



LANDMARK TO FALL—The Little Sisters of the Poor Home, located at 520 E. Vermont Street in downtown Indianapolis for 77 years, will give way to neighborhood restoration of Lockerbie Square in turn-of-the-century motif. Demolition of the old building has begun on the site.

#### PART OF LOCKERBIE PROJECT

## Site of old Home for the Aged slated for historic renovation

By PAUL G. FOX

The site of the former Little Sisters of the Poor Home in downtown Indianapolis will be developed by the Indianapolis Historic Preservation Commission in an extensive project to restore the Lockerbie Square area surrounding the James Whitcomb Riley Home, The Criterion learned this week.

When the new St. Augustine's Home for the Aged, conducted

by the Little Sisters at 2345 W. 86th St., was completed late last year, the 97-year-old buildings and grounds at 520 E. Vermont Street were purchased by the Indianapolis Historic Preservation Commission for a reported \$200,000.

During the past several months an extensive survey was undertaken by James Associates architectural firm for the Indianapolis Historic Preserva-

tions Commission, a seven-member civic group created by the Indiana General Assembly, to determine the feasibility of utilizing the old, four-story building as a restored turn-of-the-century hotel and restaurant.

A SPOKESMAN for the architect told The Criterion that while the major building was structurally sound, it was deemed unrealistic for the anticipated project because of the need for expensive renovations, which would exceed \$1 million.

Indianapolis attorney Jack Kammins, Commission president, said that the buildings are being demolished while the familiar retaining wall and formal gardens on the former Little Sisters' property will be maintained.

Plans are being formulated for the construction of a possible new building on the site which would include a hotel, restaurant and possible theatre.

Kammins indicated that the Commission, all originally appointed by former Indianapolis Mayor John Barton, will work closely with the Metropolitan Planning Commission to develop all aspects of the Lockerbie Square project. The area, located near St. Mary's Church, reaches from New York to Michigan Streets and from East Street to College Avenue.

PRIVATE FUNDS are being used currently by the Commission for the project. The enabling legislation by the Indiana General Assembly and the articles of the commission's incorporation, according to Kammins, include the right of eminent domain to acquire property in the area by condemnation.

He stated that strong interest has been expressed in the long-range project by Indianapolis businessmen and civic leaders. It is hoped that the restoration of the Lockerbie Square area will include apartments, restaurants, small hotels, churches and small shops which will carry out turn-of-the-century styles and architecture.

Other members of the Commission, in addition to Kammins, are: Harry Wade, Sr., Mrs. Henry Schriener, Jr., Joseph Wallace, Henry Richardson, Clarence R. Mills, Jr., and Edward D. Pierre.

### New auxiliary named to Miami

WASHINGTON — Msgr. John J. Fitzpatrick, 49, has been appointed titular bishop of Cenae to serve as auxiliary bishop to Archbishop Coleman F. Carroll of the newly erected Miami archdiocese.

The bishop-designate has been serving as chancellor and episcopal vicar for conciliar affairs of the Miami See.

Archbishop Luigi Raimondi, Apostolic Delegate in the United States, announced the appointment here.

#### Represented

VATICAN CITY—The Vatican will be represented at a congress sponsored by the International Humanist and Ethical Union to be held in Hanover, Germany, July 14-19, another step in the Church's effort to establish contact and dialogue with atheists and non-believers.

# Holy See directs updating of Catholic universities

VATICAN CITY—A set of new directives sent to Catholic universities by the Sacred Congregation for Catholic Education, calls for the modernization of teaching and administration, including a more active participation by students in decision-making.

The Vatican office (formerly the Sacred Congregation of Seminaries and Universities) sets Sept. 1, 1969 as a deadline for the introduction of the reforms. Its suggestions, based largely on proposals submitted to it by Catholic universities throughout the world, reflect many changes already taking place at a number of Catholic universities.

Several basic principles of reform are set forth in the document:

- All higher studies must be reorganized, both in subject matter and teaching methods, with students taking a more active role in the actions of the faculty and administration.

- Teachers must be given greater freedom in scientific and educational research.

- Universities and other institutes must become communities where teamwork is the operational factor, rather than individual talent and knowledge. This ideal of teamwork will apply to cooperation between teachers and students and also between teachers, students and the various universities.

- There will no longer be a strict control of the personal work or thought processes of the students in terms of dogmatic principles.

THE NEW guidelines look forward to collaboration between Catholic and non-Catholic universities in research and insist on the necessity of remembering the theological viewpoints of separated brethren, non-Christians and non-believers. The views of these persons must be respected as a basis for mutual understanding and cooperation, the directives insist.

The document calls for the development of harmony between human scientific knowledge and the facts of faith. It urges that research be oriented toward pastoral goals, particularly when the students are destined to become future seminary teachers.

An international commission will be established to consider proposals submitted in the field of education by national or regional episcopal conferences, the document says, but final decisions in their own area will be the responsibility of the national conferences, in keeping with the decentralization proposed by the Second Vatican Council.

Collegiality is the key word in the reform of the universities, according to the new guidelines. The document calls for the establishment of a council of teachers to decide on the appointment and promotion of faculty members.

Rule No. 19 of the new norms calls for active participation by all faculty members in the management ("regimen") of acad-

### Name committees to help compile liturgical guide

INDIANAPOLIS—The formation of 12 subcommittees to help compile a new liturgical guide for the Archdiocese has been announced by Father Albert Ajamie, chairman of the Archdiocesan Liturgical Commission.

Publication of the liturgical directory will aid parish priests and members of parish liturgical committees in implementation of meaningful public worship, Father Ajamie indicated.

New committees and the priest-chairmen are:

Theological Principles—Father Andrew Weidkamp; Celebration of Mass—Father Duane Etienne; Baptism and Confirmation—Father Bernard Gerdon; Matrimony and Communion—Father Eugene Weidman; Penance—Father Stanley Herber; Anointing of the Sick and Funerals—Father Joseph Beechem; Special National Occasions—Father Robert Minton.

Sacramentals and Popular Devotions—Father Charles Berkelemer; Liturgical Year and Divine Office—Father Victor F. Wright; Sacred Music—Father Richard Mueller; Sacred Art and Furnishings—Father Donald Walpole, O.S.B.; and Bibliography—not yet named.



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#### LAMENT 'CRISIS OF BELIEF'

## Conservatives feel their day is coming

By MARGARET M. CARLAN

MINNEAPOLIS—"They" were the Turks and "we" the Crusaders at the fourth annual Wanderer Forum where more than 300 conservative Catholics rededicated themselves to the battle and convinced each other that "they" shall not overcome.

The theme of the three-day meeting (June 21-23) was "The Crisis of Belief—What Must Be Done." The causes and the symptoms of the crisis were found in all areas of Church and society, and "they" were held responsible.

"They" were frequently broad classes such as "silly liberals" and "nuns riding the turnpikes at 11 o'clock at night," sometimes organizations, including the U.S. Communist party and the National Council of Catholic Men; and occasionally individuals as disparate as Stokely Carmichael of the Student Non-Violent Coordinating Committee and Bishop John J. Wright of Pittsburgh.

Discussed at length was the crisis "they" are causing in the fields of civil rights, education, theology and worship.

A SPEECH on "Civil Rights and the War on Poverty" by a Negro woman was a first for the Wanderer Forum. It may also have become a first in the current political campaign when the Negro "civil rights worker"—Mrs. Lola Belle Holmes of St. Louis—endorsed the presidential candidacy of former Alabama Gov. George Wallace as the "only hope" for the country.

Mrs. Holmes, who reportedly worked for seven years as an undercover agent for the FBI in the Communist party, claimed that both civil rights legislation and urban rioting had been long planned by the communists.

She denounced "black power advocates" Carmichael and H. Rap Brown as well as the late Dr. Martin Luther King who, she alleged, was assassinated when he had "outlived his usefulness" to the communists.

Calling the Kerner Report on urban disorders "sociological doubletalk," she said, "If believing that laws should be enforced makes you a white racist then I guess I'm a white racist."

The civil rights movement was not the only place where Mrs. Holmes detected communist influence. She answered a firm and quick affirmative to a question from a priest as to whether the communists were behind "the rapid spread" of sex education in the schools and new Catholic religion textbooks.

She also said she knew "for a fact" of communist infiltration

in the Catholic Church, including members studying for the priesthood.

ALTHOUGH Mrs. Holmes' endorsement of the Wallace candidacy was met with loud applause, it was publicly rejected by another forum speaker.

L. Brent Bozell, editor of Triumph magazine, told another forum session that he wished to "most emphatically dissent" from support of Wallace, who, he said, would bolster an "essentially un-Christian order." Bozell said he did not wish triumph to be associated with Mrs. Holmes' position, and he believed that the Matt family would not want the Wanderer newspaper they publish to be associated with it either.

Bozell led a panel discussion on "Catechetics Derailed" in which he lamented the state of religious education in Catholic schools and charged that the U.S. bishops are "not prepared" to make of the Catholic school system "an effective conduit for Catholic orthodoxy."

Thus, he said, orthodoxy must be taught by Catholic parents who need proper materials, sufficient time and motivation. Bozell suggested that, as the motivation is lacking in many, "representatives of Catholic orthodoxy" be sent around the country to acquaint parents with the problems and convince them of their responsibilities.

Bozell also urged the establishment of student centers to promote orthodoxy on college campuses and to help "the poor souls on the new left who are searching for a religion they cannot find."

In the discussion that followed many parents described their distaste for new catechisms and methods of teaching religion

being used in Catholic schools. Several told of successful efforts in different dioceses to supplement Catholic school teaching or replace Confraternity of Christian Doctrine teaching with classes in orthodoxy they teach themselves.

UPHOLDING the parents' rights was Msgr. R. G. Bandas of Minneapolis, a Wanderer columnist, who noted that Canon Law 582 gives to lay people the "right to demand from the Church the word of God and the means of salvation according to the ordinances of the Church."

Although there was no formal discussion on the liturgy at the forum, applause for such words as "Latin" and jeers for such words as "vernacular" were heard in many sessions.

A pontifical Mass sung in Latin by Coadjutor Archbishop Leo C. Byrne of St. Paul-Minneapolis was a more eloquent testimony to the participants' sentiments.

Preaching at the Mass at St. Mary's co-cathedral, Msgr. Vincent Lloyd-Russell, pastor of the Mission of San Juan Capistrano, Calif., said that it is one of the lamentable features of civilization today that it has lost a sense of awe and reverence.

"When the Church emerged from the catacombs," he said, "it erected temples of great magnificence to the glory of God wherein the great mystery of transubstantiation, the Holy Mass, might be celebrated in edifices calculated to inspire and awe and demand reverence."

Such awe and reverence have been lost in many places today, he said, with the "thou" long reserved for God in the liturgy supplanted with the "you" of common conversation and the (Continued on page 7)

## Pope asks cease-fire in Vietnam

VATICAN CITY — Pope Paul VI has proposed a cease-fire in Vietnam to hasten a peaceful solution of the war.

The proposal was contained in a 3,000-word speech the Pope delivered to the college of cardinals (June 24) on the occasion of his name day, the feast of St. John the Baptist (He was baptized Giovanni Battista Montini).

In the course of the speech the Pope touched on the theology of violence and revolution, the Vietnam war and unrest in Africa, particularly in Nigeria, and in the Middle East, and nuclear disarmament.

In addition to the cardinals who normally are resident in Rome or Italy, there were also present Cardinal John Cody of Chicago and Cardinal Patrick O'Boyle of Washington.

Pope Paul expressed hope and satisfaction that the Vietnam situation is being discussed in Paris.

"WE CANNOT hide from ourselves that the road to peace, especially this peace, bristles with difficulties. However, we think that the possibility of a satisfactory solution may be relatively near and easy, if both contending parties loyally agree to a reciprocal arms truce, and that thus there may be arranged a period of calm and fraternal relations between the two regions in conflict so that they may then decide freely their own fate," he added.

The Pope appealed to both sides to overcome obstacles still in the way of a peaceful solution, noting that in Vietnam today "the tempest still continues to rage."

He referred particularly to the suffering still being endured in Vietnam.

"There is present before our eyes the sad vision of a bitter and cruel struggle which involves all and which upsets all and which impels us to repeat our words of comfort and encouragement, particularly to those who suffer, to the innocent victims of violence, to the wounded, to the refugees, to those who in the monstrous tragedy which has overtaken them have lost persons and belongings most dear to them, which had been their support in life," he said.

POPE PAUL paid special tribute to the bishops, priests, Religious and seminarians who have remained at their posts in Vietnam to help the needy and war victims.

In the early part of his speech the Pope deplored the fact that after the past example and effectiveness of non-violence, "violence is once again in (Continued on page 7)

## Rome acts to simplify episcopal 'ceremony'

By JAMES C. O'NEILL

VATICAN CITY — The ceremonies, vestments and baroque pomp surrounding bishops at liturgical functions have been greatly reduced by orders of the Holy See.

Two documents were announced by the Vatican, (June 25), both aimed at conforming with the teachings of the Second Vatican Council calling for the simplification of liturgical rites to make them more understandable.

The first document was a motu proprio of Pope Paul VI entitled Pontifical Insignia. It limits those who may wear the traditional pontifical insignia of the bishop, such as the zucchetto or skullcap, red birretta, pectoral cross, episcopal ring, miter, crozier and special vestments.

The second document issued by the Congregation of Rites, is an instruction reducing and simplifying details of a bishop's participation in liturgical rites.

Among the innovations is that the bishop's throne in his cathedral is no longer to be called a throne, but rather a cathedra (chair or seat). It is no longer to be topped by a Baldachin or canopy. It is up to the bishop to choose whether or not he will wear traditionally ornate ceremonial vestments.

THE VATICAN press bulletin noted that these and other changes are "nothing more than a first simplification of the established ceremonial which reflects the mentality of the 16th and 17th centuries when the rites of the Roman Church were drawn up."

The limitation of the use of pontifical insignia for non-bishops, aside from those specified in the motu proprio, does not apply to those prelates, such as protonotaries apostolic, who already have been granted this faculty but does apply to future appointments. The document also permits those who enjoy these privileges to renounce them spontaneously.

### On the Inside

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AT NATIVITY CORNERSTONE CEREMONY—Archbishop Schulte officiated at the cornerstone-laying ceremonies last Sunday during 90-degree heat and high humidity at Nativity parish, 7300 Southeastern Ave., Indianapolis. Construction is proceeding on the contemporary, 600-seat church which will replace a frame building destroyed by fire two years ago. Completion is expected by late fall. Father Louis Goette, shown at left above, is the Nativity pastor. Standing in the center is Father Henry Gardner, pastor of St. Bernadette's parish, Indianapolis.

## REPORT SURVEY RESULTS

# Catholic school enrollment dives

By WILLIAM RYAN

WASHINGTON — Some 60,000 students were turned away from Catholic elementary and high schools during the past two years because of dropped grades and stringent new policies on class size.

At least 313 Catholic schools closed completely and more than 300 others have been merged with other schools since 1966. Moreover, there were at least 216,000 fewer students in Catholic schools in the school year just ended than there were only two years ago.

These findings emerged from replies to a questionnaire initiated by NC News Service and sent to each of the nation's Catholic school superintendents through the office of Msgr. James C. Donohue, director of

the department of education, United States Catholic Conference. The survey was undertaken because of a flood of reported school closings, dropping of grades and consolidations.

**RESPONSES** came from 111 of the 156 U.S. dioceses. Had the other 45 dioceses responded, the figures representing an overall decrease in the Catholic school population would have gone much higher.

Each superintendent was asked to compare the number of students in Catholic schools in the diocese in 1968 with the number two years earlier. All but 11 of the 111 superintendents reported a decreased number of students. Of 100 superintendents who reported fewer students, 81 reported fewer than 100 pupils. And 62 superintendents reported a decrease of 1,000 or

more students in schools in the diocese.

In all, 100 superintendents said Catholic schools in their dioceses enrolled a total of 219,941 fewer students in 1968 than in 1966. One superintendent said the student population did not change.

These losses were not offset by the fact that 10 superintendents reported a total gain of only 3,566 students, especially since only one of the reported gains appeared to involve a significant number of pupils. Schools in the diocese of Raleigh, N.C., reported an increase of 2,362 students. Increases in nine other dioceses ranged from 10 to 400.

Each superintendent was asked how many Catholic school students have been forced to enter public schools during the past two years because of dropped grades and limited enrollment policies in Catholic schools. The total reported was 59,708 students.

Catholic schools reported to have closed completely during the past two years numbered 313. This number would appear to be conservative; 45 dioceses did not respond to the questionnaire. Of the 313 reported closings, 211 were elementary schools and 102 were high schools.

**ALMOST ALL** dioceses reported some closings but the number in each diocese was comparatively small, averaging about two to three per diocese. Exceptions to this general rule were the archdiocese of San Antonio, which reported 17 closings, 14 of which were elementary schools; the diocese of Peoria, 13 elementary schools closed; and the archdiocese of Dubuque, which had seven elementary and six high schools closed.

The survey found evidence for repeated assertions that consolidations—merging of one or more schools into a single unit—are becoming a predominant feature of the Catholic school scene, particularly on the grade school level. Respondents reported the merger of 318 Catholic schools—251 elementary and 67 high schools. But only seven dioceses took anything like a commanding lead in this innovation. The archdiocese of Dubuque was far ahead of all dioceses, reporting the merger of 49 rural elementary schools.

Superintendents were asked what is the current average annual tuition in elementary and high schools in the diocese. The answers varied so widely that it was difficult to draw a composite picture. It seems safe to assert, however, that a Catholic parent can consider himself fortunate if he is not paying over \$75 in "fees" for a youngster in a Catholic grade school and close to \$300 tuition for a teen-ager in a Catholic high school.

Lack of adequate financial support is perhaps the most frequently cited reason for the recent—and continuing—cutbacks in the Catholic school system. "We have come to an end of the road," Cardinal Richard Cushing of Boston said recently in discussing Catholic schools. "We can no longer support these institutions."

## OK to join 'Y'

CLEVELAND — Membership in the YMCA and YWCA was approved without qualification here by Bishop Clarence G. Isenmann and the new 101-member diocese Commission for Inter-religious Affairs.

## Housewife offers grassroots unity guide

WASHINGTON, D.C. — A Presbyterian housewife here is telling Catholics how they can help promote Christian unity at the grassroots level.

Writing in the June issue of the Lamp, a Christian unity magazine published by Roman Catholics, Mrs. Jackie McMakin offers eight ways of getting dialogue started on the local level.

"Why not ask a Protestant to teach your Confraternity of Christian Doctrine class?" she suggested.

"The times we have done this," she related, "have been extremely enjoyable for my husband and me and I think, for the students as well."

"WHAT MIGHT well start off as a one-time opportunity," she said, "could blossom into wider opportunities for team or exchange teaching."

"I dare say," Mrs. McMakin continued, "that some of our tired Sunday school teachers

would be enthusiastic about teaching in a Catholic church for a year, and I hope Catholics would enjoy a change too."

"Sandbox spirituality" is the title she gives to one of her other suggestions.

"When my children were young," she explained, "I saw another young mother constantly because our children played together."

"We soon exhausted the conversational subjects of housework and raising children and wondered whether our times together might be more enjoyable if we read something in common."

She and the other mother decided to read Teilhard de Chardin's *The Divine Milieu*.

"WHEN WE HAD the chance—by the sandbox or over the ironing—we would try to help one another grasp the meaning of this profound book."

"This was my first spiritual contact with a Roman Catholic," she pointed out, "and it resulted in spiritual growth and deepened friendship."

## Melkite Patriarch predicts married, 'part-time' priests

NEW YORK—Melkite-rite Patriarch Maximos V Hakim of Antioch predicted the future pattern of the priesthood "in both East and West" as including both married clergy and "part-time priests, ministering to the ordinary spiritual needs of the small neighborhood community, yet at the same time, pursuing their normal occupations throughout the normal work-day week."

The Patriarch, in an address on priestly celibacy at Fordham University here, where he was presented the school's Insignis Award, reaffirmed the position of his predecessor, the late Cardinal Maximos IV Saigh, who emphasized the point that "the priesthood is more a function than a state of life."

Patriarch Hakim quoted Cardinal Saigh as telling Vatican Council II that the priesthood "is not linked with personal perfection, as celibacy is for God, but for the benefit of the Church. Celibacy, therefore, can disappear, if it is to the advantage of the ecclesiastical office. The mystery of redemption, which is continued in the priesthood, is not subject to any particular form. In case of necessity, priesthood must not be sacrificed to celibacy, but celibacy to the priesthood."

**PATRIARCH** Hakim stressed that it was not his intention "either to offer advice or make recommendations with respect to developments in the Roman rite. It is simply our intent to put before you the spiritual and apostolic advantages presented

by maintaining the parallel and equally apostolic tradition of a married priesthood alongside a celibate clergy, as these traditions exist in the Eastern Church."

The Patriarch said he saw "no difficulty in conceptualizing a priesthood structured functionally to meet the needs of the Church in varying circumstances, times and places. Such a priesthood could first be divided among those dedicated to the monastic ideal and those who hold to the pastoral life of the Church."

"Within this second category," he continued, "I visualize a further division between those exercising a pastoral ministry in the celibate state and those exercising the same ministry as married men. Within the latter category, I see a further possibility."

"It may well be that in the Church of the future," Patriarch Hakim said, "if God wills it, parochial development will produce smaller worshipping communities made up essentially of neighborhoods. From these, individuals possessing the necessary attributes of training and character may be selected for ordination to the priesthood."

"THESE, in your vernacular," he went on, "could be styled 'part-time priests' ministering to the ordinary spiritual needs of

the small neighborhood community, yet at the same time, pursuing their normal occupations throughout the normal work-day week."

Fordham's Insignis medal is awarded to religious leaders for extraordinary distinction in the service of God through excellent performance in their professions.

The presentation highlighted a five-day seminar on the Byzantine Christian heritage at the university's John XXIII Center, June 17 to 21.

**Asks for greater liturgy freedom**  
AMSTERDAM, The Netherlands—Greater freedom for liturgical reform was urged by Cardinal Bernard Alfrink of Utrecht, chairman of the Dutch National Bishops' Conference, in a report to the Vatican Council II's constitution on the liturgy.

The cardinal said local and regional church authorities must have greater freedom in liturgical expression. He stressed the importance of liturgical experiments in the Netherlands which, he said, have attracted wide interest among the Dutch Catholics, old and young.

## Hit charges of 'heresy'

By PAUL J. DWYER

WASHINGTON — Charges of heresy leveled against theologian Father John L. McKenzie, S.J., were called unjustified by the Catholic Theological Society of America meeting here.

A motion that "the whole Catholic Theological Society of America go on record in support of the decision of the officers and board of directors' judgment" in regard to Father McKenzie was passed at a general business meeting during the CTSA's 23rd annual convention here (June 17 to 20).

The text of the officers and board of directors' statement is as follows:

"At the request of John L. McKenzie, S.J., the Catholic Theological Society of America, through its officers and board of directors, took under study the charge of heresy leveled against Father McKenzie by Archbishop Robert E. Lucey (of San Antonio, Tex.) in a letter of Oct. 30, 1967, on the basis of certain passages in the book 'Authority In The Church.'"

"After a careful study of the relevant passages, the officers and board of directors of the CTSA have concluded unanimously that the charge of heresy

based on these passages is unjustified.

"Furthermore, we regret this charge of heresy and the use of epithets like 'nonsense' and 'insanity,' inasmuch as (1) they condemn by implication the judgment of the Catholic Theological Society of America, which has honored Father McKenzie with its 1967 Cardinal Spellman Award for his many outstanding theological contributions, including the book in question, and (2) they stand in contradiction to the growing respect and cooperation between bishops and theologians in this country."

## HOLIDAY TRAVEL



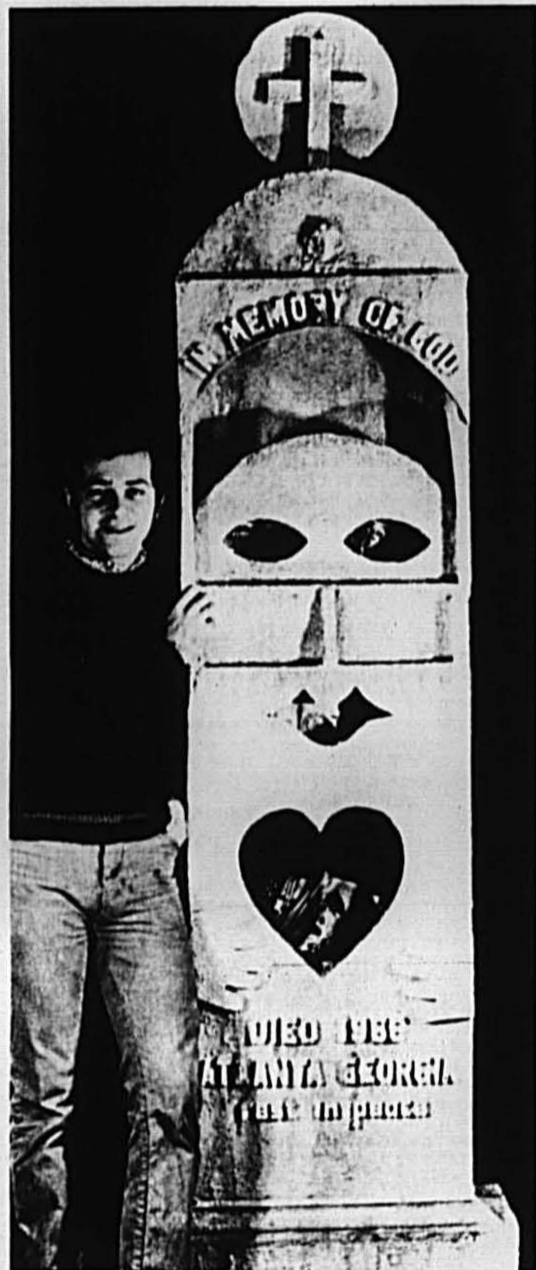
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**'SYMBOLIC OF CORRUPTIVE THINGS'**—Artist Barton Lidice Benes is shown beside his wood and stone sculpture called "God's Tombstone." It was unveiled in connection with the release of a book of satire called "Excerpts from the Diaries of the Late God" (Harper & Row), written by Anthony Towne. The date on the "tombstone"—1966—refers to a satirical "obituary for God" written by Mr. Towne in that year. According to the artist, the piece of sculpture is "symbolic of all those corruptive things in contemporary organized religion that have contributed to the 'death of God.' Far from being anti-religious or atheistic, it is, to me, a profoundly religious work of art that calls upon people to truly come to terms with God and accept him in terms other than material success. . . ." (RNS photo)

## Kelly Furniture Galleries

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## Ignorance on school aid rapped

WASHINGTON — Poor communications among school administrators and ignorance about school aid programs were the chief reasons why nonpublic school children accounted for only 5.1% of the children who participated last year in Title I programs of the Elementary and Secondary Education Act (ESEA), a Catholic education expert said here.

Edward R. D'Alessio, coordinator of governmental programs for the United States Catholic Conference department of education, made the statement in an address to elementary school principals and supervisors attending an administration workshop sponsored by the National Catholic Educational Association (NCEA) and Dunbarton College.

Title I of the 1965 Act authorizes funds to upgrade the education of all environmentally handicapped children, regardless of the type of school they attend. But in 1967—when the enrollment in nonpublic elementary and secondary schools was 6.6 million, or 13% of the total school population—only 5.1% of school children who participated in Title I were enrolled in nonpublic schools and received only 4% of the money spent, D'Alessio said.

He acknowledged, however, that fewer educationally and economically deprived students attend nonpublic than public schools, and that per-child expenditures actually increased last year for those nonpublic school children who did participate in the program.

## New attitude

VATICAN CITY—Pope Paul VI, welcoming a delegation of Orthodox Coptic churchmen and his own delegation on their way to the consecration of a new Orthodox Coptic cathedral in Cairo, openly marvelled that relations between the Catholic and Coptic churches have moved from age-old apathy to warm friendliness.

## Not all Latin School grads enter the Seminary



Not all Latin School graduates enter a seminary. Thirty-one of this year's class of 59 seniors will continue their studies next year as students for the priesthood or brotherhood.

These two photos of Richmond-area youths, taken three and one-half years apart, help illustrate our point.

Steve Schwegman, left, of Cambridge City, Don Kurre, center, of Richmond, and Paul Weiss, of Greensfork, all entered the Latin School in September, 1964, to test their vocation of Christian Leadership to the priesthood.

This fall Kurre and Weiss will enroll at St. Meinrad Seminary College of Liberal Arts to pursue their studies toward the priesthood, while



Schwegman will enter Ball State University, where he plans to major in business administration.

Four years of college preparatory studies at the Latin School has helped all three to mature as young men determined to succeed. The same could be said of the other 56 members of the Class of 1968.

Our prayers are with them as they advance toward their future roles in the community.

Msgr. Joseph D. Brokhage, Rector  
LATIN SCHOOL OF INDIANAPOLIS  
Member, North Central Association  
of Colleges and Secondary Schools

## TOP LITURGIST ADDRESSES PARLEY

## Tells why intercommunion can't be generally practiced

By DONALD HAGERTY

DETROIT—One of America's leading Catholic liturgists told a national interfaith audience here that Holy Communion is the primary sign of the acceptance of Church authority, and is therefore not to be extended to Protestants except under exceptional conditions.

In what was considered by many Catholic and Protestant ecumenists in the audience to be a highly conservative position,

Father Godfrey Diekmann, O.S.B., told the fifth National Workshop for Christian Unity that even intercommunion with the Eastern Orthodox cannot be practiced without "satisfactory consultations with competent authorities" on both sides.

He said this latter position had developed after Vatican Council II, which encouraged common worship and a common communion table with Eastern Christians, and was strongly influenced by the hard position taken since Vatican II by Orthodox bishops and the Ecumenical

Patriarch of Constantinople, Athenagoras I.

PROTESTANTS themselves are split widely on the question, he said, citing two "polarized positions" taken by delegates to the Faith and Order Conference of the World Council of Churches in Montreal in 1963.

Similarly, he said, study papers prepared for the coming general assembly of the World Council at Uppsala, Sweden, present much the same differences of opinion among the Protestant-Orthodox churches to be represented there.

He said there is small wonder at the "sense of frustration," but that "despite all the persuasive theological talk about the Eucharist as causative of union, intercommunion with Protestants is not yet to be allowed."

"She (the Church) has been convinced that the Eucharist is meant to be first of all the most important sacrament (or sign) of a unity already achieved among her communicants; a unity not only of faith in the

presence of it under the appearances of bread and wine," he said, "but a unity of fully belonging to this visible Church, of accepting this visible Church as the authoritative teacher of faith, of accepting the authority and leadership of her duly constituted and ordained ministers."

FATHER Diekmann said participation in the Catholic Holy Communion is of its nature a public proclamation of full and willing membership in the "visible Catholic Church."

"And, regretfully, as a matter of honesty, of sincerity to sacramental sign," he said, "she has had to declare a firm no as a normal policy which, however, can admit of exceptions under certain circumstances) to those who wish to receive the Eucharist at her table, but who do not wish to accept fully her magisterium (teaching authority) in faith and her authority."

"And so, the Eucharist, this sacrament which is a sign of unity, has also paradoxically been and continues to be a sign of the scandal of disunity, of the

separateness which divides the believers in it."

He said unfortunately "we seem to be back to where we were prior to Vatican II, except for prayer in common," which he described as no small accomplishment.

He recalled with what "daring" he and other Catholic priests recited the Lord's Prayer with Protestant theologians in a library prior to an ecumenical discussion in 1953.

Also, when it was reported that a group of Catholic seminarians in California in the same year had joined in singing "A Mighty Fortress Is Our God," a traditional Lutheran hymn, with a Lutheran group, a number of Catholics were scandalized.

During World War II, he said, Lady Jackson (Barbara Ward) was appointed by Britain's Cardinal Arthur Hinsley as first secretary of an ecumenical group which was under the joint chairmanship of the cardinal and of the then Anglican archbishop of Canterbury.

At a meeting during the London blitz, with the smell of smoke and burning all around them, Lady Jackson said, Cardinal Hinsley stood and led the interfaith gathering in the Lord's Prayer, and in three weeks received a letter from ecclesiastical authority calling the act "extremely dangerous," Father Diekmann related.

"Common public prayer, by comparison to intercommunion, may seem little enough," he said, "but earnest prayer can

never be called little or of small account."

FATHER DIEKMANN said the late Father H. A. Reinhold had recounted in an article in *Orate Fratres* magazine following World War II, the story of a Catholic priest who had distributed Communion to Lutheran fellow prisoners in a Nazi internment camp.

"These were men who accepted the Real Presence and were eager to receive the sacrament because they were in danger of imminent death," he said.

"Practically nobody would criticize that priest today for

what he did," he said, "but would criticize him roundly if he refused."

Yet, he said, the story raised perhaps the "loudest storm of protest" of anything the magazine ever published.

A controversy developed during the question and answer period over the question of who may decide what are to be considered "exceptional cases" where Protestants may receive Catholic Communion.

Father Diekmann held to the position that it was the prerogative of the Holy See to make such decisions, based on a May, 1967, directive issued by the

Vatican Secretariat for the Promotion of Christian Unity.

Father John Long, S.J., an associate secretary of that secretariat, who was present, arose to state that Father Diekmann had misinterpreted the directive's language.

Father Long insisted that the authority for such decisions still rests with local bishops or local conferences of bishops.

Father Diekmann said that decisions of the Vatican to permit Protestant members of interfaith marriages to receive Holy Communion offer little help, for "they do not provide for reciprocity."

## Resolutions carry ecumenical impact

PHILADELPHIA — A resolution sanctioned here by a national ecumenical women's organization—demanding a halt to discrimination against women in churches—will be sent to the World Council of Churches and the National Conference of Catholic Bishops.

The resolution was approved by the Task Force on Women and Religion of the National Organization for Women (NOW) at its two-day meeting here.

In its resolution, the organization asked the churches to "extend to discrimination based on sex the same active concern which they are now rightly evidencing with respect to discrimination based on race and color."

THE RESOLUTION listed the following stipulations:

• The Catholic bishops should open the permanent diaconate to women.

• Ecumenism should "not be used as an excuse for not eliminating discrimination against women."

• "Women must demand proportional—not token—representation on all policy making church bodies."

A report on research of the extent and significance of the participation of women in churches at all levels was presented by Mrs. Arlene Swidler, managing editor of the *Journal of Ecumenical Studies* published at Temple University here.

Mrs. Swidler was not optimistic about the future of women in the churches. She had hopes that the situation in Protestant churches would "rub off" on the Catholic Church. However, this is not the case, she declared.

She reported that she was impressed with the high caliber of some of Protestantism's ordained women, but she resented the way they are "shunted aside, how they are limited to working with women and children, or restricted to small and remote parishes."

"THE MYOPIA of the Catholic Church we have become accustomed to, but the shortsightedness of the Protestant churches still comes as a shock," she said.

The Task Force on Religion of the National Organization for Women has members of a number of Protestant, Catholic and Jewish organizations who join NOW on an individual basis.

## RAPS CONFORMISM

## Change with needs of the time, Fr. Haering tells clergy institute

DETROIT—"Religious adherence no longer can be attained by control. You must remain on the move," Father Bernard Haering, C.S.S.R., told some 500 priests at the eighth annual Midwestern Institute of Pastoral Theology at Sacred Heart Seminary here.

Father Haering, carrying out the theme of the institute—"To Keep the Parish Priest Abreast of the Rapidly Developing Renewal in the Church as It Pertains to His Parish Work"—pointed his finger at a society that resists change.

"In a society that was closed, that was interested in maintaining that status quo, the law of conformity ruled. The greatest sin was change, the risk of non-conformism," he said.

"Today, society is open. Religious adherence no longer can be attained by control. You must remain on the move. One of the great risks is that youth says you are part of the establishment; you are immobile. This does not mean we should become hippies," Father Haering continued.

"We are in an age where only bigness controls, and the priest must be part of that bigness. The static society of self-defense must give way to the society of self-control and conviction."

"This is an age of change, an age of tensions. It is a time when we must bear each other's burdens, heavy as those burdens may sometimes be. Only reconciliation with God will carry you through the long period of tension ahead," the priest-theologian said.

IN A LATER interview, Father Haering picked up his comments on tension and added: "I would like a Church of tension in that it would be a pluralistic Church where tension would be a force for good, for deeper understanding. There can be tension without friction, for example, creative tension, but this supposes a growth in love that respects varied traditional, cultural and theological backgrounds. It respects that all are searching with fidelity for the living God and for His revelation. That is why violent renewal groups are not genuine renewal groups."

"If we use tensions merely for aggression, it will disrupt unity, but if we exercise mutual respect, dialogue is possible within tensions," Father Haering stated.

All who are earnestly searching for God's revelation can

work together if they maintain a mutual respect for each others' viewpoint, Father Haering declared.

He said all Christians should share some beliefs in the Holy Trinity—belief in the divinity of Jesus Christ; belief in the real presence of Jesus Christ in the Eucharist; belief in the effective authority of the episcopate, and belief in the primacy of the Pope as the successor to St. Peter.

COMMENTING on belief in the Pope's primacy, Father Haering said: "The Pope's primacy could be open to minimalist and maximalist interpretation, but it must be recognized. I have a few thoughts of my own on the matter and do not think the papacy must be a life-long career of a man. Nor do I feel that he must be elected by the college of cardinals or be over 80 years old to be elected."

Father Haering added that even his list of "main points" are things which can be expressed differently to different people. And although people are different, Father Haering said he views them all as members

of the messianic people of God who should not be looked upon as clergy, laymen, subjects or rulers, but as people fulfilling roles and functions.

"Each person has his own role, his charisma. All are guided by the Holy Spirit," Father Haering said. "No longer can we say 'subjects' and 'rulers.' Not that authority is not necessary. But it should be used as Christians for the 'continuity of life.' No longer is the layman a second class citizen of the Church."

Regarding the Sacrament of Penance, Father Haering said that it must become—in this age of change and renewal—a "sacrament of reconciliation."

In the past, Father Haering said, the sacrament had been a cause of disunity among many Christians. During Vatican Council II, he added, there was little discussion of sacramental penance. He added: "Maybe this was good, because it gives us more time to think about what the sacrament of reconciliation should be in the future."

## Pontiff cites reasons for 'death' of faith

VATICAN CITY—Ignorance, the desire for human respect and conformity are causes of the death of faith among Catholics, Pope Paul VI told the thousands attending a general audience.

The Pope took his theme as he has done over recent weeks, from the approach of the end of the Year of Faith and asked: "Can there be a dead faith?" He answered his question: "Yes, unfortunately there can be a dead faith."

Among the causes of the death of faith the Pope listed first ignorance. "Baptism has infused in us the virtue of faith, that is to say, the capacity to possess it and to profess it in relation to our salvation."

FOR PRACTICAL purposes, said the Pope, the gift of faith through Baptism has to be followed up by a "thorough and organic knowledge of the faith, which, unfortunately is lacking in too many." Instead, he said, "it is painful to see that our people generally lack a clear and consistent knowledge of it, however modest. The parish cate-

chism class is generally deserted.

"In the schools religious teaching unfortunately does not always attain its goals, first and foremost of which is impressing on students the reasoned conviction that religion is the fundamental science of life. Books of religious education are often neglected and often unobtainable. Thus, knowledge of our faith is imperfect, defective, ephemeral and exposed to current objections which find an easy foothold in widespread ignorance."

A DESIRE for human respect also leads men to be ashamed of or to fear professing the faith. "We mean the weakness, the denial of one's own religious ideas for fear of ridicule, of criticism and of the reaction of others."

Conformity also imposes itself on people today and dominates the personality, said the Pope. "Social conformity is one of the forces which in certain cases support; and yet which in others smother religious feeling and practice."



FATHER AND TWO SONS ORDAINED—A rare ceremony: a father and his two sons are ordained together as priests of the Benedictine Order at Atchison, Kans. Left to right, they are Father Ignatius John Habiger and sons Father Benedict John and Matthew Henry. Presiding at their ordination was Archbishop Edward Hunkeler of Kansas City, Kans. Father Ignatius joined his sons in the seminary after 37 years as a school principal, land appraiser, businessman and oil producer. His wife, Mildred, died of lung cancer in December 1963. Father and sons concelebrated their Mass together in the abbey church of St. Benedict's Abbey in Atchison. (RNS photo)

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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.

## The unjust war

At the Boston College Department of Theology's Institute on Christian Community last week, a resolution was adopted which urged Catholic bishops and other religious leaders of the United States to demand legislation which allows selective conscientious objection.

The action was the latest of its kind. Sentiment is growing that the draft law is discriminatory, historically blind and patently rigid in not recognizing the moral and religious obligations of Christians to abstain from participating in what they believe to be an unjust war.

The thrust of the Boston group and of many other similar groups and organizations is to create a climate of opinion for change by calling the rights of conscience and the just war tradition to public attention. Further, to motivate the bishops and other influential church leaders to reaffirm Christian teaching as a basis for secular action—in this case, action by Congress.

At present those who object to all wars in any form have legal status in refusing to bear arms or belong to any military forces. They can demand civilian alternative services as a right. On the other hand, a man who is prepared to fight a just war is not permitted to follow his conscience if he considers a specific war unjust. He must serve or go to jail.

The doctrine of the just war is part of Christian tradition, dating from the writings of St. Augustine in the 5th century. Thus, the blanket requirement that conscientious objectors must disapprove of all war arbitrarily discriminates against a large body of Christians.

Many great theologians have established conditions which must be met if the war is to be considered just. Based on those conditions, a Christian is obliged to make a responsible judgment about particular wars. Those conditions, in summary, say a war is just only when it is: (a) a last resort, (b) declared by lawful authority, (c) just in cause, intentions, and methods, and (d) morally certain of success and of correcting more evil than it will cause.

The Criterion has repeatedly called the Vietnam War immoral, unjust, and unnecessary. We will not repeat here our many reasons for believing so, except to say that the Vietnam War is vulnerable on every single condition mentioned above. But, even by those who would give it passing marks on every other condition, "declared by lawful authority" just cannot be supported rationally. The constitutionality, the legality of the war have been a matter of debate on the floor of the Congress and in closed and public sessions of the Senate Foreign Relations Committee. There was NO congressional declaration of war, as the Constitution requires. "Legality" hinges on a Senate resolution only, a resolution designed to deal with one specific act of alleged aggression. Even more devastating is the fact that the allegation itself has been doubted by many in Congress.

There is considerable feeling that the proposed pastoral of the Catholic bishops relating the Constitution on the Church in the Modern World to the U.S. will comment on the dilemma of selective conscientious objectors. We fervently hope they do.

It seems logical, and imperative, that a Church which subscribes to the principle of a just war could, and must, subscribe to the belief that men of conscience are responsible for making ethical distinctions about particular wars. If the bishops proclaim an adherence to this belief, it would follow that they would demand that the Selective Service Act be amended to observe and respect the inherent rights of selective objectors.

## The new canons

We can hear the murmurs from the pews already. Changes, changes. Aren't they ever going to stop and let well enough alone?

They are still with us, those unhappy critics of renewal, those stand-patters who have refused, defensively and testily, to embrace any liturgical revisions. With each new "tampering with the Mass," they multiply their prophecies of doom.

Perhaps we need the Cassandras. There is reason to the argument that they are needed to balance out the other side of the liturgical ledger—the free-thinkers and free-movers who believe that Vatican II gave them carte blanche to devise their own communions and celebrations, to follow any experimentation that looks promising or interesting.

But we believe the great majority of Catholics accept the new liturgy in the spirit in which it is advanced: out of a sense of recognition that simplicity, vernacular, new emphases and elaborations can make the Mass more meaningful. And we believe that acceptance will be continued August 15 when the three new canons and eight new prefaces become effective.

In a letter announcing the changes, Cardinal Benno Gut, prefect of the Congregation of Rites, said that the new texts "show the Church's concern for a celebration which is more alive and fosters better participation and an ever-deepening appreciation of the Eucharistic mystery." This first major change in the Eucharistic prayer for centuries was explained as being appropriate, since no single canon "is able to contain all the riches which are desirable from a pastoral, spiritual and theological viewpoint."

The evidence is compelling to many clergy and laity since the newness of the vernacular canon has worn off. In the relatively brief time it has been in use, the English canon's daily repetition of the same prayers bordered on monotony and more than a few priests were falling into sing song patterns. The special feast day or seasonal changes were refreshingly different.

So there is every reason to hope the new canons and prefaces will spark a more attentive participation, a more lively interest. Another part of the good news is that the eight prefaces are only the beginning. An additional 70 are being prepared, and there may even be more canons soon.

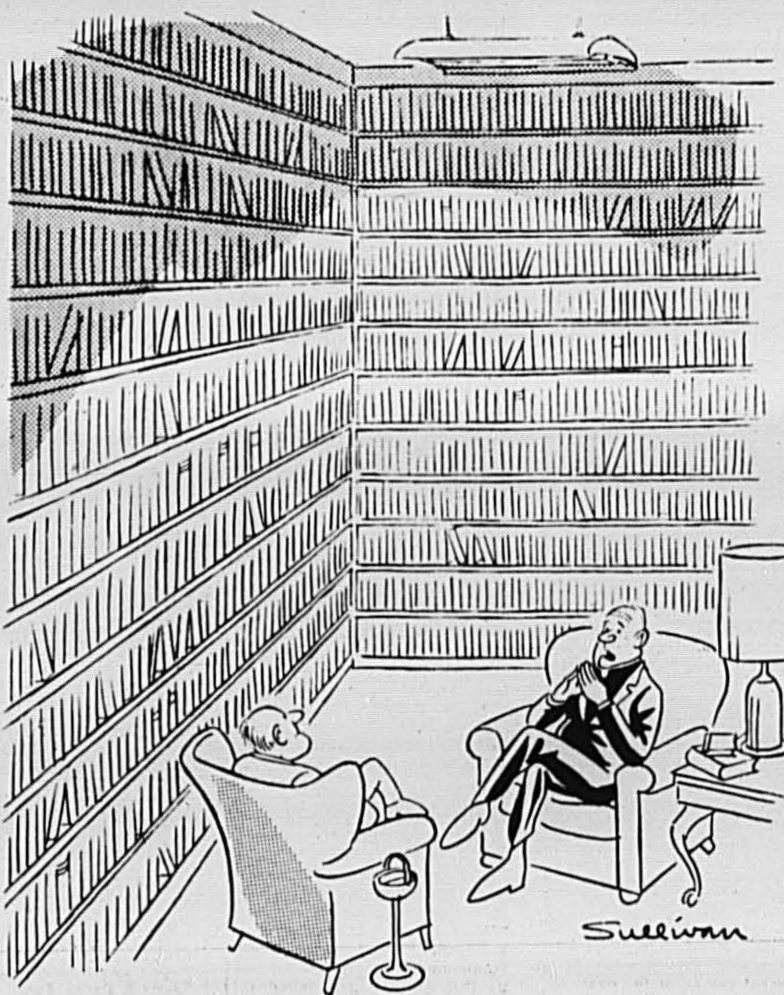
Someone once said that the only thing yesterday's newspaper was good for was wrapping fish. Since fish isn't as plentiful in Catholic homes as formerly, perhaps last week's Criterion is still around. If so, the article by Father F. R. McManus, director of the secretariat for the U.S. Bishops Committee on the Liturgy, is worthy of careful reading, or re-reading. It provides a detailing of the history of the canon and the changes to come. It deserves attention.

## Historic session

The nation's highest tribunal has just completed one of the most remarkable sessions in its history. Repercussions from its current decisions will be heard for years to come. From the last day of the court alone came two rulings that should do more to foster civil and human rights and remove injustices than Congress has done in the past 10 years.

The court ruled 7-2 that a 102-year-old law, forgotten but still on the books, outlaws all racial discrimination, public or private, in the sale or rental of real estate. In some respects the decision makes nonsense of parts of the 1968 open housing law. But Justice Potter Stewart, who wrote the majority opinion, took pains to point out the 1968 law is still needed because it provides enforcement powers not given in the Civil War relic.

The great loophole in the open housing law is its exemption of individual homeowners if they handle the sale or rental of their property themselves. So it would seem that one of the happiest groups right now are the real estate dealers.



"I WISH I HAD THE ANSWER TO THAT, FRED!"

## POPE PAUL'S FIRST FIVE YEARS

# Picking up the legacy of Pope John XXIII

By GARY MacEOIN

Pope Paul worked late into the night of Friday, June 21, 1963, his election day. He was writing his first public statement as pope, to be delivered to a world audience before cameras and microphones in the Sistine Chapel the next day.

The image he revealed was very different from that of his predecessor. Slight and tense, straining forward as though to propel his message physically toward his audience, he gave an impression of timidity. His gestures were cramped, his smile frozen, his voice monotonous.

People noted these external less, however, than Paul's express assurance that he would continue the council "as his principal task," and would in particular pursue its declared purpose of promoting Christian unity. It was an assurance, quickly given, that he was rejecting the advice given the cardinal electors three days earlier in St. Peter's by a Curia spokesman to reverse Pope John's course and shake off the "heavy" inheritance bequeathed by him to his successor.

That same day Paul further confirmed that he would retain

the openness introduced by John. He placed flowers on the tombs of his three predecessors. He visited various sick prelates in the Vatican. Then he got in the black papal limousine and drove across Rome to visit sick archbishop. The world press approved. "Of all who might have succeeded Pope John XXIII, the one closest to his thinking," said *Le Monde* of Paris. "The cardinals could not have chosen anyone more clearly calculated to carry on where Pope John had to leave off," the *New York Times* echoed.

Historians will, I am sure, give Pope Paul high marks for carrying the Vatican Council to a successful conclusion. In contrast to John's permissiveness (valuable at the outset to permit a confrontation of viewpoints), he held a firm rein and insisted on decisions. His unwillingness to reform the outmoded structures of the council, the defects of which were clearly revealed at the first session, left the mind of the Fathers often obscure and their expression ambiguous. Nevertheless, the primary objectives of the aggiornamento were clearly enshrined in the documents on the Church, on ecumenism and on religious liberty. And the famous Schema 13, though in doubt to the last moment, successfully returned the Church to a meaningful re-

Enthusiasm should be muted, however. The broad scope of the 1866 law can be brought to bear only through lawsuits. We wonder just how many prospective home buyers who come face to face with prejudice and discrimination will have the time and money to initiate suits. On the other hand, this year's law provides for personal lawsuits and government machinery to enforce it.

But, like a faucet dripping in the still of the night, court decisions and laws eventually get to those trying to ignore them. Perhaps in the not too distant future all the people of this nation will awaken to the fact that discrimination cannot be tolerated in a civilized, democratic society.

In the other decision of its last day in session, the Court ruled that destitute children who are legally fatherless cannot be denied federally funded assistance on the apparent fiction that they have a substitute father. The "man in the house" proviso was struck down in an Alabama case and presumably the action invalidates similar rules in 18 other states, including Indiana.

The hullabaloo on this one is going strong in the holier-than-thou camps. The decision is said to make

adultery profitable and discourage morality. In reality, what the ruling does do is assert the right of innocent children to welfare assistance, regardless of the sins, real or alleged, of their mothers.

Chief Justice Warren, who wrote the unanimous decision, said: "It is simply inconceivable . . . that Alabama is free to discourage immorality and illegitimacy by the device of absolute disqualification of needy children."

It is estimated that more than half a million children have been affected by the "man in the house" test. The Indiana version has been in effect over seven years. The State Welfare Department says it has no figures on how many children may have been excluded, but it does admit that children have been denied help on that basis.

However large or small the number, the fact remains that little children have been forced to suffer because they were visited by the sins of their mother and—here in Indiana—maybe by an investigator from the welfare department some midnight.

## JOHN COGLEY'S VIEW

# Robert F. Kennedy: a symbol of life

By JOHN COGLEY

It was not until he lay dying in a Los Angeles hospital that I realized how much Robert Kennedy meant to me. Somehow—something I thought could never happen—the tragedy that struck the night of his California victory hit harder than even the killing of his brother.

John Kennedy's tragedy was of heroic proportion—the slaying of an untouchable young king, infinitely poignant. The killing of Robert, though, was symbolically a kind of slaughter of life itself. For if John Kennedy represented grandeur, greatness, and nobility of purpose, his younger brother symbolized the vital, the human, the pathetic mixture of strength, weakness, and uncertainty that are the components of the human condition.

I did not support Senator Kennedy in his campaign. Though he was a friend and our casual meetings over the years were always cordial, I gave my loyalty to another friend, Senator Eugene McCarthy. Senator McCarthy, as between the two, was better suited to the Presidency at this particular time, I believed. At the same time my partisanship was never so strong that I could go along with the harsh things one frequently heard about Robert Kennedy.

There was, as is usually true, some basis for the criticism—a certain driving intensity easily mistaken for personal arrogance, an overriding desire to win that seemed to verge at times on indifference to the methods used, a streak of raw pragmatism that suggested hesitation about recognizing the majesty of great moral principles.

As his brother Edward said during that heartbreaking eulogy in the Cathedral, it is not necessary to idealize the real Robert Kennedy in order to honor him. His virtues were probably about the same as most people's and his faults were certainly no worse. The big difference was that in his case, the totality, like everything else in his life, was spotlighted and constantly thrust in the public eye.

Summing up his brother's character, Ted Kennedy chose the modest words "a good and decent man." This was not a

claim of heroic proportion. Yet we would all be happy to believe they could be applied to us when our own end comes.

In many ways Robert Kennedy struck those who knew both men as much more complex than his brother John. This side of his character was pinpointed by Jules Feiffer's famous "Good Bobby and Bad Bobby" cartoon.

Yet, a certain kind of simplicity was characteristic of him. He was not a person who lived easily with ambiguity. Sometimes this was manifested as moralistic intolerance, especially in his younger days when he tended to see the political battleground as a struggle between villains and heroes. During this period he scarred his reputation by service with the heresy-hunting Joe McCarthy committee.

Later, growing more liberal, the same energy was turned away from individuals to a lively awareness of social evil and of what discrimination, the acceptance of ghetto-living, the indifference to squalor do to masses of human beings. The native tendency to carry on a warfare against the forces of evil then was tempered by compassion. Kennedy's passion was focused more on promoting justice and helping the victims of injustice than on condemning those responsible for it.

He communicated his sense of compassion better perhaps than any other man in public life. I do not believe that he was the only politician whose heart has been touched by the plight of the poor. Others felt, and still feel, just as deeply. But the uncomplicated directness of the Kennedy approach got across to millions of the dispossessed who knew that he cared deeply, where others failed to show where their hearts were.

This ability to communicate simple feelings was extraordinary, despite the fact that in personal dealings Bob Kennedy was remarkably shy. The combination of being an extremely effective public person and at the same time being a very private person was only one aspect of the paradox that made him such a fascinating figure.

This kind of contradiction, or seeming contradiction, showed up in every aspect of his public life.

He seemed at times cold and calculating, and yet reporters who traveled with him frequent-

ly noted his deep, unfeigned concern for individuals—a dying child, a poverty-stricken family, an afflicted old man. He seemed ambitious, and he certainly was—and yet he was willing to do all the unpleasant things necessary to win the nomination for his brother in 1960 and to take the burden of blame and shame for doing them. He seemed to be deliberately unintellectual, even emotional, in his approach to politics—and yet he never stopped broadening his horizons by study, travel, conferences with professors, personal investigations. He sometimes seemed moralistic and unforgiving—yet, when a battle was over he was ready to accept in his company those who fought hardest against him.

It took an artist to grasp the complexity of Robert Kennedy's personality. Feiffer did it with great economy in his "Good Bobby, Bad Bobby" delineation. And, though it was not meant to be complimentary, it actually served him well. For the rest of us know that if we ourselves were stripped naked, so to speak, there would be the same good and bad side for the world to see. Secretly, we all began to identify with Bobby Kennedy, who acted out so publicly the secret tensions and moral struggles going on in our own souls.

It wasn't until he met the awful fate he had so long awaited that it became clear, I think, that R.F.K. had become a symbol of life itself for many of us—a man who forged ahead bravely while the battle between good and evil went on furiously within him. In the end, no doubt, the good triumphed, but until the end the ambiguity of human existence was dramatized in his career, even until his last drive for power.

That is why, I believe, we felt so utterly hopeless and abandoned by the news of his death. It seemed that Bobby Kennedy was killed by a hatred for life, or at least hatred for the moral ambiguity of the human condition. If we felt vaguely guilty, it was perhaps because we knew that, in some sense, each of us had a hand on the bullet that killed him. If we felt wounded, it was perhaps because deep down each of us knew that the bullet was in some sense directed at himself.

It is not necessary to idealize Robert Kennedy to honor him. It is not necessary to idealize life to love it and to grieve when one who symbolized it in its fullness is slain.

## THE PROGRESS OF PEOPLES

# The poor countries need world trade

By BARBARA WARD

Developing countries lack, by definition, the tools and the skills they need for modernization. So they must be able to secure the money of more developed nations in order to buy fertilizers and tractors and machine tools and hire experts and technicians. The simplest, most direct and in many ways most satisfactory way to do this is by trade—by selling to other nations what they want to buy and thus earning enough of their cur-

rency to buy needed imports in exchange.

This is a fair bargain, on the face of it. Each side gets something it wants. There are no overtones of patronage and dependence. No interest payments have to be met, no loans repaid. Everyone gains. Nobody loses. And indeed, trade is one of the great areas of peaceful contact and exchange, opening nations to each other and underlying the economic interdependence of the whole human race.

Yet some of the main pre-occupations in Pope Paul's encyclical, *Populorum Progressio*, turn on this issue of international trade and one of the most urgent questions Pope Paul asks is whether Christians fully realize the nature of this vast

economic network that sustains their lives and their prosperity and which they tend to take for granted like the air they breathe or the water they run out of the tap. For, although in theory worldwide commerce is the best and fairest way of making the world's resources more available to all the world's peoples, in practice there are some severe obstacles in the way of its doing a fully satisfactory job.

The fundamental obstacle is clearly underlined by Pope Paul. It is quite simply unequal bargaining power between developed and developing nations. In any economic exchange—employers with employed, lenders and borrowers, sellers and buyers—if one side is weak, it

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## IS CROSS HIGHER THAN FLAG?

## Scholars examine war and peace issues

By CORNELIUS BUCKLEY

NEWTON, Mass.—A Boston College institute on "Christian Community, 1968" took up the issue of international peace and economic development and heard a defense of draft resisters and a proposal that nuns give convent "sanctuary" to registrants who refuse induction into the armed forces.

The five-day institute, sponsored by the Jesuit university's theology department, was designed to offer more than 200 participants—some of the nation's outstanding theologians, sociologists, authors and lecturers—an opportunity to express "individual convictions" on Christian involvement in community life.

The Rev. William Sloane Coffin, Jr., Protestant chaplain at Yale University, made his first public appearance here after he was convicted in Boston's U.S. District Court on an anti-draft conspiracy charge with Dr. Benjamin Spock and two others.

**THE PRESBYTERIAN** minister spoke at two sessions for the 200 institute participants and at a public meeting. The public lecture—widely publicized—attracted only about 150 people in an auditorium equipped for some 2,000. Extra police security forces were on duty.

Massachusetts Catholic Peace Committee members distributed handbills appealing for a defense fund for nine people who destroyed draft board records in Catonsville, Md. The nine included Thomas and Marjorie Melville, former Maryknoll missionaries in Guatemala, and Fathers Phillip and Daniel Berri-gan.

Dr. Coffin criticized the Johnson administration's conduct of the Vietnam conflict as "stupid politically, inept militarily and morally unjust." He also criticized the Selective Service system as "discriminatory," especially against Catholics, and of "low morality."

The Yale chaplain stressed that in the peace issue Americans should regard God, religious conviction and conscience as above the law. He cited some traditional religious arguments to contend that religious obedience has priority over civil disobedience.

"Isn't the cross always higher than the flag?" he asked the participants. Pointing to a banner hanging from the auditorium's balcony, which stated: "To Him be all Power, Honor, and Glory," Dr. Coffin said "that is a standard we should put above the U.S. flag."

RECALLING that early Christian martyrs "put their conscience and the cross above the state," he declared, "Jesus was

tagged with 'treason' by those who said, 'we have no king but Caesar.' He added that today it is said, 'We have no President but the President and we have no laws but our government's.'"

"Thousands of youths must either violate their consciences or go to jail," Dr. Coffin asserted. "I don't think any man should be called on to kill against his conscience."

He defended registrants who refuse induction into the armed forces because of "selective" conscientious objections and called for others to close the "generation gap" by rallying to the support of the young resisters.

"Many of these conscientious young people are called draft dodgers," the chaplain said, "but they truly deserve our support for theirs is a lover's quarrel with the world."

"That is shocking to me," he told the participants, "that nuns are so far behind the priests in this effort."

He proposed that the nuns and others join in induction center demonstrations, in addition to offering the resisters "sanctuary" in convents. He also

suggested that as a further demonstration of solidarity with resisters the nuns could handcuff themselves to those in the "sanctuary" of the convents.

**MOTHER BESSIE** Chambers, R.S.C.J., of Newton (Mass.) College of the Sacred Heart and Barat College, Illinois; William V. O'Brien, director of the Institute on World Policy at Georgetown University; James Forest of the Catholic Peace Fellowship; and Michael Novak, associate editor of Commonweal, also spoke at the meeting.

Mother Bessie Chambers predicted that nuns would become more active in social demonstrations "when their individual consciences dictate."

O'Brien stressed that the central problem in the discussion of world peace is the question of the desirability and possibility of change in the international political systems.

He listed four principal positions on the war-peace issue which stress the desirability and possibility of change:

• The "official" social teaching of the Church on war and peace, as it has developed from the time of St. Augustine to the modern Popes and Vatican Council II;

• Pacifist positions, dating from the early days of Christianity, now renewed in a number of forms, among which are nuclear pacifism, selective conscientious objection, and the reconciliation approach of organizations such as the Catholic Peace Fellowship;

• Catholic realism, a Catholic counterpart of Protestant and secular approaches to international relations;

• The "My country right or wrong" (or, as Chesterton paraphrased it, "My mother, drunk or sober" approach), "endorsed by all too many Catholics throughout the world, among whom there have been leading members of the clergy."

Describing himself as a Catholic realist, O'Brien said his stand on international problems, differed from the "more idealist position" of modern Popes, primarily in the treatment of war.

"WAR IS A fact to be dealt with, not an aberration," the international lawyer said. "Conflict management is as important as conflict prevention in a world where, demonstrably, conflict prevention has proven to be very difficult. Given a true necessity for defense mea-

sure, war should not be considered a disease. Unfortunately, in the system, which again shows little amenability to change, war is as common as politics."

O'Brien said he preferred the term "permissible armed coercion" to the more familiar "just war."

The Catholic realist cannot avoid—as Vatican II did—the moral dilemma of nuclear deterrence, the speaker added.

"Pending adequate, fair arms control and disarmament measures which maintain the stable balance of the Great Powers," he said, "nuclear deterrence, involving as it does the threat to engage in retaliatory counterforce warfare, is essential to the defense of the nuclear powers and those who depend upon them. This will be more, rather than less true after agreement is reached on a nuclear non-proliferation treaty."

The Catholic realist, the speaker continued, "must contemplate, however reluctantly, graduated deterrence. He must, however, in my view, firmly insist on a 'no first-use' of nuclear weapons policy. Deterrence and defense against a nuclear aggressive attack remain the sole defensible reason for the maintenance of nuclear weapons systems."

The institute speaker also noted that the Catholic realist

rejects "what appears to be a tendency of the Church" to suggest that arms control and disarmament agreements on important security questions might be based on mutual trust alone.

"It would be criminal for any statesmen, from any corner of the world's political arena, to risk this nation's security on treaties based on 'trust alone,'" O'Brien said.

Declaring that verification and the possibility of enforcement or discontinuance of such an agreement is essential, he added: "Neither peace nor salutary systematic change nor anything else that is good for the world and for Christendom is likely to emerge from agreements based primarily on trust, prayer and crossed fingers."

**TURNING** to specific areas in which the religious bodies could participate in the so-called peace movement, O'Brien proposed that the Church, "with care and not very often," throw its weight "into political debate and action without regard to matters in which there is profound moral content."

But he warned that it is better to suffer the charge of "irrelevance" than to speak out without sufficient knowledge or conviction, particularly when the members of the Church are deeply divided on any statement which will shake the unity of the Church.

Advising that the Church should be looking forward to the peace issues of the future "and organizing itself to be much better prepared to cope with them than it has been in our time," O'Brien said: "This means not only successful development of the Bishops' Commission on Justice and Peace and its secretariat, but leadership as well as support in Catholic institutions of higher learning to the end that the issues be anticipated and studied before, not during or after, moments of foreign policy debate."

He also proposed that the Church devote more attention to the "My country right or wrong" mentality of the laity, "both those who, in effect, slumber in that frame of mind and those who speak and act belligerently from this point of view."

Concluding that "international systemic change in a pluralistic world of conflict is going to be difficult enough to achieve," O'Brien said: "If we could at least get a sizeable majority of the universal Church's membership in the United States to start thinking as Christians about all of God's creatures, prospects might improve and some dour Catholic realist might look hopefully toward the achievement of the breath-taking goals which modern popes and Vatican II have set for us."

## OPINIONS

## Disagrees

To the Editor:

Re your recent editorial "Curbing the Court," before drawing conclusions that more innocent people have been victimized in the realm of criminal confessions than criminals let go on a technicality, please take a close look at the number of criminals allowed to plead guilty to a lesser offense because the Supreme Court has overruled cases on technicalities.

Evansville has criminals roaming the streets victimizing us because they—if convicted at all—pleaded guilty to a lesser offense, served a short term in prison and were released to commit more crimes. Hasn't our crime rate in Evansville risen 27% during the first three months of 1968?

Only by firmly prosecuting all criminals for the crimes they commit, can law and order prevail. Congress must see that the Supreme Court only interprets the Constitution and does not jeopardize the American citizens.

It appears amusing to me that

(Continued on page 7)

## QUESTION BOX

## Has mistaken notion about honoring saints

By MSGR. R. T. BOSLER

Q. My boyfriend and I are seriously considering marriage, but we have one big problem: religion. I am Catholic, and he is Lutheran. He said that he would change if it weren't for our honoring the saints and the Blessed Virgin. I have tried to explain our Church's teachings, but I can't seem to explain them fully.

A. Frequently it is not so much a matter of explaining the Church's teachings as it is of removing the mistaken notions we have of one another's religious beliefs. The more Lutherans are studying their Catholicism, the more both sides discover that in essentials they are in agreement.

You should make clear to your boyfriend that for us Catholics to honor the saints means first of all to recognize the contribu-

tion these extraordinary men and women have made to the world as models of Christian life in a given age. We remember them because they have left us a concrete example of what it means to cooperate with God's grace and to accept Christianity wholeheartedly and with an unusual degree of generosity. It is hard to see how anyone would be troubled by this any more than he would be bothered by honoring the memory of any great person of the past.

But the difficulty some people have with honoring the saints goes deeper than this. It is easy to confuse the custom of honoring the saints, and especially the Virgin Mary, with adoration. But there is a great deal of difference between the honor or veneration which we give to the saints and adoration, which is a recognition of God's infinite sanctity and glory. Adoration is an admission that God is utterly greater than we are, while the veneration of the saints assumes that they were people like us, creatures who owed everything to God. To venerate the saints, then, is really to praise and glorify God,

since the qualities of these people which made them worthy of honor and veneration are God's gifts.

To pray through their intercession is also to glorify Christ and to profess our belief in the communion of saints and the Apostles' Creed. Christ, we believe, as do the Lutherans, is our one mediator and intercessor with the Father. But our belief in the communion of saints means for us that all who are united to Christ can help one another through prayer. The closer to Christ one is the more he can help others through prayer. His mother is closest to Him and then the saints. That is why we Catholics are convinced that if we sinful members of the communion of saints can help one another, the saints can do more.

Prayer to the saints and familiarity with them has always seemed to me a healthy means of keeping ourselves aware of the fact that heaven is not something way out in space but something around us which we already begin to share here in this life.

## A second glance

(An editorial)

This coming Monday the United States scraps the old national origins quota system of immigration for a new non-quota preference system. The new law is more equitable and compassionate, but there is a mild North-South battle shaping up that deserves attention and perhaps an amending of legislation.

The immigration system set up in 1929 was designed to preserve the ethnic balance that existed at that time. It stringently controlled the influx of Southern Europeans and Asians, who were considered by the prevailing forces of the time to be undesirable, and gave overly-generous quotas to Northern Europeans.

Since 1929 the system has been revised and there have been frequent exceptions allowed, perhaps the most dramatic one having been that which opened the doors to all Cubans who wanted to and could flee the Castro regime. Basically, however, it has remained partial to the English, Irish, Germans, French and Scandinavians.

Beginning next month there will be a limit of 120,000 immigrants annually, on a first-come, first-served basis, but with preference to those wishing to reunite their family and to those having skills or professions needed in this country.

But even before the full preference system becomes operative, a bill has been introduced by Rep. Emanuel Celler (D., N.Y.) to correct deficiencies.

There are those who feel that the old law treated many nationalities unfairly, but that some of that discrimination is now working against Northern Europeans, particularly the Irish. The contention is that the Irish, unlike other groups, come to this country for the most part as single, unmarried adults who want to start a new life and a new family. Hence the argument that family reunion is a discriminatory factor.

More importantly, they say the Irish have only the minimal opportunity to acquire a skill or profession that would make them desirable under the new occupations classifications. The overwhelming majority of Irish immigrants have always been unskilled but readily trainable and adaptable. Further, the question is asked just how would this country have built its canals, its railroads and its great buildings without the help of unskilled labor, much of which was Irish.

There is merit to the arguments, and they deserve at least an impartial hearing in Congress. A country which is trying to remedy past injustices should not be deaf to present pleas for consideration.



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by BERNARD KEENE, Jr., Pharmacist

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## St. Mark's golfers take most trophies

INDIANAPOLIS—Golfers from St. Mark's parish dominated the trophy winners in the annual Junior CYO Golf Outing, held last Saturday at the Orchard Golf Center. Nearly 100 golfers participated in the event.

Dan Roessler, of St. Mark's, took top honors in the Junior-Senior Division with an 18-hole card of 61. Honors in the Freshman-Sophomore Division went to Bob Clayton, of St. Andrew's, with a 66.

The girls only played nine holes. Maryann Kriner, of St. Mark's, carded 38 in the Junior-Senior Division, while Willia Spencer, also of St. Mark's, carded a 44 in the Freshman-Sophomore Division.

Blind par winners were John Schouten, of St. Peter and Paul Cathedral parish, and Barb Daeger, of St. Roch's. Jim Northcutt, of St. Roch's, carded 66 for tops in the Adult Division.

**GOLF OUTING RESULTS**  
Junior-Senior Division  
Boys: Dan Roessler, St. Mark, 61; Jim Brennan, St. Andrew, 63; John Buckel, St. Catherine, 67.  
Girls: Maryann Kriner, St. Mark, 38; Diana Westrick, St. Barnabas, 40.

Freshman-Sophomore Division  
Boys: Bob Clayton, St. Andrew, 66; Dan Church, Greenwood, 67; Dick Jones, Holy Spirit, 70.  
Girls: Willia Spencer, St. Mary, 44; Sheila Northcutt, St. Roch, 47.

Adult Division  
Jim Northcutt, St. Roch, 66.

Blind Par Medal Winners  
Boys: John Schouten, Cathedral; Terry Gill, Holy Name; Marty Ambruster, Holy Name; Charlie Gill, St. Catherine; Kenny Clarke, St. Mark; Steve Bayless, Greenwood.  
Girls: Barb Daeger, St. Roch; Barb Basch, St. Barnabas; Kathy McMahon, Lourdes; Paulette Wood, St. Mark; Linda Miller, St. Roch; Bernice Bewley, Lourdes.



OVER-ALL TRACK RUNNERS-UP, CLASS C CHAMPS—Holy Name, Beech Grove, one of the most consistent contenders for CYO Girls' Track honors in the Indianapolis Deaneries, finished a strong second behind St. Rita's champions in the recent 1968 CYO Cadet Girls' Meet. In addition, they captured the Class C team title with 33 points. Their over-all total was 75, just seven points short of the winning effort. Led by Coach Steve Coffmann (back row, right), these girls checked in with two individual championships and one relay victory, plus a good number of lower places in the dash and field events. The 1968 team results give Holy Name a four-year record of two seconds and two thirds in over-all competition. Assistant Coach Waring Lynch is standing in the back row, fifth from the right. Also shown are Assistants Debbie Dennis, Janette McDonough, and Nancy Kidwell.

### CYO NOTES

Representatives of the Junior Youth Council will picnic from 4 to 9 p.m. Saturday, July 13, at the Marian College outdoor pool. Supper is scheduled at 6 p.m. Reservations must be made to the CYO Office by July 10.

Blanks will be mailed next week for Cadet and 100 League Football season, due to be returned in August.

Entry blanks will also be mailed next week for the annual Junior CYO Talent Contest, to be held August 18 at Garfield Park Amphitheatre. Auditions will be held about August 7.

### Only few spaces left on camp list

The "no vacancy" sign has been hoisted for potential girl campers at the CYO Camp Ramona Framasa in Brown County, the CYO Office announced this week.

#### Priests resign

MADRID—Thirty-three of 40 priests on the faculty of the Pamplona Seminary have resigned over a dispute with their archbishop's proposed program of reform for the college.

At Camp Christina, a few spaces remain for girls (minimum age is 10) the week of June 30, while the weeks of July 7, 14 and 21 are substantially filled. The remaining three weeks of camping there—July 28, August 4 and 11 are still open for reservations.

For boys at Camp Rancho Framasa, the weeks of July 14, 21 and August 4 are filled. About a dozen spaces remain for July 28 and about 20 spaces are open for the final week of August 11.

## Holy See

(Continued from page 1)  
mic activity. Student participation is urged in rule No. 25.

THE REFORM of Catholic education has been a subject of recent student demonstrations at a number of Catholic universities, both in Europe and America. In an address given at the end of March, Pope Paul VI noted recurring student demonstrations at the Catholic University of Milan and criticized some students for going "beyond the limits of the law."

He also noted, however, that some Catholic universities are "much in need of reform, improvement, progress."

Preparatory work on the new guidelines began, however, long before the present wave of student demonstrations.

On Oct. 7, 1966, the Sacred Congregation of Seminaries and Universities sent a questionnaire to all Catholic universities asking for suggestions for a reform in the spirit of the Second Vatican Council. The results of this inquiry, gathered into four volumes, were submitted to a committee of experts representing various nationalities and residing in Rome.

A meeting of representatives of all Catholic universities was held in Rome last November to consider updating of the apostolic constitution of Pope Pius XI, Deus Scientiarum Dominus, which was issued on May 24, 1931 and which dealt with Catholic universities. The results of this meeting were transmitted to the universities on Dec. 4 with a request for comments.

After examining the response of the universities, the congregation decided on April 23 to issue the new norms. The document was approved by Pope Paul on May 20.

Its text has not yet been made available for publication, but its contents were disclosed to Religious News Service by a well-informed source.

### Benedictine nuns observe jubilees

FERDINAND, Ind.—Several natives of the Indianapolis Archdiocese were among jubilarians of the Benedictine Sisters of the Immaculate Conception here. The jubilees were observed on June 16.

Celebrating diamond anniversaries (60 years) were Sister Patricia Tuttle, a Madison native; Sister Salesia Godecker and Sister Hilda Godecker, blood sisters from Starlight, and Sister Claudia Backert, a native of France.

Golden jubilarians included Sister Aquina Boerste, of Tell City, and Sister Lucille Mandaback, of Washington.

Observing silver jubilees were Sister Mary Mark Graf, of Sellersburg, and Sister Marilyn Market, of Evansville.

#### Prelate's guest

VIENNA—Patriarch Justinian of the Romanian Orthodox Church arrived for an official ten-day visit to Austria as the guest of Cardinal Franz Koenig, Archbishop of Vienna.

### Deadline near

for Subnovice swimming meet

The deadline is approaching (July 3) for the annual CYO Subnovice Swim Meet, to be held July 8 at the Brookside Park Pool. More than 600 entrants are expected for the event.

Frank Wilson has been appointed meet director by the CYO Office, who this week issued an appeal for adults to aid as meet officials. Other major officials will include: Bill Kuntz, clerk of the course; Albie Burke, starter; Mrs. Albie Burke, scorer; and David Obertling, head timer.

Twenty events are slated for the meet. Special eligibility requirements are in effect and parish sponsors are asked to check the CYO Office for rules.

The 15th annual Archdiocesan Swim Meet is scheduled July 15 and 16 at the Broad Ripple Park Pool. Entry deadline is July 10. All Junior CYO members are eligible for the 25-event meet. Hoosier Athletics, Inc., is again co-sponsoring the meet, providing funds for trophies and ribbons. Wilfred (Jake) Seyfried will be meet director.

## Simplify

(Continued from page 1)  
is that only one miter is to be used. In the past, two miters, one plain and the other jeweled or decorated, have been used. The use of the crozier is permitted to all bishops presiding over pontifical ceremonies with the agreement of the Ordinary of the diocese in which ceremonies are being held. In the past only Ordinaries used the crozier.

Only one processional cross is to be used and at the end of the procession it is to be placed on the altar at which the Mass is celebrated.

Bishops will vest in the sacristy or, if necessary, at the altar or chair, but the vestments will not be placed on the altar as in the past. The Epistle stand will remain on the altar throughout the Liturgy of the Word. Genuflections to the bishop are abolished. Servers and assistants remain standing except when necessary. Prayers for the preparation of the Mass have been abolished and instead canons will chant the canonical hours preceding the Mass. The bishop no longer must wear the miter or carry the crozier when moving from place to place unless a relatively long distance is involved, nor will he wear the miter for the washing of the hands and for the incensing of the altar.

These norms apply also to those who are not bishops but who have the right to wear pontifical insignia.

#### Dance slated

INDIANAPOLIS—"Gone With The Wind" is the theme to be used for the dance planned by the Holy Family Ladies Guild. The event will be held at the K of C hall, 220 N. Country Club Road, on Saturday, June 29. The "Rhythmaires" will play for dancing from 9 p.m. to 1 a.m. Admission is \$3 per couple.

## FESTIVAL CALENDAR

Major summer entertainments of Archdiocesan parishes are listed below for the benefit of workers and patrons. We invite the pastors to make this list complete with information about their parish plans.

Friday, June 28—St. Anthony's Parish Festival (Indianapolis) today and tomorrow—carryout service at 4:30 p.m. \$2500 given away Saturday at 11 p.m.

Sunday, June 30—St. Maur's Festival of the States on the seminary grounds at 5614 Michigan Road, (Indianapolis) beginning at 2 p.m. Booths, games, snacks, fun for all. Proceeds will benefit the Catholic Seminary Foundation of Indianapolis.

Sunday, July 14—St. Joseph's parish, Corydon. Chicken Dinner to be held at Harrison County Fairgrounds in Corydon, sponsored for benefit of St. Joseph's School by Most Precious Blood and St. Peter parishes. Dinner served from 10:30 a.m. to 7 p.m.

#### CONTRIBUTORS

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

MISS LULA EHRINGER, Sellersburg  
MARTHA KIEFER, Holton

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## Scores

#### CYO SUMMER SPORTS

Games of Sunday

Division 1: St. Christopher 2, St. Ann 0 (forfeit); St. Anthony 14, St. Joan of Arc 2; St. Michael 7, Holy Trinity 6; Christ the King bye.

Division 2: St. Philip Neri 9, St. Lawrence 1; St. Pius X 36, Holy Spirit 2; St. Andrew-Our Lady of Lourdes, postponed; Little Flower, bye.

Division 3: Nativity 2, Holy Name 0 (forfeit); St. Roch 20, Sacred Heart 3; St. Catherine 31, St. Barnabas 1; St. Mark, bye.

League Standings  
Division 1: St. Anthony 2-0; St. Michael 2-0; Holy Trinity 2-1; St. Joan of Arc 2-1; St. Christopher 1-2; Christ the King 0-2; St. Ann 0-2.

Division 2: St. Philip Neri 3-0; Little Flower 2-0; St. Lawrence 2-1; St. Pius X 1-2; Our Lady of Lourdes 0-1; Holy Spirit 0-2; St. Andrew 0-2.

Division 3: St. Roch 2-0; St. Catherine 2-0; St. Barnabas 2-1; Sacred Heart 2-1; Nativity 1-2; St. Mark 0-2; Holy Name 0-2.

League Standings  
Division 1: St. Anthony 3-0; St. Michael 3-0; St. Christopher 0-2; Holy Cross 0-3; Holy Trinity 0-3.

Division 2: St. Joan of Arc 4-0; St. Andrew 2-0; St. Luke 3-1; Immaculate Heart 2-1; Holy Spirit 1-2; Little Flower 1-2; St. Ann 1-3; Christ the King 1-3; St. Pius X 0-3.

Division 3: Nativity 4-0; Sacred Heart 3-1; St. James 3-1; St. Philip Neri 2-2; St. Barnabas 0-3; St. Roch 0-3.

Division 3: Nativity 4-0; Sacred Heart 3-1; St. James 3-1; St. Catherine 2-2; St. Simon "A" 2-2; St. Philip Neri 2-2; St. Barnabas 0-3; St. Roch 0-3.

JUNIOR BASEBALL LEAGUE—CLASS "B"  
Games of Monday, June 17  
Our Lady of Lourdes 5, St. Lawrence 3; Little Flower 20, St. Roch 0.

Games of Thursday, June 20  
Little Flower 11, St. Lawrence 3; Our Lady of Lourdes 9, St. Roch 5.

Games of Monday, June 24  
St. Lawrence 5, St. Roch 1; Little Flower 4, Our Lady of Lourdes 2.

JUNIOR BASEBALL LEAGUE—CLASS "C"  
Games of Tuesday, June 18  
Holy Name 13, Holy Spirit 11; St. Gabriel 8, Our Lady of Lourdes 5; Little Flower 5, St. Bernadette 0.

Games of Wednesday, June 19  
Little Flower 5, Holy Name 1.

Games of Friday, June 21  
Holy Name 7, Our Lady of Lourdes 3; St. Gabriel 8, St. Lawrence 4; St. Bernadette 13, — Holy Spirit 13.

Annual dance set at Little Flower  
INDIANAPOLIS—The parking lot of Little Flower parish is the site selected for the annual Junior CYO Summer Dance, to be held Friday, July 12, from 8 to 11 p.m.

Sponsor of the event is the Junior Youth Council. Proceeds are earmarked by the council to subsidize other summer activities and programs.

The Sunny Affair combo will provide the music for the event. Admission is \$1 plus current CYO membership card. Guests will be permitted. Dress rules in force include dresses or skirts for girls and socks for boys. Door prizes will be awarded.

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3402-04 N. Gale—St. Francis  
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2078 Britton Dr.....	520	3	no	no	yes	no
1403 Killian Dr.....	800	3	yes	no	no	no
61 N. 8th St.....	450	4	yes	yes	no	no

— INDIANAPOLIS —

Location	Down	Bdr.	Gar.	Basm.	Rm.	Fam.
2418 E. Dudley.....	500	2	yes	no	no	no
1614 Pinley.....	500	3	yes	yes	yes	yes
1807 Knox.....	400	4	yes	no	no	no
3930 E. Todd St.....	1900	4	yes	no	no	no
610 Stevens.....	300	3	yes	yes	no	no
1606 Whittier Place.....						

## TIC TACKER

## Volunteers aid the retarded

**AROUND AND ABOUT**—Several Junior CYO members in Richmond are spending part of their summer vacation as volunteers at Green Acres, a new school for retarded children in Richmond. . . . Camp scholarships for handicapped children have been made available to Crossroads Rehabilitation Center, Indianapolis. Physically and mentally handicapped children, four through ten years old, are eligible to attend the two-week camping session starting July 8 at Crossroads, 3242 Sutherland Ave. Parents interested in enrolling their children in the day camp may call Mrs. Jimmy Sullivan, 924-3251. . . . Father George Elford, Archdiocesan assistant superintendent of schools, is teaching courses in school financing and school administration this summer at the University of Notre Dame. . . . Miss Lynda Sue Lawrence, a recent graduate of Our Lady of Grace Academy, Beech Grove, will play piano selections at the annual Taugadetta on Sunday, June 30, at 4 p.m. in the Christian Theological Seminary auditorium, 1000 W. 42nd St. The program, sponsored by Tau Gamma Delta Sorority, spotlights Negro youth in Indianapolis. The public is invited.

**SUMMER SESSION ENROLLMENT IS SMALL**—The first Archdiocesan summer school program reports that 315 youngsters in grades one through six are attending classes in four locations. Enrollments at the respective centers are: St. Michael's, 127; Christ the King, 80; St. Thomas Aquinas, 58; and Little Flower, 50.

**NAMES IN THE NEWS**—Three Franciscan priests of the Cincinnati Province, natives of the Indianapolis Archdiocese, have received new appointments. Father Owen Gehring, of Oldenburg, has been named chaplain and professor at St. Francis College, Ft. Wayne. Father Benno Heidlage, also of Oldenburg, will study this year at the Pius XII Center for religious education in Detroit. Father Noel William, of Connersville, will become pastor of St. Boniface parish, Louisville. . . . Named to the Dean's List for the past academic semester at St. Bonaventure (N.Y.) University was Carl Fischer, Terre Haute. . . . Sister Margaret Andrea Oberle, C.S.J., principal of Kennedy Me-

morial High School, Indianapolis, will participate in the Institute for Development of Educational Activities (July 7-13) at Amherst (Mass.) College. . . . James L. Stotler, Jr., son of Mr. and Mrs. James L. Stotler of St. Michael's parish, Indianapolis, has been named to the Dean's List at Xavier University, where he is a freshman. He is a graduate of North Central High School. . . . A recent graduate of Indiana University was Miss Nancy D. Thompson, a member of St. Roch's parish, Indianapolis. She is a graduate of St. Agnes Academy.

**HIGH SCHOOL CHANGES**—The Sisters of Providence announced in Chicago last week that their Providence High School, an all-girl school, and nearby all-male St. Mel High School, conducted by the Christian Brothers, would merge into one co-institutional secondary school at Providence in September. The combined enrollment would be about 900 students. . . . In Evansville recently, an announcement was made that previously co-institutional Reitz Memorial High School, co-staffed by the Sisters of Providence and the Holy Cross Brothers, will move toward coeducational status in the future. . . . This fall the Providence nuns will open the new John F. Kennedy High School in St. Louis. It will be a co-institutional school with the boys' department staffed by diocesan priests and laymen.

**RICHMOND PARISH HAS NURSERY**—The Junior CYO of St. Andrew's parish, Richmond, has undertaken a project to provide a nursery for infants whose parents are attending Sunday Mass in the parish church. A \$250 donation from the Young Men's Institute (YMI) has aided in converting a room at the rear of the church's nave into a first-class nursery. The former cry-room has been carpeted and several cribs installed along with decorative cut-outs for the walls. Mrs. Robert Martin, project advisor, said members of the CYO have done much of the work, including the collection of toys and washing of doll clothes. They will staff the nursery during three Masses each Sunday to allow parents to attend Mass together.

## 'A LITTLE SAD'

## Resurrection City is emptied; Rev. Abernathy is arrested

By JOHN R. SULLIVAN

WASHINGTON—It was so polite it could have been a party in Georgetown.

But it wasn't. It was supposed to be a demonstration, a march for the nation's forgotten, a protest against injustice.

Instead it was a little silly, more than a little futile and even more sad.

What started as a "beautiful thing"—the words were used over and over by supporters—the Poor People's Campaign ended (June 24) with the arrest of the Rev. Ralph David Abernathy, president of the sponsoring Southern Christian Leadership Conference, and a couple of hundred others at the U.S. Capitol, and with the forcible closing of Resurrection City, the Campaign's campsite near the Lincoln Memorial.

(Among the first to be arrested was Father Michael Mooney, O.F.M., of Chicago. He is a native of Indianapolis and the son of Mrs. William Mooney, of St. Joan of Arc parish.)

The events took place almost simultaneously, but were separated by two miles.

IT ALL started at Resurrection City early in the morning, when Abernathy announced that Campaigners would march to the Agriculture Department and then to the Capitol to present their demands to Congress.

The stop at Agriculture was brief and uneventful. The march to the Capitol was quiet—Abernathy led, joined by the Rev. John Adams, a Methodist working with SCLC, Father Mooney, and some 300 others.

They picked their way carefully around flower beds, obeyed traffic directions and finally halted at the edge of the capitol grounds.

They sang: "Come on over to the jailhouse—I'll be waiting over there."

They negotiated with Capitol police, and finally agreed that they would be arrested. Police Chief J. M. Powell asked the demonstrators to be peaceful, and invited all who did not want to be arrested to leave. Some did.

Others—Abernathy and Adams and Father Mooney—were among the first led to the middle of the street where they were photographed, fingerprinted, and led to a police bus.

LATER THEY were arraigned at General Sessions Court.

It was orderly, and incongruous.

The police used a Polaroid "Swinger" camera to photograph the arrested. On the curb a small Negro boy used the same kind of camera to photograph police.

Tourists joined the scores of

newsmen, police and Campaigners waiting to be arrested.

There were few small children but a surprising number of middle-aged whites. One man about 60 carried a small Negro child on his shoulders.

And like the British, the Campaigners seemed to be afflicted with the "queing instinct"—they waited patiently in line for their turn to be arrested.

As the first bus drove slowly to the jail, an occupant shouted: "Who's got cigarettes?"

In reply, Msgr. John Egan, urban affairs director for the Chicago archdiocese, stepped forward and offered his.

In all, some 200 arrests were made over a two-hour period at the edge of the capitol grounds.

TWO MILES AWAY in Resurrection City, as the Capitol protest was just getting under way, more than 1,000 police equipped with shotguns and tear gas moved in and cleared the last remaining residents—about 80 were arrested, and within an hour the campsite had become a ghost town, devoid of life, its fringes occupied by tired police sitting in camp chairs.

Roads in the area were closed to traffic and even newsmen had to exert a degree of persuasion—in addition to showing their press cards—to drive anywhere near the camp.

For all intents and purposes the Poor People's Campaign was over.

But Abernathy said as he was being led to jail that it would continue—in a different form, perhaps—and that he would direct its operations from jail.

He was no more explicit than that, however.

The sudden closing of the campsite was not unexpected. The camping permit expired June 23 at 8 p.m. And when the residents stepped off on their march to the Capitol, many carried packs and bedrolls containing their belongings.

Not all Campaigners were arrested, however. A small group stood across the street from the Capitol grounds taunting police and finally, when their brothers had all been arrested, they marched to SCLC headquarters to "wait for the mule train."

THE MULE train was to be the symbol of the Poor People's Campaign. But, like the campaign itself, it never really got moving—it finally arrived in Washington June 19 during the Solidarity Day march.

Even then it was abandoned by its mule drivers, and the mules had been cared for since by U.S. Park Police.

Even as Abernathy was led to the police bus, there was speculation that he and other SCLC leaders had planned the

end of Resurrection City this way.

The campsite had been plagued by fights, robberies and beatings during the last two weeks; its population had shrunk from 3,000 to less than 50. Mud and sanitation had turned it into a constant problem for residents and for leaders.

Said one young girl, minutes before she was arrested:

"It was beautiful while it lasted . . . but . . ." and her voice trailed off.

## Pope asks

(Continued from page 1)

fashion." While making no specific references, it seemed that the Pope was answering part of the speech of Cardinal Eugene Tisserant, dean of the college of cardinals, who had expressed collective best wishes for the Pope's name day and their collective concern with his efforts for peace.

In the course of his speech Cardinal Tisserant referred to the assassination of Sen. Robert F. Kennedy and described him as a "man with a truly Christian sense of politics who with his honesty acquired sympathy and esteem."

Pope Paul noted that in recent years there has been developed new attitudes toward violence.

"Regarding violence—even in its armed and bloody forms—there has been formed theories to explain it, to justify it, to exalt it as the only useful reply to oppressive situations, to states of institutionalized violence, as it is called sometimes, to an order which is accused of being in reality established disorder, to a formal legality which covers substantial illegalities," he said.

"TO THESE justifications some wish to add also the aid of reasons derived from Christian thought and from its requirements. Thus it is possible to hear of 'theology of violence' derived from an earlier 'theology of revolution,'" he continued.

While expressing full sympathy with those who are suffering from injustice and exploitation, Pope Paul nevertheless stated: "We feel the duty of alerting our sons and all men to the facile but illusory temptation to believe that riotous and perceptible change of an unsatisfactory order may of itself guarantee a good or at least better order."

"And that also, above all, violence, even if dictated by sincere revolt against injustice, does not assure, as if inevitably, the establishment of justice, when experience teaches us that for most of the time the exact truth is the opposite," he said.

## Opinions Marian College gets funding for library

(Continued from page 5)  
one writer tore Mr. Gordon Hanna limb from limb for the same truthful and important message Father Doran wrote the previous week. God bless both Mr. Hanna and Father Doran for speaking out courageously and with character.

A reader  
Evansville, Ind.

## Dance scheduled at Little Flower

INDIANAPOLIS—A D-J dance is planned by the Young Married Couples of Little Flower parish at 8 p.m. on Saturday, July 6, in the parish hall. Married couples between the ages of 18 to 30, with or without preschool children, are invited to attend.

The admission, \$1 per couple, includes baby sitting for preschool children.

## Czech bishop back in his diocese

BONN, Germany—A throng of 15,000 including government officials attended the celebration marking the return of Bishop Karel Skoupny of Bono, Czechoslovakia, to his diocese after an absence of 18 years.

Bishop Skoupny is the first Catholic bishop to be reinstated in Czechoslovakia following the takeover of the new communist regime.

INDIANAPOLIS—Marian College is proceeding with plans to construct a new library following government approval this week of a \$725,000 Title III loan.

Total cost of the library, to be located between the admissions center and music building on the campus at 3200 Cold Spring Road, will be about \$1.75 million. Other funds will come from a previous government grant of \$573,720 and private sources available to the college.

After meeting with the Board of Trustees, Marian President Dr. D. J. Guzzetta said, "we are proceeding with last minute plans for the building of this long overdue library, and we expect to break ground sometime in the fall."

Originally planned about two years ago and designed by Evans Woolen, Indianapolis architect, the new library will enable the college to restore the James A. Allison estate home, which now serves as the library.

The new structure will house 180,000 volumes, and include a 250-seat lecture hall, seminar room, offices, student and faculty study areas and audiovisual aids facilities.

Dr. Guzzetta said the college will continue to seek resources, especially memorializing gifts, for various segments of the library not being financed by funds presently available.

St. Mary's parish insurance does not cover the stones which are the property of the families.

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## Conservatives

(Continued from page 1)  
great music replaced by popular songs.

THE WORD "heresy" was used by speaker after speaker to describe the state in the American Church today, and many named names of prominent liberal theologians.

Criticized again and again for not speaking out against "heresy" in the Church were the U.S. bishops.

Father Richard Ginder, former co-editor of the Priest magazine, told the forum that the bishops will "watch the American Church go down the sewer very complacently, and then shake their heads and say that's too bad."

Alphonse Matt, Sr., publisher of the Wanderer, told the forum that it is clear there is an "open doctrinal breakdown" in the Church in the United States. To correct it, he said, time has shown that "we must look to ourselves rather than to wait for a word from our shepherds."

BRENT BOZELL said he does not think that "Archbishop (John F.) Dearden (of Detroit and president of the National Council of Catholic Bishops) is as interested in teaching Catholic doctrine as President Johnson is."

Catholics are concerned, the forum's keynote said, because they watched the bishops hold their annual meeting in St. Louis and "labor mightily like elephants, then bring forth for their

pains the mice of secular liberalism."

The keynote—Frederick Wilhelmsen, author and professor of philosophy at the University of Dallas—did sound a note of hope at the forum, however, by telling the participants that "history, for the first time in 400 years is moving in our direction."

Wilhelmsen said that the "last 400 years of Western history have conspired against" the faith that is natural to man. The new social order and technology, which began with the teachings of Machiavelli and Descartes, he said, hid from man his "real need to appeal to God in his daily life."

They took from men the sense of "contingency" and "dependency" which leads to faith, the speaker contended.

He noted, however, that the social order and technology are again changing. The machine, he said, fragmented man's life but "machine technology is dead." In an electronic, computerized age, he predicted, many people will again work at home, many people will not work at all. A new type of contingency will thus arise from "the depth of the psyche."

"Man tomorrow will have to ask himself why he is at all," he asserted. The only answer to this question, Wilhelmsen maintained, is faith because "without faith life is literally absurd."

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## VIEWING WITH ARNOLD

## It's a good movie despite the title

By JAMES W. ARNOLD

Don't be turned off by the title of "What's So Bad About Feeling Good?" It may sound like a new Elvis Presley musical, but it is a gem of an innocent little satire that will provide guaranteed temporary relief from the grimness of the headlines.

"What's So Bad?" is the kind of skillful low-budget whimsy Hollywood occasionally turned out in the 1940's, and producer-writer-director George Seaton (whose classic "Miracle on 34th Street"

was much in the mood of this piece) has souped it up with modish editing and camera tricks and abundant topical comedy.

The premise is that a strange tropical bird lands in New York and spreads a happiness and goodness virus that sends the Establishment into a panic. People become friendly and hopeful, they stop brooding, fighting, smoking and drinking.

Cigarette, liquor and headache remedy sales dwindle, and the city is faced with financial disaster. A troubleshooter arrives from Washington ("This bird could destroy our two-party system"), and modern science finally catches the bird. An antidote is discovered and hilariously spread throughout the

city via air pollution. People again become (well, almost) their miserable selves.

Seaton isn't really mad at anyone, but he offers a gentle fable to describe the jungle that our urban civilization has become. He also teases business, science and government, as well as the philosophical Village drop-outs who are convinced of the absurdity and misery of the world and feel that art should reflect hopelessness. Seaton spoofs what is wrong, and he finds plenty, but he is square enough to opt for hope.

The real problem in the film was to avoid the implication that the happiness virus was just another kind of LSD. But this bug goes beyond personal euphoria; it turns its victims toward the beauty of the world and toward other people in a highly moral way. The film really asks what would happen to New York if all its people suddenly became holy, in the true magic sense of the word.

There is an early poetic moment when George Peppard, as one of the Village drop-outs, wanders under the influence of the virus to the roof of his tenement and suddenly looks at the city without his dark glasses. Birds soar into the sky, the traffic noise becomes the sound of children laughing, and against all odds, a flower grows in a rooftop corner of dirt and debris.

But mostly the movie is broad spoofery. School kids who had earlier been frisked for weapons exuberantly sing "America," a panel of admen decide the only honest thing they can say about their all-purpose pill is that it's round, taxi-drivers stop and smile at jay-walking women. The suave but harassed mayor, caught by a TV interviewer just as he is entering a fallout shelter wearing a surgical mask, reassures the public: "You could hardly call it an epidemic!"

As Peppard's girl friend, Mary Tyler Moore has some funny moments in a wedding outfit pretending she is pregnant (to save the bird hidden under her dress). Comedian Dom DeLuise is simply great as the government man who thinks the whole thing is a Communist plot, and there is uproarious satire of police bug-ging, city politics, and the fashion industry, among many others.

The ending is lame and some of the gags are trite, but "What's So Bad?" (filmed on location in the city) is a delightful surprise. There is even a shot where the bird, pursued by

police, hides on the shoulder of a statue of St. Francis.

(Rating: A-2—unobjectionable for adults and adolescents).

Sometimes you have to tell it like it is. Item: many producers, some well-known and most with less claim than you and I to the honorable name of artist, are getting hog-fat on the pornography of violence currently being peddled to teen-agers and dim-bulb adults.

One example: the endless run of motorcycle gang films, which have steadily declined even from "The Wild Angels" in quality and social point while revving up the cheap sex, sadism and brutality. A producer in point is Dick Clark, aging one-time exploiter of youthful bad taste as a disc jockey, whose latest movie epic is called "The Savage Seven."

Variety, the money-minded but honest Sho Biz bible, had this to say about "Seven": "Overviolent motorcycle film which probably will do well in intended market: little plot, much brutality. No good guys . . . Where past effusions had some semblance of story and plot, the sole purpose here appears to be a showcase for violence . . ."

Slightly more subtle, but in the same line, is "Conqueror Worm," a British-made horror film. "Worm" is one of those drafty castle Vincent Price epics, "inspired" by a bit of Edgar Allan Poe's morbid insanity expressed in verse.

It's about witch-hunting in 17th century England, and begins with a young woman being dragged along to execution. One's stomach immediately turns; you know you are in for the full gory treatment, and you are.

At the climax, 90 minutes of gloomy mayhem later, Price is gleefully cutting up and branding the heroine. But the hero gets to him with an axe, and begins cheerfully hacking away at his quivering form as the audience cheers. Some soldiers enter, vince, and put Price out of his misery.

"Why did you take him from me?" the hero screams, outraged. "Why indeed?" yells a spectator. The audience laughs and applauds.

This may not be a sick country, but there are sick people in it. We are accustomed now to the tears of widows of good men, but the one who weeps most often is the widow of a dead virtue called Compassion. Killed by a thousand pin-pricks, some of them from worthless films.

## CBS plans series on the Negro

NEW YORK — "Of Black America," a major CBS News series tacing the history of the Negro and relating it to his place in the United States today, will be presented in six one-hour and one half-hour broadcasts on the CBS Television Network beginning Tuesday, July 2.

The series, which will replace the normal summer repeat schedule of the CBS News Hour on Tuesdays, 10:00-11:00 P. M. (EDT), will attempt to portray on television the evolution of the black American from his roots in Africa through the American Revolution and the Western Frontier, through slavery and Reconstruction, to the present day.

"Of Black America" will be presented in a magazine format; often more than one subject will be covered on each broadcast. The major themes of the series will be history—how the place of the Negro in America is related to his past; and the evolution of black American identity—who he is and, through him, how the white man is learning about himself.

CBS News plans to include in the broadcasts a profile of black America today based on a special nationwide public opinion survey of Negro attitudes. Other broadcasts planned include a worldwide inter-connecting conference of Negro Americans and African leaders; an examination of African civilization through the eyes of a Negro American; an examination of the Negro's involvement in militancy, passivity and resignation; and the Negro's contributions to American history, business, the professions, the arts and music, sports and politics.

## Better 'climate'

ROME — An improved climate of religious tolerance has been noted here by the Federal Council of Italian Evangelical Churches. In a report issued by their legal office, evangelicals cited, a few instances of intolerance by members of the Catholic hierarchy, "mostly in southern Italy." However, the report noted, "these incidents are to be considered marginal and deprived of that character of virulence which they had ten years ago."

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## Precedent

WASHINGTON, D. C.—For the first time in the 22 years since its founding the Catholic Theological Society of America has presented its annual award for outstanding contributions in theology to a layman. This year's Cardinal Spellman Award has been presented to an historian, Dr. Martin R. P. McGuire, retired professor of history at the Catholic University of America. An authority on the history of the early Church, Dr. McGuire was cited for his contributions in moving theological studies to an interdisciplinary method of research.

## Reds bar bishops of East Germany from WCC event

EAST BERLIN—The Communist regime of East Germany has barred two top East German Protestant bishops from attending the 4th Assembly of the World Council of Churches in Uppsala, Sweden, during July.

Travel permits were denied to Bishop Friedrich Wilhelm Krummacker, president of the East German Bishops' Conference, and Bishop Gottfried Noth, vice-chairman of the Conference.

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## Questions

(Continued from page 5)  
mitted that some of the priests and nuns in charge of orphanages and relief centers had sold the clothing for food to take care of a more urgent need of their charges.

Q. When I went to Confession the last time I did not hear my penance. Father closed the slide so fast I didn't hear it. How much of a sin is it if you do not hear what your Penance is?

A. No sin at all. It was not your fault. If this happens again, you may say the prayers of a penance you would normally expect to receive. But you would have no obligation to do so.

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LA PAZ, Bolivia—The Bolivian Bishops' Conference is seeking Vatican approval to establish a special group of married permanent deacons to work in rural areas, where the shortage of priests is especially critical.

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**URBAN TASK FORCE**—Members of a task force on urban affairs met recently in the office of Deputy Chief Spurgeon Davenport of the Indianapolis Police Department. Shown going over task force plans are (l. to r.) Episcopal Bishop John P. Craine; Chief Davenport; Father Thomas Williams, Ladywood School chaplain, and Episcopal Father John E. Steeg, Jr., task force chairman. Father Williams and Deputy Chief Davenport are among five non-Episcopalians named to the task force which was organized at last fall's Episcopal Diocesan Convention.

## PROVIDES MARIAN GRANTS

# Scholarship Fund is named for RFK

INDIANAPOLIS—A self-appointed committee has begun work in the Indianapolis area to establish a \$50,000 Robert F. Kennedy Memorial Scholarship Fund which will provide aid to promising but economically disadvantaged students.

The fund would earn \$2,500 yearly in interest, providing grants for students to attend Marian College.

HEADING UP the campaign are Thomas Murphy, Indianapolis attorney, and Joseph Hill, a Marian student. Honorary chairman of the committee is Michael Riley, Indiana Young Democrats president and Kennedy's Indiana campaign chairman.

They have called a general meeting for those interested in helping with fund raising efforts at 8 p.m. Tuesday July 2, in the Marian College auditorium.

The committee, which was formed just last week, has established two criteria for winning the scholarship: academic ability and promise, and serious

financial need. Each year one or more students could earn the Kennedy scholarship, depending on the number of eligible applicants. There will be no restrictions on race, creed or intended course of study.

IN ANNOUNCING the Kennedy Scholarship Fund, a committee spokesman said, "The scholarship campaign committee believes that Marian College offers unique opportunities to disadvantaged students. The college has a tradition of non-discrimination in both student and faculty selection; no religious obligations are imposed on any student. We believe that for students who were doubtful about society's accepting their talents, the college offers a special gift of individual recognition."

Further information on the drive may be obtained by calling 924-3291. Contributions may be sent to the R.F. Kennedy Scholarship Fund, 3200 Cold Springs Road, Indianapolis 46222.

## INDIANAPOLIS

### Calendar of Events

#### SATURDAY, JUNE 29

St. Philip Neri School Class of 1938 will hold a reunion at 6 p.m. at Our Lady of Fatima, K of C, 1313 S. Post Road.

#### MONDAY, JULY 1

Card Party at 1:30 p.m. in Union Federal hall, 5646 E. Washington St. Sponsored by the Blue Ladies of Our Lady of Lourdes for the benefit of Veteran Hospital patients.

#### WEDNESDAY, JULY 3

Card Party at 8 p.m. in St. Philip school auditorium, 550 N. Rural.

#### FRIDAY, JULY 5

Nocturnal Adoration members are reminded of the customary watch.

#### SUNDAY, JULY 7

St. Catherine's card party will NOT be held today.

#### 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 6:30 p.m. Sunday: Two Card Parties at Assumption parish hall, 2 p.m.

## 5 are graduates of nursing school

CINCINNATI, Ohio—Five Indianapolis young women were among the 1968 graduates of the Good Samaritan Hospital School of Nursing. They are as follows:

Janet Ann Farrell, daughter of Dr. and Mrs. J. T. Farrell, members of Our Lady of Lourdes parish; Darlene Ferguson, daughter of Mr. and Mrs. C. M. Ferguson, St. Simon parish; Ann C. Carson, daughter of Mrs. Thomas Carson and the late Mr. Carson, St. Andrew's parish; Mary Frances Russell, daughter of Mr. and Mrs. William F. Russell, St. Michael's parish; and Connie Thopy, daughter of Mr. and Mrs. Roy Thopy, St. Pius X parish.

## Hibernians set annual Renewal

INDIANAPOLIS—The Second Renewal of the Indiana State Convention of the Ancient Order of Hibernians will be held June 29 at the Ramada Inn, 3525 N. Shadeland Ave. Convention hosts will be the AOH Kevin Barry Division and the Ladies' Auxiliary, St. Brigid Division.

Michael Delahunty, national director of the Hibernians, will install new state officers at an evening dinner-dance.

Geff Prendergast is convention chairman for the men's division. Mrs. Edward Coffeen is chairman for the Ladies' Auxiliary.

## Pilgrimage set

INDIANAPOLIS—The ladies of Holy Trinity parish will sponsor a one day pilgrimage to the Shrine of Our Lady of Guadalupe in Carlisle, Ky., on Sunday, July 7. For additional information call or write Mrs. Hermine Bruder, 773 N. Haugh St., Indianapolis, 636-3645.

## Honor Methodist

SCRANTON, Pa. — Bishop Fred Pierce Corson, retiring bishop of the Philadelphia area of the Methodist Church, received an honorary degree from the University of Scranton during a farewell dinner given in his honor.

## Marian College Alumni announce election results

INDIANAPOLIS—The Marian College Alumni Association has announced results of a recent election of administrative officers for the coming year.

Stephen McCracken was elected first vice-president. In this office McCracken is automatically president-elect for the 1969-70 year, succeeding Joseph Hertz of Indianapolis.

A quality control representative for Eli Lilly and Company, McCracken is a member of the Indianapolis Chamber of Commerce Voluntary Advisor Corps and the Holy Family Council, Knights of Columbus.

James L. Schott was elected second vice-president. Assistant principal of Chatard High School, Schott is pursuing doctoral studies at Purdue University, as a participant in the Administrative Internship Program of the National Association of Secondary School Principals.

Miss Lynn Bocknik was elected secretary of the MCAA. A native of Louisville, Miss Bocknik, is a probation officer for the Juvenile Court of Indianapolis.

## Couple to note 25th anniversary

ELIZABETH, Ind.—A special Mass of Thanksgiving will be offered at 10 a.m., Sunday, July 7, at St. Peter's Church, Buena Vista, to celebrate the 25th wedding anniversary of Mr. and Mrs. William E. Middleton of Elizabeth.

An open house for friends and relatives will be held from 2 to 4 p.m. Sunday, July 7, at the jubilarians' home on Rural Route No. 1.



THOMAS F. JORDAN

## Thomas Jordan takes new post

BERKELEY, Cal.—An Indianapolis native has been named vice-president of the Graduate Theological Union here which serves 12 member seminaries in a unique ecumenical arrangement.

Thomas F. Jordan, who served as the first executive secretary of the Catholic Youth Organization in Indianapolis, was appointed to the position. He is the son of Mrs. Bertha Jordan of Our Lady of Lourdes parish, Indianapolis.

Jordan had previously been vice-president for university relations at the University of San Francisco, the first layman to hold that position.

Four Catholic theological seminaries are among the 12 institutions which form the Graduate Theological Union. They are: Alma College (Jesuits); Franciscan School of Theology; St. Albert's College (Dominicans); and St. Patrick's Seminary (diocesan).

## Foundation gives \$3,000 grant to Brebeuf program

INDIANAPOLIS—The Indianapolis Foundation has given a \$3,000 grant to the Summer Breeze III Program, conducted by Brebeuf Preparatory school for disadvantaged Negro boys living in Center Township.

According to Jack Killen, foundation executive director, the funds will be used to purchase books, lunches, educational materials and gym suits for the participants.

Now in its third week, the program has 90 boys from eight public and six Catholic schools taking courses in math, language skills, reading, art, music and physical fitness. The faculty is composed of five Jesuits, two Sisters of Providence, three lay teachers and student volunteers.

Director of Summer Breeze III is Father Robert J. Dunn, of the Brebeuf faculty.

## Franciscan clergy shifts announced

The Chancery Office this week announced the appointment of Father Brian Kinn, O.F.M., as pastor of Sacred Heart parish, Indianapolis. He succeeds Father Conan Mitchell, O.F.M., pastor the past eight years who was transferred to Chicago by his religious superiors.

Father Maury Smith, O.F.M., will become the retreat master at Alverna Retreat House, replacing Father Benedict Joseph Hagen, O.F.M.

Effective date of the appointments was June 24.

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Ruth Johnson, 427 S. Oxford Street, Indianapolis, local Manager for Studio Girl Hollywood Formula Cosmetic, has just returned from special training as an "HOUR OF CHARM" BEAUTY AND MAKE-UP DEMONSTRATOR for the rapidly expanding cosmetic organization. She received the week long, all expense paid training trip to Cincinnati as a special award for outstanding service.

In her capacity as District Manager, Mrs. Johnson is responsible for sales growth and customer relations for Studio Girl-Hollywood, Inc., an international direct selling organization with headquarters in Palm Desert, California. She now has openings for the appointing and training of several additional women as Beauty Advisors for advancement in Studio Girl's carefully planned expansion program. You may call 639-1643 for further information.

Mrs. Johnson is a member of the Order of the Eastern Star, is a National Camp Fire and Bluebird Leader and a Youth Fellowship teacher. She and her husband, Warren, are the parents of two daughters, Sherry, 14, and Debora, 10. The family attends the Emmanuel Baptist Church.

# Indianapolis Parish Shopping List

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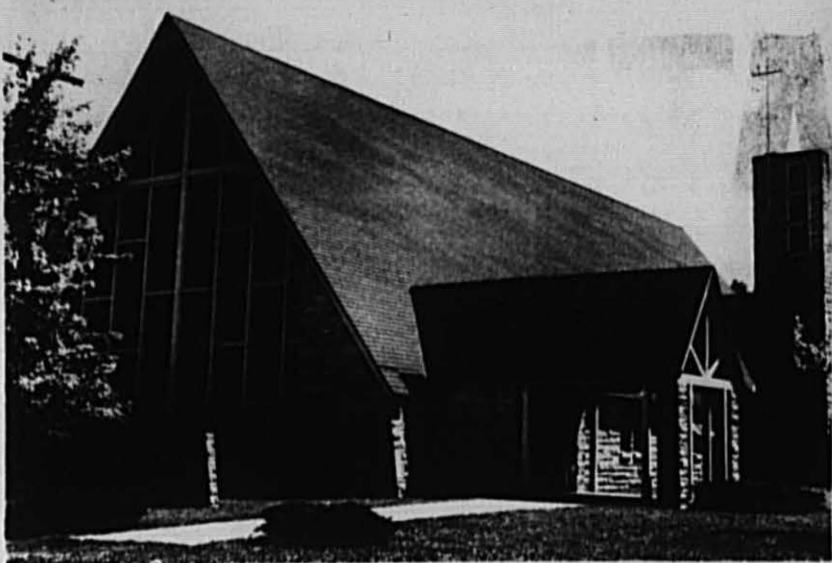
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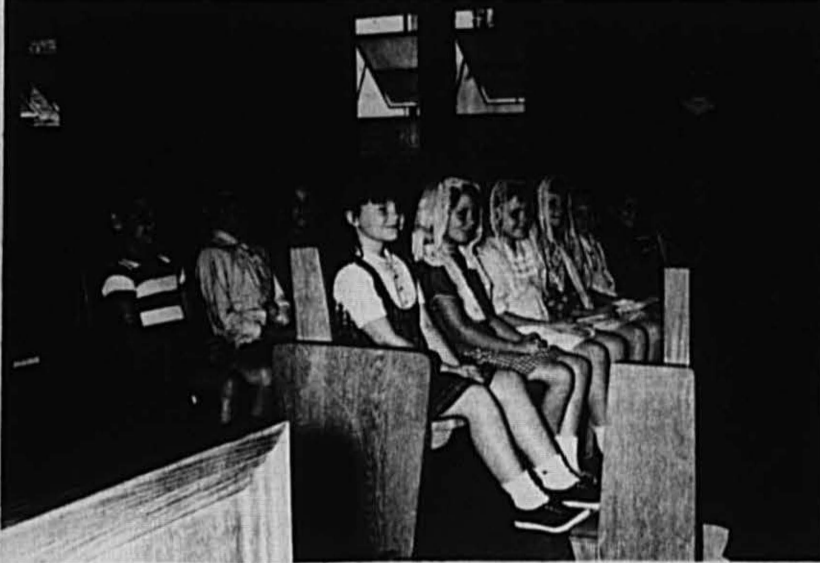
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**TWO-COUNTY BIBLE SCHOOL AT SCOTTSBURG** — More than 110 youngsters from Scott and Washington Counties participated in the annual two-week Bible School, conducted recently at American Martyrs parish in Scottsburg. Twenty



of the children were prepared for reception of the sacraments. Staff for the Bible School consisted of five Benedictine Sisters of Our Lady of Grace Convent, Beech Grove—Sister Mary Edwin, Sister Eileen, Sister Mary Jeanne, Sister Joan Marie



and Sister Anna Marie. Above at left is the exterior of American Martyrs Church. In the center photo with Sister Joan Marie are members of the First Communion class from the Scottsburg parish and St. Augustine's parish, Salem. Father

### Remember them in your prayers

- DUBOIS**  
 † EMMA MATHEIS, 89, St. Raphael's, June 15. Mother of Ben, Leo, Tony, Fred and Mrs. Urban Fischer, all of Dubois; Bart of Akron, Ohio; Mrs. Ed Hasenour and Mrs. Charles Huffman, both of Celestine.
- EVANSVILLE**  
 † CPT. THOMAS MCBRIDE, 18, St. Philip, June 5. Son of Mr. and Mrs. Romuald McBride. Brother of Theresa, Elizabeth, Catherine, Mary, Romuald III, Marion and Henry, all at home.
- † MATTIE PFISTER, 78, St. Joseph, June 13. Mother of Mrs. Charles Withrow, William and George, all of Evansville. Two brothers and a sister also survive.
- † FRANCES ENDRESS, 82, St. Mary, June 14. Sister of Mrs. T. H. Sanders of Corpus Christi, Texas.
- † LAURA BRUEGGEL, 82, St. Anthony, June 13. Mother of Francis, Carl, Paul, John, Mrs. Dorothy Krown, Mrs. Mary Pyott and Miss Catherine Brueggel, all of Evansville; Mrs. Aurelia Schneider of McHenry, Ill.; Mrs. Irene McCann of Remsen, N.Y.; and Raymond of Habsstadt. Thirty-four grandchildren and 50 great grandchildren also survive.
- † AMY ELIZABETH LASHNER, infant, June 15. Daughter of Mr. and Mrs. Raymond Lasher. Sister of Laura and Gregory, both at home.
- † NELL GRAY, 84, St. Benedict, June 37. Sister of Mrs. Christine Sherwood of Evansville.
- † JOSEPH SASSER, 71, St. Mary's, June 18. Husband of Verena. Father of Sister Mary Gualbert, O.S.B., and Sister Mary Angela, O.S.B. of Ferdinand; Mrs. Stephen Sams, Evansville; Mrs. Paul Kelly, Atlanta, Ga.; and Herman of Louisville.
- † SISTER GERALDINE MILLER, D.C., 70, Seton Manor, June 18. Sister of Miss Irene Miller of New Orleans, La.
- † NAY ADAMS, 80, Holy Trinity, June 19. Brother-in-law of Mrs. Rose Moeller and Mrs. Adelaide Kanowsky, both of Evansville.
- † JAMES BENDER, 10, Good Shepherd, June 19. Son of Mr. and Mrs. Donald Bender. Brother of John, Michael, Sandra, David and Stephen. Grandson of Mr. and Mrs. Albert Bender and Mrs. Edwin Uebinger, all of Evansville.
- HUNTINGBURG**  
 † ROBERT STROBEL, 41, MRS. ROBERT STROBEL, 40, SARAH STROBEL, 10, and MICHAEL STROBEL, 13, (all victims of an auto crash) St. Mary's, June 18. Survivors include Mrs. Strobe's parents, Mr. and Mrs. Ben Kappner of Huntingburg; her brothers, Raymond and Joseph Kappner, and a sister, Mrs. Janella Zahn, all of Huntingburg; Mr.
- Strobel's mother, Mrs. Minnie Strobel of Dale; his brothers and sisters, Sylvester and James Strobel of Dale and Ed Strobel of Wadsworth; Mrs. Clara Stallman of Mariah Hill; Mrs. Agnes Stallman of Wadsworth; Mrs. Marie Johnson of Booneville and Mrs. Al. Beria Boehm of Jasper.
- INDIANAPOLIS**  
 † HOMER T. SWEATY, 63, Holy Name, June 21. Mother of Ida M. Parker, and Sally Ann and Tipton Sweaty; brother of Roy and Beatrice Sweaty.
- † DANIEL P. MCANAN, 3, St. Charles, Ft. Wayne, June 21. Brother of Donald, Kevin, Joseph M. and Matthew D. McCann; grandson of Mr. and Mrs. John F. McCann, Sr. and Mr. and Mrs. George Heck.
- † IDA M. HUDDLESTON, 88, St. Bridget's, June 21. Mother of Ida M. Parker, and Opal Drake and Esther Hardy; sister of Robert Huddleston.
- † GARY A. KELLEY, 18, Our Lady of Greenwood, June 21. Brother of Donald, Kevin, Timothy, Mary J., and Kathleen Kelley.
- † EMMA M. WALSH, 80, St. Luke's, June 22. Mother of Charles E. James A. Robert F. and Gertrude Walsh; sister of Clarence Wissel and Gertrude Salm.
- † LOVAL L. HUBNER, 67, Our Lady of Lourdes, June 22. Sister of Frank W. J. sister of Floyd Bass, Mable Ray and Mrs. Fred Mayer.
- † BEN A. BURKART, St. John's, June 24. Father of Mary L. Leekamp.
- † EDWARD F. ETTER, 86, St. Paul's, Greenville, June 24. Burial, Indianapolis. Father of James Etter, Mary McCannich, Josephine Hubbell and Ethel Welding.
- † S. 1st Class ANTHONY MELLON, 20, St. Bernadette's, June 25. Son of Lucille and Harold Mellon; brother of Timothy Mellon; grandson of Mrs. Minnie Mellon.
- † NICK MEININGER, 85, St. Joseph, June 25. Husband of Rose; father of Mrs. Edward Begley of Huntington.
- † JOSEPH HOFFMAN, 80, St. Joseph, June 16. Husband of Kathryn. Father of James.
- JEFFERSONVILLE**  
 † JULIA GEDLING, 77, Sacred Heart, June 25. Wife of Edward C.; mother of Charles, Edward C., Ernest, Kenneth and William Gedling, all of Jeffersonville; Ralph Gedling of Marion, Ohio; Mrs. Anna Margaret Braun and Mrs. Helen Sorg, both of Jeffersonville.
- NEW ALBANY**  
 † PETER R. BUCHHEIT, St. Mary, June 24. Husband of Katherine; father of Peter R. Buchheit, Jr., of New Albany; Mrs. Francis Kelley of Nashville, Tenn.; and Mrs. Marilyn Brown of New Albany. Three brothers also survive.
- † GLADYS SCHOEN FARELL, 58, Holy Trinity, June 24. Wife of James Farrell; mother of Mrs. Joseph (Doris) Hutchinson of Venezuela; sister of William G. Gross of New Albany; Mrs. Aileen Nelson of Louisville; Mrs. Frances J. Kalb of Jeffersonville.
- POSEYVILLE**  
 † KATHERINE REISING, 85, St. Francis, June 15. Wife of Nicholas. Mother of Warner, Harlan, Maurice, Theiman and Miss Elinor, all of Poseyville.
- TELL CITY**  
 † THOMAS R. KELLEMS, 87, St. Paul's, June 24. Father of Thomas C. of Marion; Mrs. Agnes Harrison, Mrs. Rhoda Wilgus, Mrs. Lillian Winchell and Belle Kellems, all of Tell City; brother of Eunice Kellems of Derby; Mrs. Emma Wesley of Evansville; Mrs. Esther Nichols of Rockport and Mrs. Zoe Conlin of Mattoon, Ill.



**SALEM CHURCH**—Shown above is the St. Augustine's parish church, a frame building, located in the Washington County seat of Salem. Erected in 1942, the small church is scheduled to be replaced by a permanent structure soon through the efforts of the Archdiocesan Home Missions. The county-wide parish has about 225 members and is served by Father John Stahl, pastor of American Martyrs parish, Scottsburg, where he makes his residence.

- † FRANK J. LAMKIN, 89, St. Paul's, June 24. Father of Mrs. W. H. Boyce of Canton; Mrs. Lucille Greenfield of Tell City; Carol F. Lamkin of Princeton; brother of Mrs. William Fuqua of Seale, Ala.
- † TUNNY WILLIAM LEMARIE, 34, St. Paul's, June 25. Husband of Janet, father of Barbara, Susie, Cathy and Billy Lemarie, all of Princeton; son of Mrs. Marcella Young of Tell City and Emmett Lemarie of Princeton; brother of Mrs. Dolores Coyle of Tell City; Mrs. Shirley Roberts of Florida; Mrs. Betty Kallier of Louisville, Ohio; half brother of Debbie Lemarie of Princeton and Chalan Young of Tell City; Mrs. Jackie Stone of Indianapolis and Mrs. Sharon Dusch of Robinson, Ill.
- TERRE HAUTE**  
 † MABEL J. SULLIVAN, 62, St. Ann's, June 18. Wife of Michael J.; mother of Mrs. Margaret Phelps of Oxford, Ohio.
- † DANIEL PATRICK NOE, 12, Sacred Heart, June 19. Son of Mrs. Dorothy Noe; brother of Roland J. Noe of Lafayette; Mrs. James Donnellan of Tampa, Fla.; William Latta, Stephen R. Noe, John C. Noe, Thomas David Noe, Corlinda Noe, and Veronica Ann Noe, all of Terre Haute.
- Word has been received of the death of a Paul's, June 25. Resident, MARY HELEN O'NEIL, at South Bend. Burial will be at Calvary Cemetery in Terre Haute. Mass was at St. Patrick's Church in South Bend, June 19. Mother of Patrick O'Neil of Ann Arbor, Mich.; Bill O'Neil and Mrs. Mary Helen Cooler, both of South Bend.
- WASHINGTON**  
 † MARY JORDAN, 89, St. Simon's, June 18. Mother of James.
- VINCENNES**  
 † CHARLES CHASE, 83, Sacred Heart, June 15.

**Southeastern Indiana News Section**

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**Ward**

(Continued from page 4)

tends to get the worse of the bargain. (This is yet another version of the Biblical law: to him who hath shall be given.) In international trade, there are a number of reasons why the bargaining position of developing countries tends, over long periods, to be relatively weak. The pattern of exchange between rich and poor nations was established in the 18th and 19th centuries. The North Atlantic world was industrializing rapidly and needed more and more raw materials to feed its hungry mouths and hungry machines. Investors from Europe and North America went all round the world, investing in mines and plantations, bringing out the minerals, the tea, jute, rubber, cocoa and coffee and sending back manufactured goods in exchange. Not much of this investment went into industry. Why build up competitive producers overseas? It did not spread development very much outside the single export sector since the capital came from overseas, the profits went back overseas and foreign imported manufacturers mopped up local earnings. The trade remained typically one of swapping raw materials for industrial goods. It is still so today. The two thirds of the world's people who live in the developing nations account for 15% of world trade but for only 5% of the trade in manufactures.

This position is, in itself, a source of some weakness. The more a raw material is worked up—from ore to steel ingots to steel castings to a finished machine tool—the more valuable the end product. Nations who depend solely on exporting materials in their raw state automatically miss the gains—the "value added"—which come from processing.

But there are other difficulties which can weaken the developing nations' bargaining strength, too. From time to time, especially when the Atlantic Powers fight wars, the prices for raw materials are high and earnings flow into the developing countries. In the aftermath of the Korean conflict, with cocoa at over \$1,200 a ton, Ghana and Nigeria financed the whole of their first development plans. But high prices alternate with low—cocoa today fluctuates around \$480 a ton—and can veer about by as much as 15% in a few months.

In the last decade, too, the price trend for raw materials is down while the prices of Atlantic-exported manufactures go steadily up. Poor nations must export more to secure the same flow of imports. The "terms of trade" are against them.

This does not end the difficulties. Poor nations compete with each other. As Africa increases its output of coffee and cocoa—Latin American products—and of Asian products like tea, prices weaken further. The Atlantic world—which has all the research money—invents substitutes. The sale of artificial rubber is rising three times more rapidly than of natural rubber. Beet sugar knocks out cane sugar.

Above all, the Atlantic world so constructs its tariffs as to keep out manufactures from developing lands. All these elements add up to a fairly formidable set of barriers which we will examine further next week in their total effect.

(Copyright 1968 Features)

### Ice Cream Social slated July 30th

**NEW ALBANY, Ind.**—The Daughters of Isabella will sponsor its annual Ice Cream Social at St. Mary's parish hall, 8th and Elm St., from 7 to 9 p.m. Tuesday, July 30.

Ice Cream and home baked cake will be provided at 25 cents a service.

Door prizes will be given away every 15 minutes along with other awards. The Daughters of Isabella Scholarship Fund, financing scholarships to Providence High School, will benefit from the affair.

**Resolution**  
**NEWTON, Mass.**—The Boston College institute on "Christian Community" adopted a resolution here calling on U.S. Catholic bishops and "all concerned" to demand legislation for the "exemption and alternative service for conscientious objectors to particular wars."

**Scottsburg**

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## HAILED AS 'HISTORIC DAY'

# Pennsylvania governor signs 'pioneer' school tax aid law

By JAMES SHANEMAN

HARRISBURG, Pa. — Gov. Raymond P. Shafer signed into law Pennsylvania's tax aid to nonpublic schools legislation (June 19), proclaiming: "This is an historic day in our Commonwealth, indeed, in our nation."

The governor said with the new law, "Pennsylvanians become pioneers among the states providing a new concept for making certain nonpublic school students get the finest education possible."

There were many who did not share the governor's enthusiasm, including Thomas M. Kerr, Jr., state director of the American Civil Liberties Union, and state Rep. Martin P. Mullen of Philadelphia, who led a successful drive in the House for a more liberal nonpublic school aid measure in May, only to see his victory vanish in June.

Kerr said the constitutionality of the bill will be tested in the courts by ACLU. He expressed belief that the law is unconstitutional in four respects.

GOV. SHAHER expressed belief the new law will withstand a court test of its constitutionality.

He was joined in this view by William B. Ball, general counsel for the Pennsylvania Catholic Conference, a chief backer of the measure.

"The nonpublic elementary and secondary education act is, in spite of its low funding, a superb piece of legislation which will serve nonpublic education well in the future," Ball said. "It provides what we hope will be the long term resolution of the so-called parochial school aid controversy which has plagued Pennsylvania for more than a century."

Gov. Shafer also asserted: "As we purchase hospital care for our sick and needy in sec-

tarian health institutions, so we now begin a program to purchase education services for our 600,000 nonpublic school students."

"Our aim is not to aid a particular religion or belief, but to educate a child to be a good citizen with the knowledge and ability to live a productive and full life," he continued. "The modern challenges of education, rising costs and other economic problems are placing enormous burdens on our entire system of education—public and nonpublic; higher and elementary and secondary."

Rep. Mullen voiced his objections against the measure when it came before the House for final debate (June 17) and was passed.

The new law provides salaries for teachers in nonpublic elementary and secondary schools for teaching nonreligious subjects such as modern foreign languages, physical science, mathematics and physical education; funds for nonreligious textbooks and for other instructional aids.

THE LAW SPECIFIES the program will be funded for the first year by \$1.3 million from the state's revenues from harness racing, beginning July 1. It further provides the future program will be funded by revenue from thoroughbred flat horse racing, which the state does not have now but which the governor and others have said they expect will be in operation within a year. The law provides the first \$10 million from flat racing revenue, plus 50% of all revenues in excess, will be used to finance the program.

The law also provides that the funds will be dispensed by the state superintendent of public instruction.

The measure promoted by Rep. Mullen and approved by the House in May, would have provided that the program be financed by \$27 million from the state's cigarette tax and that the funds be administered by a special nonpublic school authority. After the House passed the measure, Gov. Shafer said if it was approved by the Senate, he would veto the legislation.

With amendments approved by Gov. Shafer providing for the horse race tax funding of the bill and disbursement of funds by the state superintendent of public education, the Senate (June 12) passed the measure.

When the Senate bill was called up (June 17) for House approval, Rep. Mullen unleashed his attack on the measure.

But the bill as passed by the Senate withstood the criticism and was accepted by the House by a 107-to-74 vote.

REP. MATTHEW Ryan of Delaware County defended the measure in final debate. He said it "probably is the most startling, comprehensive bill that has ever passed any state in these United States." He said he defended "the outside influencing agent," if you will, the Pennsylvania Catholic Conference, for having struggled long and hard in salvaging something—not as much as Mr. Mullen wanted, not as much as many other proponents wanted—but nevertheless establishing a principle and getting a bill, and I think this is really the most important part of it with regard to the arguments of the proponents.

Ryan argued that if the bill was not passed at that time it would be in danger of dying in a conference committee by adjournment time for the Legislature.

## WCC body to include Catholics

By JAMES C. O'NEILL

VATICAN CITY—Catholic theologians in the future will be among the members of the World Council of Churches' Theological Commission on Faith and Order.

This new ecumenical step forward was announced in Rome by Bishop Jan Willebrands, secretary of the Vatican Secretariat for Promoting Christian Unity, at a press conference. Bishop Willebrands said that the opening of membership on the commission "opens a new means of cooperation for the holy cause of unity."

The press conference was held in connection with the upcoming world assembly of the World Council of Churches (WCC) at Uppsala, Sweden, in July.

THE WCC's Commission on Faith and Order, said Bishop Willebrands, "has always maintained a certain autonomy in regards to the WCC. . . . The WCC admits as members only churches. The Commission on Faith and Order does not recognize member churches but only individuals. It has always admitted among its theological members persons who do not belong to a WCC member church."

In August, 1967, the commission met at Bristol, England, and approved a revision of its regulations to permit a membership of 150 theologians, of whom 40 could be drawn from non-member churches, including Catholics.

BISHOP Willebrands said: "The Catholic Church has accepted the new possibility which has been opened and has received the expressed desire of the faith and order commission and will permit a group of Catholic theologians to become members of the commission. These theologians will be invited and nominated by the Commission on Faith and Order after the Catholic Church agrees through the offices of the secretariat for Christian unity. The Church as such then is not involved by the participation of its theologians."

Nevertheless, he added, "naturally the responsibility of the theologians who will be members is serious. It requires them, in fact, [to make] a contribution from the Catholic point of view. They should not seek to minimize doctrine but to know it and explain it. It calls for the contribution of Catholic teaching in the common search for unity. The interest of objectivity in these matters is one of the major concerns of the faith and order commission."

## Calls role of a bishop 'hazardous'

DAVENPORT, Iowa—An archbishop admonished here that in the present precarious era "the modern bishop must guide the Church on a course that avoids the twin dangers of immobility and frivolous change."

In his sermon at the consecration (June 19) of Bishop Maurice J. Dingman, 54, sixth spiritual head of the Des Moines diocese, Archbishop James V. Casey of Denver declared: "It is totally unrealistic and intellectually absurd to think that, in a world caught up in the throes of profound and turbulent change, the Church can carry on at the same old stand in the same old way, like a tree in a petrified forest."

BISHOP Dingman, since 1953 chancellor of the Davenport diocese, was named by Pope Paul VI on April 10 as bishop of Des Moines. The See had been vacant since July, 1967, when Bishop George J. Bishop was promoted to coadjutor archbishop of Indianapolis.

Archbishop Casey, a native of Osage, Iowa, and classmate of Bishop Dingman's at the North American College in Rome, said the new bishop "has been called to his high office at a most difficult time in history."

"I am tempted to say 'we live in a period of great change,' but I was recently reminded that Adlai Stevenson once remarked that that phrase was first spoken by Adam as he led Eve out of the garden," the archbishop quipped.

"NONETHELESS," Archbishop Casey said, "the approach of the bishop today to his primary mission of leading men to a knowledge and love of the life and teachings of Jesus Christ is quite different than it was even a few years ago."

Archbishop Casey, emphasizing the total dimensions of change today, said: "No human institution or mortal man is unaffected by the forces of social and cultural change that make up the history of our times."

## Gary MacEoin

(Continued from page 4) Vietnam policy. Many have interpreted a phrase in the October 1965 address to the United Nations in that sense.

"One cannot love while holding offensive arms," he said, "especially those terrible arms which modern science has given you." The reference could be only to American arms, for the inevitable counter-escalation by the other side had then hardly begun. The divergence of views was not less obvious last December, when the two sides issued separate communiques after

President Johnson's surprise call on the Vatican.

This cautious disassociation from the policies and objectives of the leader of the "free world" must be seen as an element in a wider strategy. Pope Paul believes that Asia, Africa and Latin America are destined for rapid development, but fears that it will be a development in isolation from and quite possibly in violent conflict with the West.

He recognized the growing conviction of the Third World that liberal capitalism means

for it a position of perpetual inferiority and sympathizes with its movement towards planned economies as its only way out. Such is the lesson of the encyclical *Justitia et Pax* for world development and of the Message to Africa, both issued in 1967.

A similar recognition that Communism is here to stay and that it is far from monolithic has dominated papal policy towards Soviet Russia and its satellites. The thaw begun by Pope John has accordingly continued. Discussions between Catholic and Communist spokesmen become more frequent and embrace widening areas of common concern. They reflect a

growing awareness of the positive content in Communist thought, even in its commitment to atheism. They also reflect a growing conviction that Christianity can survive and perhaps make unique contributions under Communist rule. We have indeed come far in five years. (To be continued)

### More Catholics

SEOUL, Korea — An average annual increase of 44,500 during the last 10 years has brought the number of Catholics in Korea to almost three quarters of a million, according to figures released by the Catholic Conference of Korea.



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## Father Kueng sets conditions for proposed 'talks' in Rome

THE HAGUE, The Netherlands—Father Hans Kueng, the controversial Swiss-born theologian now teaching at Tuebingen University in Germany, confirmed here that he has been summoned to Rome by Cardinal Franjo Seper, pro-prefect of the Doctrinal Congregation, to explain his writings, but said that he cannot go at this time because of a lack of time.

In an interview with the Dutch Catholic news agency KNP, Father Kueng said that he had

written to Cardinal Seper of his decision, as well as to say that he is ready for a discussion because discussion is important in the era after the Second Vatican Council. Father Kueng, however, specified certain conditions for such a discussion to avoid having the talks marked by what he called "the methods of the Inquisition."

One of the conditions set by Father Kueng is that he be allowed to read the file on him that he claims Cardinal Alfredo

Ottaviani, the former pro-prefect of the Doctrinal Congregation, accumulated over a period of 11 years.

COMMENTING on the statement in *Il Tempo*, a right-wing Roman daily, that he was being summoned to answer for his ideas on the papacy and for insulting the Pope, Father Kueng said that *Il Tempo's* suggestions are an example of typical Roman intrigue.

He continued: "Curial circles of the extreme right wing, who have connections with *Il Tempo*, have tried several times—in the birth control case this was obvious—to pressure the Pope into taking negative measures against certain trends and persons."

"The Pope has resisted these pressures. As for the accusation that I insulted the Pope in my book 'The Church,' nothing of the sort is true. There has been no such suggestion from officials in Rome."

"It was Cardinal Ottaviani," Father Kueng went on, "who last year banned further translations of my book 'The Church.' However, he completely neglected the 1965 regulations by which Pope Paul had abolished the Roman Inquisition and he gave no hearing to either the local bishop or to me. Because of the papal regulations, I did not feel inclined to take notice of Ottaviani's ban."

FATHER KUENG continued: "Troubles like mine will be repeated as long as the theology that made the Second Vatican Council possible is repressed in Rome, which keeps clinging to the pre-conciliar theology of the Roman school."

"It is a pity that the proposal made in the Synod of Bishops last year to found an international body of theologians representing different theological trends, has not yet been realized."

"Another point is that the Roman Office of the Inquisition, which has been renamed the Doctrinal Congregation, has not yet, contrary to the Pope's wishes, published its new procedures."

"It is of the greatest importance for the Catholic Church as well as for Christianity that the Roman curia (the Church's central administrative offices) be a center of post-conciliar renewal rather than a center of pre-conciliar resistance."

WITH REGARD to theologians, Father Kueng said that, despite all difficulties, they should not let themselves be led to refuse further service to the Church, but should fight for truth within the Church.

The Doctrinal Congregation has not commented on the reported summons.

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