

Architect's sketch of new St. Isidore's church and rectory.

Groundbreaking held in Perry County

BRISTOW, Ind. — Groundbreaking ceremonies for the new St. Isidore parish church and rectory were held last Sunday as construction was scheduled for the new parish plant.

The new parish is located on the site of old St. John's Church, one mile southeast of Bristow near Indiana Highway 145. Fa-

ther Ralph Staashelm is in charge of the building program.

ST. ISIDORE will replace St. John's and St. Joseph's parishes, both in Perry County, which will have about 95 families and nearly 400 parishioners.

The new church will be of concrete block construction faced with St. Meinrad sandstone.

Of semi-modern design, the ceiling will be supported with laminated wood arches. The structure will seat about 325 persons.

THE ADJACENT rectory will also have sandstone facing, consisting of seven rooms.

Upon completion of St. Isidore's, the frame St. John's Church, erected in 1874, will be

razed St. Joseph's Church, located halfway between St. Mark's and St. John's, will also be razed. The frame church there was built in 1897.

Both parishes in the past have been served as missions from St. Mark's whose pastor is Father Joseph Vollmer. Father Staashelm is the assistant at St. Mark's.

Board gets new officers

The two-year-old Archdiocesan School Board elected new officers at its meeting June 9 in Chartrand High School.

Frank James, an Indianapolis pharmacist who has served on the Board since its formation, was elected president.

Also elected were the following: Father Patrick Gleason, pastor of St. Columba parish, Columbus, vice-president; Mrs. Thomas Maxwell, a former public school teacher and member of St. Roch's parish, Indianapolis, secretary; and Lawrence Pfleger, a vice-president of Renner's Express, and member of Holy Spirit parish, Indianapolis, treasurer.

James succeeds Charles Fleetwood, Indianapolis insurance executive, to the School Board presidency. Fleetwood served two terms in that office.

An Indianapolis native and member of St. Rita's parish, James serves on the Advisory Board of St. Maur's Seminary. He also belongs to the Serra Club, Knights of Columbus, and Omega Psi Phi fraternity.

He and Mrs. James are the parents of two daughters. Francine attends Ball State University, and Kathleen, who will be a St. Agnes Academy senior, leaves shortly for Europe to participate in an Honors Abroad in Latin program sponsored by Indiana University.

Other laymen presently members of the Archdiocesan School Board are the following: Ray Zaleski, Richmond; Richard O'Connor, New Albany; Prof. Joseph Kish, Terre Haute; Dr. John Courtney, Indianapolis; and Fleetwood. One lay vacancy currently exists on the Board.

Indianapolis pastors serving on the Board are: Msgr. Charles Ross, St. Pius X; Msgr. Richard Kavanagh, St. Michael's; Father Robert Hartman, Holy Name; Msgr. James Hickey, Our Lady of Lourdes, and Father Bernard Strange, St. Rita's.

Other pastors who are School Board members are the following: Father Arthur Mooney, St. Gabriel's, Connersville; Father Ernest Strahl, St. Joseph's, Corydon; Father Amos McLaughlin, St. Margaret Mary, Terre Haute.

Latin America bishops outline missionary goal

DETROIT — A meeting of minds on how to select and train missionaries for Latin America marked the conference of Latin American bishops, U.S. bishops and superiors of major U.S. religious orders (June 10 to 12) at Sacred Heart Seminary here.

At the meeting, representatives of the Latin American Bishops Council (CELAM) presented three requests to the National Conference of Catholic Bishops (NCCB) and the major U.S. Religious superiors, who represent 179,000 Religious women and 35,000 Religious men. At present, there are 5,400 U.S. priests, nuns and Brothers working in Latin America.

The Latin American bishops' requests were:

- That any priest, nun or Brother being sent to Latin America receive preliminary training in the language, culture, living conditions and spiritual life of the country to be served;
- That those Religious who pass through the preliminary training phase successfully be given an intensive language course which will give them complete fluency in the language of the country in which they will serve;
- All priests, nuns and Brothers who have completed the first two phases of the preparation should receive pastoral training in the Latin American country where they will ultimately work.

The suggested training program was well received by superiors of religious orders not large enough to have an internal training program of their own," according to Auxiliary Bishop Joseph Breitenbeck of Detroit, who is also the chairman of a subcommittee of the U.S. Bishops' Committee for Latin America. "Those orders that already have their own training programs were not as receptive, on the whole," Bishop Breitenbeck summarized.

AS NOW envisioned, the first phase of the suggested plan would be carried out in the U.S. with phase two taking place either in the U.S. or in Latin America. The third phase, because of its emphasis on direct pastoral training, would be carried out in Latin America.

Typical considerations of the three-step program would be:

- The evangelical nature of the Latin American Church.
- The size of Latin American parishes, the role of the layman and the importance of the Bible in the Latin American's religious life. Since parishes often will consist of many towns and be as large as 8,000 square miles, the Latin American comes to rely more on the Bible and the lay leader than on the occasional visits of a priest.
- Assisting nuns to adapt to communities of three or four after coming from large religious communities.

The three-phase program, as presented to the U.S. bishops and the superiors of major U.S. religious orders by the Latin American bishops, will be adopted in the near future.

IN ANOTHER development at the conference, the Latin American of the U.S. Catholic Conference Bureau was named as the agent to channel all requests of the Latin American Church for socio-economic projects as sponsored by the Church. This, however, does not include requests for personnel.

One other development that came out of the meeting was that the Latin America Bureau will study the possibility of making the Church in Latin America financially independent.

Those present at the meeting included Cardinal Agnelo Rossi of Sao Paulo, Brazil; Cardinal Raul Silva Henriquez, S.D.B., of Santiago, Chile; Archbishop John F. Dearden of Detroit, president of the NCCB; and Archbishop Coleman F. Carroll of Miami, acting chairman of the U.S. Bishops' Committee on Latin America.

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High Court decisions affect private schools

By JOHN R. SULLIVAN

WASHINGTON—The U.S. Supreme Court has upheld the constitutionality of a New York law under which textbooks are loaned by the state to students in religious schools.

At the same time, the Court gave legal "standing" to a group of New York City taxpayers seeking to challenge federal aid to pupils in religious schools.

In a 6-3 decision, the Court ruled that in providing secular textbooks to children in non-public schools, New York State was exercising a legitimate concern for the education of all its children.

"We are unable to hold . . . that this statute results in unconstitutional involvement of the state with religious instruction or that (the law), for this or the other reasons urged, is a law respecting the establishment of religion within the meaning of the First Amendment."

IN PERMITTING the New York City taxpayers to challenge provisions of the federal Elementary and Secondary Education Act, the Court in an 8-1 opinion altered—but did not reverse—a 1923 opinion which had effectively barred all taxpayer suits from federal courts.

In that opinion, the Court ruled that a federal taxpayer's "interest in the moneys of the Treasury . . . is comparatively minute and indeterminable." In other words, the effect of the Child Welfare Act—the law under question in 1923—on the pocketbook of Louise Frothingham, the woman who brought suit, would be too small to give her a sufficient interest in the outcome of her case.

This time, however, the Court in an opinion written by Chief Justice Earl Warren, established two new criteria:

- The federal expenditure—not the taxpayer's share of it—must be sufficiently large;
- The taxpayer must raise the challenge based on specific constitutional restrictions on the federal government.

The New York City case, said Warren, met both criteria: the ESEA involved a significant federal expenditure, and the constitutional issue was specific—the First Amendment's restriction on state spending in support of religion.

THE OPINION in the school book case was written by Justice Byron White. Justices Abe Fortas, Hugo Black and William O. Douglas dissented.

The New York legislature passed its law in 1965 to permit local school districts to loan secular textbooks to private schools. The state paid for the books.

The law was challenged by school boards near Albany and on Long Island, which charged that the law violated the Constitution's restriction against an "establishment of religion."

A lower court upheld their argument, but the state appellate division upheld the law, and dismissed the case on the grounds that the school boards, as "creatures of the state," had no standing to sue.

The New York Court of Appeals—the state's highest court—granted standing, but also upheld the constitutionality of the law.

That court said that the law's purpose was to benefit all school children, and was not one which "establishes a religion or constitutes the use of public funds to aid religious schools."

The U.S. Supreme Court agreed.

JUSTICE White cited a 1949 decision which upheld the constitutionality of a New Jersey law providing school bus transportation for private school children.

In that opinion, the Court said the Constitution bars any "tax in any amount . . . levied to support any religious activities or institutions. . . ."

But White argued that the earlier opinion also said the Constitution "does not prevent a state from extending the benefits of state laws to all citizens without regard for their religious affiliation."

That opinion also stated this test:

"The test may be stated as follows: what are the purpose and the primary effect of the enactment? If either is the advancement or inhibition of religion then the enactment (Continued on page 6)



VOL. VIII, NO. 37

INDIANAPOLIS, INDIANA, JUNE 14, 1968

TOP CURIA OFFICIALS

Pope summons aides for 'cabinet' meeting

VATICAN CITY—Pope Paul VI presided (June 11) over the first of the "cabinet" meetings of top administrators of the Roman Curia, the Church's central administrative offices.

The meeting was held in the apartment of the Papal Secretariat of State, Cardinal Amleto Cicognani, who, under the norms of the reformed Curia, has the authority to bring together the heads of the various congregations and offices of the Roman Curia to discuss matters of general interest and concern.

The new form of meeting is aimed at coordinating efforts of the various offices of the Roman Curia that have in the past too often operated completely independently of each other. Under the norms published last year, the Pope has given his Secretary of State the authority to bring together the heads of the various offices to avoid problems of overlapping or conflicting interests.

PRESENT AT the meeting were 17 cardinals, all heads of various Curia offices, as well as other major officials of the Secretariat of State.

Pope Paul noted that in the past it has been the practice of the Popes to meet with the various heads of Vatican offices and that cardinal members of a given congregation have met regularly to discuss matters within the congregation's competence. But, as the Pope said:

"What is new in this meeting is the bringing together of not only members of one congregation but of the heads of the various congregations and principal organs of the entire Roman Curia."

THIS NEW form of consultation, he said, will help to give greater consistency in carrying out the Curia's work, and will "prevent divergences in the course of ecclesiastical government and set up more logical and more frequent relations among the various organs of the Holy See and make it therefore better able to serve the needs of the Church."

In summing up the hopes for

this new form of interoffice cooperation, Pope Paul said:

"The joint study of fundamental questions, the comparison of respective experiences, solutions of any questions regarding matters concerning more than one office and the commitment for closer and more brotherly cooperation are the immediate and obvious aims of meetings such as this. . . ."

Vatican spokesman asks cessation of violence

VATICAN CITY—The Holy See's press spokesman, speaking of Sen. Robert Kennedy's death, warned against a violence tending "to erect itself into a system."

The spokesman, Msgr. Fausto Vallaine, who heads the Holy See's Press Office, was giving what he called "a more mature comment" the day after Sen. Kennedy died. The senator died in Los Angeles June 6.

"Many elements render this crime more atrocious than the many others that bloody our cities daily," he said.

"Above all is the lack or at least the fragility or even the nullity of the very motives for which it was perpetrated."

"This leads us to deplore once again every form of violence, from individual violence to collective violence, from bloody violence to psychological violence, from open violence resolving itself in con-

lict and tragedy to underhanded violence employing the arms of intimidation and threat, from violence that explodes suddenly in the old democracies to that which discloses itself at a distance of time in totalitarian countries."

Msgr. Vallaine recalled Pope Paul VI's condemnation of the "so-called theology of revolution and of violence."

Msgr. Vallaine continued: "The Pope speaks of aberrations and he is not thinking only of individual cases that strike us and move us fiercely; yesterday those of John Kennedy and of Martin Luther King, today those of Robert Kennedy and—although less tragic—of Camille Chamoun [former president of Lebanon]."

"Beyond that we deplore violence that calls itself war, as in Vietnam, violence that is a fratricidal struggle, as in Nigeria, violence meaning oppression, as in the Sudan."



KNIGHTS OF ST. JOHN AID THE RETARDED—Nearly \$2,000 for the support of educating retarded children was presented to Sister Marie Angèle Thomas, O.S.F., of Batesville, at the recent Indiana State Convention of the Knights of St. John held in Greensburg. Shown above with Sister Marie Angèle, a teacher at Batesville's Westwood Elementary School, are (from left): Brig. Gen. Robert M. Weigel, of Oldenburg, past president of the Indiana Grand Commandery; George F. Witzinger, of Hamburg, president of the Hamburg Commandery; Jerry F. Becker, of Batesville, district chairman for the project; Lt. Col. Victor E. Kaiser, of Batesville, president of the Batesville Commandery; and James Lamping, of Oldenburg, president of the Oldenburg Commandery. A joint contribution of \$1200 was presented from the Batesville, Hamburg and Oldenburg groups, while the Greensburg and Milhouse groups donated \$425 and the Oldenburg Commandery gave another \$300.



FAMILY REUNION—Reminiscing over the family album with her mother and father is Sister Mary Rose Kohn, a member of the Daughters of Charity of St. Vincent de Paul and academic dean of Marillac College, St. Louis, Mo. The daughter of Mr. and Mrs. Harry T. Kohn, members of St. Ann's parish in Indianapolis, Sister Mary Rose was making her first visit home in 23 years. Other family members present for the reunion were the other six children of Mr. and Mrs. Kohn: Sister Mary Generoso, O.S.B., academic dean of St. Benedict College, Ferdinand; Sister Helen Irene, S.P., principal of St. Joseph's School, Jasper; Sister James, S.P., principal of St. Simon's School, Indianapolis; Dr. James P. Kohn, professor of chemical engineering at the University of Notre Dame, and two married sisters, Mrs. Joan Kramer of South Bend and Mrs. Linus Schlachter of Indianapolis.

FOUR-DAY PROGRAM

Study new Pentecostal movement

By GEORGE M. BARMANN

DAYTON, Ohio—Followers of the so-called Pentecostal movement in the Church and representatives of bishops and religious communities completed a four-day program at Dayton's Bergamo Center without reaching a consensus on the validity of the movement.

Reaction to the meeting on the theme, "The Charismatic Revival in the Church" ranged from praise of the movement as a renewal of faith in the power of the Holy Spirit to charges that manifestations of Pentecostal "healing" rites were "blasphemous."

Some 150 persons from throughout the country enrolled for the program. More than 300 attended on the one day it was open to the public.

WHAT THEY saw and heard, including "healings" by a Protestant Pentecostal evangelist, the Rev. Leroy Jenkins of Delaware, Ohio, and speaking in strange tongues by a number of participants, made the institute

unlike any other held previously in the Dayton Center.

The present Pentecostal movement, which is little more than a year old in the Church in the U.S., is difficult to evaluate objectively, according to Father Kilian McDonnell, O.S.B., of Collegeville, Minn., executive director of the Institute for Ecumenical and Cultural Research.

The priest, who has been studying the movement mainly among Protestants for the past three years, said the difficulty lies in the fact that Pentecostalism "has so many negative elements" in its public image, including "emotionalism, fanaticism, religious mania, illiteracy, the cult of ignorance, messianic postures and credulity."

As a result, those not involved in the movement usually begin to study it with a closed mind, he added.

Let there be no mistake about this public image," he continued. "I do not for a moment suggest that this public

image is completely without foundation in reality."

FATHER McDonnell said, however, that the total image is basically false because it "does not reflect vast segments of Pentecostalism," and does not adequately deal with the movement's essential stress on the presence of the Holy Spirit in human affairs.

The central feature of the movement, which is non-denominational, is an "experience" of the Holy Spirit's presence and power, which Pentecostals often refer to as "baptism in the Holy Spirit." For many, the experience is accompanied by the "gift of tongues." Although speaking in tongues is considered peripheral to the movement, virtually all speakers gave it consideration.

Father McDonnell said Catholic authorities have no difficulty in handling abstract theological questions, but "panic" at religious "experience." There is a tendency among Catholics to accept such experience as related to Scripture and the lives of

saints, but not as related to "Mrs. Brown" or "Mr. Smith" on the contemporary scene.

Father McDonnell said if tongues are the "gift of prayer and more specifically the gift of praise, then I want that gift no matter how socially unacceptable such behavior is. As a Benedictine monk, my life is especially concerned with praise and anything that can help me fulfill that vocation is for me."

A Scripture scholar, Father Barnabas Ahern, C.P., spoke on St. Paul's teaching on the Holy Spirit in the Acts of the Apostles. Although he did not evaluate the present phenomenon or participate in some of the Pentecostal exercises at Bergamo, he said the "doctrine of Paul on the spiritual gifts is as true today as in his day." Paul "took in stride" such gifts and warned against "suppression of the activities of the Holy Spirit," Father Ahern said.

INSTITUTE crowds heard the Rev. Tommy Tyson of Oral Roberts University, a Methodist, and the Rev. James Brown, a Presbyterian pastor from Parkersburg, Pa., relate their transformation from skepticism about the movement to a position of strong adherence. Both claimed the gift of tongues, as did Dr. Josephine Ford of the theology department at the University of Notre Dame. The Notre Dame professor, in clipped British ac-

cent, made a presentation marked by its reserve and scholarly detachment.

Father Michael A. Donovan of Ann Arbor, Mich., a representative of the Detroit archdiocese, said "Spirit movements have been the source of the Church's greatest difficulty because of the self-validating, self-authenticating closed system" accompanying them. "There is no way of answering, arguing with, or talking theology with a Pentecostal on his own grounds, unless you accept his premises."

He added that it was "much easier to get a person speaking in tongues than to get a stage magician's catatonic state where you lay a person between two chairs and have three persons stand on his chest."

The priest, a Newman chaplain, added that "you don't multiply causes or assume a higher cause when something can be explained by a lower one." The Church has "very stringent criteria" for strange phenomena in this field, he continued.

"Unless those criteria are applied, we are bound as Catholics not to believe for two reasons... idolatry and blasphemy," he said. The Pentecostal healing demonstration at the institute was "blasphemous," he said. I feel strongly against the incredible idea that God would work a magic show in these parlors."

Holy Land Christians in danger of extinction

BEIRUT—If present population trends continue, Melkite Rite Patriarch Maximos V Hakim predicted, "in 10 or 15 years there will be no Christians in the Land of Christ, the Palestine of early Christian history."

His estimate was contained in an open letter to the Melkite Catholics of the United States on "the plight of the Christians in the Holy Land" and "the responsibility of Christians the world over to assist them."

HE CALLED for programs of information, aid and investment designed to encourage Christian Arabs to remain in Israel and Jordan.

"Since the armed conflict last June," he pointed out, "Christians (Catholics and Orthodox) in both the Jordanian and Israeli sectors of the Holy Land number about 2.5% of the total population of 4,000,000. But even this number is rapidly diminishing because of the strong emigration trend among the younger generation."

Citing causes for the emigration of Christians from Israel, Patriarch Maximos emphasized a "minority complex." He explained that young people "prefer to leave the Holy Land for countries where religion or racial background do not interfere in ordinary life."

"Although there is no persecution in Israel," he asserted, "there are various sorts of discrimination against the Arabic people (Moslems and Chris-

tians). Land has been taken from them without equitable compensation. Work is becoming more difficult to find. Higher education is very expensive and closed to Arabs in some branches of learning. These conditions and others make life in Israel difficult."

Ain Karim, the village of John the Baptist, has no Christian residents today, he said. In the last few years, Bethlehem has seen more than half of its Christian population emigrate. "When our Christian Arabs have gone," the patriarch continued, "they will not be replaced, for other Christians from outside are not allowed to settle permanently in the Holy Land."

THE LETTER asked for "a very special sympathy and interest resulting in deeds." But it indicated that "more than financial help, moral support is badly needed."

The patriarch recommended that Christians in other parts of the world:

- Learn about the Church and the Eastern Rite Christians in the Holy Land (Israel and Jordan);
- Make pilgrimages to the Holy Land;
- Invest in a business in a Christian sector of the Holy Land;
- Offer scholarships in Catholic colleges of the U.S. for Arab Christians;
- Encourage wealthy American parishes to offer assistance and "adopt" poor parishes in the Holy Land.

Coptic Church views apparition of Blessed Virgin as authentic

CAIRO—Leaders of Egypt's Coptic Orthodox Church announced their acceptance of the authenticity of reported miraculous appearances here of the Virgin Mary.

The apparitions were first reported on April 2 and since then more than 200 persons have claimed to have seen the vision at the Church of the Virgin in the Cairo suburb of Zeitoun. Zeitoun is about a mile from Matariya, where, according to tradition, Mary, the infant Jesus and St. Joseph rested during their flight to Egypt.

According to press accounts, a Moslem garage keeper was the first to report the vision. He awoke a priest at the church to tell him that there was a woman on the church's roof who seemed about to commit suicide.

The church chaplain said that he saw a "lady in white" kneeling in prayer at the altar. A grocer said that he watched the church with binoculars from his rooftop and saw the Virgin, dressed in white, appear on top of the church.

Thousands of Cairo's citizens have gathered at the church each night since the vision was first reported.

AT THE NEWS conference, Coptic Church officials announced the "occurrence of miraculous cures" in connection with the event. These cures, they said, "have been proven scientifically."

However, Coptic Orthodox Patriarch Kyrillos VI of Alexandria did not attend the press conference, and his signature was not on the mimeographed document circulated to newsmen.

A spokesman, Bishop Athanasius of Beni Suef, told a news conference that he witnessed a 135-minute apparition on April 30, when "the Virgin moved her arms blessing the crowd."

The apparitions, he said, had sparked a revival of faith among the Copts. He said: "We consider them a good sign, symbol of God, who sees what the Jews have done in the holy places of Jerusalem. God is not happy. He will help us. What has happened is passing and cannot last forever. God is strengthening the spirit of the people in Egypt and the Arab nations. We are waiting for victory."

AN ACCOUNT of the affair in a newspaper here had the comment, "Another Palestinian refugee: she could not stand it in Jerusalem after Israeli occupation."

The Copts (the word means Egyptian) trace their ancestry to the early Christian Egyptians. The Coptic Church has its origins in the monophysites of the fifth and sixth centuries, who maintained that the human and the divine in Christ constitute only one nature.

In the 19th and 20th centuries,

some of its members joined the Roman Catholic and Protestant churches. The Coptic Church then began to call itself the Coptic Orthodox Church to distinguish it from these Christians and also from the Greek Orthodox Church.

(At the Vatican, a spokesman has denied that the Vatican has made any sort of pronouncement of the authenticity of a reported apparition of Our Lady over an Egyptian Coptic Orthodox church near Cairo.)

(A Cairo paper had reported that the apostolic nunciature at Cairo had supported the authenticity of the apparitions at the church at Zeitoun. Msgr. Fausto Vallance, head of the Press Office of the Holy See, said:

"This deals with the announcement by an Orthodox bishop and therefore the Holy See is not required to make any comment. Even when the apparitions of Our Lady have involved the clergy and some Catholic faithful the examination of the proofs and testimony is extremely long and difficult. The Holy See never permits feeling to affect the examination. The apparitions of Lourdes and Fatima were recognized 25 and 30 years after the miraculous event and only after mature examination and inquiry."

Father Hesburgh: universities need new structures

LOS ANGELES—The university should take the lead in devising "ways and means of involving the young in fruitful rather than destructive uses of their energy," the president of the University of Notre Dame told a commencement audience

at the University of Southern California here. Speaking to some 2,500 graduates and their families, Father Theodore M. Hesburgh, C.S.C., said:

"We might begin by devising new structures in their university life and education. ... by

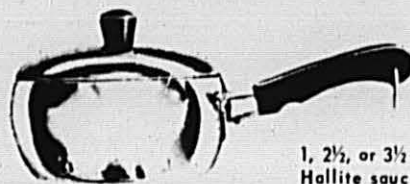
creating on campus a real community in which students have a real and not a phony role. If they are dissatisfied with the education they are not getting, there ought to be ways for them to be heard and to have their ideas seriously considered by the faculty and administration."

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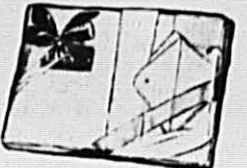
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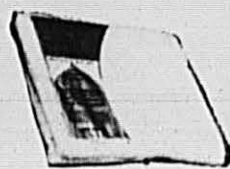
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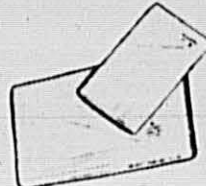
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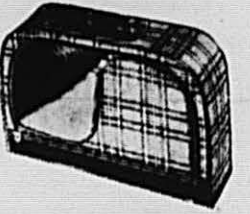
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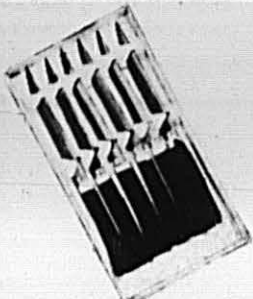
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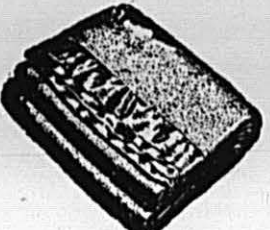
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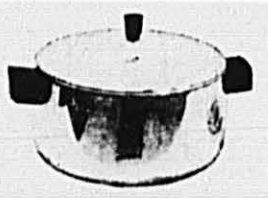
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Vatican Congregation questions Father Hans Kueng's new book

NEW YORK—The Congregation for the Doctrine of the Faith (formerly the Holy Office) has requested Father Hans Kueng, famous Catholic theologian, to appear in Rome to answer questions about his recent book, *The Church in the Modern World*. Father Kueng has declined the invitation, it was learned here, "due to a lack of time."

The long, scholarly book in question is titled simply *The Church*. The Congregation for the Faith had issued a monition (warning) against it after the book first appeared last year in a German edition, ordering that it not be translated or published in other languages.

The Church has since been published in several languages and has been widely hailed as a theological classic. Father Daniel J. O'Hanlon, S.J., professor of fundamental theology at Alma College, Los Gatos, Calif., called it "the best over-all theological study of the Church now in print."

In a recent review of the book, he stated that it contains no novelties or unusual opinions and that most of what is said in it is "common currency among working theologians."

THE ORIGINAL German edition of the book was published by the Verlag Herder Co. last year and bore the inscription, "with ecclesiastical permission." Msgr. Karl Knaupp, Vicar General of the Diocese of Rottenburg had granted the permission for its publication.

The English edition was published by Burns and Oates, Ltd., with the imprimatur of the Archdiocese of Westminster, un-

der the name of Bishop Patrick Casey, vicar general. Sheed & Ward, the American publishers of Father Kueng's book, in a statement released here, declared:

"Sheed and Ward is proud to be the publisher of *The Church* by Professor Hans Kueng. We feel that it is a work of major importance and a lasting contribution to theological development, the renewal of the Church and ecumenical progress."

"As the Christian church strives to understand itself more profoundly and to approach the contemporary world more credibly, Prof. Kueng's work will exert lasting influence."

IT WAS NOT known what points in Father Kueng's book were objected to by the Vatican Congregation. But there are several theological concepts in the work which, while they have been widely discussed among theologians, had not been published prior to Father Kueng's book.

One such concept is concerned with the question of ministries. Father Kueng distinguishes between charism-inspired ministry and the appointed ministry. The latter has been traditionally called the ordained ministry.

Both of these ministries he considers as necessary and part of an apostolic succession. Father Kueng sees the appointed ministry, however, as having displaced the charismatic ministry.

The Catholic Church has emphasized the danger of charism, but, he notes, "the New Testament warns not only against

false prophets and unbridled charisms, but also against false holders of office who are hirelings rather than shepherds."

It is not till the latter part of the book that Father Kueng considers the office of the Pope as such.

He begins this section with an admonition, which sources close to Father Kueng say was intended for ecclesiastical authorities in Rome.

THE SECTION opens as follows:

"Readers who begin reading at this point are making a mistake. Some people, when reading any book about the Church, are constantly on the look-out for this one point: is the writer for or against the Pope?" "It would be unfortunate, then, is they were to begin their dialogue by seizing hold of this one issue and have no time or interest for the rest."

Father Kueng is dean of the Catholic Theological Faculty at the University of Tuebingen, Germany. The 39-year-old Swiss theologian recently returned there after having been the Harry Emerson Fosdick Visiting Professor at Union Theological Seminary here during the past semester.

In a public lecture at Union last February, he declared that while he "is very critical" of the Catholic Church, he was "never seriously tempted" to leave it.

Father Kueng made his remarks while discussing Professor Charles Davis, a leading English Catholic theologian, who renounced the priesthood and the Catholic Church.

He noted that it was easier for some renewal-minded theologians to stay in the Church than it was for Prof. Davis because they have found "among the bishops those who at least do not disavow them; who, if necessary, protect them from attacks from above and below; who at least do not stand in the way of their work, perhaps even esteem, understand, use and promote it."

IN LOUISIANA

22 former Religious form of new institute

SHREVEPORT, La.—Twenty-two former members of the Daughters of the Cross, an institute of nuns in the Diocese of Alexandria, located here, have filed articles of incorporation with the State of Louisiana, calling themselves the Christian Institute for People.

Just over a year ago, 26 professed and postulant sisters from the 87-member diocesan order withdrew and were dispensed from their vows to live a less structured life in the Milwaukee area, where they have taken a variety of positions, including teaching in public schools, direction of adult education programs and Confraternity of Christian Doctrine work in Milwaukee parishes. Several have been attending college to obtain degrees.

UNDER THEIR new charter, the former nuns will operate "exclusively for religious, charitable, or educational purposes," empowered "to receive and maintain a fund or funds . . . for religious, charitable, scientific or educational purposes." The By-laws not yet adopted, will detail a plan to finance the edu-

cation of applicants to the new institute from salaries earned by the members.

That applicants for membership are envisioned is apparent in the article on organization. "Membership shall consist of such persons as shall commit themselves to living and working as Christian witnesses, accepting optionally self-imposed and voluntary conditions of celibacy and personal poverty," the articles of incorporation reveal. "Any member wishing to withdraw from membership may do so at any time without any restriction or limitation . . . other than written notice to the secretary-treasurer of the corporation."

BY ITS broadly phrased definition of membership, the Christian Institute for People leaves the door open to members from other Christian religions, so long as they agree to voluntary celibacy and poverty.

Miss Nancy E. Brossette has been elected president of the institute and will head its executive council. A board of directors, consisting of eight of the former nuns and three Shreveport laymen, has been named.

NCCM head requests closer tie to Bishops

WASHINGTON — The executive director of the National Council of Catholic Men has urged that NCCM maintain a "strong, intimate and cooperative relationship" with the National Council of Catholic Bishops and the United States Catholic Conference.

Martin H. Work said this relationship should be free enough, however, to permit the Catholic men's organization to be representative of laymen "and to be the major channel of their voice to the bishops and their structures."

Work made the statement at a meeting of the NCCM board of directors here.

"THIS IS a difficult and sensitive position to achieve and maintain," Work told the organization's directors. "However, to remove ourselves, in spirit or fact, from USCC-NCCB would, in my opinion, be as fatal as to be merely an 'instrument of the hierarchy' or to be another free association of laymen."

"I firmly believe that the Church needs a national organization of laity that stands as a 'bridge' anchored in the Catholic laity and their organizations of today and in the national structure of the bishops of the country," he said.

WORK ALSO warned that NCCM's future should be linked neither to the "revolutionary avant garde extreme" nor to "reactionary traditionalism." He said the development of the lay apostolate and the renewal of the Church will best be accomplished through a "dynamic center" able to move forward in

the task of the Church "ahead of, if need be, but not in alienation of, bishops, clergy and laity."

NCCM, through its affiliated organizations and individual membership represents some nine million Catholics in the United States.

At the board meeting here, the directors voted a \$1 million budget for fiscal year 1969, the largest in the organization's history.



ECUMENICAL SERVICE FOR THE POOR

Upwards of 12,000 people jammed the Episcopal Cathedral of St. John the Divine to hear a Catholic prelate and New York City's mayor participate in a service dedicated to aid to the poor. Here, Archbishop Terence J. Cooke of New York, Episcopal Bishop Horace W. B. Donegan of New York and Mayor John V. Lindsay are shown following the ecumenical service. During his talk, Archbishop Cooke called on the churches to express "sympathy for the legitimate goals of the Poor People's Campaign." (RNS photo)

Cites dearth of Negro Brothers

RENSELAER, Ind.—A Negro Franciscan Brother told the 300 participants at the Religious Brothers Institute here, "We cannot help but wonder at the scarcity of black faces among us."

The Institute was the 3rd annual meeting of Religious Brothers in the Catholic Church.

Brother Benedict Boyd, O.F.M., asked the delegates why, despite their interest in the inner city apostolate, there were so few Negroes in the various communities of religious Brothers.

"How many of us," he continued, "demand that the blacks in our community adopt 'whiteness,' think, act and be white as much as possible?"

Papal elections to be modified

VATICAN CITY — A Vatican spokesman has said that the regulations for the election of a pope will almost certainly be revised.

"It seems clear that this has to be done for logistical reasons," Msgr. Fausto Valla said at a press conference. When asked for an example, he pointed to the increased number of cardinals—the electors of a pope—which would render the Sistine Chapel too small to house papal elections.

Abp. Cooke has hope of increased ecumenism

NEW YORK—Raising hopes for increased Protestant-Catholic cooperation in this country were emphasized in an address to the General Board of the National Council of Churches here by Archbishop Terence F. Cooke of New York.

Archbishop Cooke is the first member of the U.S. Catholic hierarchy to address a meeting of the NCC policy-making body. The New York prelate traced efforts of the archdiocese in two areas which the NCC has marked for priorities in its own program—world peace and the crisis of the cities.

HE BEGAN and ended his address with a plea for renewed efforts for Christian unity.

Addressing the delegates to the Protestant and Orthodox organization as "my very dear brothers and sisters in Christ," the Catholic leader noted that "to our sorrow, we are divided," and asked: "Why? How? For how much longer?"

He urged that all Christians allow Christ "to pour out His love into our hearts and inspire us to act as God's own people, to act even more vigorously than we speak, and to act together."

THE SPIRIT of Christ, he said, "is the Pentecostal spirit, God's own spirit who drives us on to live and work for one another as for ourselves."

At the conclusion of his remarks the archbishop pleaded "for your prayers for me and my people; I devotedly promise you mine."

"I believe Christian unity depends far more on charity and mutual affection than it does on deeper knowledge," he continued. "Love is the driving force behind all our efforts toward unity. Love has its own way of sharpening and clearing our vision so that we can recognize the truth more readily."

"Those who love one another always see the good qualities in which those who are indifferent overlook. Love makes us more

perceptive. This is why the future looks bright and promising for us—because despite our doctrinal differences, we are now walking together, praying together, working together, trusting and respecting one another."

Episcopal deacons ordained at rite in Catholic church

CARBONDALE, Ill. — Two Episcopalian seminarians, Jerry Ray Anderson of Carbondale and Thomas Nicholas King of Decatur, were ordained deacons of their church at a ceremony held (June 8) in St. Francis Xavier Catholic church here.

The Episcopal ceremony was held after a Catholic wedding ritual in the church. Episcopal Bishop Albert A. Chambers of Springfield officiated at the ordination. Father Levin Haas, pastor of the Catholic parish, read the Epistle at the ordination rite.

The Rev. William E. Krueger, communications chairman of the Episcopal diocese, said the occasion was the first time in this area that a Catholic church was used for an Episcopalian ordination. He added: "I think it has tremendous ecumenical significance. It shows the barrier between the Episcopal and the Roman Catholic Church is breaking down at the grass roots level." The larger Catholic church was used because some 300 persons who attended the rite could not have been accommodated at St. Andrew Episcopal church.

A helping hand

PHILADELPHIA — Self-supporting parishes in the five-county Archdiocese of Philadelphia have contributed nearly \$300,000 to sister parishes in the inner city areas here and in nearby Chester.

Indianapolis Archdiocese

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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.

Lament and hope

Robert Francis Kennedy has been laid to rest on the rolling slopes of Arlington National Cemetery, some 50 yards from his brother John.

Eulogies were heard in every part of the world, from all manner of men in every station of life. We attempt no feeble echo of what has already been said, except to repeat a small passage from the tribute spoken by his brother Edward in St. Patrick's Cathedral:

"My brother need not be idealized, or enlarged in death beyond what he was in life, to be remembered simply as a good and decent man, who saw wrong and tried to right it, saw suffering and tried to heal it, saw war and tried to stop it."

The events which transpired in Los Angeles were horrible enough in themselves. But placed in the context of a mournful drama enacted by a most remarkable family, they touched and grieved millions. The very name Kennedy evokes an almost mystical poignancy to which compassion responds and reason rebels.

And beyond that, there are dark thoughts, questions which have no answer and yet will not be stilled. Why, in the name of God, is it always the good and decent men, the men who see wrong and try to right it; why is it always the men who say this country cannot longer countenance hungry babies, racial hatred and the hypocrisies of injustice which parade as freedom; why is it always a John Kennedy, a Martin Luther King or a Robert Kennedy whose head is ripped by the assassin's bullet?

Is fate so non-whimsical that it marks only the changers, the movers? Try as we may, we cannot bring ourselves to believe that.

And yet, haunted by doubt and confusion, we remember that men have always paid a price for progress. The Church today is riddled with stress. The Pope cries out his anxiety about the loss of faith and his concern reverberates from cardinal to bishop to parish priest. Others chafe at the reins, pleading for action now on enlightened council thought, for faster renewal, more complete change. The great mass of Catholics are puzzled, bogged down, not knowing which way to leap.

But out of the muddle, being heard more clearly all the time, is the growing swell of voices from theologians who espouse the virtues of hope and confidence. They speak the dynamism of the Christian image—the promise of the Resurrection, the Pentecostal assurance that the Spirit of God is now as always, at work in the world. We hear them and we hope, we take new courage.

Perhaps we can salvage enough from the deaths of good, decent men; enough to make some sense out of disaster. Perhaps years from now unborn generations will recognize these days as crucial turning points in our national history, days when, once and for all, we decided, as a people, to face up to our duty.

Curbing the court

The omnibus crime bill, which had languished in the Senate for months, was jet-propelled onto President Johnson's desk in the wake of the Kennedy tragedy.

The four-part package is response to a get-tough mandate from constituents frightened by crime and repeated urban rioting. In many respects it is a makeshift piece of legislation bearing little resemblance to the original beef-up-the-police measure passed last year by the House.

The timid gun control section is wholly unsatisfactory and reflects the continuing power of the National Rifle Association. Handguns only are covered. The public temper (64 per cent of those polled favored stringent control of all firearms) and many individual legislators want much more. Senator Jacob Javits of New York is at work on a new, separate firearms bill.

No one argues that a strong law will prevent future assassinations or completely keep guns out of the hands of criminals or psychopaths. But it will diminish the persistent recourse to firearms in crimes of passion and these are overwhelmingly the crimes that rack up frightening death-by-gun figures. More than 5,600 persons died of gunshot wounds in the U.S. last year. Contrast this with 20 for England and less than 30 for France and you have some indication of the national proclivity to settle matters with a bullet.

That is the slack part of the bill. Another section is tight enough to strangle. It would overrule Supreme Court decisions in the realm of criminal confessions. It denies the high court the power to review cases involving crimes within the jurisdiction of the several states, thus having the effect of restoring the use of voluntary confessions now banned as admissible evidence in criminal trials.

For some time Supreme Court decisions, in particular the landmark Escobedo decision, have rankled those who claim the court has handcuffed law-enforcers and given the edge to law-breakers.

There is some practical truth in what they say. There have been shocking cases in which admitted criminals have escaped justice because the only evidence against them was their confession. In a few cases those criminals have been released only to be apprehended again for similar serious crimes.

But what the critics do not concede are the injustices through the years which prompted the decisions. There are records aplenty to prove that suspects have been beaten, harassed and threatened into signing false "voluntary" confessions and that those confessions have served as convicting evidence in court.

Nor do the critics acknowledge that the whole system of American jurisprudence is based on the belief that it is better to let a hundred guilty men go free than to convict one innocent man.

The growing sense of fear and vengeance as crime statistics rise is understandable. Crimes of senseless brutality and non-aggravated assault have increased sharply. It is a dangerous reality that cannot be ignored. But neither can it be allowed to distort justice.

The Supreme Court, the court of last resort, must not be stripped of its power to rule equitably and justly in cases involving even the most heinous crimes when (Continued on page 11)

Irish stew

Pity the poor Irish. They've had a devil of a time in recent years trying to put the lie to a book written by a Professor O'Rahilly who said there wasn't one St. Patrick but two. Now, the more merrier might be true in most cases. But not when it comes to patron saints.

If it could be accepted that scholarly bungling had entangled the careers of two very saintly, but completely different, men of the Fifth Century, then the resulting chaos was obvious. Which one of them plucked the shamrock from the earth and so succinctly and for all time depicted the Trinity? Which had driven the snakes from the isle? And which had climbed Croagh Patrick on bloody knees to win the souls of his com-

patriots? Sure, even the possibility of such questions was enough to make an Irishman blanch.

Just when things were getting unbearable, up stepped R. P. C. Hanson, a noted historian and scholar, who contended the hullabaloo was all for naught. There was only one St. Patrick after all. Anybody who claimed otherwise was daft. There was irrefutable evidence to prove the single identity and Professor Hanson, God bless him, recorded that evidence in a book published recently by the Oxford University Press.

Calm was restored to the isle. But it didn't last long. Just the other day a Vatican archivist turned up a 13th century document which says the Pope owns Ireland and England and there is no record that they were ever returned to their rightful owners.

The Irish truly love the Pope. Like one of their own.

But even the Vatican can go too far sometimes and the thought of being "owned" again after all these years is hard to swallow.

It seems the deal was made by wily King John in an effort to safeguard his throne. He issued a royal charter formally turning over England and Ireland to Pope Innocent III "and all his successors." It was the king's way of saving his own skin. Who would dare attack the Pope himself in those days?

This archivist, a Father Charles Burns, was quick to emphasize (in a story in the Long Island Catholic) that "there is little danger that the Holy Father ever would try to lay claim . . ."

Ah, but you never know now, do you? There is always the remote possibility of an English pope with a long memory.

JOHN COGLEY'S VIEW

Man of moderation is often a parasite

By JOHN COGLEY

The "moderation" espoused by so many writers and publicists sounds eminently sane and desirable, especially at a time of violent change in the world and reform and renewal in the Church.

The self-proclaimed man of moderation, eschewing the extremes and excesses of both left-wing and right-wing spokesmen, seems to have everything going for him. He can look to the rigidity on the right and thank God that he is not one of them. He can look to the untested experimenters on the left and repeat "safety" zone where neither heroes nor villains are produced but only survivors.

When the left or the right advance and the center is moved one way or the other, they will still be around—the eternal survivors planted squarely in the middle, no matter where that middle turns out to be.

I have a certain sympathy for the cop-out, the man who refuses to get involved in the perennial fight between those who want to keep things the way they have always been and those who want to change the world tomorrow.

I have little or none, however, and barely any respect, for those who stand above the fray as if that were the noblest of all positions. At a time when choices have to be made, it strikes me as anything but noble. Rather, it is irresponsible, self-serving, and altogether unadmirable.

Now I know the old adages about virtue standing in the middle. I know that in the last analysis, only a fool can give totally uncritical approval to either side in the struggle between left and right, or between liberal and conservative, or between traditionalist and progressive.

Both parties to any such dispute are in the nature of things going to be flawed by an excess of zeal and the other weaknesses

to which flesh is heir. But purity is not so easily purchased that it can be bought by merely proclaiming that one is a moderate who has managed to avoid the usual human traps.

The writers and publicists I have in mind do precisely that. They are at pains to establish that they are certainly not to be identified with the embattled right and at the same time fortunately share none of the failings of the zealour left.

Such a maneuver, for that is what I think it is, may be a painless route to the glory road, if that is where they think they are going. However, I don't believe that is where it leads. I think it leads neither to defeat nor victory, but rather to that "safety" zone where neither heroes nor villains are produced but only survivors.

For yesterday's magic center, as everyone knows, is not today's. To take one trivial matter, consider the now settled issue of vernacular in the liturgy.

There was a time not long ago when this was a highly disputed question. Many then were thoroughly opposed to any change from the traditional Latin. There was a certain admirable quality in their fixedness. There were also those who argued that worship in an unintelligible tongue was meaningless to millions and should be abolished. One found an equally admirable quality in their willingness to advance a cause they believed in.

But, then as now, there were the self-satisfied middle-of-the-roads, virtuously decrying the extremism of both sides, who wanted vernacular, but not enough to satisfy the reformers and too much to please the traditionalists.

So it has been in every change in the Church in the past five

years. A few people stick their necks out, to have them chopped off sometimes, and a few fight as hard as they can to keep things the way they are. Their very involvement, commitment, earnestness, and zeal mean that members of both parties let themselves in for something. They are ready to face opposition from the outside and take a chance on losing their own balance in viewing the issues involved. But not the determined "moderate."

The moderate manages to remain ultra-respectable throughout, safe with the authorities, and everlastingly pure. His sanity and trustworthiness, which he is rarely averse to advertising, is purchased at the price of non-involvement. Let others do the dirty work of determining where the new center between left and right is. When it is discovered, he will plant himself there and proclaim how wise and virtuous he was to avoid the human excesses to which the others so easily succumbed in setting it.

The writer or editorialist, then, who takes such pride in his careful moderation strikes me as being just that, careful. His is the kind of caution, however, that leads to survival—and this is the sad part. When those on the losing left (or right) are too wounded to be of any further use, and those on the winning right (or left) are scarred from wounds of the battle they have won, he will still be around—untouched, unscarred, safe, and secure.

History is made by the people who take a chance; the world is run by those who do not. The Fathers DePauw and Du Bay, one on the right, the other on the left, are the kind who take chances. Neither is in good standing in the Church today. Those who are so careful to move left or right, depending on how things turn out, will be around, though, standing triumphantly in the middle, wherever it might eventually turn out to be. Their triumph is cheap, but they do have staying value. That's their dirty little secret.

YOUR WORLD AND MINE

Is the underground disrupting Church?

By GARY MACEOIN

The symposium on "the underground Church" sponsored by the theology department of Boston College was for me the most graphic illustration to date of the depth of the changes the Church is experiencing. The speakers and their audience included many of the most reputable and distinguished people in this country's Christian community. What many of them said was away out. "Offensive to pious ears" would have been the theological note in the days before Vatican Council II. Yet, as I listened to these priests, nuns and committed lay people, I was convinced that we have here a movement that the institutional Church can ignore only at its peril.

The groupings of Christians who go under the generic name of the underground Church are so vaguely structured as to defy definition. Perhaps their clearest constant is a search for a new form of basic Christian community to replace the socially defunct parish. Another important constant is their grass-roots origin as a spontaneous development without en-

couragement from the institution and usually in a state of tension in their relations with it.

While the phenomenon is expanding in most parts of the Catholic world, it is particularly dynamic in the United States. According to Father Rocco Caporale, S.J., "there is no diocese where one or more such groups are not to be found." With few exceptions, these spontaneous groups are not officially recognized by the hierarchy as valid ecclesial units, yet nearly all include one or more priests as members, sometimes a laicized or suspended priest. Combined with the desire for a priest to lead the community's worship is a rejection of the cultural distinctions between priest and layman which characterize institutionalized religion in our society.

We usually think of the underground Church in terms of liturgical experimentation, but the Boston College symposium stressed also its other dimensions, including the theological. "We are burdened now with inescapable knowledge of the moral failure of institutional Christianity," to quote Dr. Mary Daly. "The appalling evidence of the failure of the Church in Nazi Germany, of the failure of the Church in America to speak out over Hiroshima, over Vietnam, and of its refusal to demonstrate

the sincerity of its words concerning civil rights is too evident to be totally ignored. The Christian who faces these things—and specifically one who identifies with institutional Catholicism—is torn and divided within himself. He experiences himself as present within the Church and yet in isolation, closer to his agnostic friends than to many of his 'fellow Catholics.'"

Speaking as a sociologist, Dr. William Osborne insisted on the distinction between those who actively seek a new type of Church organization through experimentation, approved, or not approved, and those who are ceasing to participate in all religious activity and organizations, traditional as well as experimental, while still regarding themselves as Christians. These last he describes as drop-outs, and if I understood him correctly, he regards them as the greater threat to the Church. "Prophetic priests and laymen" who challenge the institution can open the way to "integrative results and new synthesis of religious life."

What most surprised me at the Boston College symposium was a widespread conviction that it was naive to imagine that the institutional Church could ever be persuaded to update at a (Continued on page 11)



"LISTEN, WHEN HE GOES OFF GUITARS, I'LL GO OFF TRANQUILIZERS."

THE PROGRESS OF PEOPLES

Faulty understanding hurts aid programs

By BARBARA WARD

Behind the recent falling off in support for economic assistance programs lie a number of misunderstandings. They are widespread. They come up in all aid-giving countries. And they are undoubtedly part of the reason for the present stagnation in the transfer of resources from rich to poor nations. This, as the last column pointed out, has remained at about \$6,000 million since the early 1960s and has fallen, as a proportion of Atlantic income, from 0.7% to less than 0.5% this year.

Let us take a look at some of the criticisms and disappointments and see whether they add up to really valid reasons for doing less in the field of aid. I suppose the first and most widespread disillusion springs from the belief that economic assistance is simply not producing results. Stories of failure, waste and graft are quickly quoted by the critics and vivid pictures of good money following bad money down innumerable ratholes decorate the rhetoric of attack.

Fact 1: Surprising Rate of Growth

But consider the facts. Between 1918 and 1939—the last uncontested years of colonial control in most of what we now call the developing lands—there was virtually no growth at all. Whatever gains were made in the 1920s were wiped out by the Great Depression of the 1930s. Since the late 1940s when, not entirely coincidentally, eco-

conomic assistance programs began to gather momentum, the average rate of growth among poorer countries has been 4.8% a year and this rate is higher than the average achieved by modernizing nations in the 19th century.

Fact 2: Self-help Grows Surprisingly

Since savings are the greatest engine of growth, we can look at this rate of expansion in another way and say that in the last two decades, again on the average, the developing nations have pushed up their level of savings as a percentage of national income from the traditional five or six per cent of pre-modernized societies to about 15%. As a result, they are now providing some 80% of all the investment going into development in the poorer countries.

These facts counter some criticisms, but they raise others. For instance, the Western donors must be far more cautious about their accusations of "failure." It is hardly failure to grow more quickly than did the Atlantic nations last century.

Again, donors can hardly claim that they are handing over and investing all the capital in the recipient nations while they "sit on their hands." They cannot, in conscience, go on muttering about the development's idleness and incompetence and waste when, in many countries, rates of growth are being achieved by back-breaking labor, with wheelbarrows and headbaskets and buckets, on savings wrung from incomes of less than \$100 a year.

But, of course, it is possible to turn the criticism round and

ask why, if the developing nations are growing so fast and providing so much of their own investment, it is still necessary to go on with external assistance. Why have the high rates of investment not brought the poor nations to the point where they need no special help? And why is a mere 20% of capital coming in from outside so important?

The answer to the first objection is, of course, to underline the time needed for full development. High rates of growth have only lasted so far for about 15 to 20 years among the developing peoples. At a comparable time in the British history of development—at, say, the end of the Napoleonic wars—Luddite rioters were breaking up the machines and Britain had to borrow gold from France to meet its commitments.

At a comparable time in American development—in, say, the 1840s—nine out of twenty-five of America's state governments were in default on their loans from British bankers who talked about "hayed Americans" rather than "defaulting Africans" (only they do not, in fact, default).

In short, development takes time. Most nations have modernized their economies in about 80 years.

The nations modernizing today are not likely to make critical changes in only 15 years, least of all against a rising tide of population—a point to be examined later. Development, like genius, is a "long patience." But the job, given time, can be done.

As for the question why the 20% of capital contributed by aid programs is so important, the reason is simple. This 20% is in foreign exchange—in dollars and francs and sterling. It can be used to buy the tools and the supplies which developing countries need for growth but cannot produce themselves, simply because they still lack industry and modern agriculture. And it cannot be secured without outside help—a fact which we need to examine more closely next week.

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THE CRITERION

124 W. Georgia, P.O. Box 174, Indianapolis, Ind. 46204
Official Newspaper of the Archdiocese of Indianapolis and the Diocese of Evansville

Phone (317) 635-4531
Price \$4.00 a year.

Entered as Second Class Matter at Post Office, Indianapolis, Ind.

Editor, Rt. Rev. Raymond T. Bonner, Associate Editor, Rev. William Muller, Managing Editor, Fred W. Fries; News Editor, Paul G. Fox, Jeff Hayes; Advertising Manager, James T. Brady.

Evansville Office: 3900 Washington Ave. Phone (812) 477-4471
Published Weekly Except Last Week in December.
Postmaster: Please return PSN forms 3579 to the Office of Publication.

Vatican's 'Russian desk' kept busy by Pope Paul

By ROBERT A. GRAHAM, S.J.

VATICAN CITY—The "Russian desk" at the Vatican has been busy in recent weeks. At least three attention-getting messages have gone out over the Pope's signature to Eastern Europe.

Tied to routine events—two jubilees and one illness—the length and tone of the greetings exceeded the strict requirements of the occasion.

They included a letter to the Apostolic Administrator of Kaunas in Lithuania, a get-well telegram to Archbishop Eduard Necey of Czechoslovakia and a long salute to the Russian Orthodox Church celebrating the 50th anniversary of the restoration of the Moscow Patriarchate.

Each reflecting a particular facet of church problems in the Soviet sphere, they show that Paul VI is giving close attention to the state of religion in Eastern Europe.

THE TELEGRAM to Archbishop Necey, who took ill as he was about to board a plane for Rome, surprised the Romans by its promptness and manifest close identification of the Pope with his condition. It was interpreted as a move to demonstrate to the Communist government the Holy See's support of the Slovak prelate, all the more that rumors ascribe differences of opinion between him and his Czech opposite number, Archbishop Frantisek Tomasek, administrator of the Prague Archdiocese.

The Lithuanian message noted the 50th ordination anniversary of Archbishop Joseph Maulaitis Labukas of Kaunas, but it was directed also to the Lithuanian faithful who, of course, live under Soviet laws. The Pope said he knew the conditions of the Church in that "region," probably wishing to include the two other Baltic countries of Estonia and Latvia.

He said he knew that diffi-

culties of "various kinds" affected the Church there which, as he put it, "interfere with the development of its divine mission."

This is euphemism for Communist persecution. The Pope concluded by encouraging Lithuanian Catholics to observe patience and hope that the prayers of the whole Church may soon bring "an age of true peace, concord and liberty."

THE LETTER to Patriarch Alexis of Moscow is filled with the ecumenical spirit and expresses hope for a continuing improvement in mutual relations. The fact that the "Catholic Church" to use the exact

words, had been invited to send a delegation to the end-of-May ceremonies was taken as a sign of improvement of relations. The Pope went on, further, to ask in effect that bygones be bygones.

Paul VI wrote to the Patriarch: "If in the distant and recent past, misunderstandings, lack of comprehension and in particular some sorrowful acts have set the Catholic Church and the Orthodox Russian Church in opposition, we see in the contacts of these late years, the pledge of a new growth of fraternal charity, of mutual comprehension and of common action to happily resolve the differences that still exist between

this See of Rome and the Patriarchate of Moscow."

The news of a papal delegation, consisting of an English archbishop and a French bishop, accompanied by a member of the Secretariat for Promoting Christian Unity, was released on the day after the Italian elections.

Observers can be forgiven for speculating that the announcement was held up so that Italian Communist Party chief Luigi Longo would not have another, last-minute argument why Catholics could and should vote Communist.

Taken in conjunction, the three recent papal messages

point up the dilemma of the Pope in setting a policy for Eastern Europe.

How much of a price can he pay for good relations with the Patriarchate of Moscow in the name of ecumenism? The letter to the Lithuanians puts the Pope on record as testifying to their present persecution by the Soviet regime.

IT WOULD BE stultifying for the Pope to write them letters of encouragement and exhortations to patience and long-suffering if their predicament is not somehow bettered by improved Vatican relations with what can now be called the official religion of the Soviet Union.

Worse still, hovering in an unnatural obscurity in the background are the Catholics of the Eastern Rite in the Ukraine who have been outlawed and subjected by force to the same Moscow Patriarchate.

Pope Paul has not by any means sacrificed the well-being of important segments of the Church, intensely loyal to Rome, to fragile and still peripheral ecumenical relations.

The life of the Church in the Czarist Empire was never easy or simple and it isn't easy or simple now.

WHAT OF THE DAY

Letter to teen-agers

Dear Teen-ager:

Last week in this column I was grumbling to the adults about some of our failures toward you younger ones, how we have failed to show you the value of the wisdom which the experience and learning of years can give to older people, how we have robbed you of the authority and discipline which would have made your young years more reasonable. So, today it might be sensible for me to drop a line to you about your failures in this generation gap we hear so much about.

Your biggest gripe seems to be that you don't like the world you are meeting, as you grow through your teen and into college years. Did it ever occur to you that you shouldn't like the world you are facing? The world should never be comfortable for the adolescent, for adolescence is the most ephemeral of life's ages.

Childhood lasts for about 14 years, adulthood for many long years, adolescence for a mere seven years or so. If the world were such that it pleased the adolescent mightily, it would fail to please him most of the years of his or her life. Youth would be, as Camelot is described,

"One brief, fleeting time of glory."

Youth is not the time for being in command. Youth is the time for learning self-command, which can be learned only through obedience to others.

As we enter onto our young teens, we are able to obey others only by forcing ourselves to do so. This is an exercise in self-command. We obey because we recognize that in the very order of things there must be those who have a right to give orders. We know that not every whim of ours should set the pace for our families, the school or the state. We recognize that those who are in authority, though they can be wrong at times, are more likely to know a good deal more about the subject or the institution than we do, that their longer years of experience and learning should have taught them more than we know now.

Take for an example a strike at a university. Doesn't it seem foolish to think that a few hundred students, all adolescents, should be able to know more about how a university should be run than a faculty or board of regents? Doesn't it seem crazy that young people who have not even finished their studies, let alone ever having experienced the job of teaching, should be giving orders as to how one conducts a successful college? Where is their background of knowledge, where their wisdom gained from experience? No, I think you recognize as well as I do that a group of students should not run a college by whim.

Adolescence is not an easy time. It is not supposed to be. It is a transitional time from the carefreeness of youth to the responsibilities of maturity. Don't expect the world to be geared to you at this time of your life. If it were, then all the rest of your grown up life would

be as false as a youthful face painted on a tired old lady.

One final word about this trying time to run things. Don't jump the gun on trying to take over. I can tell you from experience that being in charge is no unmixed blessing. Don't take over before you have to!

Enjoy the fact that you can move through your years of learning while someone else has to be responsible for running things. It will be hard enough for you when your own time for being in charge creeps up and snags you.

Don't give me all this bit about your opinion that we older ones haven't done too good a job of running things. I happen to agree, and spend a good deal of my writing time trying to say so. But, between you and me, buddy boy, I don't think turning everything over to teen town is the answer either. Do you?

Father John Doran

QUESTION BOX

Why do many youngsters dislike attending Mass?

By MSGR. R. T. BOSLER

In a recent column a reader asked who was to blame when Catholic school children disliked going to Mass on Sundays. Was it the priests, the teachers, the parents or the children themselves, she wondered.

Suspecting that the children themselves were best equipped to answer that one, I suggested that some enterprising mothers or teachers might sample the youngsters' thinking and share their findings with the readers of this column.



The response was gratifying in numbers and depth of interest and concern. One child responded directly ("Dear Mr. Bosler"), many others indirectly, through anonymous written comments which their teachers forwarded to me. The opinions of still other children came through their parents.

One clear consensus emerged. The overwhelming majority of the children, from first to eighth grade and from different parts of the United States and Canada, dislike going to Mass because they are "bored to death" while attending.

Here are some samples of comment:

"It is quite boring because all you do is stand and sit and sing."

"Church lasts too long. If it were cut to a half hour it wouldn't be so boring."

"I get so tired and bored it's terrible."

"It's the same thing every week. There's nothing new except the gospel."

"Church is boring and it is the fault of whoever made up the Mass."

"I think I'd like Church better if I didn't have to go. But since my parents make me, I'm bored with it."

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A California reader who conducts a fifth grade CCD class wrote to say that her girls previously had discussed in detail why they didn't enjoy attending Mass.

Who are these refugees? They are but some of the 1.4 million farmers, teachers, housewives, children who lost their farms, their homes, everything they owned, as a result of the Arab Israeli wars. Since June 1967 their lives hang in the balance.

I used immediately the check the Holy Father had given me. With his help and yours, we distributed tons of food, clothing, medical supplies. We have given the refugees tents and primitive cooking stoves. We are teaching youngsters reading, writing, arithmetic, and Religion. So much more has to be done.

May I ask you again to take part in what we're trying to do? We'll make your gift stretch very, very far!

In Rome the Holy Father asked me to thank you for what you have done already, and he extends to you his "special, fatherly" Apostolic Blessing. I thank you now for your continuing generosity in the Holy Father's name.

In the hands of our priests, Sisters and lay missionaries, your gift (large or small) will brighten lives. It will brighten yours as well! Please send something today.

Gratefully, Sincerely in Christ,
Monsignor Nolan

Dear Monsignor Nolan:

ENCLOSED PLEASE FIND \$

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TEEN VOLUNTEERS AID VETERANS HOSPITAL—Several volunteers from the Little Flower parish CYO unit have been serving during the past months as aides at the two Veterans Hospitals in Indianapolis. Edward Shaughnessy, above left with cart, is a male nurse volunteer, while Betty Lynch and Carol Collins, seated at desk, serve at the information desk. Additional information about volunteer services at the V.A. hospitals may be obtained from Mrs. Edward Arszman, 787-9638, or from John Emely, director of volunteers at the hospitals, located on W. 10th Street and on Cold Spring Road.

St. Roch juniors win in kickball

INDIANAPOLIS — St. Roch won its fifth straight CYO Junior Kickball League title by defeating St. Christopher 17-6 in the championship game of the spring competition, June 5.

The winners reached their final game by taking the Division 3 championship, and edging Holy Spirit, the Division 4 champs, in a tight 9-8 game in the playoff.

St. Christopher survived a three-way tie in Division 1 with St. Malachy and St. Monica to win that title and then defeated St. Matthew, the Division 2

champs 8-5 in a first round playoff match.

With the current win, St. Roch keeps its string of league titles alive. It is also the winner of the Louis J. Benedict Memorial Trophy, which is awarded on a temporary possession basis to the junior kickball champion each season. The late Mr. Benedict was a veteran kickball coach and CYO advisor at St. Catherine's parish.

Little Flower scored all its runs in the first three innings and held off a St. Bernadette comeback in the last two innings, ending the game with a crucial double play. Little Flower was the Division 2 champion and defeated St. Pius X "A" team 8-4 in a play-off for that division.

St. Bernadette was the Division 3 champion, beating Sacred Heart 8-0 in a play-off for that division. St. Michael, the first division winner, was defeated by St. Bernadette 7-2 in the first round of the league playoffs.

In qualifying play Monday, June 10, at South Grove course, medal honors were won by Chris Crockett of St. Michael's for the Junior-Senior Division, Bill Coddington of St. Monica's for the Freshman-Sophomore Division.

There were four flights of match play set up following the qualifying—three in the Freshman-Sophomore Division and one in the Junior-Senior Division.

Registrations at the Brown County CYO camps are reaching a high peak.

The CYO office announced this week that all girls' weeks at Camp Rancho Framasa are filled. About 50 spaces are left in the boys' weeks starting July 14 and extending through August 17, but campers are urged to get their reservations in promptly.

The weeks of June 16, June 23 and July 7 at Camp Christina have also been filled. There are a few vacancies open the weeks of June 30 and July 14. Ample space is still available for the weeks of July 21 and after.

The CYO camp fee is \$30 per week. Further information may be obtained by contacting the CYO office.

Reform group seizes pulpit

PARIS—About 20 members of the "Bible and Revolution Movement," a group of reform-minded Roman Catholic progressives, entered the Church of St. Honore d'Eylau here during Mass, seized the pulpit and used its microphones to announce the purposes of their movement.

It was the second such incident to occur recently in Paris. The first took place at a church in the Latin quarter, the student sector. The scene of the latest incident was the 16th Arrondissement, one of the most exclusive and prosperous residential areas in Paris.

CONTRIBUTORS

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MOLLY R. MEYERS, Louisville, Ky.
MISS LULA EHRINGER, Sellersburg

BREBEUF'S NATIONAL MERIT WINNERS—Five graduating seniors at Brebeuf Preparatory School, Indianapolis, have been designated winners of coveted National Merit Scholarships. Named were, from left above, Terry E. Doeler, Boston College; John J. Valentine, Harvard University; John R. Stark, Yale University; Jerome L. Althoff, Purdue University; and John W. Peterson, Stanford University.

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CYO NOTES

Entry blanks are out to all Indianapolis Deaneries parishes for the fourth annual Junior CYO sub-novice swimming meet to be held Monday, July 8, at the Brookside Park Pool. Entry deadline is Wednesday, July 3.

Blanks will go out Monday, June 17, for the 14th annual Junior CYO Archdiocesan Swimming Meet to be held Monday and Tuesday, July 15 and 16, at the Broad Ripple Pool. Entry deadline is July 11.

The Junior CYO boys' and girls' golf outing will be held at the Orchard Park Golf Course June 22 starting at 10 a.m. The golf course is located at 9800 S. Meridian St. Entry deadline is June 20.

The annual Junior CYO Summer Dance date has been changed to Friday, July 12, to avoid conflict with the previous holiday week-end. Site will be announced next week.

Little Flower takes baseball championship

INDIANAPOLIS—After many delays caused by rain, the CYO Cadet Baseball League championship was won by Little Flower beating St. Bernadette 5-3 in the championship game at Msgr. Downey Athletic Field June 9.

Little Flower scored all its runs in the first three innings and held off a St. Bernadette comeback in the last two innings, ending the game with a crucial double play. Little Flower was the Division 2 champion and defeated St. Pius X "A" team 8-4 in a play-off for that division.

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Camp registration near to capacity

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BOYS' TRACK RUNNERS-UP—They failed to defend their city title, but these St. Pius X lads had a lot to be pleased with when this picture was taken after the recent 1968 CYO Cadet Boys' Track and Field Meet. They won the team titles in Classes A and C (with 41 points in each), took over-all runner-up honors with 121 points, and for good measure added the Class A, Division Two title in the Cadet Boys' Dual Meet League. The men responsible for the 1968 showing by St. Pius X are standing behind the team. Left to right, they are: Head Coach Tom Mitchell, Assistant Coaches Bill Farney and Brian Walker. Obviously, the trio is making plans to regain the Carl F. Gierke Memorial Trophy from St. Simon's new champions in 1969.

High Court

(Continued from page 1)

exceeds the scope of legislative power as circumscribed by the Constitution. . . .

"There must be a secular legislative purpose and a primary effect that neither advances nor inhibits religion."

White said "the express purpose of (the New York law) was stated by the New York legislature to be furtherance of the educational opportunities available to the young."

The challenge by the school boards has "shown us nothing about the necessary effects of the statute that is contrary to its stated purpose," said White.

THE COURT'S opinion strongly supported the basic premise upon which New York's law—and a number of school-aid measures before and since—have been based:

"This court has long recognized that religious schools pursue two goals, religious instruction and secular education." It also quoted the late Chief Justice Charles Evans Hughes, in deciding a similar case in 1930: "The state's interest is education, broadly; its method, comprehensive. Individual interests are aided only as the common interest is safeguarded."

Marydale Guild will sponsor

June card party

INDIANAPOLIS — Although Marydale School and Diagnostic Center is officially closed, the Marydale Guild will continue to aid "problem girls."

The Guild will sponsor a card party Tuesday, June 18, at 1:30 p.m. in L. S. Ayres auditorium. Proceeds will be used for rehabilitative work at the Indiana Girls' School.

Card party chairman is Mrs. Arthur Gundlach. Other committee chairmen include: table prizes, Mrs. Eugene Sonderman and Mrs. John P. Kistner; special prizes, Mrs. Paul J. Reece; door prizes, Miss Marie Lawhorn; bridge, Mrs. Reginald Smith and Mrs. Sylvester Hill; luncheon, Mrs. Fred Sauer; euchre, Mrs. Gerald Miller and Mrs. Carl Kehr; attendance prize, Mrs. Albion Hardin and Mrs. Leo Stehlin; reservations, Mrs. James Duncan and Mrs. Virgil Kriech.

The public is invited and tickets may be purchased at the door.

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MOLLY R. MEYERS, Louisville, Ky.
MISS LULA EHRINGER, Sellersburg

BREBEUF'S NATIONAL MERIT WINNERS—Five graduating seniors at Brebeuf Preparatory School, Indianapolis, have been designated winners of coveted National Merit Scholarships. Named were, from left above, Terry E. Doeler, Boston College; John J. Valentine, Harvard University; John R. Stark, Yale University; Jerome L. Althoff, Purdue University; and John W. Peterson, Stanford University.

CLIP OUT

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CLIP OUT

Summer baseball gets underway

INDIANAPOLIS—A full program of CYO summer baseball play has started this week. Boys under 15 as of August 1 will play in the Class C group, and boys under 17 as of August 1 will compete in the Class B group.

Both age groups will compete as separate leagues but will be a part of the Indianapolis Park Department's Junior Baseball program. League play will extend through late July with champions going into the Junior Baseball Tournament.

"Americans care about the quality of the secular education available to their children. They have considered high quality education to be an indispensable ingredient for achieving the kind of nation, and the kind of citizenry, they have desired to create."

"Considering this attitude, the continued willingness to rely on private school systems, including parochial systems, strongly suggests that a wide segment of informed opinion, legislative and otherwise, has found that those schools do an acceptable job of providing secular education to their students."

"This judgment is further evidence that parochial schools are performing, in addition to their sectarian function, the task of secular education."

In his dissent, Justice Douglas said "there is nothing ideological about a bus . . . (but) the textbook goes to the very heart of education in a parochial school. It is the chief, although not a solitary, instrumentality for propagating a particular religious faith or creed."

"How can we possibly approve such state aid to a religion?"

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TIC TACKER

Impressive liturgy innovations

By PAUL G. FOX

For those who watched last Saturday's moving funeral services for the slain Senator Robert F. Kennedy on television, there were no doubt many conscious or unconscious comparisons with the ceremonies surrounding the burial four and one-half years ago of his brother, President John F. Kennedy.

Perhaps the most striking contrast concerned the liturgy of the Funeral Mass itself. As one commentator remarked: there have been more significant changes made in the liturgy of the Roman Catholic Church within the past five years than in the previous 300 years.

While each person who witnessed the event—those fortunate enough to be there or those watching on national television—recorded their own private reactions, three emotion-packed items left an indelible impression.

First was the personal eulogy to Senator Kennedy—as a son, brother and father—delivered in a choking voice by his sole remaining brother, Senator Edward Kennedy. His concluding words will be familiar for many years: "My brother need not be idealized or enlarged in death beyond what he was in life, but he should be remembered simply as a good and decent man, who saw wrong and tried to right it, saw suffering and tried to heal it, saw war and tried to stop it."

"Those of us who loved him and who take him to his rest today, pray that what he wished for others will some day come to pass for all the world."

"As he said many times, in many parts of this nation, to those he touched and who sought to touch him: 'Some men see things as they are and say why. I dream things that never were and say why not.'"

The second touching event during the Funeral Mass was the Offertory procession involving the fatherless children of Robert and John Kennedy and their cousins, through the long sanctuary of the immense St. Patrick's Cathedral, bearing the gifts to Archbishop Terence Cooke, the principal celebrant. Music at this time was provided by a 32-piece string ensemble from the New York Philharmonic Orchestra, directed by Leonard Bernstein.

At the conclusion of the services, singer Andy Williams drew out the pent-up emotions of many people with the "Battle Hymn of the Republic," reportedly joined by hundreds of onlookers outside the cathedral as the music was relayed by loudspeakers.

A variety of music was featured at the Requiem Mass, also marked by the absence of the traditional, sombre black vestments, which were replaced by violet garments signifying penance and hope. In addition to the traditional formal choir and organ accompaniment, Jewish Metropolitan Opera singer Richard Tucker sang the familiar Latin hymn "Panis Angelicus," and a choir of nuns from Manhattanville College, the alma mater of Mrs. Kennedy, offered a hymn.

Together with the concelebration by five priests, the all-English Mass with congrega-

tional participation was a far cry from the Funeral Mass celebrated for President Kennedy by Cardinal Cushing in Washington's St. Matthew's Cathedral.

It seemed that the earlier event occurred a hundred years ago.

NAMES IN THE NEWS—Father David Kahle, math and science instructor at the Latin School, has received a National Science Foundation grant for summer study of high school physics methods at the Oak Ridge Associated Universities, Oak Ridge, Tenn. The institute will concentrate on the Harvard Project Physics (HPP) from July 15 to August 23.

Best wishes to Mr. and Mrs. L. Wilbur Kaufman, of Immaculate Heart of Mary parish, Indianapolis, who will mark their 25th Wedding Anniversary on Saturday, June 15.

Thomas Volz, son of Mr. and Mrs. Raymond F. Volz of Immaculate Heart of Mary parish, Indianapolis, was named to the dean's honor list at the College of St. Thomas in St. Paul, Minn., where he is a junior. He is a graduate of Chatham High School. Sister M. Rosalie Thie, O.S.F., daughter of Mr. and Mrs. Joseph Thie of Little Flower parish, Indianapolis, has received a bachelor of science degree in nursing at Loyola University, Chicago. She is a graduate of Scocina Memorial High School and attended Marian College. Sister Rosalie is a member of the Poor Sisters of St. Francis, Mishawaka, Ind. John I. Nurnberger, son of Dr. and Mrs. John Nurnberger of Immaculate Heart of Mary parish, Indianapolis, was recently graduated from Fordham University with a bachelor of science degree. Neil A. Martin, son of Mr. and Mrs. M. L. Martin of the King parish, Indianapolis, has received a doctorate degree with honors from Georgetown University. He is a graduate of Cathedral High School and Marquette University. Father Albert Ajamie, pastor of Holy Angels parish, Indianapolis, will celebrate the Divine Liturgy in the Melkite Rite at 4 p.m. Sunday, June 16, in St. Mary's Church, Indianapolis. This will be the last monthly service until September.

MEDICAL MISSIONER ARTIST—Sister Victoria Connelly, a member of the Medical Mission Sisters of Philadelphia, Pa., was graduated June 10 from the Philadelphia College of Art. The daughter of Mr. and Mrs. Robert B. Connelly of Indianapolis and a 1959 graduate of Ladywood School, Sister Victoria attended the St. Louis University School of Nursing before entering the Medical Mission Sisters in 1960. The order is an international religious community serving the sick in 13 countries of Asia, Africa, the Middle East and South America. Sister Victoria's work will be centered at the community's Philadelphia headquarters.

LOST ARTICLE—A crystal rosary of great sentimental value has been lost by Mrs. Teresa Fanning, 5405 Winthrop Ave., Indianapolis, phone 255-2615, in or near Immaculate Heart Church on Sunday, June 2. Reward is offered.

Opinions

(Continued from page 5)
not vice-versa. He witnessed this to us all. It would be compounding the tragedy now to call for a renewal of law in thinking this to be the answer.

Would not this be denying everything this loving man lived for? Would not this be using simply another scape-goat in order to hide our own deficiencies of love?

Father Paul Voigt
Brookville, Indiana

Camp workers

To the Editor:

I viewed with much interest the picture on the front page of the Criterion for May 31, showing the bridge that was to be transported to the CYO Camp Rancho Framasa in Brown County.

This letter is not meant to take any credit away from Father Kitchen nor Mr. Wetzel, but I believe the time has come to give credit where credit is due.

I tell you this very sincerely, and I can back every word—there would be a very poor looking CYO Camp in Brown County, for the parents of Indianapolis and surrounding cities to send their children, if it were not for a dedicated group of unmarried men and women, who for the past three years, have given up practically every week-end from March until the beginning of the camping season to go down there and clean, paint, put in new electrical fixtures, cut grass, cut wood, wash windows and put in screens.

Beside putting in all this time, numerous articles which were needed were paid for out of the pockets of the members. The group I am referring to is called "The Young Catholic Adults of Indianapolis."

Your last sentence of the caption under the picture says and I quote "Transportation and in-

stallation were donated also." For your information, Middle States Motor Freight Company brought in that truck from out of the state, and it was wheeled up and down and over the hills by Bob Evans, an employee of the above company, also a member of the Young Catholic Adults. And to keep the record straight, the company did donate use of the truck.

Bob Wendling, another member, has spent many hours down there working. He laid the floor of the bridge, mixed the cement for the steps and poured them.

Bernie Weimer, another member, also on the teaching staff at Chartrand, has donated many hours down there this year, in fact I believe he was also partly instrumental in the camp getting the bridge.

He brings five to eight boys with him each time he comes down, and they are without question the nicest group of boys I have ever had the pleasure of meeting. I am sorry I do not know all of their names, but they are all well mannered and real workers. It would restore your faith in this generation of hippies and draft card burners to see these boys work.

Bob Gates and his working crew include Rosemary McCann, Leona Holzer and Margaret Roach, who I believe I can safely say have not missed a week-end of work for three years.

At various times other members, when they can spare the time, go down to pitch in.

The club deserves a lot of credit for the upkeep of the camp, since it is definitely more than a one man job, and I think it is about time they received it. No one person in The Young Catholic Adults Club wants single recognition, but certainly as a club they deserve a lot of praise.

Indianapolis
Dorothy Gates

INDIANAPOLIS

Calendar of Events

FRIDAY, JUNE 14

Golf Tournament, sponsored by the Catholic Alumni Club of Indianapolis, at 8:30 p.m. at the 56th Street Golf Center. An informal victory party will follow the tournament.

SATURDAY, JUNE 15

Rummage Sale, from 9 a.m. to 8 p.m. in St. Susanna's school basement, Plainfield.

THURSDAY, JUNE 27

Rummage Sale, sponsored by Christ the King CYO, in the parish hall, 1827 Kessler Blvd., today and tomorrow, June 28.

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.

Diocese to have pastoral board

OKLAHOMA, CITY—A reorganization of the structure of the Oklahoma City-Tulsa diocese has been approved by Bishop Victor J. Reed and diocesan consultants.

Under the reorganization plan, much of the administration of the diocese will be controlled by a new pastoral board. The board, of which Bishop Reed will be chairman, will include the vicar general, a priest elected by the clergy, a lay treasurer, a representative elected by the diocesan Little Council, and a lay secular affairs member who will function as a full-time executive secretary.



PLAN BENEFIT CARD PARTY—The St. Elizabeth Home Building Fund will benefit from the proceeds of the Card Party, to be sponsored by the Daughters of Isabella at 8 p.m. Thursday, June 20, in the Indianapolis Athletic Club. Mrs. A. J. Centracchio, above seated, is general chairman. Miss Winifred Fox, left, is door prize chairman, and Mrs. William McKenzie is tickets chairman.

150 reconvert to Hinduism

TIRUNELVELI, India—A group of 150 Catholics in 25 families were converted to Hinduism here.

The Catholics were described as having "come back to the Hindu fold, their parent religion."

The ceremony at Srivaikuntam village here was performed by heads of three leading Hindu monasteries.

It came nearly six months after 900 Catholics in neighboring Edinthalikar village were converted to Hinduism in identical circumstances.

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Pastor to mark
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in Indianapolis

INDIANAPOLIS—Father Conan Mitchell, O.F.M., pastor of Sacred Heart parish, will observe the 25th anniversary of his ordination with a Mass of Thanksgiving Sunday, June 16, at 4 p.m. in Sacred Heart Church.

A reception for all friends and former parishioners will be held following the Mass in Kennedy Memorial High School cafeteria, 1500 S. Meridian St.

A native of Ashland, Wis., Father Conan entered St. Joseph Seminary, at Westmont, Ill., in 1931 and made his profession as a Franciscan in 1936. He was ordained June 24, 1943, in St. Francis Church, at Teutopolis, Ill.

Father Conan's assignments have included parishes in Chicago, Joliet, Ill., and Eureka, Mo. He was named Sacred Heart pastor eight years ago, and has served as Faithful Friar the past three years for the Bishop of Chatham Assembly, 4th Degree Knights of Columbus, and as assistant chaplain of Mgr. Downey Council 3660 K of C.



FATHER CONAN

Greek primate dies
ATHENS—Archbishop Chrysostomos, 92, former Orthodox Archbishop of Athens and Primate of Greece, died here after being hospitalized several days for acute gastritis.

Enochsburg to host Lawrenceburg CCW

ENOCHSBURG, Ind.—Mrs. Albert Schweigman, newly-elected president of the Lawrenceburg Deane County Council of Catholic Women, will begin her term of office at the quarterly deanery meeting June 19 in her own parish at Enochsburg.

Registration will open at 4:15 p.m. and the meeting will begin at 4:45 p.m. Eastern Standard Time. Father Amorese, Schenck, pastor of St. John, will welcome the guests.

The Council's current project of assistance to migrant workers will be the principal topic of the program. Mrs. Earl Hachner, Lawrenceburg, project chairman, will introduce Rob-

ert Byrne, Lawrenceburg, who will describe the status of these temporary residents of the Lawrenceburg Deane County Council of Catholic Women.

MRS. LEO Tebbe, Oak Forest, will present highlights of the Provincial Conference of the NCCW held in Indianapolis April 16. Mrs. Tebbe is immediate past president of the Deane County Council and a member of the Archdiocesan Board.

Mrs. Michael Klump, New Albany, will announce plans for the week-end retreat scheduled for June 28-30 at Our Lady of Fatima Retreat House, Indianapolis, for ladies of the Lawrenceburg Deane County Council.

Art classes slated at Troy

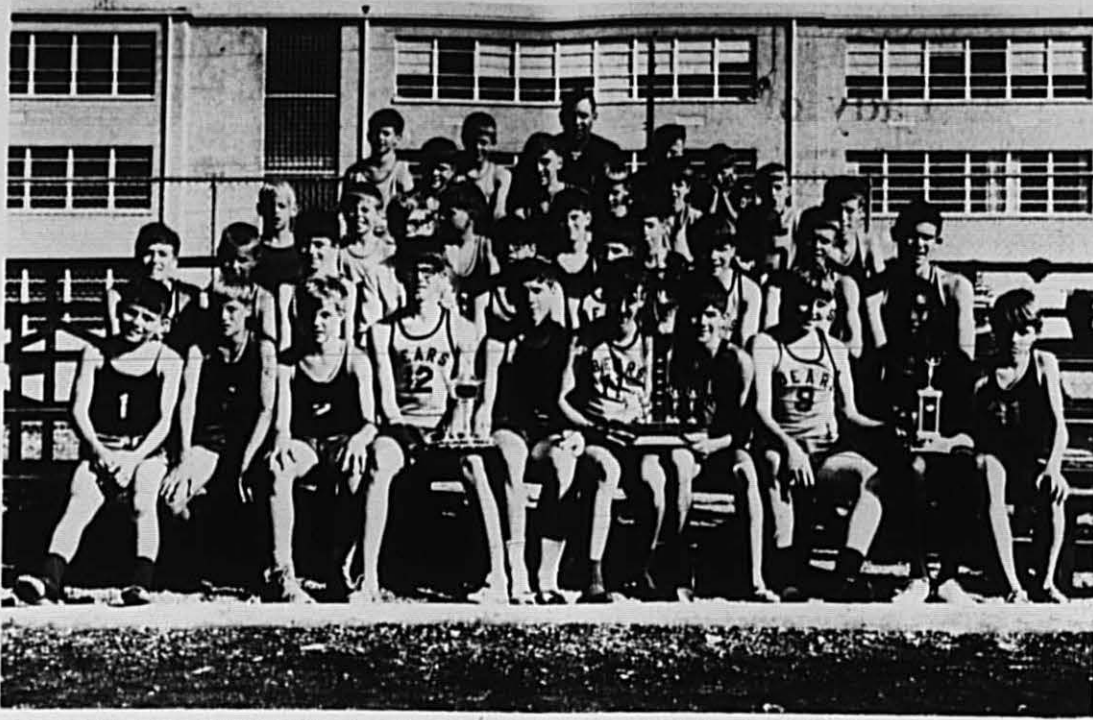
TROY, Ind.—Father Donald Walpole, O.S.B., of St. Meinrad Archabbey, will conduct a series of summer outdoor art classes at St. Pius School here. The weekly classes will be held on Monday evenings from 6 to 9 p.m.

The Benedictine monk is chairman of the fine arts department at St. Meinrad College of Liberal Arts.

DURING THE business meeting, Mrs. Albert Hattman, St. Peter's, secretary of the Deane County Council, will call the roll of parishes, and Mrs. Rosemary Lane, St. Leon, will give the treasurer's report.

The Very Rev. George Saum, V.F., St. Peter's, Spiritual Moderator of the Deane County Council, will close the meeting before Benediction of the Blessed Sacrament is given at 3:30 p.m.

Ladies of the St. John's parish unit of the NCCW will be hostesses for the social hour concluding the afternoon's activities.



IT'S TOUGH TO BE NUMBER TWO—One-half point deprived the above St. Anthony's, Clarksville, track team from winning the New Albany Cadet CYO Deane County Track Tourney recently. They lost out 190½ to 190 to victorious Sacred Heart, Jeffersonville. Holy Family, New Albany, finished third in the event, while fourth place was awarded to St. Mary's, New Albany.

Seminary plans special workshop about preaching

MT. ST. FRANCIS, Ind.—The Sunday sermon or homily will be the theme of a "Preachers' Workshop" to be held at Mt. St. Francis Seminary here July 8-12. Co-sponsored by the Archdiocese and the Catholic Homiletic Society, the workshop is designed to assist the parish priest in delivering his Sunday sermon "according to the mind of Second Vatican Council and its decree on the liturgy and the new dimensions in preaching."

The program will center on methods and techniques in writing the homily, the theology of preaching, the theory of creativity, voice and sermon delivery, reading the Epistle and Gospels, content and sermon sources.

Workshop personnel will include: Father Anthony Scannell, O.F.M., Cap., of Marathon City, Wis.; Father Oscar Miller, C.M., of St. Louis; and Father Pius A. Leabel, C.P., of Sierra Madre, Calif.

Attendance at the workshop will be limited. For additional information, contact Father Gordon Harpring, St. Mary's Church, Floyds Knobs, Ind. 47119.

Shook the world

VATICAN CITY—Calling the week of Sen. Robert Kennedy's death a week that shook the world, Pope Paul VI recalled the Senator's witness for "the poor, the disinherited, the segregated."

The Pope was speaking to crowds gathered beneath his window for the usual joint recitation of the Angelus (June 9).

Sen. Kennedy's death and its "dramatic and tragic circumstances" have been "written in indelible characters not only in the history of the United States of America, but also in the conscience of mankind," the Pope said.

But he called the tragedy a "spur to a salutary and lasting spiritual reaction."

Speaking also of the late President John F. Kennedy and the Rev. Martin Luther King, Pope Paul declared: "The courage of murderous baseness and of the perverse passions from which it draws its pitiless ferocity—hate and selfishness especially—should serve as a salutary warning to each of us to consecrate our thoughts and our actions to it. Life's true values find in that unarmed courage their splendor."

Abp. John Floersch dies in Louisville

LOUISVILLE—Retired Archbishop John A. Floersch died (June 11) in St. Joseph Infirmary here.

He had been seriously ill for several weeks and had received the sacrament of Anointing of the Sick on May 14.

He retired March 1, 1967, after 44 years as spiritual leader of Catholics in the Louisville archdiocese. At his retirement, he was transferred to the titular

see of Sistoniamia, Archbishop Thomas J. McDonough, former bishop of Savannah, Ga., succeeded him.

Meeting

NORTH VERNON, Ind.—The North Vernon Deane County Council of Catholic Women will meet Wednesday, June 19, at St. Anne's parish, in rural Jennings County. Father John Minta, pastor of St. Bartholomew's parish, Columbus, will be the speaker. All Ladies of the Deane County Council are invited.

Funeral is held for Sister Loyola

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister Loyola Culhane, S.P., were held at the motherhouse of the Sisters of Providence here Wednesday, June 12. She died (June 9) after an illness of several months.

A native of Chicago, Sister Loyola entered the convent in 1920. She taught at Ladywood High School and St. Agnes Academy in Indianapolis and in the Juniorate of St. Mary-of-the-Woods College, among her assignments.

Survivors include two brothers, Martin and Frank Culhane, both of Chicago, and several cousins who are members of the Sisters of Providence.

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Archbishop Cooke lauds NCC goals

NEW YORK—Archbishop Terrence J. Cooke of New York said: "Thank God, we all see fairly clearly that 'The world is my parish.' . . . 'The world sets the churches' agenda.'"

Addressing the annual luncheon of the Council's general

For singles

LOUISVILLE, Ky.—An evening of entertainment for all single Catholics, 21 years of age and older, will be held at 8:30 p.m. Sunday, June 16, at the Puritan Hotel, 4th and Ormsby. The entertainment, sponsored by the Sarto Club, will feature dancing to live music. Southern Indiana residents are welcome.

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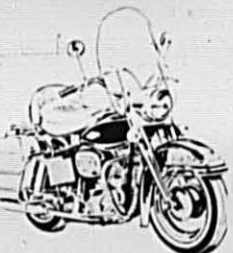
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NEW ALBANY MEN TO MEET—The quarterly meeting of the New Albany District Council of Catholic Men will be held at 5 p.m. Sunday, June 16, at St. Mary's parish, Navilleton. A family picnic is also planned, with meals and drinks to be furnished. Shown above, from left, are: Paul Lipps, DCCM vice president; Thomas McBride, DCCM president; Edward Zinser, publicity; and (standing) Edgar Day.

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TO CONDUCT WORKSHOP—Mrs. Betty Ohlrogge Dabbs, art consultant for Binney & Smith, Inc., will conduct an Art Workshop June 18, 19 and 20 for 45 Sisters of St. Francis at Oldenburg. Modern creative art education and the use of the school art supplies manufactured by Binney & Smith will be discussed at the workshop.



WIN COLLEGE SCHOLARSHIPS—Two 1968 graduates of the Immaculate Conception Academy, Oldenburg, have been awarded Marian College scholarships given by the Academy Alumnae Association. Announcement of the scholarships to Miss Dorcas Sipes (above left), Shelbyville, and Miss Mary Lou Shuman, St. Leon, was made at the recent Spring Tea sponsored by Academy Alumnae.

Vows, investiture slated 14 graduated from Xavier

BEECH GROVE, Ind. — Four Benedictine Sisters of Our Lady of Grace convent here will make final profession of vows Saturday morning during ceremonies presided over by Archbishop Schulte. Two others will be invested in the religious habit and become novices at the same time.

Reciting final vows will be: Sister Veronica Bierman, daughter of Mr. and Mrs. Marcellus Bierman of St. John the Baptist parish, Starlight; Sister Marian East, daughter of Mr. and Mrs. Stephen East, of Indianapolis; Sister Pauline Will, daughter of Mr. and Mrs. Henry Will, of Evansville; and Sister Mary Margaret Funk, daughter of Mr. and Mrs. Bernard Funk, of Earl Park.

The two postulants, who will retain their baptismal names upon investiture, are: Miss Cynthia Marie Nelis, daughter of Mr. and Mrs. George Nelis, of St. Roch's parish, Indianapolis; and Miss Sharon Byerley, daughter of Mr. and Mrs. Cecil Byerley of St. Mary's parish, Floyds Knobs.

Sister Veronica and Sister Pauline are assigned to St. Paul's School, Tell City, for next fall. Sister Mary Margaret teaches at St. Barnabas School, Indianapolis, and Sister Marian serves on the faculty of St. Bartholomew's School, Columbus.

Providence nun to note jubilee

INDIANAPOLIS — The golden jubilee of Sister Marie Joan Lipps as a Sister of Providence will be observed Sunday, June 16, with an open house from 2 to 4 p.m. at the family residence, 1248 Wright St.

Sister Marie Joan is the daughter of the late Mr. and Mrs. Henry Lipps. She attended St. Patrick's School and St. John's Academy. She is presently teaching at St. Matthew's School.

Hostesses for the open house are her sisters: Sister Marie Agnes, S.P., a teacher at the St. Mary Cathedral School, in Lafayette; Sister Marilyn Therese, S.P., a teacher at the St. John the Baptist School in Newburgh; and the Misses Alice and Frances Lipps. Friends and relatives are invited.

14 graduated from Xavier

CINCINNATI—Fourteen Indianapolis Archdiocesan residents were among 1,200 graduates of Xavier University during commencement exercises held June 5 here.

Undergraduate degrees were awarded to: Joseph A. Caito, John W. Marien, Timothy M. Quinn, Jack W. Redmond, Thomas E. Sweeney, Edward J. Down and Lloyd R. Mattson, Jr., all of Indianapolis; Fary W. Guarino, of Madison; and Joseph L. Riemenschneider, of Shelbyville.

Graduate degree candidates were: John B. Bogenschütz, Oldenburg; Sister M. Lydia Forthofer, O.S.F., Oldenburg; Sister M. Amadeus Ziolkowski, S.P., and Sister Serena Ziolkowski, S.P., both of St. Mary of the Woods; and Sister M. Dolores Wright, O.S.F., Oldenburg.

Pope offers Mass for Sen. Kennedy

VATICAN CITY — Pope Paul VI offered his private Mass for Sen. Robert F. Kennedy on the morning of Senator Kennedy's funeral in St. Patrick's cathedral in New York.

The Pope invited the vice rector of Rome's North American College, Msgr. James F. Chambers of Buffalo, N.Y., and half a dozen seminarians to attend. The rector, Bishop Francis F. Rehs was out of Italy.



SEMINAR SPEAKER—Father Everett J. Morgan, S.J., a member of the Marquette University philosophy department, will conduct a seminar for Knights of Columbus members and guests June 19 at 8 p.m. at Mater Dei Council, 1305 N. Delaware St., Indianapolis. "Social Commitment and the Social Conscience of a Catholic" will be Father Morgan's topic. A question and answer period will follow.

Over the rainbow

INDIANAPOLIS—Dave Chatman and the Rhythmaires will play for the "Over the Rainbow" dance sponsored by St. Gabriel's parish on Saturday, June 22. The event will be held at the Holy Family KC hall, 220 N. Country Club Road from 9 p.m. to 1 a.m. The dance and a buffet dinner is \$6 per couple. For reservations call Mrs. Betty Korby, 291-0467.

Pops Orchestra will entertain at Bier Garten

INDIANAPOLIS — A concert under the stars will be held in the Cathedral High School parking lot Saturday night, June 15, starting at 8 p.m.

The program of popular music will be given by the Indianapolis Pops Orchestra, with Renato Pacini as conductor.

James Kiesel is general chairman of the Bier Garten program assisted by Edward Murphy of the Cathedral Fathers Club and Mrs. Charles Brunette of the Mothers Club.

No advance ticket sale has been planned but admission of \$1 will be charged.

Couple to note 25th anniversary

INDIANAPOLIS — Mr. and Mrs. L. Wilbur Kaufman, members of Immaculate Heart of Mary parish, will observe their 25th wedding anniversary with a Mass of Thanksgiving at 9:30 a.m. Saturday, June 15, in the parish church.

Friends and relatives are invited to attend an open house, to be held at 5545 Central Ave. from 1:30 to 3:30 p.m. Saturday afternoon.

The Kaufmans are parents of five — Chris, Gloria, Dorothy, Lawrence and Mark Kaufman, all at home.



RECEIVES FELLOWSHIP — Miss Mary Theresa Paul, senior at St. Mary's College, Notre Dame, has received a fellowship for graduate study at Johns Hopkins University, School of Public Health and Hygiene, Department of Biochemistry. The daughter of Mr. and Mrs. Richard N. Paul of St. Lawrence parish and graduate of Secunia Memorial High School, Indianapolis, she will be graduated (cum laude) from St. Mary's College on June 1.

Annual convention

WASHINGTON — "The Transcendence of God in the World of Man" will be the theme of the 23rd annual convention of the Catholic Theological Society of America here June 17-20.

Priests say rural poor need care

ST. PAUL — The problems of urban America, manifested by the Poor People's March on Washington and numerous riots, have their roots in troubled rural America, according to the social action committee of the Priests' Senate of the St. Paul and Minneapolis archdiocese.

In a statement released here, the committee supported the right of the farmer to seek higher prices through collective bargaining, and called for government action to restrict corporation farming.

"The right of the farmer to seek higher prices by collective bargaining must be recognized," the statement said, "and this needs the wholehearted support of urban dwellers."

GOVERNMENT "will demonstrate its sincere interest in the rural problem by making laws to regulate corporation farming and . . . prevent big business from purchasing farms for tax write-off purposes."

"Vertical integration whereby a company owns the production, processing and distribution must be curbed," the statement said.

Along with this, it stated, trade schools and other institutions of higher learning should be established in key rural centers, to "give more young people an opportunity to advance their education" and "keep them in the area where they hopefully can find employment."

The priest group urged the decentralization of industry to provide jobs in the rural areas. Small towns can help themselves, the statement said, by making efforts to attract industry and build clinics to attract doctors and dentists.

YOUNG Americans move away from small rural communities, the statement said, because "rural America has only one-half the number of doctors found in cities per 100,000 people, one-third the number of dentists."

Also, rural America has "two and one-half million persons suffering from underemployment, several million homes in need of repairs, and 30,000 communities in need of improved water and sewage systems."



PARISH PLANS 'HILLBILLY HOEDOWN'—Our Lady of Lourdes parish, Indianapolis, will sponsor a Hillbilly Hoedown Costume Dance at 9 p.m. Saturday, June 15, in the school cafeteria. Prizes will be awarded for best costumes. Table reservations may be secured from Fred Hofmeister, 353-0331, or Jack Cangany, 357-4765. Shown above, from left, promoting the event are: Mr. and Mrs. Thomas Yaggi and Mr. and Mrs. Jerry McAndrews.



SOUTH DEANERY OFFICERS—Shown above are the officers of the South Indianapolis Deanery Council of Catholic Women. From left are: Mrs. George Davis, of Nativity parish, president; Mrs. Bernard Griffin, of Our Lady of Lourdes parish, 1st vice president; Mrs. Robert Wicker, of St. Rose parish, Franklin, 2nd vice president; Mrs. Bernard Steinmetz, of St. Jude parish, recording secretary; and Mrs. Clifford Arbuckle, of Nativity parish, auditor. Not present for the photo is Mrs. Laurel Poland, treasurer.



THE OLD AND THE NEW—Newly-elected president of the Serra Club of Indianapolis is Charles G. Wagner, above left, a member of Immaculate Heart of Mary parish. He succeeds James W. Loughery, also of Immaculate Heart parish. Msgr. James P. Galvin, club chaplain since 1955, also announced his resignation at a recent meeting. He will be succeeded by Msgr. Joseph D. Brokhage, rector of the Latin School.

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Approve program on sex education

NEW YORK—The first statement on sex education ever drawn up by agencies of the four major religious groups in the nation received final approval here.

Announced by the Interfaith Commission on Marriage and Family, the statement was endorsed by the General Board of the National Council of Churches, made up of 33 Protestant and Orthodox Churches.

The two other member groups in the Commission, the Synagogue Council of America and the U.S. Catholic Conference, had previously approved the document.

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Schools close
ALBUQUERQUE, N. M. — Parochial schools in several New Mexico communities will close at the end of the current school year, the Santa Fe archdiocesan office of education announced.

SERRA ESSAY CONTEST WINNERS—The four young people above are winners in the recent Vocations Essay Contest sponsored by the Serra Club of Terre Haute. Richard Burns, at left, was contest chairman. The winners, from left, are: Bonnie Jones, of Brazil, Michael Haughney, Ruth Metzger and Don Seprudi. The first two attend Schulte High School, while the latter two attend St. Patrick's School.



VIEW PENTECOST BANNERS—Seventh and eighth graders at St. Mary's parish, Rushville, made various Pentecost banners to display on June 2 in the parish church. Father James P. Dooley, pastor, is shown above with several youngsters admiring their efforts.



Irish bishops tiff over TV

GALWAY, Ireland—Irish television is being used as a platform by atheists to make a mockery of Catholic priests and Catholic morality, according to Bishop Michael Browne of Galway.

"Those who are responsible for the misuse of television in propagation of religion and morality are doing great injury to our country," Bishop Browne said here. "If they are allowed to continue, the nation will suffer a terrible whirlwind."

Taking almost the opposite view, Bishop Cathal Brendan Daly of Ardagh and Clonmacnois said in his cathedral in Longford that television in Ireland has been the greatest factor for social change "and very much of its influence has been wholly beneficial."

Irish television, said Bishop Daly, has aided in spreading Pope Paul VI's message that responsible people must be made aware of intolerable situations that cry for social change.

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Remember them in your prayers

- EVANSVILLE**
† LEONA MAYER, 57, St. Boniface, May 31. Wife of Sylvester; mother of Donald and Paul, both of Evansville, and Sister Donald Marie, O.S.B., of Ferdinand.
† CATHERINE WERNER, 69, Sacred Heart, June 4. Mother of Alberta Werner of Evansville.
† LOLA MOERHOF, 48, St. Agnes, June 3. Wife of James; mother of Robert and Richard, both of Evansville. Daughter of Mr. and Mrs. Clarence Becker, Evansville.
† HENRY J. BIGGE, Sr., 69, St. Philip, June 5. Husband of Marie; father of Henry J. Jr., Charles, Bernard, Joseph, Barbara, Rita, Martha, Carol, Joan and Monica, all at home. Raymond, with the U.S. Navy; Paul, with the U.S. Army at Ft. Ord, Calif.; and Mrs. Mary E. Enlow of St. Philip. Four sisters also survive.
† ARDELLA JERGER, 49, St. Joseph, May 30. Wife of James; mother of Lynn Anne and daughter of Mr. and Mrs. Robert Jerger of Jasper.
† RALPH BURGER, 55, St. Joseph, June 4. Husband of Alma and son of Andrew Burger of Jasper. Four brothers and three sisters also survive.
† MATILDA SHERMESHEIM, 70, St. Mary's, May 31. Wife of Robert; mother of Mrs. Marvin Mehringer, Ireland; Mrs. James Lynch, Jeffersonville; and Mrs. Linus Hubert, Celestine.
† JOSEPHINE JONES, 89, St. Simon's, May 30. Mother of Mrs. Orbie Padgett, Greene, Ind.; Mrs. Clarence Jerger, Washington, and Miss Kay Jones, at home.
† TIMOTHY RUSCH, 3, St. Thomas, June 1. Son of Mr. and Mrs. Louis Rusch, Brother of Louis, Jr., Linda, Karen, and Janet.
† KATHERINE KOSTER, 51, St. Peter and Paul Cathedral, June 13. Mother of St. Rev. Charles P. Koster, secretary, Indianapolis Archdiocese Tribunal; Rev. Joseph F. Koster, pastor of St. Anthony's parish, Morris; sister of Mrs. Mary Murphy of Syracuse, N.Y.; Mrs. Wilda Kimble of Rockford, Ill., and Philip Ryan of Indianapolis.
† DOROTHY B. OKEY, 45, St. Patrick's, June 5. Wife of James K.; mother of Gregory, Thomas, Joseph, Cathryn, Mary, Elizabeth, Paula and Cecilia Okey; daughter of Alma Lookbill; sister of Richard, Frederick, Frank, James and Henry Lookbill, Clara Sparks, Maude Roske, Virginia Gray and Marietta Smith.
† DENNIS W. GREANY, 80, St. Peter and Paul Cathedral, June 7. Brother of Mae C. Greany.
† THOMAS E. TARPEY, 63, St. Matthew's, June 8. Husband of Mary T.; father of Joseph F. and Timothy J. Sexton; Mrs. Richard Menner, Mrs. John Leemhuis, Mrs. Robert Butcher, Miss Patricia Sexton; brother of James V. and John F. Tarpey.
† ROBERT T. ROSS, 79, St. Anthony's, June 8. Father of Mrs. William Nordick.
- JEFFERSONVILLE**
† GARY C. BRUCKERT, 17, Sacred Heart, June 5. Son of Mr. and Mrs. R. J. Bruckert; grandson of Mrs. Anna Mae Bruckert and Mr. and Mrs. J. J. Keifer, all of Louisville. Three brothers and a sister also survive.
† MARGARET I. SCHIMPF, 67, St. Augustine, June 6. Aunt of Mrs. Margaret C. Aiken of Van Nuys, Calif.
† SARAH MCGRODY CAPEHART, 77, St. Augustine, June 10. Mother of Mary Louise Capehart.
† ROSE WIRSCHING MERGEL, 92, St. Mary, June 10. Sister of Mary Graf.
- NEW ALBANY**
† JULIA L. KIRKHOFF, 77, St. Peter and Paul Cathedral, June 12. Wife of William H., mother of Marita, Manetta, sister of C. Brady.
- GREENFIELD**
† CHARLES C. SCHUBERT, 58, St. Ann's, June 11. Husband of Wilma; father of Charles, John C. Schubert, Patricia, Raina, Barbara, Berger, Phyllis, Boulder, Beverly, Dots, Charlotte, Glenn, Marilyn, Dye and Sharon Harris and Pamela Schubert, brother of George, John and Louis Schubert, Elizabeth Voecker and Martha Pikel.
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VIEWING WITH ARNOLD

Here is movie the adults will hate

By JAMES W. ARNOLD

"Wild in the Streets" is a kind of joint collaboration on a nightmare by Robert Welch and a pipedream by the New Left. It describes a take-over of America by the under-25 generation, and while it is certainly not the best film of the year, it generates enough chemistry to grow grass on the Indianapolis speedway track.

This is the latest movie by American International, a company which has waxed fat on the

teen-age trade from its "Drag-Strip Riot" and "Bikini Beach" days to the artistic triumphs of Edgar Allan Poe and Roger ("The Trip") Corman. A.I. obviously isn't about to turn its back on all that youthful cash, but in "Streets" it often seems tempted. The film can't make up its mind how it feels about the hypothesis of Youth Rule, and the result is a mad grab-bag of perception, nonsense, outrage and hilarity.

One of the puzzling things about the current fad for camp and black humor is what is put on and what isn't: a fellow can be acclaimed as a satiric genius when he is really only inept at

telling a story straight. There are times in "Streets" when director Barry Shear and writer Robert Thom seem to be serious, and other times when they have got to be kidding.

But most often it is impossible to tell. At least, then, the film is guilty of mixing its genres. It doesn't work completely as either outright "Strangelove" satire or as straight "Seven Days in May" imaginative political drama.

At the same time the movie provides an impressive lot of impact (as well as typical A-I trash) on both levels. It also tromps with admirable abandon and incredible timeliness on a very sensitive subject in the mid-

dle of world-wide student revolutions and an American election year in which the notions of appeal to youth and generation gap are highly significant.

What happens, to describe it over-simply, is that a 22-year-old pop music idol (Christopher Jones), who is also a parent-hating rebel, a hedonist and a millionaire (Presley, Hugh Hefner, Phil Spector and Hitler all rolled into one), uses his hysterical appeal to lower the voting age and get himself elected president. (He is first given a platform by a regular politician trying to exploit his youthful image). Once in power, Jones ships everyone over 35 to concentration camps and puts them on LSD, then proceeds to eliminate caused problems as war, hunger and unhappiness. He falls, as all revolutionaries do, when he begins to develop the symptoms of the ancient regime, here arrogant age-superiority.

The film has marvelously split emotions about it all. In fact, it is almost a visualization of the national generation gap psychosis. The adults do act like irrelevant old fogies and many of the concentration camp shots heap scorn on them. The youths do seem to be immoral, irrelevant, tyrannical radicals. Yet there are glimpses of sympathy on both sides. If there is a net effect, it is a cynical attack on everybody: we are all seen, substantially, through the eyes of

those who fear, hate, and misunderstand us.

Adding to the confusion is a real hash of acting styles. Jones and the kids play it generally straight, although they are given more sensational vices than a hashish parlor in Istanbul. Yet one girl (Diane Varsi) is an obvious put-on, an acid-head given to lounging in water fountains and making her debut in Congress with a three-cornered hat and tambourine. The adults, especially Shelley Winters as a prototype Freudian Mom and Ed Begley as a mossback politician, are wild caricatures. Except for Hal Holbrook, who plays the youth-loving politician as a sincere but implausibly naive man who pays for his mistakes.

Despite all the teen-age movie pandering and grotesquerie, however, the movie swings so hard and often that it scores some real hits. It is basically an ironic blast at America's worship of youth ("We have taught the world that getting old is a drag") and the celebrity culture nourished by the mass media. The youthful rhetoric rings true, as if it were sent fresh from the barricades, from "Your experience has taught you nothing" to that annoying juvenile habit of answering a question by a shrug and asking another question, man. Adults will hate this film, but it will expose them to their image.

Director Shear provides a stimulating display of cinematic, ranging from multiple screen projection and memory flash-cuts to really expert mixing of actual and staged footage of youthful demonstrations. The irony of the situation is superbly brought out when Jones gets the nomination of the Republican party (to balance the implied attack on Kennedy and McCarthy?) and makes his acceptance speech in front of huge portraits of Eisenhower and Hoover. Shear may have borrowed from every movie since "Citizen Kane," but his film can't be accused of standing still.

How is one to take it when a zany comic automobile ride ends with the death of a child, and Jones tells his mother "You'd kill even God?" Or when Miss Winters claws at the fence of her camp hysterically singing "My Country 'Tis of Thee"? Or when Holbrook rushes through his house tearing down posters of rock singers and tells his kids, "From now on, you read 'Winnie the Pooh' and 'Little Women'!"

It may be of interest to both Mr. Welch and the New Left that I saw this film in a Saturday night crowd of mostly young people, and they hardly laughed at all. (Rating not available.)

Czech Orthodox ask pardon of Eastern Catholics

BONN, Germany—A group of Orthodox priests in the Bohemia region of Czechoslovakia has begged the pardon of Eastern-rite Catholics in that country for injustices that the Eastern-rite Catholics suffered in the past.

In 1950, in Czechoslovakia, Eastern-rite Catholics were forced to become members of the Orthodox Church, which at that time had between 30,000 and 40,000 members in the country. At that time, there were about 300,000 Czechoslovak Eastern-rite Catholics and 200,000 Eastern-rite priests. The majority of the clergy refused to comply with the government's order and were imprisoned.

In their declaration, the Orthodox priests expressed regret that they had accepted the news of the move in 1950 "uncritically and with indifference" and that they had not protested the misuse of their Church.

They said they now hope to meet their Catholic colleagues of the Eastern-rite in a "fraternal dialogue."

MacEoin

(Continued from page 4)

pace acceptable to the members of the "underground." The need for an institution was not directly challenged, nor the need for authority as a constitutive factor of society. But these elements were not stressed. The ideal presented was that of the hippies, to do one's thing and let the future work out the long term effects.

I heard only one person argue meaningfully against this attitude. That was Paul Sprehe, head of the Community of Pope John XXIII in Oklahoma City. The Community is one of the most radical of the current experiments in Catholic living, being distinguished from the others principally by the fact that it is above ground because of the approval of the Bishop.

Does this mean that the others who scoffed at authority were simply rationalizing their own disobedience? I suspect the answer is more complicated. Taken in its world dimensions as a spontaneous grassroots movement of Christians who seek meaningful forms and activities to replace the conventional, the underground Church has a profound prophetic significance. Tension with the institution is inevitable. Indeed, it is its reason for existence. It is legitimate to hope, however, that other bishops can join Bishop Victor Reed of Oklahoma City in channeling the movement constructively.

Curbing the court

(Continued from page 4)

defendants can prove they have not received justice in lower courts.

There are those who view the Senate action merely as an exercise in futility. They say the court can just declare the law unconstitutional, and that will be the end of that. But, even if the exercise proves futile, it has every possibility of causing years of confusion, delay and injustice.

Furthermore, the provision is setting a precedent for future Congresses which might want to find other ways to curb the powers of the court.

Brazil prelate airs hierarchial squabble

PORTO ALEGRE, Brazil—A smoldering controversy among Brazil's bishops over the pace and direction of Church renewal broke into public view here as Porto Alegre's Archbishop Vicente Scherer sharply criticized the views of another prelate.

Referring to Archbishop Held-er Camara of Olinda-Recife, whose demands for change have brought worldwide attention to the situation of the Brazilian Church, Archbishop Scherer said that his fellow bishop was using loose language liable to create misunderstanding and confusion.

ARCHBISHOP Scherer took sharpest exception to a statement he attributed to Bishop Camara, that "the world is marching toward socialism." He said this was plainly a contradiction of the Church's position, as expressed in the 1931 encyclical, Quadragesimo Anno, of Pope Pius XI, that "no one can be at the same time a follower of socialism and a true Christian."

The 65-year-old Archbishop

Scherer, in a declaration published locally, characterized Bishop Camara as a person who at times makes "vague affirmations, using ambiguous terms that are open to differing interpretations, create confusion and mislead public opinion."

Bishop Camara's comment was made during a recent theology seminar in Recife. He accompanied it with the explanation that such socialism was no longer purely Marxist, but was a revised version in which its supporters no longer viewed religion as "the opium of the people."

EVEN MORE controversial for many Brazilian bishops was Bishop Camara's judgment against the far-ranging Brazilian development project for the depressed Northeast area, called SUDENE. Bishop Camara had been one of the strongest supporters of this project when it was established, but he is now sharply critical of its operation and declares that it has failed to solve employment problems in the Brazilian Northeast.

Meanwhile, another Brazilian prelate has publicly appealed to his fellow bishops to counter the image that they are "the brakes and not the motor of renewal" in the Church. If this picture becomes set in the public consciousness, said Bishop Antonio Batista Fragoso of Crato, the Church will be left with "only the conformists who question nothing."

Catholics might become member of church council

NEW YORK—Dr. R. H. Edwin Espy, general secretary of the National Council of Churches, told the NCC's General Board here that there is increasing discussion on the possibility of Catholic membership in national councils of churches.

He made the statement in his report to the Council's policy-making board. The NCC membership is made up of 33 Protestant and Orthodox Churches in the U.S.

According to Dr. Espy, a Joint Working Group representing the World Council of Churches and the Vatican Secretariat for Christian Unity "gave particular attention to this subject at the May meeting in Germany."

Dr. Espy is the only U.S. Protestant member of the group. "The membership matter," he said, "was the principal topic at the meeting of our Joint Working Group in the U.S., with Bishop Jan Willebrands, chief executive officer of the Vatican Secretariat, participating."

4 Schools to close

GRAND RAPIDS, Mich.—Four Catholic schools in the Grand Rapids diocese will close at the end of the present school year. Officials at the schools said increased operation cost was the main reason for the closing.

Yugoslav group honors cardinal

ZAGREB, Yugoslavia — Cardinal Eugene Tisserant, a high Vatican official, was honored here by the nation's Academy of Sciences and Arts as "a great friend of the Yugoslav people."

The welcome was extended by Dr. Grga Novak, president of the academy, in an address which praised the Vatican prelate for his progressive views and anti-fascist stand during World War II.

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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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Four Providence nuns assigned to missions

ST. MARY-OF-THE-WOODS, Ind.—Appointments of four Sisters of Providence to assignments in Peru and Taiwan were announced last week.

Sister Mary Giles Whitsett, and Sister Thomas Ann Norton, will depart August 15 for Arequipa, Peru, where the Sisters of Providence help staff the Colegio San Jose, conducted by American Jesuits. Both Sisters will attend a language school conducted by the Maryknoll Fathers in Arequipa for one semester to prepare for their new duties.

SISTER MARY GILES has most recently been principal of St. Ann's School in Indianapolis. The daughter of Mr. and Mrs. Charles Whitsett of St. Anthony's parish, Indianapolis, she entered the convent in 1954.

Sister Thomas Ann has served as principal of Our Lady of Providence School in St. Louis, and taught at St. Thomas Aquinas School in Indianapolis

several years ago. She is a Chicago native who entered the convent in 1944.

Sister Marcella Ann Blaney and Sister Agnes Loyola Wolff leave about September 1 for Taipei, Taiwan, where Sister Marcella Ann will teach English at Providence College and Sister Agnes Loyola will be the local convent superior.

SISTER MARCELLA ANN has served as principal of St. Joseph's School in Indianapolis and has taught at St. Ann's and several other Archdiocesan schools. She is a native of Chicago and entered religious life in 1935.

Sister Agnes Loyola was one of the Sisters of Providence serving on the China mainland who was interned by the Japanese during World War II. An Evansville native, she has most recently been principal of the St. Mary-of-the-Woods Village School.

'Self-consciousness' of churches passing

EDINBURGH, Scotland—Anglican Archbishop Michael Ramsey of Canterbury said that the problems of unity have not yet been solved, but that he is glad of the disappearance in the different churches of "that wearisome self-consciousness."

The contemporary message for Christians throughout the world is that unity and the renewal of faith go together, the Anglican primate told 1,300 delegates attending the opening of the general assembly of the Presbyterian Church of Scotland. These are times, he said, when Christendom's most powerful forces are for unity and not division.

"Perhaps the most universally recognizable sign of this climate is the shedding of what I would call our separated ecclesiastical self-consciousness," he added.

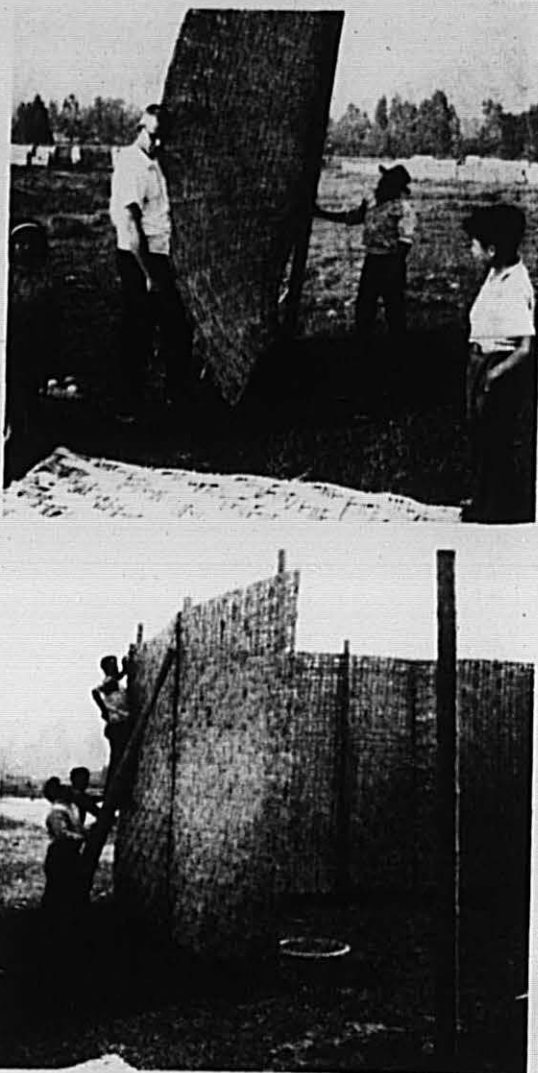
"We have not solved the problems of Christian unity, whether it be between different Protestant churches or Anglican churches or Roman Catholics and so on. There are plenty of problems still to be solved, but what has gone is that wearisome self-consciousness."

Archbishop Ramsey said that in England "we are especially interested at this time in the Anglican-Methodist discussions, and I know we can count on your prayers in Scotland for that."

Aussies asked to support schools

SYDNEY, Australia—Reflecting the Australian bishops' current deep concern over the questioning mood that surrounds Catholic education, a Sydney prelate has called for continued support by the Catholics of Australia toward perfecting rather than dismantling the Catholic school system.

Auxiliary Bishop Thomas Muldoon said that the reasons that led to the rejection by Catholics of secular education in Australia 80 years ago were even more valid today, and he reassured members of the teaching Religious that their work is of great importance.



INSTANT CHAPEL IN LIMA—It takes only four hours to construct a 25x50 chapel of woven cane mats in Lima, Peru. The all-purpose building also serves for films, classes and other activities. Father Germaine Swisselm, O.S.B., of St. Meinrad Archabbey, is shown in one of the photos above, taken by Father Lawrence Kratz, O.S.B., of Blue-Cloud Abbey. Both are Hoosiers.

Build instant chapels from mats in Lima

Dear Folks Back Home:

We had a wonderful summer here in Lima. Now that May has come, it's getting a bit chilly, and the sun doesn't come out every day. It's not that the temperature drops out of sight; but the combination of humidity, lack of sun and the cold Peruvian current from the South Pole sort of makes us shiver.

By the end of this month we'll have said "Goodbye" to the good old sunshine for about six months. This is the way Peru is all along the Coast. Very depressing, you will say, and I

yard deep, to a brick maker. The brickmaker in turn has hired a group of Indians from the mountains. Naturally, they bring along their families and live right on the job. In other words, we have the problem of Instant Growth.

In the past month more than a hundred poor Indian families have moved in, whose breadwinners are paid ONE AMERICAN PENNY for four bricks. (More about this later, for I want to get to our Instant Chapel.)

SINCE THESE people have nothing but the barest forms of shelter in which to live and to house their few possessions, they dare not venture too far from HOME. With no doors and no locks to protect their belongings, a thief could go from house to house and carry off all they own. Also, since these people are very poor, the clothes in which they work also serve for their Sunday best. They feel they are not presentable to be with others who are "dressed" for Church.

So we've moved out to them. With the help of the men on a holiday, we constructed a Chapel with a floor area of about 25 by 50 feet—IN FOUR HOURS. We used the same materials the people use in constructing their own houses—mats of woven cane, split into thin strips. Our Instant Chapel will also serve as a meeting place, a place to show educational and catechetical films, a place for classes in child care and in cooking for the ladies.

It is a real busy building. The people are terribly happy. Before we got this lovely little Instant Chapel, we would carry our table to the middle of the brick yards, plop it down and celebrate the Holy Sacrifice in the open air. It was nice till winter set in.

So that's the story of our Instant Chapel. We've been encouraged by this success to try to figure out how to get some Instant Money. So far no success. When we do, we'll have this Mission rolling on four wheels—Instant wheels!

As a result of the announcement, the priest—Father Hubert Falardeau—has been stripped of his priestly functions by Archbishop Paul Grogier of Montreal and told to return to the lay state "for the duration of this leave of absence."

"I accept the decision of the archbishop," Falardeau said later at a press conference held in a slum alleyway.

"I'll campaign in civilian clothes and the people can call me Hubert instead of Father."

North Irish cause riot in Belfast

BELFAST, Northern Ireland—The jeering, hymn-singing, placard-carrying supporters of the Rev. Ian Paisley demonstrated boisterously outside the Presbyterian General Assembly here when the new moderator, the Rt. Rev. Dr. John Withers, was installed (June 3).

Mr. Paisley, the anti-Catholic and anti-ecumenical head of the Free Presbyterian Church, served a three-month prison term for disturbing the peace for his leadership of anti-Catholic demonstrations in 1966. He and his followers demonstrated last year at the installation of the Presbyterian moderator.

DR. WITHERS, the newly-elected moderator, in an address to the assembly, said that he was thoroughly sickened by religious bigotry in Northern Ireland.

He continued: "I solemnly promise to this General Assembly that during my year of office I shall do all I can to contribute to the spirit of goodwill and tolerance, which is just waiting for expression."

He said that those outside the church were scandalized by the failure of church members to cooperate with members of other churches.

THE PICKETS' placards described Dr. Withers as a "Pro-Papist." There were numerous scuffles as police sought to disperse the demonstrators, whose activities had been banned.

Booing and catcalls burst out again as Dr. Withers left the assembly with other church and state dignitaries.

Catholics number about one-third of Northern Ireland's total population of 1.5 million.

In April of last year a news team assigned by the London Times to investigate charges of discrimination reported that they found overwhelming evidence that the electoral system in Northern Ireland was deliberately weighted against the Catholic minority by a discriminatory system of 20 years' standing.

They said that they also found evidence of discrimination against Catholics in housing and employment.

Shared-time idea nixed

CHARLOTTE, N.C.—The Charlotte School Board rejected a proposal of Catholic parochial schools here that they be allowed to share certain public school facilities. Backers of the plan said they would continue their efforts.

Sister Mary Barbara, addressed the board in behalf of the five Catholic elementary schools and two Catholic high schools in the district. She requested that certain public school facilities and programs be made available to their students.

Proposed was parochial school use of such facilities as audio-visual aids, libraries, standardized testing programs, and psychological services. Also requested was a "shared-time" arrangement under which a student at a Catholic school could attend a public school for one or two periods a day to take certain courses.

Several Protestant clergymen spoke against the proposal on grounds that it violated constitutional provisions separating church and state. It would result, they charged, in public funds being used to support private religious purposes.

Brock Barkley, attorney for the public school board, said, in his opinion, that the proposal was unconstitutional.

The vote to reject any "new adventures of cooperation" with Catholic parochial schools was unanimous, with three board members abstaining on grounds they believed the matter should be studied further before voting.

Priest is 'poor people' candidate

MONTREAL—A Catholic priest who calls himself the "voice of the poor people" has announced that he will run for Parliament as an independent in Canada's June 25 federal elections.

As a result of the announcement, the priest—Father Hubert Falardeau—has been stripped of his priestly functions by Archbishop Paul Grogier of Montreal and told to return to the lay state "for the duration of this leave of absence."

"I accept the decision of the archbishop," Falardeau said later at a press conference held in a slum alleyway.

"I'll campaign in civilian clothes and the people can call me Hubert instead of Father."

Immaculate Heart Sisters to split into two groups

AUTHORIZED BY COMMISSION

Immaculate Heart Sisters to split into two groups

LOS ANGELES—Reforming and traditional-minded nuns of the Sisters of the Immaculate Heart of Mary here have been authorized to split into two groups pending a final decision by the Vatican on the progressive reform initiated by the order's general chapter last October.

The split was authorized by decree (June 6) of a special Pontifical Commission established in April to study the chapter reforms, which have been a source of dispute between the order and Cardinal James Francis McIntyre of Los Angeles.

In March, the nuns had voted to appeal to Pope Paul VI to overrule a decree from the Vatican Congregation for Religious which in effect ordered them to halt their renewal program. The Congregation told the nuns to adopt a common habit, reinstitute community prayers including daily Mass, recommit themselves to their original purpose as a teaching order and to collaborate their work with the local bishop.

THE SPECIAL study commission took no notice of the dispute between the nuns and Cardinal McIntyre in its decree but said that "an internal separation ex-

ists among the members of the institute.

"For practical purposes, and while a final decision by the Holy See is pending, two groups are recognized," it continued. "Each is authorized to act separately."

The decree said that those "who wish to follow the decree of the recent general chapter, are given a reasonable time, taking account of the points already made known to them, to experiment, to reflect and to come to definitive decisions concerning their rule of life to be submitted to the Holy See." The group will be directed by Sister Anita Caspary, mother general of the order who has led the fight for reform.

"Those Sisters who intend to follow the constitution in effect previous to the ninth general chapter, and to proceed with a program of renewal, are placed under the temporary direction of Sister Eileen MacDonald, residing in the motherhouse of Los Angeles, who is given faculties for their government and work and may proceed to agreements regarding the diocesan authorities," the decree said.

Some 200 of the 600 nuns in the order teach in archdiocesan schools and the dispute with the Cardinal had threatened to lead to their withdrawal at the end of the school year. Msgr. James B. Clyne archdiocesan elementary school superintendent, has already announced that 13 other Religious communities had agreed to provide Sisters next fall to staff schools formerly staffed by the Immaculate Heart of Mary nuns.

MSGR. CLYNE said the new Sisters would be reassigned proportionately from schools which their communities now staff in the archdiocese.

The decree by the special study committee did not clarify what would happen to financial assets of the order or control of its 1,100-student Immaculate Heart College here.

"Financial questions," the decree said, "will be settled in due time. Meanwhile, extraordinary acts of administration should be referred to the Pontifical Commission."

The study commission said that all the Sisters would be polled individually to indicate which group they wish to join and that the commission will remain in existence to provide assistance to the community.

The committee was headed by Archbishop James V. Casey of Denver. Other members were: Archbishop-designate Thomas A. Donnellan of Atlanta; Auxiliary Bishop Joseph M. Breitenbeck of Detroit; and Father Thomas R. Gallagher, O.P., secretary of the Apostolic Delegation and consultant to the Vatican Congregation for Religious.

Ask CCD to switch emphasis to adults

SAN FRANCISCO—A national meeting of directors of the Congregation of Christian Doctrine (CCD) has called on the Church to make adult-centered, rather than child-centered, education its chief apostolate, and to give leadership in the causes of peace, poverty and racial harmony.

In the past, CCD has been largely identified with religious instruction of Catholic children who do not attend parochial schools. Since the Second Vatican Council, however, its spokesmen have placed increasing importance on the formation and education of adult Catholics.

"WE . . . STATE that the adult, not the child, should be the major area of concern of the teaching Church," the CCD directors said in a statement. It gave the following reasons:

• "The parent is the primary teacher and yet we have not done anything truly significant to sensitize parents to their obligation or equip them to play effectively an informal teaching role."

• "The adult and not the child is facing the questions and problems of the greatest implications and consequences. They are looking for assistance in living the Christian life in this world and with rare exceptions we have done little to help them."

• "The adult and not the child is the person who is going to be most instrumental in the incarnation of Christ-love and concern in the resulting brotherhood."

THE CCD directors said the time has come for large-scale episcopal support, philosophically and financially, for a broad program of religious education.

Refusal of aid to bring revolt

LONDON—Unless more aid is given to relieve poverty in the developing nations, there will be a world revolution, Cardinal John Heenan of Westminster said here.

Speaking to participants in the triennial conference of the International Council of Voluntary Agencies, Cardinal Heenan said: "You cannot have so many millions of people living in misery while so many other people are living in near-luxury, without an explosion. It is not so much a question of us living next door to each other. We are living in one house—it is one world in that sense."

Several Protestant clergymen spoke against the proposal on grounds that it violated constitutional provisions separating church and state. It would result, they charged, in public funds being used to support private religious purposes.

Brock Barkley, attorney for the public school board, said, in his opinion, that the proposal was unconstitutional.

The vote to reject any "new adventures of cooperation" with Catholic parochial schools was unanimous, with three board members abstaining on grounds they believed the matter should be studied further before voting.

Since he came to the poor parish, the 45-year-old priest has been a constant thorn for reform in the side of authorities and at times has embarrassed his superiors by his methods.

He has led fights for more school, welfare, sanitation and park funds for the slum area and organized sit-ins and other protest movements. Among his targets have been the Quebec Welfare Department and the Montreal Catholic School Commission.

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