes 16-11.

The championship game in the Junior Kickball League was played this past Wednesday. Results will be announced next week.

Meanwhile, the CYO Office has declared Holy Spirit and St. Matthew's as co-holders of third place honors in the play-offs because the planned consolation game could not be scheduled.

## Spring Sports program ending

After perhaps record drenching of ball diamonds during May, forcing the cancellation or postponement of 85 baseball games, the Junior CYO Spring Sports will be terminating this week.

In the Junior Baseball League, the CYO Office announced that a deadline for completion of regular games had been set for June 6. Teams which had previously lost two or more games were eliminated and the remaining teams were to vie to determine Division winners.

St. Michael's became the undisputed winner in Division I, while in Division II a three-way situation existed at press deadline. Little Flower was scheduled to play St. Pius X on Thursday (yesterday), with the winner to meet St. Simon's for the Division honors.

In Division III, St. Bernadette's was scheduled to meet Sacred Heart on Thursday. The first round of the league play-offs will be played today (Friday) and the championship round is scheduled for 1:30 p.m. Sunday, June 9. Both rounds will be played at CYO-Mgr. Downey Field, Perkins and Raymond.

## Education set-up to be centralized

AMSTERDAM, N.Y. — Bishop Edward J. Maginn, apostolic administrator of the Albany, N.Y., diocese, has announced plans to centralize elementary education for pupils of parochial schools here.

Bishop Maginn announced that Father Thomas J. Maloney, diocesan superintendent of schools, has been directed to study the future educational needs of the area, with the long-range proposal of combining present schools and constructing a new central elementary school.

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145 N. 3rd Ave.	400	3	yes	no	no
2078 Britton Dr.	520	3	no	no	yes
210 S. 4th Ave.	\$8500	Cash	2	yes	yes
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2514 N. Paul St.	assume	3	no	no	no
2825 S. Walcott	assume	3	no	no	no
4107 Brookville Rd.	450	2	yes	yes	yes
5153 W. 36th St.	450	3	yes	no	no
1802 S. Drexel St.	550	3	no	yes	yes
1808 S. Drexel St.	assume	1240	3	yes	no
2526 Beech Crest Ct.	800	3	yes	no	no
2216 St. Peter St.	400	2	no	yes	yes
1140 Churchman	300	4	no	yes	no
1602 Nelson	\$8900	Cash	3	yes	no
610 Arlington	350	3	no	no	no
2501 Brookside Pky S.	assume	800	2	yes	yes
1238 N. Downey	800	2	yes	yes	yes
3429 N. Emerson	450	3	yes	no	no
1217 S. Emerson	\$12,500	Cash	2	yes	no
7851 S. Emerson	450	3	yes	no	no
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## Camp schedule hits 90 per cent

The two CYO camps in Brown County are now nearly 90 per cent filled, as applications continue to roll in. Almost 1,400 campers are currently registered for Camp Rancho Framasa and Camp Christina.

Only 100 total spaces remain for campers at Rancho Framasa. All the girls' camping weeks at Rancho Framasa are reported filled, with a possible few spaces remaining the week of June 30. For boys at Rancho Framasa, the first two weeks are nearly filled and a few openings remain for the third and fourth week. About 15 spaces remain for boys the week of July 14. The remaining weeks are still open.

The CYO Office also reports that a few openings remain for the Counselor-in-Training program at Camp Christina. Information may be obtained from the CYO headquarters, 632-9311.

## Brebeuf awards athletic letters

INDIANAPOLIS — Brebeuf Preparatory School entertained members of its spring athletic teams at a recent banquet at which letters were awarded by the various coaches. The school's highest athletic award, the Chief's Award, given for attitude, leadership and ability went to the following seniors: Pat Holleran, track; Joe Faust, baseball; Dick Russell, golf, and John Sweeney, tennis.

Track coach Jack Baker awarded 27 letters at the banquet. Baseball coach Wayne Monson gave 20 letters to Brebeuf team members who had a 16-1 record going into the state tournament. Coach James Gavin, whose golfers were county champs and had an over-all 20-4 record in matches, awarded seven major letters, and coach Peter McLaughlin awarded six letters to the Brebeuf tennis team which had a 16-4 record.

## Scores

**JUNIOR KICKBALL PLAY-OFFS**

First Round: St. Christopher 8, St. Matthew 5; St. Roch 9, Holy Spirit 8.

**CADET KICKBALL PLAY-OFFS**

Division One: St. Malachy 28, St. Michael 18; St. Malachy 19, St. Christopher 11.

League: St. Matthew (Division Two) 15, St. Malachy (Division One) 11; St. Roch (Division Three) 27, Our Lady of Lourdes (Division Four) 15.

Note: championship and consolation scores will be printed next week.

**CADET BASEBALL LEAGUE**

Note: final standings will be printed next week.

## Marian graduate list completed

INDIANAPOLIS—Twelve Marian College graduates, all recipients of the bachelor of science degree last Sunday, were omitted from the published list of graduates in the last issue of The Criterion.

The graduates and their major areas include: biology—Richard Malad and Donald Wassel; chemistry—Ronald Abel, Patricia Dangler, Kenneth Hill, Daniel McCoy, Michael Moxley, Michael Sullivan and Sister Mary Frederick Dober, O.S.F.; and mathematics—Joseph Bittelmeyer, Thomas Clark and Dianna Mann.

All are from Indianapolis.

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## CYO NOTES

Entry blanks have been mailed for the Sub-Novice Swim Meet, scheduled for July 8, site to be announced later.

The Archdiocesan Swim Meet will be held at the Broad Ripple Pool on July 15 and 16.

The Junior CYO Summer Dance will be held July 12. Site and combo will be announced later.

According to director Bill Kuntz, the Junior Summer B and C Baseball League play will begin late next week. Coaches will be informed.

## CYO dance slated

INDIANAPOLIS — The Junior CYO of St. Monica's parish, 6100 N. Michigan Rd., will sponsor a dance for northside parishes from 8 to 11 p.m. Friday, June 14. Music will be provided by the Roosevelt Dimes combo. Admission is \$1 and a current CYO card.

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## Softball season ready to lift lid

INDIANAPOLIS—Junior CYO Summer Softball has drawn a record number of 26 boy and 21 girl team entries, which will play in three divisions each in their respective leagues starting June 9 and continuing through July 21.

Division play-offs will follow the regular season to determine league champions.

Coaches are reminded by the CYO Office to submit their final rosters by June 17, also the final day for making advanced postponements in the schedule. The boys' league will have paid umpires, while the girls must secure volunteers. Boys will play fast-pitch softball and the girls slow-pitch.

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## TIC TACKER

## Parish attitudes are revealed

By PAUL G. FOX

The parishioners do not know each other. This was the opinion of the majority of those attending two recently held discussions at St. Mary's parish, Rushville, on the necessity and feasibility of a comprehensive parish council.

It was considered an urgent necessity by the group to establish a welcome committee to visit all new parishioners. This committee would welcome them, inform them about the parish, and invite them to share in the multitude of opportunities of service such as CFM, PTA, Adult Education, Sodality, CYO, CCD, and the parish council.

The meetings elicited much lively discussion and an abundance of suggestions. The age span in attendance ranged from 13 to 80. Teen-agers and the old folks entered into small discussion groups with pre-studied areas to be covered. To keep the group stimulation active, teen-agers were mixed in with older people, and husband and wife teams were broken apart.

The response to the question of the greatest spiritual need in the parish was almost unanimously felt to be extensive adult education in the fields of liturgy, scripture, child guidance, and new theological developments. The majority felt there was a large gap between their childhood religious education and the present day developments from Vatican II.

Father James Dooley and Father Michael Bradley, the parish priests, said that they found them very stimulating and valuable. One parishioner stated: "This was a new feeling for me. I can't remember when I was ever asked for my opinion before. It's a great feeling to be part of the parish in a real sense."

A group of five were chosen by the assembly to further study parish councils and to start preliminary steps toward the forming of a constitution.

**HERE AND THERE**—Two Archdiocesan priests began a two-month world trip last Saturday. Msgr. John J. Doyle, Archdiocesan archivist and history, and Father William Stineman, of the St. Mary-of-the-Woods College faculty, will visit The Philippines, India, Taiwan, Hong Kong and then on to Europe, with stops in Athens and other major cities.

Miss Helen Quesser, the daughter of Mr. and Mrs. Arthur Quesser of St. Joan of Arc parish, Indianapolis, has "won her wings" and is now a stewardess with Delta Air Lines. She was a teacher three years at St. Joan of Arc School. . . . Father Harold Knueven, social studies teacher at the Latin School, has been accepted for participation in a two-semester National Defense Education Act (NDEA) Institute for Advanced Study in American His-

tory. The Saturday morning sessions will be held at Indiana University's Indianapolis Downtown Campus. . . . Sister Dorothy Jean Dauby, of Sacred Heart parish, Jeffersonville, will be among a class of novices to recite triennial vows tomorrow, June 8, at the Benedictine Convent of the Immaculate Conception, Ferdinand. . . . Miss Marion Fay, a member of St. Anthony's parish, Indianapolis, will retire at the end of June after 33 years with the Indianapolis and Marion County Public Library. She has been head of the library's order division. . . . An Indianapolis priest, offering the 6 a.m. Mass in his new parish assignment last Sunday, found the early-morning Mass-goers occupying the last 10 pews in the long church. "So I picked up my book and walked down the aisle to them to give the sermon," he said. . . . Virtually 100 per cent of the 59 Latin School seniors will attend college next fall, Msgr. Joseph D. Brokhage disclosed at the commencement address last Sunday. All but one are registered for college and the 59th intends to pursue college-credit courses in the military service. Twenty-five will continue their studies as candidates for the diocesan priesthood, one will study for the Detroit archdiocese, two for the Marists, one to the Benedictines and one will become a Franciscan Brother.

**RANDOM NOTES** — A former business teacher at Sacred Heart Central-Kennedy Memorial High School, Indianapolis, died last Sunday in St. Louis. She was Sister Mary Isabel McGrath, who was in her 56th year as a Sister of St. Joseph. . . . Sister Irma Therese, supervisor of elementary education for the Sisters of Providence, will leave June 19 for a two-month visit to the Colegio San Jose, which the community staffs in Arequipa, Peru. She will also travel to Bogota, Colombia, to represent the Sisters of Providence at the International Eucharistic Congress. . . . A recent convert at St. Paul's parish, Sellersburg, received three of the Sacraments on the same day last Friday. Miss Cynthia Dalgarn was baptized, received Holy Communion and was married to Mark Ball on May 31.

**COMMUTED 50,000 MILES** — Three Lawrenceburg youths received their high school diplomas from separate Catholic high schools in Cincinnati. During their four years of secondary schooling they traveled more than 50,000 miles commuting the distance from home. The three are: Margaret Krider, daughter of Mr. and Mrs. William Krider, McAuley High School; Michael Jude, son of Mr. and Mrs. Herbert Jude, St. Xavier High School; and James Huebner, son of Mr. and Mrs. Earl Huebner, LaSalle High School. All are members of St. Lawrence parish, Lawrenceburg.

## Pope Paul

(Continued from page 1)  
schooling, and civilization would suffer a major setback."

**THE POPE'S** message stressed the importance of this. It said:

"On the one hand, Catholic schools render an eminent service to families and society. They contribute to the progress of an overall culture endowed with a human approach. They guarantee the development of the human person and society, and this is particularly true among peoples in the process of development.

"On the other hand, Catholic schools properly fulfill this task, which is that of creating in the student community a climate of evangelical charity, helping the young person in a balanced development of his personality . . . and, lastly, giving to the whole human cultural endeavor a sense of direction toward salvation."

"The Church indeed recognizes the autonomy of culture, and in particular of the sciences; but the Christian cannot remain indifferent to these natural values and must see to it that they are integrated into the perspective of man redeemed by Christ."

"Again, if the Church is to serve mankind, as it showed itself to be during the Vatican Council, then its schools must be witnesses to this role, and particularly provide education for the poor."

The Pope addressed some words to the governments, saying civil authorities should give greater recognition to the contribution made to society by Catholic education, and therefore should "grant the freedom and the aid it has a right to expect" from the state.

## Sacrifices

(Continued from page 1)  
strengthen and increase the participation of their church and synagogue members in nationwide effort to confront the present crisis."

Each religious community is being asked to determine the nature of its own sacrificial effort and each is being urged to participate in interreligious local programs wherever possible, the leaders said.

They also emphasized "local fund raising to meet local needs" in issuing their call and urged that the "utilization of funds be determined by responsible leadership of the disadvantaged."

INDIANAPOLIS  
Calendar  
of Events

FRIDAY, JUNE 7

Nocturnal Adoration members are reminded of the customary watch.

**Annual Card Party**, sponsored by Holy Family Ladies Guild, at 8 p.m. at the K of C hall, 220 N. Country Club Road. Admission \$1 at the door.

**SATURDAY, JUNE 8**  
Rummage Sale from 9 a.m. to 4:30 p.m. in St. Philip Neri school hall, 535 Eastern Ave.

**SOCIALS**  
Friday: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall, at 6:30 p.m.; St. Joseph K of C clubrooms, at 8:30 p.m. Saturday: St. Bridget parish hall, at 7 p.m. Sunday: Two Card Parties at Assumption parish hall.

Terre Haute sets  
annual observance

TERRE HAUTE, Ind. — The annual Corpus Christi Observance, planned by the Terre Haute District Council of Catholic Men, will be held at the Gibault School for Boys, south of Terre Haute, at 4 p.m. Sunday, June 9.

Father John Elford, pastor of St. Patrick's Church, will be celebrant of the outdoor Mass. Also participating will be: Father Joseph Rogusz, C.S.C., Father Donald Buchanan, Father Zachary Kucin, O.F.M. Conv., and Father Joseph Beechem.

The observance will begin with exposition of the Blessed Sacrament in Guardian Angels Chapel at the school. An outdoor altar has been erected for the Mass and two altars of adoration.

The procession will include uniformed Knights of Columbus, altar boys, Boy Scouts, Cub Scouts, Girl Scouts, Brownies and at least two boys and girls in First Communion or May Procession dress from each parish in the area.

**Meeting slated**  
GREENWOOD, Ind. — The Johnson County Association for Children with Learning Disabilities will meet at 7:30 p.m. Tuesday, June 11, in the Christian Church, 512 S. Madison Ave. A film "The Dyslexic Child" will be shown. Information about the association can be obtained by calling 881-9917.

## Kennedy

(Continued from page 1)  
church leaders throughout the world.

Pope Paul VI expressed his "profound grief" at his weekly general audience on June 5. He said that he hopes that the "indignation that passes through the world because of this terrible episode may bring about a common desire to abandon methods of violence, conflict, struggle and crime."

Archbishop John F. Dearden, of Detroit, president of the National Conference of Bishops, said:

"Our first reaction to this shocking news is to urge all Americans to join in prayers for Senator Kennedy. . . . We pray for and extend our sympathy and concern to the families and loved ones of all those caught in the wake of this disheartening tragedy."

**CARDINAL** Cushing called the tragedy "an indication of the length and breadth of crime in the United States. First Jack (Kennedy) and now his brother. The whole mood of this tragedy is shocking. Are we going to run our political campaigns with bullets?"

Rev. Dr. Eugene Carson Blake, general secretary of the World Council of Churches, said that as an American citizen he was "full of shame and confusion." He asked that "all parts of American society make a new commitment to civil justice and civil order."

Mrs. William O'ohan Indianapolis

## Opinions

(Continued from page 5)  
the post office. Christ said that even the elect would be deceived; your paper certainly fulfills his prophecy.

Mrs. William O'ohan Indianapolis

## Award scholarships

INDIANAPOLIS — Seventy-three scholarships to 45 different colleges and universities were awarded to the 1968 Brebeuf Preparatory School senior class. More than 30 per cent of the graduating class of 137 received scholarships totaling over \$150,000. Several seniors received more than one college scholarship.

## To be invited

EDINBURGH — The Catholic Church in Scotland will be invited for the first time to send a representative to the 1969 General Assembly of the Church of Scotland (Presbyterian).

17 Benedictine  
nuns to revert  
to given names

BEECH GROVE, Ind. — Seventeen members of the Benedictine Convent of Our Lady of Grace have chosen to revert to their baptismal names rather than their religious names, effective on June 1. The convent's chapter approved the action several months ago.

The group includes: Sister Jeanette (Winifred) Mesker, Sister Carol (Alban) Gettelfinger, Sister Janet (Robert) Schenk, Sister Joann (William) Hunt, Sister Mary Caroline (Fortunata) Seghers, Sister Dorothy (Major) Wargel, Sister Mary Ann (Ruth) Aldering, Sister Mary Margaret (Bernadette) Funk, Sister Ann Janette (Cordula) Gettelfinger, Sister Mary Norma (Gregory) Gettelfinger, Sister Anna (Notburga) Bauer, Sister Janet (Ernest) Goodrum, Sister Evelyn (Bridget) Funk, Sister Alice Julia (Gertrudis) Kiesel, Sister Mary Jean (Gertrude) Gettelfinger, and Sister Joan (Joseph) Simko.

Junior-professed Sisters changing their names are: Sister Mary Rita (Alice) Hall, Sister Carol Ann (Catherine) Koetter, Sister Catherine (Placid) Bates, Sister Mary Sue (Martin) Freiburger, and Sister Angela (Thomas) Jarboe.

Two postulants, to be invested with the habit June 15, will retain their baptismal names—Sister Cynthia Marie Nelis and Sister Sharon Bierley.

## DCCM to meet

**NEW ALBANY, Ind.** — The New Albany District Council of Catholic Men will hold its quarterly meeting Sunday, June 16, at St. Mary's parish, Nashville. A family picnic will also be held, with meals and drinks furnished. DCCM president is Thomas McBride.



**IN THEATRE DEBUT** — St. Agnes Academy student Katherine Van Dyke will make her debut in "The Girl in the Freudian Slip" opening June 12 at the Theatre in the Woods, 6701 Hoover Rd., Indianapolis. "The Girl" will have a six-night run. Also appearing in the summer theatre production will be Robert E. Moran, Marian College speech and theatre department chairman.

Dinner meeting  
slated by D-I

INDIANAPOLIS — Mother Theodore Circle 56, Daughters of Isabella, will hold a dinner meeting June 11 at 6 p.m. at the Knights of Columbus hall, 1305 N. Delaware St. A business meeting to finalize plans for the annual card party set for June 20 at the Indianapolis Athletic Club will follow the dinner.

Card party chairman is Mrs. Beulah Centracchio. Committee chairmen include: Mrs. William McKinzie, tickets; Miss Mary Hickey, table prizes; Miss Catherine Fox and Mrs. Edward Murphy, door prizes.

## AT LITTLE SISTERS

Plan flag dedication,  
strawberry festival

INDIANAPOLIS — The St. Joseph Auxiliary of the Little Sisters of the Poor will sponsor a flag dedication and old-fashioned strawberry festival Sunday, June 9, from 2 to 5 p.m. at St. Augustine's Home for the Aged, 2345 W. 86th St.

An American flag, which has flown over the nation's Capitol, will be presented by Past Commander James Strawbridge of the Broad Ripple Post American Legion. Commander Floyd Sterret will be in charge of the

Fatima to hold  
two retreats,  
recollection

INDIANAPOLIS — A retreat for women Religious will be held at Our Lady of Fatima Retreat House, 5353 E. 56th St., June 13-16. Father Victor F. Wright, pastor of St. Joseph's parish, St. Leon, will conduct the conferences.

Registration will begin at 9 a.m. June 13 and the retreat will close at 3 p.m. on the final day.

The Martha and Mary Helpers of the Little Flower parish will sponsor an Evening of Recollection at the retreat house on Wednesday, June 19, starting at 6 p.m. with a buffet supper. The event is open to ladies of other parishes. Reservations may be made with Miss Catherine O'Garra, 357-2745, or the retreat house, 546-7900.

Father Eric Lies, O.S.B., of St. Meinrad Archabbey, will conduct a week-end retreat June 28-30 at Fatima. Reservations may be made directly with Fatima, 546-7900.

dedication, aided by a color guard of Boy Scouts of Christ the King parish and Girl Scouts of St. Andrew's parish.

Festival tables dotting the grounds will be decorated with pink cloths, with centerpiece baskets of daisies and strawberries. Generous portions of strawberry shortcake will be served.

Committee chairmen include: tickets—Mr. and Mrs. Frank Kritsch and Mrs. Charles Flesher; hospitality—Mrs. C. V. Loughery and Miss Agnes Seifert; decorations—Col. and Mrs. Louis Bumen; Mr. and Mrs. Vernon Haag; Mr. and Mrs. Anthony Haag; and Miss Marguerite Spitsmeyer; refreshments—Mr. and Mrs. William T. Johnson; publicity—Mrs. Blanche Polovich; music—John McVeigh and Fred Hagemeyer.

Little Flower PTO  
schedules picnic

INDIANAPOLIS — The Parent Teacher Organization of Little Flower Church will sponsor a parish picnic from 1 to 8 p.m. on Sunday, June 9th, at the Jenn Air Recreation Grounds.

Activities will include games, fishing, boating and dancing. Ice cream and coke will be served free of charge. Gate prizes will be awarded each half hour and there will be game prizes for children and adults.

## Named to board

INDIANAPOLIS — C. Bruce McConnell, radio and tobacco company executive, has been named to the Marian College Board of Trustees. He is the first Protestant ever appointed to the trustee board, according to Marian president Dr. Dominic J. Guzzetta.



**TO WORK IN MEXICO**—Sister Benita Martinez, O.S.F., a Spanish teacher at Secunia Memorial High School, Indianapolis, will leave June 11 for Sonoyta, Mexico, where she will spend the summer with other medical and nursing volunteers working among the Mexican poor. While in Sonoyta, she must wear a modified secular garb to comply with Mexican regulations.

CAC schedules  
golf tournament

INDIANAPOLIS — The Catholic Alumni Club of Indianapolis will sponsor a golf tournament at the 56th Street Golf Center on Friday, June 14, at 8:30 p.m.

An informal victory party will follow the tournament at the home of Miss Karen Rushton, 5930 Hillside W. Drive. For additional information contact Miss Rushton at 251-5375.

## CONTRIBUTORS

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

MISS LULA ENRINGER, Sellersburg

MARY C. MORNING, New Albany

MARTHA KIEFFER, Holton

MRS. GERALD K. BELLES, Clayton

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# Corpus Christi rite scheduled

CLARKSVILLE, Ind.—The annual Corpus Christi procession, sponsored by the New Albany District Council of Catholic Men, will be held at 8 p.m. Thursday, June 13, at Our Lady of Providence High School here.

## Nurses invited to make retreat

NEW ALBANY, Ind.—Nurses of all faiths are invited to make a retreat with the Louisville Archdiocesan Council of Catholic Nurses the weekend of June 21-23, at St. Jude Guest House, St. Meinrad.

Additional information may be obtained by calling Mary C. Hornung, 944-1565, New Albany. Reservations are being handled by Father Ralph Lynch, O.S.B., director of Retreats, St. Meinrad, 47577.

Host parish for the event, held to commemorate the feast of Corpus Christi, is St. Joseph's parish, Corydon. Father Ernest Strahl is pastor of the Harrison County parish.

Father Strahl will celebrate the outdoor Mass. Adoration altars will be used during the procession.

The event is open to the public and all parishioners in the New Albany Deanery are invited to participate.

### Serra program

CHICAGO — More than 2,000 Catholic laymen, 35 bishops and several hundred priests from 20 nations are expected to attend the 30th anniversary convention of Serra International to be held July 1 to 3 in Portland, Ore. Convention theme will be "The Serran Response With Faith and Action."



**VICTORIOUS JEFFERSONVILLE TRACK TEAM**—Shown above are the happy members of the Sacred Heart, Jeffersonville, track team after inching past rival St. Anthony's, Clarksville, in the New Albany Cadet CYO Deanery Track Tourney. The championship was decided by the narrowest of margins—190½ to 190 points. Sacred Heart captured the honors in Class B and C divisions, while St. Anthony's won the Class A division.

## D of I Circle to note jubilee

SHELBYVILLE, Ind. — St. Rose of Lima Circle, Daughters of Isabella, will celebrate its 50th Anniversary of founding Tuesday, June 11, in Rushville's Durbin Hotel.

Charter members of the Shelbyville Circle to be honored include: Eleanor Vatchett, Edna Soller, Mary Soller and Theresa Higdon.

Special invited guests are: State Regent Mrs. Frank Kehoe and State Vice Regent Miss Loretta Eckstein, both of the St. Rose Circle; Shelbyville Mayor Ralph VanNatta and Mrs. VanNatta; Father Donald L. Schmidlin, representing St. Elizabeth Home, the state charity project; and Father Anthony Segar, St. Rose Circle Chaplain.

Entertainers will be provided by the Shelbyville High School Show Group. A short history will be given by Regent Harriet Strotman.

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TELL CITY, IND.

## Area nuns are treated to a day of 'scouting'

CHARLESTOWN, Ind.—A hardy group of Sisters of the New Albany Deanery braved the elements to have a go at Scoutings' outdoor adventures at Tunnel Mill Scout Camp near here recently.

The spirited group of teachers turned students for a day as they tied their square knots, half hitches, diagonal lashings, made fire starters, signalled by semaphore, followed through on a compass course and swung an axe that was second only to Paul Bunyon.

The day started off with a bang as the Sisters headed for the Rifle Range to set the pace for the rest of the day. After exhibiting their prowess with a rifle and displaying their targets to the eyes of the Scout teachers, the Sisters were given plenty of elbow room.

Lunch time drew near and the Sisters were given their food to prepare and cook—spuds, celery, carrots, onions, ground beef and a sheath knife. The sheath knife served a dual purpose; to peel the spuds and carrots, also to dampen the Scout teachers' ideas about cabbaging on to the Sisters' meals.

AFTER REFUELING with their own cooking, the Sisters set about learning knots and lashings and their uses. Then on to the knife and axe yard for chopping exercises. From there they moved to the fire starter and fire building area, where they tried their hand at these skills.

After this brief session the Sisters were each awarded their tote chip cards as further proof of their skill at knife and axe handling.

An impressive closing ceremony and a few songs sent the good Sisters on their way with a better knowledge of scouting and the spark that helps keep the flame of scouting alive.

HOLY FAMILY parish of New Albany, St. Mary's of Lanesville, Our Lady of Perpetual Help of New Albany, and St. Anthony's of Clarksville sent a real enthusiastic group of Sisters to represent them at this first Nun's Day over held by the George Rogers Clark Area Council, Boy Scouts of America.

The Scout instructors for this event were members of Holy Family Troop 36, Our Lady of Perpetual Help Troop 30 & Post 30, Holy Trinity Troop 37, St. Mary's Troop 25, and St. Anthony's Troop 48.



**PLAN CORPUS CHRISTI OBSERVANCE**—Discussing plans for the annual Corpus Christi observance sponsored by the New Albany District Council of Catholic Men, to be held Thursday, June 13, at Clarksville, are (from left): Father Bernard Gordon, DCCM moderator, Thomas McBride, Peter Mintz and (standing) Vincent Voll, chairman of the event.

## People consulted about new bishop

VANCOUVER, B.C. — Archbishop Emmanuele Clarizio, Apostolic Delegate to Canada, has arrived here to consult with the priests, Religious and laity of the Vancouver archdiocese on the choice of a successor to Archbishop Martin Michael John Emmanuele Clarizio, Apostolic Delegate, who is retiring.

Each parish has chosen five delegates to speak for the laity.

The appointment of an archbishop is the personal responsibility of the Pope, the archdiocesan newspaper noted, but added that "it is the wish of the

Holy Father" that the apostolic delegate "hold consultations on the broadest possible basis among the people of God in the country and diocese in question." In this way, the British Columbia Catholic said, the Pope receives the greatest assistance in making his choice.

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VISIT RESEARCH FACILITIES—Cathedral High School senior Michael Siler and his teacher, Brother Charles Drevon, recently visited the Bell Telephone Laboratories at Murray Hill, N.J., as guests of the Indianapolis Bell Telephone system. Shown above with them is Frank C. Unterwald, the laboratory host.

## Oldenburg nuns to push renewal in coming weeks

OLDENBURG, Ind.—Renewal in the spirit and according to the mandate of Vatican II, will be the focus of special concern for the Sisters of St. Francis this summer.

More than two years of study and inquiry, of opinion-gathering and group discussions have prepared for the chapter of elections and the chapter of affairs. Six congregation-wide committees, in cooperation with coordinators, are nearing the completion of agenda topics.

Major areas to be considered are: the principles of religious life and the apostolate, the vows, community living, prayer, formation and government.

Chapter meetings will begin June 30, following a six-day retreat. Archbishop Schulte will preside at the election of the mother-general, scheduled for July 2. The chapter of affairs will convene July 3 to 24.

Conducting the pre-chapter retreat will be Father Hilmar Kistner, O.F.M., of Dayton.

## Plainfield sets rummage sale

PLAINFIELD, Ind.—The rummage sale, sponsored annually by the Women's Club of St. Susanna parish, will be held June 12, 13, 14 and 15 in the school basement. Clothing and miscellaneous articles will be sold on Wednesday and Saturday from 9 a.m. to 8 p.m. and on Thursday and Friday from 9 a.m. to 5 p.m.

Co-chairmen are Mrs. Gerald Belles and Mrs. Albert Downing.

## HOLY SPIRIT PARISHIONERS

# Fabricate priest's chalice

A newly-ordained priest's chalice represents the cooperative work of several Holy Spirit parishioners in Indianapolis.

The gleaming new chalice belongs to Father Thomas Amsden, who was ordained May 19 and has been assigned to Sacred Heart parish in Clinton. He is the son of Mr. and Mrs. Frederick E. Amsden, members of Holy Spirit parish.

"I HAD always meant to make my own chalice out of wood with a silver cup inserted," Father Amsden said recently. He was discouraged from attempting the project, however, by experts who cautioned that using a lathe would prove too tricky for an amateur.

Instead, Father Amsden drew a design for his chalice and three parishioners—Jack Meyer, Robert Mossman and Paul Williams—volunteered to have it and a paten made as a gift to the new priest. The three men represent a local pattern-making company, a foundry and a copper products firm.

"IT WAS the first time any of them had worked on a chalice or paten," Father Amsden said, as he described scaling down the pattern, pouring a mold, and other intricate steps involved in

## Urban, CCD, degree work set for nuns

ST. MARY-OF-THE-WOODS, Ind.—While their pupils vacation, Sisters of Providence from St. Mary-of-the-Woods will involve themselves in summer urban programs, CCD bible schools and graduate studies.

Sister Sheila will head a group of four Sisters who will assist in the Summer Satisfaction program for teen-agers in the St. Patrick parish area in Indianapolis. Also involved in this program are Sister Mildred Ann, Sister Joseph Catherine and Sister Elizabeth Mary.

Sisters of Providence also will participate in the "Dropout Program" in Northwest Indianapolis and in the Summer Breeze program sponsored by Brebeuf Preparatory School under the direction of Father Robert J. Dunn, S.J. Sister Mary Jude will head this group which will live at St. Thomas Aquinas convent.

RESIDENTS of the Park Avenue area in Indianapolis' St. Mary's parish will have the opportunity to meet and know five Sisters of Providence who will be in their neighborhood this summer. Sister Agatha, Sister Michael Mary, Sister Doris, Sister Ann Matilda and Sister Ann Mark will all be in the St. Mary parish area.

Another group of five Sisters with summer superior Sister Eileen Rose, will participate in the in-service teacher training program recently inaugurated by the Indianapolis Archdiocese in conjunction with Marian College.

Tutoring primary level pupils

will keep Sisters living at St. Anthony convent busy this summer. Sister Charles is summer superior for the group of four.

Four Sisters who will live at St. Mary-of-the-Woods this summer will assist in the West Terre Haute Project and summer camp for retarded children. Three Sisters have applied for positions in the Headstart program at Jasper. Sister Marie Alexis will lead the group as summer superior.

DURING THE SUMMER, the Sisters also will staff a number of CCD bible schools throughout the state including sessions at Bluffton, Spencer, and French Lick.

In addition to urban projects in Indianapolis, more than 100 other Sisters also will participate in programs in Chicago, Corpus Christi, Oklahoma City, Washington, D.C., Roxbury, Mass., and Chelsea, Mass.

Approximately 25 per cent of the community will pursue graduate studies this summer in 76 different institutions of higher learning in 30 states. Sister Ann Carolyn, a Fulbright scholar in Rome this past year, will continue her studies on a grant at the University of Grenoble in France this summer.

Eighteen other Sisters have been accepted in workshops, institutes and conference groups this summer. Approximately 13 per cent of those attending school or participating in special programs this summer have been awarded grants, scholarships or fellowships to defray the cost of study.

## Special observances encourage vocations

Vocations received a push last month when Good Shepherd Sunday was observed in parishes throughout the Archdiocese.

Homilies, special Prayers of the Faithful at Mass, and vocation talks to grade and high school pupils marked the observance in many parishes. Others scheduled extra events to highlight the need for religious vocations.

In Terre Haute, the Schulte High School Student Council and A Capella choir together with novices and postulants from St. Mary-of-the-Woods sponsored a Folk Mass at St. Joseph's Church. High school and college students filled the church to capacity and remained after Mass for Cokes and conversation on the religious life.

THE TWO LECTURENS in the sanctuary at St. Jude's Church in Indianapolis were occupied by a layman and a priest engaged in a "dialogue" vocation homily on Good Shepherd Sunday. Father William Morley, St. Jude's pastor, reports that "the congregation really sits up and takes notice when a layman is in the pulpit." Tapes encour-

aging religious vocations were played and discussed in all classrooms at St. Jude's School, and pupils also answered a questionnaire which explored attitudes toward the religious life.

Children at Holy Family School in New Albany and at several other schools in the Archdiocese made posters and wrote essays on vocations. A family prayer for vocations was distributed at St. Joseph's in Rockville, while St. Matthew's in Indianapolis held a special youth Holy Hour Sunday evening.

At Our Lady of Grace Convent in Beech Grove, all Sisters renewed their Religious vows following the Offertory of the Mass.

ONE SOUTHERN Indiana pastor whose sermon and parish bulletin both plugged vocations plaintively reports:

"Sorry we cannot report something exciting such as a rush up the center aisle of volunteers enlisting in the service of the Church. Guess our words to date haven't been that effective."

Good Shepherd Sunday coincided with the observance of the

## 13 are elected to Parish Council at St. Simon's

INDIANAPOLIS — Thirteen members of St. Simon parish have been elected to serve from one to three-year terms on the Parish Council. Four candidates were elected at-large and nine others were elected to represent the precincts into which the parish is divided.

Parishioners nominated 29 persons from whom nine were elected to represent the various precincts. Father Earl Feltman, St. Simon pastor, nominated eight persons to serve as at-large councilmen from whom four were elected.

Council members elected are the following: Raul Bolanos, Francis Cunningham, Donald Nolan, Paul Douglass, Patrick Czerwinski and George Dear-dorff.

Others elected are: Vicky Bahinec, Conrad Nostrand, Richard Cisewski, Carl Manzi, James McGraw and William Huffman.

50th Sacerdotal Jubilee of Father Meinrad Rouck, pastor of St. Mary's parish, Mitchell. The octogenarian pastor used the occasion to preach on the priesthood of Christ.



ANNOUNCE 'BIER GARTEN' CONCERT—The Indianapolis Pops Orchestra, conducted by Renato Pacini, above center, will be featured at an outdoor "bier garden" to be held at Cathedral High School, Indianapolis, the evening of June 15. General chairman of the program, to begin at 8:30 p.m., is James Kiesel. No advance ticket sale is planned. Also above are Edward Murphy, of the Cathedral Fathers Club, and Mrs. Charles Brunette, president of the Mothers Club.

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FATHER THOMAS AMSDEN—"home made" chalice.

the project. The chalice is 85 per cent copper with a gold-plated interior and weighs a little under six pounds. The paten is made of brass with a gold-plated surface.

Ordering a chalice from a catalogue is standard practice for many newly-ordained priests. Father Thomas Amsden's chalice could be stamped "home-made."



# Barbara Ward

(Continued from page 4)  
ance. There is little "trickle down" into the rest of the economy because the community as a whole still lacks the civilizing institutions of organized sharing—taxation and the public education, health, sanitation and housing which taxes make possible. The world economy, like the Atlantic economy in the early 1900s, confronts a crisis of choice which one English leader in 1909 described in these terms:

"If we carry on in the old happy-go-lucky way, the richer classes ever growing in wealth and in number, the very poor remaining plunged or plunging ever deeper into helplessness, hopeless misery, then I think there is nothing before us but savage strife between class and class and its increasing disorganization with the increasing waste of human strength and human virtue."

The speaker was Winston Churchill and it was in part thanks to his efforts at the Board of Trade that Britain overcame this crisis and began to take seriously the government's responsibility to educate

the minds, improve the health, stabilize the employment and widen the opportunities of all its people.

The fundamental challenge the Pope presents to the Christian conscience is to transpose this liberating and civilizing domestic decision to the world level.

What are the chances of success? At present, Christians have to admit that they are pretty bad. The first reason for discouragement is that the various programs of economic assistance—our first rough sketch of a "world tax"—are all beginning to falter.

For the last 15 years or so, most Atlantic countries have contributed to aid. America's share, as a percentage of national income, has been lower than France's, higher than Germany's, about the same as Britain's. At the beginning of the 1960s, all the Atlantic nations increased their effort. Assistance, in the strict sense of grants and concessional loans, rose to some \$6,000 million a year. There it has more or less stayed.

As a percentage of national income it has fallen, however, from seven tenths of one percent in 1962 to about one-half of one percent in 1967—since Atlantic income has gone on rising. And recently, the largest donor, the United States, has started to give less in absolute terms. American aid has fallen from about \$3,600 million in 1964 to less than \$3,000 million in 1967. For 1968, aid of only \$2,500 million is proposed and is already in trouble.

This decline underlines the second reason for discouragement—a general public lack of understanding of the role of assistance programs—a topic to which we must turn next.

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**ACCEPTS SCIENCE GRANT**  
—Sister Marian Francis, S.P., physics and mathematics teacher at Schulte High School, Terre Haute, has received a National Science Foundation grant for an academic year institute at the University of Pennsylvania. The Terre Haute Catholic School Board, at the recommendation of Father Joseph V. Beechem, Schulte principal, voted the Providence nun a year's leave of absence to accept the offer. This summer, Sister Marian Francis will spend 10 weeks in nuclear science research at the Lawrence Radiation Laboratories, Berkeley, Calif., sponsored by another NSF grant.

## Remember them in your prayers

**EVANSVILLE**  
† SISTER LAURA HOFFMAN, 73, Seton Manor, May 22. Sister had been a member of the Daughters of Charity for 57 years. Two nephews and a niece survive.  
† ALVIN MEUTH, 61, Second Street, May 25. Two brothers and five sisters survive.  
† EDWARD BAUA, 59, St. Anthony, May 27. Husband of Elizabeth. Father of Mrs. Marilyn Lutz. Two sisters and two brothers also survive.  
† SISTER ERNESTINE WIMIECKI, 84, Seton Manor, May 29. Four brothers survive.  
**ELBERFELD**  
† WILLIAM P. EFFINGER, 61, St. John's, May 26. Husband of Mary. Father of Armon and Mrs. Linda Wedel, both of Evansville. Three brothers and two sisters also survive.  
**DALE**  
† MARTINA T. ARNOLD, 86, St. Joseph's, May 24. Wife of John. Two brothers also survive.  
**HUNTINGBURG**  
† NORMA L. BOSLEY, 82, St. Mary's, May 24. Wife of John. Two brothers also survive.  
† HENRY NEUMAN, 76, St. Mary's, May 27. Husband of Rose. Father of Henry, Jr. and Mrs. William Sprinston, both of Huntingburg.  
**JASPER**  
† OLIVIA KUEBLER, 52, St. Joseph's, May 24. Wife of Maurice. Mother of Mrs. Paul Tiedtke of Nashville, Tenn., and Mrs. William King of Cincinnati. Two brothers also survive.  
**SCHNELLVILLE**  
† PHILIP PERSON, 88, Sacred Heart, May 24. Father of Frank of Schnellville; Ole Hasi of Schnellville; Norbert Hasi of Evansville; Mrs. Orilla Hasing of Schnellville; and Mrs. Margaret Bertram of Elberfeld.  
**VINCENNES**  
† CHARLES E. PECK, 73, Old Cathedral, May 26. Husband of Dorothy.  
† LEO P. KIEFER, 84, St. John's, May 26.

Father of Mrs. Kenneth Mulcahy of Warsaw, Ind.  
**MONTGOMERY**  
† WILLIAM M. DONAHUE, 67, St. Peter's, May 24. Father of Gertrude and Michael, both of Washington. Mrs. Joseph Gibson and Joseph of Indianapolis.  
**WASHINGTON**  
† HUBERT HEALY, 53, St. Simon's, May 25. Husband of Camilla. Father of Mrs. Paul Kuster, Norfolk, Va.  
† JAMES BENNETT, 82, St. Mary's, May 27.  
† MARGARET KANE, 81, St. Simon's, May 27. Mother of Jerome, Mrs. Gene Bordier, Mrs. Harold Shepard and Mrs. Henry Arnold, all of Washington. Mrs. Cleophas of Terre Haute. Mrs. Virgil Clements and Mrs. Friedman, both of Montgomery.  
**BROOKVILLE**  
† GERTRUDE WENDE, 78, St. Michael's, June 4. Mother of Rose Smith of New Trenton; Mrs. Ann Lee of North Main; Maine; Joe Wehrle of Cedar Grove and John Wehrle of Dayton, Ky.  
**INDIANAPOLIS**  
† JOHN JOSEPH GARTNER, 55, St. Catherine, June 4. Father of Robert and Richard Gartner and Dorothy Allen; brother of Stanley Gartner.  
† BERTHA L. EUBANK, 59, St. Rita's, May 28. Mother of Bertram Eubank.  
† ESTELLA M. LIDDY, 69, Our Lady of Lourdes, May 29. Mother of Martin J. Liddy, and Mary D. Liddy; sister of Claude and Vern Church.  
† LEONORA A. ANKER, 56, St. Roch's, May 31. Wife of Carl; mother of John, Mark, Charles, Phyllis and Virginia. Anker, Mrs. Albert Dillingham, Jr., sister of Bernard, Ralph and Joseph Zimmer, Hilda Koelling, Mrs. Don Massa and Mrs. B. N. Peterson.  
† CARL C. SCHMIDT, 63, St. Luke's, May 31. Husband of Mary M.; brother of Joseph and Francis Schmidt, Bernice Shirley, and Virginia Evans.  
† LEONARD J. TROY, 58, St. Patrick's, Cicewater, Fla., June 1. Burial Indianapolis. Husband of Amelia R.; father of George Troy; brother of John F. Troy and Eileen Graumell.  
† CLARENCE M. ALLEN, 61, Our Lady of Grace, Noblesville, June 1. Husband of Rosemary; father of Thomas Allen; brother of M. Ray and Elyse Allen.  
† VINCENT RUSSO, 75, St. Paul X, June 1. Husband of Adelina; father of Dr. Arnold M. Russo and Mrs. Howard O. Dodson.  
† EZA M. MENNEL, 52, Sacred Heart, June 3. Wife of John S.; mother of Jerry and Morton Menzel and Betty West; sister of John Kimbrell, Beila Moore, Eula Taper, Terry Guttridge, Zelma Sutt and Neva Childs.  
† IRENE S. BRAND, 60, St. Catherine's, June 3. Mother of L. Robert Brand; daughter of Mary F. Kattau; sister of Herbert, Fred, Frank, Richard and Donald Kattau, Irma Walker, Grace Oliver, Mildred Zappa, Dorothy Zappa and Mary Ooley.  
† CLAUDE W. HAMMOND, 49, Holy Trinity, June 3. Husband of Wilma J.; father of Karen Mitchell and Barbara Lynch; brother of Clarence, Clifford and Walter Hammond, Mrs. Dorsey Harding, Ruth Burrows, Lucille Herring and Mrs. Myrtle Hammond.  
† PAUL J. KERVAN, 66, Our Lady of Lourdes, June 4. Husband of Velma; father of James P. Kervan, Mrs. Edward F. Steinmetz, Mrs. Richard Lafade, brother of William J. and Mary Kervan, Margaret K. Carroll and Ellen K. Druschel.  
† ELIZABETH C. NIDENHATH, 86, St. Roch's, June 4. Mother of Andrew Nidenhath, Louis Schol and Walter Hammett; sister of John Gimber and Katherine Reppert.  
† CLARA M. DAUGHERTY, 90, Sacred Heart, June 4. Mother of Aloysius Riegel; sister of Joseph and John Riegel.  
† CHARLES B. LINES, 77, St. Peter and Paul Cathedral, June 5. Husband of Bessie M.; father of Charles C. Lines and Marie Seylerth; stepfather of George and Irene Osterhout; brother of Josephine Christenson.  
† EARL P. NAUERT, 66, St. Ann's, June 6. Husband of Stella C.; father of Paul J. Nauert; brother of Sylvester and Oscar Nauert.  
† WILLIAM HENDRICKSON, 28, St. Barnabas, June 6. Husband of Theresa; father of William M., Mary E. and Joseph C. Hendrickson; brother of Emma Lutes, Lavonne Lutz, Alice Brand and Becky Steele, Sam, Mack and Robert Hendrickson.  
† EIDA M. WOLFFINGER, 86, St. James the Greater, June 6. Mother of Edward Wolffinger, Blanche Kemp and George W. Clark.  
**JEFFERSONVILLE**  
† WILLIAM H. QUICK, 61, Sacred Heart, May 31. Husband of Corneille; father of William E. Quick of Dayton, Ohio; Mrs. Delbert Rowe of Jeffersonville. A brother also survives.  
**NEW ALBANY**  
† CHARLES ROY HAMMETT, 73, Our Lady of Perpetual Help, June 1. Father of Charles E. Hammett of New Albany; William Leroy Hammett of Seymour.  
**RICHMOND**  
† HERBERT L. WESTENDORF, 72, St. Andrew's, June 4. Husband of Loretta; brother of Marcella Westendorf of Richmond; Mary Westendorf of Cincinnati and Mrs. Elenora Baker of Chicago.

**TERRE HAUTE**  
Word has been received of the death of a former Terre Haute resident, PAUL LEO RILEY, 56, of Denver, Colo. Burial was in Terre Haute, May 31, St. Ann's Church. Husband of Bonnie; father of William, Patrick and Terry Riley, all of Denver, Colo.; Mrs. Joanne Baldridge of Brazil, Ind.; brother of Mrs. Helen Davis, Mrs. Mary Moore and Joseph Riley, all of Terre Haute.  
† ELIZABETH BESS COX, 76, St. Ann's, June 1. Mother of James P. Cox, of Calif.

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## Louisville clergy hit shooting of looters

LOUISVILLE—After two teenage Negroes were shot to death here (May 29) while allegedly looting stores, local clergymen issued a statement urging that looters not be shot.

Among the signers were Archbishop Thomas J. McDonough and Auxiliary Bishop Charles G. Maloney of Louisville.

The statement said: "The Judeo-Christian tradition teaches that human life is of greater value than material things. This principle is very difficult to maintain in times of rioting, looting, and crisis. We are horrified, and trust everyone is, that in the effort to defend property, two young lives were taken last night. Our sympathy is extended to the bereaved families."

"We respect the rights of property and the laws against stealing. Certainly every reasonable attempt should be made to apprehend looters and bring them to trial. But shooting looters dead defeats the due process of the law. It puts things ahead of people and plunges our city into shame. We urge everyone to exercise restraint and due consideration for the value of human life."

**OTHER CLERGYMEN** signing the statement included Episcopal Bishop C. Gresham Marmion of Kentucky; Rabbi Herbert Waller of Congregation Adath Israel; the Rev. Randle Dew, director of the Louisville Area Council of Churches, and Baptist, Methodist, Presbyterian ministers.

Earlier, a Negro protest meeting in this city's predominantly Negro district turned into an evening of violence (May 27) when a bottle was thrown in a crowd.

A rally had been held to protest the reinstatement of a Louisville patrolman who had been suspended for roughing up a Negro during an arrest. A rumor had circulated that Stokely Carmichael's plane had been denied permission to land in Louisville by city officials.

## Pope offers Mass for predecessor

VATICAN CITY—On the fifth anniversary of the death of Pope John XXIII his successor went to the grottoes under St. Peter's basilica (June 3) to celebrate Mass at an altar near Pope John's tomb and later the same morning assisted at a memorial Mass in St. Peter's.

As the crowd dispersed, someone threw a bottle in the middle of the throng and what began as an incident turned into a riot when a police car pulled up in the middle of an intersection and was met with flying bottles.

**WHEN THE STATE** and local police failed to restore order as rioting and looting spread throughout the West End where the meeting was held, the mayor asked that nearly 700 Kentucky National Guardsmen be ordered to riot duty and imposed a curfew until early the following morning.

Rioting and looting began again in the West End on May 28 and the mayor ordered another curfew. By May 29, the National Guard was withdrawn from Louisville after the mayor met with Negro militants. However, looting continued and local police and Negro community leaders patrolled the troubled area. That night the two Negro teenagers were shot and killed as they allegedly tried to loot stores. Numerous injuries and arrests resulted during the three days of disorder.

During the riots, the Interfaith Resources Mobilization Committee worked toward setting up committees to provide housing, food, clothing, transportation and counseling.

**THE COMMITTEE**, started last January by local clergymen, had some members working in shifts around the clock in hospitals, police stations and in the riot area assisting authorities in restoring order.

The week of June 9 will be devoted to workshops on community affairs with the emphasis on racial matters. The workshops were planned by the Louisville Area Council on Religion and Race before the rioting began. Five Catholic churches here are among the places where the discussions will be held.

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## VIEWING WITH ARNOLD

# No Way to Treat a Lady' is a campy movie

By JAMES W. ARNOLD

"No Way to Treat a Lady" is an anti-female film on several levels, softened considerably by the clarity of its intentions (apparent even in the understated title) and its campy black comedy approach. Perhaps mercifully, there is also a lack of real skill, except in the widely publicized multiple role performance by Rod Steiger.

Basically, "Lady" is about a mother-ridden psycho (Steiger)

who wanders about New York strangling women while being pursued by a mother-ridden cop hero (George Segal). In the ironic climax, the hero overtakes the killer just in time to prevent the demise of the hero's dominating girl friend (Lee Remick), who is thus left free to marry the henpecked Segal and carry the perverse feminine rule into another generation.

The bite is blunted by comedy and convention: Steiger's love-hate relationship with his dead Momma is wildly overdone. Segal's parent (Eileen Heckart) comes over as a stock comedy Jewish mother, and Miss Remick is nice and pretty enough to be accepted as a routine ingenue. The scene where Remick "pretends" to be bossy (is she or isn't she? a man never knows for sure) to win the approval of Heckart is also done for laughs, although the black irony lurks just under the surface.

Otherwise the film is an odd and unworkable mixture of Jack-the-Ripper melodrama and 1950's Alex Guinness whimsy. Director Jack Smight shot everything on location in New York, and this plus the straight playing by most minor characters and the suspense-type camera angles

and action make the realism dominant and the murder-humor stick in the throat.

Among other things, Steiger appears as a Going-My-Way Irish priest strangling a woman who has just admitted she has lost her faith, a swishy wig salesman whose homosexuality is the comic point of a whole sequence, and a weepy middle-aged "woman" who does in a sympathetic prostitute (whose role in the movie is played by female impersonator Kim August). If all this isn't sick, it's at least feverish.

"Lady" may be worth it for admirers of Steiger, who gets to display his talent in several visual and vocal impressions and to play a highly dramatic death scene that is moving in spite of its camp intentions and actually undercuts them. The part, however, is fundamentally wrong for Steiger, who is less an impersonator in the Guinness vein than a Method articulator of mannerisms and emotions. In "Lady" his power, and his time, are wasted. (Rating—A-3: unobjectionable for adults.)

"The Whisperers," a poetic but honest film about poverty and old age, is one of the best films now staggering around the

nation's cinema circuit. Its fate at the box office is a grim comment on the current state of the art film.

The truth is that a good serious film, without an exploitable gimmick, can't draw an audience. Adults will buy either adultery or entertainment, but little else; then the film-makers get blamed for being either too sexy or too trivial. Where are all the art-lovers and smut-reformers when a film like "The Whisperers" turns up? Doubtless either enjoying or being outraged by the likes of "I a Woman" or "Planet of the Apes."

"The Whisperers" received some notice for Dame Edith Evans' Oscar-nominated acting (who won that award? Katharine Hepburn?) and was named by NCOMP as best educational film of 1967 (now there is a box office

boost). But essentially it is another of British writer-director Bryan Forbes' impressive studies of ordinary people trying to cope with some crisis of love.

There were the kids in "Whistle Down the Wind" whose love transformed a fugitive into Christ, the unwed mother in "L-Shaped Room" whose mother-love triumphed over a sordid slum, and the decent kidnapper in "Seance on a Wet Afternoon" whose compassion prevented tragedy. Now we have an old woman, abandoned in a loveless world, who fantasizes beauty and meaning from the material of her own despair. Forbes' characters are always a bit crazy, but they resist and defeat those external forces that are mankind's abiding enemy. The cards are really stacked

against Dame Edith, who has been a steady loser; cast adrift in aged poverty by a shiftless husband and criminal son, cut off from human understanding by cranky senility, hounded by Welfare people, exploited and mocked by her fellow victims. Still she finds comfort in her delusory voices and hopes, her false memories and stacks of old newspapers, her special corner in the public library and among the hopeless singing "Beautiful River" at the rescue mission.

Forbes' film may be seen as a heartbreakingly realistic description of the plight of the lonely and aged, perhaps the best of that rare genre since DeSica's "Umberto D." Thus it has obvious social value and purpose. But the real point seems to be

## Cardinal visits

## Resurrection City, praises 'courage'

WASHINGTON—Cardinal Patrick O'Boyle of Washington paid a visit to the tent city built by the Poor People's Campaign here and praised the group's courage and determination.

Cardinal O'Boyle toured the camp with a group of clergy members, including Auxiliary Bishop John S. Spence of Washington. Bishop Spence said the visit was made "to show our concern and so we could see the conditions for ourselves." He also said that the visit would help clergy members to "gain new insights into the human needs to which we are trying to render assistance."

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WRITE FOR CATALOG

**Lanoue**

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## Drug Talk

"HOW TO DESTROY OLD MEDICINES"



by BERNARD KEENE, Jr., Pharmacist

I've talked before about the need to throw out old medications that clutter up your bathroom cabinet. Very often they will have deteriorated or spoiled.

But perhaps you've wondered: "How do I get rid of them? Throw them in the garbage?"

No! Never do that! Always, either burn them or, if they're liquids, flush them into the sewer system. Every year there are tragic cases of small children and pets finding and eating discarded medications in waste baskets and garbage cans. Sometimes, prompt action has saved their lives. Sometimes it has not.

So do, please, be careful. And if I can be of any help to you in determining whether an old prescription is worth saving, stop in and ask me, won't you?

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## Ban on Irish college evokes faculty wrath

DUBLIN—The Catholic academic staff of Protestant Trinity College has blamed the Catholic bishops for creating an adverse image of the college in the minds of many persons.

In a statement issued May 24, the Catholic faculty members referred specifically to the Irish bishops' long-standing ban on the attendance of Catholic students at Trinity. They charged that the prohibition has hampered the growth and development of Trinity College.

A year ago Trinity and the mainly Catholic University College here were in the spotlight as the bishops were urged, particularly by Catholic circles, to reappraise their ban on Catholics attending Trinity.

A subsequent restatement of the 1956 ban by Archbishop John C. McQuaid, C.S. Sp., of Dublin heightened the controversy.

The student council at University College and Catholic members of the Trinity faculty urged a reconsideration of the ban.

The Catholic academic staff at Trinity has now noted that a

recurring theme in discussions on the establishment of a new university in Dublin has been the charge that Trinity College is not a part of the mainstream of Irish life.

"If this charge is true," the statement said, "we suggest that blame should not be placed on Trinity College, which for many years has sought academic excellence and full participation as a university in Irish affairs. The blame must rest primarily with the prohibition on the entry of Catholic students to this college."

NOTING THAT as a result of the ban, Trinity has been forced to fill many of its student places from abroad, the statement declared that the continuance of the bishops' prohibition "has encouraged in the minds of many Irish parents a tragic and unjustified suspicion of our oldest university and has done little to help our image throughout the whole world as a Christian and tolerant people."

Trinity College was founded by Queen Elizabeth in 1591. University College was established in 1851 and under an act of 1908 became the national university of Ireland. It has 8,500 students, more than twice as many as Trinity.

A year ago the government announced that it proposes to consolidate the two institutions because of the duplication of university facilities here. Both universities have been heavily endowed by the state, but according to Education Minister Donagh O'Malley, they have been "plowing their own furrows." Under the consolidation it was stressed, the new university would be "multi-denominational."

## Colloquium set

NOTRE DAME, Ind.—Theologians from America's three major Christian traditions will meet here June 16-20 to explain their disagreements and agreements on salvation. The occasion is the third annual meeting of the National Faith and Order Colloquium, a joint project of Protestant, Orthodox and Catholic churches.

## Radio and Television

BLOOMINGTON AREA Radio

6:00 a.m.—Sacred Heart ..... WTTS

CONNEESSVILLE AREA Sunday Radio

11:30 a.m.—Hour of the Crucified ..... WCNB

12:00 p.m.—Sacred Heart ..... WNCB

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

9:00 a.m.—Lamp Unto My Feet ..... (25)

9:30 a.m.—Look Up and Live ..... (25)

10:00 a.m.—Camera Three ..... (25)

10:30 a.m.—Sacred Heart ..... (25)

11:00 a.m.—Shut In Mass ..... (27)

12:00 noon—Moral View ..... (27)

12:30 noon—American Negro ..... (13)

12:30 p.m.—Catholic Hour ..... (14)

Sunday Radio

6:00 a.m.—Ave Maria Hour ..... WIBC

6:30 a.m.—Hour of the Crucified ..... WIBC

8:30 a.m.—Sacred Heart ..... WIBC

9:30 a.m.—Catholic Hour ..... WIBC

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## Religious seek role in bargaining talks

PHILADELPHIA—Ninety Religious from 17 orders recommended that Religious be represented at the bargaining table in talks relating to teacher contracts in the Philadelphia archdiocese's secondary school system.

The recommendation, stemming from six study groups which met at the Allentown College of St. Francis de Sales in May for a symposium on Religious and unionism, was made public in a report released by Father Henry A. Paul, O.S.F.S., chairman of the symposium.

**THE SYMPOSIUM**, which brought together Religious superiors, school administrators and teachers from six orders of priests, two of Brothers and nine of Sisters, discussed the following statement and questions:

The archdiocese of Philadelphia has officially recognized the Association of Catholic Teachers as the exclusive bargaining agent for all lay teachers in the (secondary school) system.

"In areas of mutual concern, should Religious be represented at the bargaining table?" "Assuming that they should be represented, how should they be represented?" "What effects will this have on religious life?"

**THE SIX** study groups of 15 Religious each were unanimous in supporting some sort of bargaining representation for Religious. One group asked that they be represented "as members of a teaching faculty, not necessarily as members of a religious order." Issues such as seniority and teacher substitution were suggested as items which might be discussed.

Suggestions for the method of representation ranged from a proposal that Religious superiors meet with diocesan school officials to a recommendation that a senate be formed "which would involve the lay and Religious teachers of all levels." One group suggested a council of female Religious at each school which could develop into a diocesan council.

### NO ENGLISH ALLOWED

## Providence nuns will speak French—or else

ST. MARY-OF-THE-WOODS, Ind.—For 21 Sisters of Providence, English will be a forbidden language this summer as they participate in a special French program to be conducted by Sister Georgiana, at St. Jude-Chartrand Convent in Indianapolis.

The 21 participants, all volunteers, will pledge not to speak a word of English during the month-long program which will open early in July when Sister Georgiana returns from Rueil-sur-Loire, France, where she has been teaching this year. She will be assisted in the French House by Sister Yves-Joseph of the French community of Sisters of Providence who has taught at St. Mary-of-the-Woods College this year.

**IN PLANS OUTLINED** for the program Sister Georgiana has included classes in composition, dictation, letter writing and conversation. An afternoon session will focus on French culture.

In addition the group of sisters will be divided into smaller groups which will plan and produce a series of comedies "en Français naturellement" for presentation at the end of the session.

Evenings will be a time for games in which the Sisters can

develop their fluency in French in informal situations. "Sometimes, a funny filmstrip or a real French movie may also be part of the program," stated Sister Georgiana in a recent letter to participants.

Anyone who breaks her pledge and speaks English during the session will be charged "amende" according to Sister Georgiana. The "amende" will be paid in entertainment for the other sisters "by singing a French song, telling a story," explained Sister Georgiana.

**DURING HER YEAR** in France, she has collected a number of French spiritual reading books which the Sisters will be able to use during prayer times. Each participant is also bringing a French missal and Breviary to the French House with her.

Father Robert Kitchen of Chartrand High School and Chaplain to the Sisters there has also kindly offered to celebrate Mass for us in French," noted Sister Georgiana in her letter.

Participants in the French House program will earn six or eight credit hours in French from St. Mary-of-the-Woods College, which is sponsoring the program as part of the summer session.



**NEW STATE KC OFFICERS**—New state officers for the Indiana Knights of Columbus are, front row, from left, Lawrence P. McFadden, Jeffersonville, secretary; Arthur V. Philon, Mishawaka, state deputy; Robert S. Selvaggi, Gary, immediate past state deputy. Standing from left are Joseph Krueyer, South Bend, treasurer; Louis Wanstroth, Batesville, warden, and Richard Scheiber, Huntington, advocate.

## Priests' federation basic aims outlined

ATLANTA—The national secretary of the Federation of Priests' Councils said here that the new organization will introduce democracy into the decision-making process of the Catholic Church in the U.S. and will not restrict itself merely to the problems of priests.

Father Michael A. Morris declared, "Democratic procedure is perfectly consonant with the life of the People of God as well as traditional ecclesiology."

**POINTING OUT** that the National Federation of Priests' Councils' first order of business had been to go on record supporting the Poor People's Campaign, he continued, "The federation is concerned with any of the problems which concern the church, the whole people of God."

Asked about the reaction of the nation's bishops to the federation, Father Morris replied that as yet they have not recognized it officially.

"However," he continued, "this has nothing to do with its vitality. It exists and represents nearly 40,000 priests who are members of diocesan associations and senates."

"It will begin to operate," he said, "and to face the tasks assigned it by the 300-member house of delegates and it will be heard from."

Father Morris voiced strong opposition to the present situation in which the diocesan senate of priests ceases to exist with the death of a diocese's bishop.

"This practice," he declared, "is inconsistent with the fact that senates are elected representatives of the body of priests."

## New fellowship is inaugurated by church bodies

MANCHESTER, N.H.—The Catholic diocese of Manchester and the New Hampshire Conference of the United Church of Christ have authorized the formation of a fellowship consisting of members of the two bodies interested in bringing about greater unity between them. The fellowship was formally inaugurated in the chapel of St. Anselm College.

According to a spokesman, the fellowship is not committed to any particular form for the church of the future, but seeks to clarify difficulties that lie in the way of unity.

"It may take generations to do this, but it is the belief of the fellowship that it is not too soon to begin studies in this direction," he said. "Though only two communions are immediately involved, the fellowship will keep in touch with all the other denominations in the state, since the ultimate hope is for unity among all of them."

At the service of inauguration, addresses and declarations constituting the fellowship were made by Dr. Everett R. Barrows, Minister of the New Hampshire Conference, and Bishop Ernest J. Primeau of Manchester, acting jointly.

### Compensation

JERUSALEM — Israel has agreed to pay full compensation for damage suffered by churches in the wars of 1948 and 1967 regardless of whether Israel or Jordan was responsible.

**HE NOTED** that this is the actual situation in Atlanta where since the death of Archbishop Paul J. Hallinan on March 27 the priests' senate has ceased to exist and a petition to reconstitute it has been denied. (The vacancy was filled by Pope Paul on May 29.)

"I believe," he continued, "the American experience of representative democracy as a viable and efficient means of government has much to offer us in this area."

The NFPC is not an organization of individual priests, but a federation of priests' councils, associations and senates, he said.

However, he pointed out that it is a democratic organization whose officers "are structurally and constantly accountable to the house of delegates and, through the house, to the local senates or associations."

## Angry black denounces race policy

DAYTON—An angry, militant Negro denounced "white power" in general and Dayton archdiocesan racial justice programs in particular in an address to the sixth meeting of the archdiocese's Project Commitment.

Art Thomas, assistant principal at MacFarlane School in the city's predominantly Negro West End, told those attending the meeting they were trying to "appease" their consciences.

Those participating, he explained, don't have to listen to speeches to know what is wrong with the country. "You know what is wrong with it."

"YOU DON'T have Project Commitment because you want to do anything for black folks. You have Project Commitment because you don't want black folks to do something to you. And you ain't too far off. There ain't going to be no more West Side burning down this summer. The enemy doesn't live on the West Side."

The enemy he defined as "crackers" or Southern whites who he said at least deserve respect for honesty about their racism, and "honkies" or Northern whites. A "honkey," he said, is "a liar and hypocrite, deceitful."

Despite the disparaging remarks, Thomas disavowed hatred for all whites. Although "99.9% (of whites) aren't worth a damn as regards the black man," he said, there are several whites he admires and respects "for trying to free black people." He singled out two non-principals of Dayton schools as among the whites he considered worthy of praise.

**IN ADDITION** to attacking Project Commitment, Thomas criticized the Dayton archdiocesan five-year program to spend \$1.25 million in the fight against racial injustice and poverty.

The commission in charge of the program, he said, is comprised of four blacks and 23 whites and thus the Negroes will be powerless "when it comes to a vote."

The Negro has suffered throughout American history because he has been powerless, while the white man has been powerful, Thomas said.

Reaction to Thomas' talk was mixed.

### NCCW theme

WASHINGTON—The Parish R.I.P. (Renewal in Progress) will be the theme of the 34th biennial national convention of the National Council of Catholic Women, to be held in Denver, Oct. 14-18.

### Open to Catholics

NEW YORK — Catholics who meet usual standards for missionary service may be considered and accepted for assignment by the United Methodist Board of Missions, according to Board action taken here.

## Brazil priests threatening to quit

BOTUCATU, Brazil—A majority of the Botucatu archdiocesan priests have threatened to quit working for the archdiocese if a new archbishop is not named.

In a published announcement 23 priests of the archdiocese set June 17 as the last day they will serve if the apostolic nunciature and the Brazil Bishops' Conference do not provide them with an Ordinary that they feel is more up-to-date than newly named Archbishop Vicente Marchetti Zioni.

Archbishop Zioni succeeded Archbishop Henrique Golland Trindade, O.F.M., who resigned in April.

The priests published their announcement after secret talks with Cardinal Angelo Rossi of Sao Paulo, president of the bishops' conference; Archbishop Sebastiano Baggio, apostolic nuncio to Brazil; and Archbishop Zioni did not lead to the granting of their request.

The priests' announcement while affirming their obedience to the Church, the primacy of the Pope and the collegiality of bishops, said that they will be looking for other dioceses in which to serve if their request for a new archbishop is not granted.

It also claimed that both Archbishop Trindade and Archbishop Zioni have not implemented the

decrees of the Second Vatican against the rights, liberty and Council and have acted unjustly responsibility of the local clergy.

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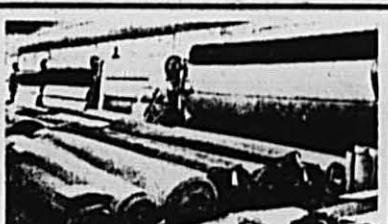
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**Feeney-Kirby Mortuary**

**ARCHDIOCESAN Bulletin**  
OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

### RUMMAGE SALE

Women's Auxiliary Troop 125  
St. Philip Neri School — 535 Eastern Avenue  
Saturday, June 8 — 9 A.M. - 4:30 P.M.

### BAND AND SING-A-LONG

St. Augustine Home for the Aged  
2345 West 86th Street  
Sunday, June 9 — 2 P.M. - 4 P.M.

### St. Malachy RUMMAGE SALE

School Cafeteria — Brownsburg  
306 North Green Street (Road 267)  
Saturday, Sunday — June 8 - 9

### 1968 K OF C GOLF TOURNAMENT

August 10 - 11 — Anderson, Indiana  
Entry Fee — \$16.50 (incl. green fees and banquet)  
July 10 — Closing Date for Entries

These announcements are available without charge. To have your event listed, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled.

923-4504



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