

IN SECOND YEAR

Inner-city program shifts its emphasis

By BERNICE O'CONNOR

"When I worked for Robert Kennedy in Oregon and California, we had a deadline and a system and a goal. Here, all we have is the goal."

Andy Ezzell, a recent graduate from St. Meinrad's College, is one of 24 seminarians, Sisters and young lay people living and working this summer in St. Mary's parish in near-downtown Indianapolis.

Nuns and laywomen live at 346 N. Park and 611-13 Arch St., while seminarians and a young General Hospital intern live in Bishop Henry Finger's former residence at 519 E. Vermont St.

COORDINATOR for the eight-week "live-in" is Rev. Mr. Donald Haake, a deacon attending St. Meinrad's School of Theology who describes the St. Mary's program as "essentially home visiting . . . to get to know the people and together with them to share in meeting the needs of the area."

The entire project is being financed by Msgr. Victor Goossens, St. Mary's pastor, who believes that "the parish must be committed to all who live within its boundaries." Father Donald Schmidlin, David Gerwe and Robert Owen, all of Catholic Social Services, are serving in an advisory capacity.

Medical, economic and social ills afflict the area, bounded approximately by Washington Street on the south, Tenth Street to the north, Pennsylvania Street to the west and the railroad tracks on the east.

Among the residents of the St. Mary core neighborhood are a heavy concentration of Appalachians, a few Negroes and Spanish-speaking families.

Neighborhood grocers gouge their customers with prices that wouldn't be tolerated in a suburban supermarket. Landlords charge rents that are often only \$25 to \$50 less than those paid by apartment dwellers along 38th Street. City services are slower than in more prosperous sections.

"These people have no leverage, they have no one to speak for them," a neighborhood worker said. "Most of them don't know how to call or where to go to get things done. They are a community, but it's a community without a voice."

EIGHT WEEKS are not long enough to organize inner-city residents into an aroused citizenry. The St. Mary's volunteers know this and they have few illusions.

They believe that most of the solution to the social injustice of the inner city must come from outside it—in other words, suburbia. Volunteers feel that "suburbia must be motivated to use



PROJECT COORDINATOR—Rev. Mr. Donald Haake, of St. Joan of Arc parish, Indianapolis, is coordinator of the inner-city program being conducted this summer in St. Mary's parish.

its economic, political and educational resources to permit what is presently denied some segments of the population."

One of the major projects the group is working on is a 16 mm. movie and slide presentation to show in other parishes or for any interested organization. Charles Schisla, communications director of the Catholic Information Center, is helping with technical advice.

Sister Michael Mary Newell, S.P., is one of those who worked last summer in the area taking a statistical survey door to door, teaching morning Bible classes and helping with a teenage recreation program.

"We found that knocking on doors with a three-page survey is not the approach needed," she said. "This summer we're concentrating on just getting to know as many people as we can."

A less structured program permits more time "to walk and talk to people sitting on their porches or to the children playing on the sidewalks," the Providence Sister said.

A real community of friendship has grown up among the summer volunteers, most of whom did not know each other until last month. Cleaning, painting and fixing up the Arch Street and Park Avenue houses have involved everyone.

THE GROUP has lunch and dinner together daily at St. Mary's Child Center, where evaluation and "skull sessions" are also held. Community prayer is frequent and is considered "essential" to bind the group and make it effective in its work.

"Don (Haake) once explained to us that we are working within—and without," red-haired Peggy Loudon from Greensburg says. "The 'within' is our own group of 24, the 'without' is the neighborhood, and the 'with-out' is what we hope will continue after we leave."

Participants in the St. Mary's summer program are the following: seminarians—Don Haake, Andy Ezzell and Dan Dolle; Sisters of Providence—Sister Ann Mark Roach, Sister Michael Mary Newell, Sister Doris Broerman, Sister Ann Matilda Holloran and Sister Agatha Livers; Maryknoll Sisters—Sister Christine Krueger, Sister Clare Vernon and Sister Maria Witonski.

Others are: Sisters of St. Joseph—Sister Mary Helen Stenson and Sister Mary Cornelius Deken; Benedictines—Sister Jeanette Mesker, Sister Janet Schenk and Sister Aloysius Pierle; laymen—Dr. Mike Johnson, Kathie Lanaz, Kathy Keil, Linda Adkins, Mary Cunningham, Mary Brunner, Sheila Ryan and Peggy Loudon.



INNER-CITY STAFF—Four members of the St. Mary's project staff talk about their daily activities in the above photo. From left are: Sister Christine Krueger, M.M., Sister Ann Matilda Holloran, S.P., Rev. Mr. Haake, and Sister Aloysius Pierle, O.S.B.

Father John Elford, S.T.L. is named Auxiliary Bishop of Fort Wayne-South Bend

Father John P. Elford, administrator of St. Patrick's parish, Terre Haute, this week was named by Pope Paul VI as titular bishop of Agropoli and auxiliary to Bishop Leo Pursley of the Fort Wayne-South Bend Diocese.

Bishop-elect Elford, who served 12 years as Archdiocesan Director of the Catholic Youth Organization prior to his Terre Haute assignment last year, is the first Archdiocesan priest to be named to the American hierarchy in the past 35 years. (Two priests were elevated in 1933—Auxiliary Bishop Joseph E. Ritter, later to become bishop and archbishop of Indianapolis and cardinal-archbishop of St. Louis, and Bishop James Hugh Ryan, rector of the Catholic University of America who became bishop of Omaha in 1935.)

The appointment was announced (Wednesday) by the Office of the Apostolic Delegate in Washington, along with two other announcements. Father Paul F. Anderson of Huron, S.D., was named coadjutor with the right of succession to Bishop Francis J. Schenk of Duluth, Minn., and Msgr. Joseph C. McKinney of Conklin, Mich., was named auxiliary to Bishop Allen J. Babcock of Grand Rapids.

IN SPEAKING of his appointment, Bishop-elect Elford said:

"There is no one more amazed at this appointment than myself. I am delighted to have the opportunity to work with Bishop Pursley whom I greatly admire and also to work with the very fine priests, Religious and laity of the Fort Wayne-South Bend diocese.

"Although I regret leaving the Indianapolis Archdiocese, I appreciate the words of welcome I have already received from the people of Fort Wayne-South Bend."

Archbishop Schulte, who ordained the bishop-elect at St. Meinrad Archabbey in 1947, commented:

"We rejoice with Bishop-elect John Elford today in his selection by the Holy Father as Auxiliary Bishop of Fort Wayne-South Bend. We feel that the whole Archdiocese of Indianapolis has been honored by the action of His Holiness.

"It has been more than 35 years since the last Bishop was chosen from among the clergy of the Archdiocese, but in Bishop-elect Elford we are sending to our neighboring Diocese one of whom we are all very proud and one who will do much to lighten the load that is now borne by the aging shoulders of Bishop Pursley.

"Ad multos annos."

IN WELCOMING Bishop-elect Elford, Bishop Pursley addressed this message to the Catholics of his diocese:

"I am most grateful to our Holy Father, Pope Paul, and to our newly-appointed Auxiliary Bishop John Paul Elford, S.T.L. I welcome him to the diocese in your name and wish him every blessing in the service he will give us.

"We will work together in striving to meet our obligations to God and to you, our beloved people of God."

A NATIVE of Pittsburgh, the bishop-elect is the son of Mr. and Mrs. John P. Elford, Sr., now members of Holy Name parish, Beech Grove. He has two brothers, including Father George Elford, Assistant Superintendent of Schools, and two sisters.

He was educated in Pittsburgh parochial and public schools and was graduated from Bedford (Ind.) High School in 1940. Seminary studies were taken at St. Meinrad Seminary and the Catholic University of America, where he obtained the licentiate degree in sacred theology.

High school teaching assignments included old St. Patrick's High School and Schulte High School, Terre Haute, and St. Mary's Academy, Indianapolis. He served as lecturer in theology for six years at Marian College. Since October, 1967, he has served as administrator of St. Patrick's parish, Terre Haute.

Parishes served as assistant pastor include: St. Margaret Mary, Terre Haute, St. Michael, St. Mary and St. Matthew, all in Indianapolis.

No date has been set for the formal consecration ceremony of the new bishop-elect.

Pontiff says religion is centered on God

VATICAN CITY—Pope Paul VI, stating that religion "by its nature must be theocratic or God-oriented," has warned against centering religion upon man.

"Do we want to deny the importance and the duty that the Catholic faith gives to the interest owed to man?" he asked, addressing a general audience in St. Peter's Basilica (July 10), "Never!"

"NOR DO WE want to weaken such interest, which must always be a heavy obligation for us Christians. We well remember that we will be judged according to the effectiveness of our neighbor, especially to a man in need, to a man who is suffering, who has fallen on evil times." There can be no limitation in this matter, he said.

"But we must always remember that the principle of love of neighbor is the love of God.



BISHOP-ELECT JOHN P. ELFORD, S.T.L.

'POOREST TAUGHT COURSE'

High school religion teachers should have full-time jobs

By BERNICE O'CONNOR

Most Catholic high schools in the Archdiocese do such a poor job of teaching religion that they defeat the only purpose of their existence.

Father Anthony Etienne, chairman of the Archdiocesan Religion Teachers Council and assistant principal of Ritter High School, leveled this criticism in a statement to The Criterion last week.

"We put religion last in our efforts," the young priest-teacher charged. "Whatever time is left over in the high school program, we give to religion."

The so-called total Christian atmosphere of a Catholic high school doesn't really exist without the direction of a strong religion department, Father Etienne and other educators believe. Without such a strong department, why have a Catholic high school at all?

Root of the problem in the eyes of many concerned individuals is the assignment of part-time priest teachers as religion instructors in most Catholic high schools of the Archdiocese. Only St. Agnes Academy and Brebeuf Preparatory School employ teachers whose only duty is religious education.

The part-time priest teacher, according to Father Etienne, is hampered by pastoral duties, insufficient time to manage the extensive reading or attend the workshops demanded of modern catechesis. Often, he lacks interest or ability in teaching.

"The fact that a man is a priest doesn't mean he is a good teacher," he maintains. "It doesn't even mean that he wants to teach."

THE ARCHDIOCESAN Religion Teachers Council, including representatives from every Catholic high school in the Archdiocese, seeks to replace the present part-time priest

teacher system with full-time religion instructors in each high school. Father Etienne presented the goals of the Council at the July 11 meeting of the Archdiocesan School Board with this statement:

"The existence of our Catholic school complex can be justified solely by a strong religious training program. It is our great concern, shared by many, that this training program is not as strong as it should be.

"For many years, the system has said that the priest, by the very fact of his ordination, is capable of doing all things. And now after so many years of following this system we find that the parish has been neglected and the quality of religious education has suffered. We believe that a full-time teacher system is essential."

"The Council said it was not 'mild concern' but 'desperation' which prompted its plea.

The part-time system is unfair to the student, the priest, and the school, Father Etienne believes. He recalled cases in which parish duties prevented the priest-teacher from getting to his class, and other cases in which the part-time teacher was obviously unprepared.

"Kids can sense within three minutes when a teacher isn't prepared. This makes them feel religion period isn't important.

NO LONGER is it enough for a religion teacher to assign students a textbook chapter to read and be quizzed on.

"High school students are asking questions now that don't have a pat answer," Father Etienne says. "Skilled, creative, professional teaching is our great need in religion class."

At Ritter High School, he has found small group discussions and "social dramas" popular in classrooms. Drawing students out, getting them to express their own ideas are talents every religion teacher needs.

Nuns and lay teachers as well as priests should be prepared for full-time religion teaching, according to Council members. Not only would Catholic high schools reap the rewards, but new programs in adult education could also get off the ground.

A survey conducted last year by Father George Elford, Archdiocesan assistant school superintendent, under the auspices of the Catholic School Superintendents of Indiana, throws more light on the state of high school religion teaching.

Father Elford's conclusions were based on questionnaire replies from 46 principals, 283 religion teachers, and 21,257 students in Catholic high schools throughout Indiana. His findings indicate:

- Full-time religion teachers should be employed wherever possible.

- All teachers should be screened to determine not only their knowledge and training but also their interest in teaching.

- More consideration should be given to the use of lay religion teachers.

- In-service programs, especially in Sacred Scripture and adolescent religious psychology, should be available to high school religion teachers.

- All religion teachers and especially beginners should be given help in understanding the design of the religion curriculum and in formulating its goals.

- An effort to overcome the rigidity of the present four-year high school religion program and greater provision for individualized instruction should be made.

- Some choice in religion courses, team teaching, flexible scheduling and more innovative grouping are approaches which might help to improve the student's often negative attitude toward religion class.



NEW CHANCERY OFFICE—Shown above is the new location of the Archdiocesan Chancery Office at 1350 N. Pennsylvania St. It is situated in the old St. Peter and Paul Cathedral Grade School building, closed in June, 1967, because of declining enrollment.

Uppsala WCC meeting shows strong determination for unity

By JAMES C. O'NEILL

UPPSALA, Sweden—The reunion of the church of Christ is still a far-off goal, but the Christians attending the fourth general assembly of the World Council of Churches (WCC) closed 16 days of meetings with a strong commitment to seek the unity of the whole church more determinedly than ever.

In the wake of the assembly, which brought more than 2,000 elected delegates and participants from more than 200 Christian churches there was left behind a wide swath of documents, statements and projects, all calling for a renewal of Christian life and an active involvement with the whole world.

The thrust of the meetings was expressed in a document drafted by the theological section of the assembly: "Renewal must begin in the local community, by detecting and detaching all exclusiveness of race and class and by fighting all economic, political and social degradation and exploitation of men."

In its last day, the assembly raced to clear up an enormous pile of business and to endorse and pass final drafts of documents from six study sections. These studies are drafted to provide guidelines for action and study by local churches throughout the world, because the WCC assembly cannot bind decisions of member churches.

AS AN EXAMPLE of the assembly's concern for racial tension, two white clergymen from the United States withdrew their names and the name of another was removed to permit the nomination of three Negro Americans to the central committee which is the policy-guiding body of the WCC. Two other Negro American clergymen had been named to the central committee by the nominations committee. The substitutions and voluntary withdrawals were warmly applauded by session participants.

Among the final acts of the assembly was the approval of a policy statement on relations with the Roman Catholic Church. The assembly approved the establishment of a joint Catholic-WCC committee on society, development and peace. In addition, the assembly approved the continuation of a joint Catholic-WCC secretariat for an experimental period of three years and that it should be expanded by naming two associate secretaries and an additional staff.

Another development in Catholic-WCC relations was the inclusion of nine Catholic theologians on the WCC's Faith and Order Commission, which deals with ecumenical theological problems. It was the first time Catholic theologians were approved for membership on the commission.

Throughout the assembly's main speeches and the deliberation in the study sections, the

question of the membership of the Catholic Church in the WCC was a recurring theme. The first Catholic ever invited to address a WCC assembly, Italian Jesuit Father Roberto Tucci, editor of Civiltà Cattolica, dealt at length with the subject, as did two articles published in the Ecumenical Review, which came out in time for the assembly meetings. The first article was by U.S. Paulist Father Thomas Stransky of the Vatican Secretariat for Promoting Christian Unity and the second was by Dr. Lukas Vischer, director of the Faith and Order Commission.

The question of the Catholic Church joining the WCC is a complex one and involves many problems, not the least of which is the fact that the Catholic Church has about 500 million members, whereas the WCC's total member church enrollment is approximately 300 million.

HOWEVER, speaking at a press conference near the end of the assembly, Father Jerome Hamer, O.P., associate secretary of the Vatican's unity secretariat and a Catholic observer to the assembly, said that membership is not the important question.

What matters, he said, "is working together. This is the essential question. The juridical question of how membership might be worked out can be solved later. . . . On both sides we must do all we can to activate working together, we are quite a long way on the path and it is almost a step backward (to talk of Catholic membership and how it can be accomplished) as these are artificial problems."

While there is naturally a heavy concentration on practical, positive results desired from the assembly, there was, nevertheless, a consistent current of concern for a theological coming together and a clearer understanding of the catholicity of the church of Christ.

On the subject of the quest for unity of the whole church, the theological document affirmed:

"Much still needs to be done in drawing separate congregations to recognize each other and to share in such activities as common worship, Bible study, ecumenical offerings and a joint response to human needs. We must continue to seek the union of all Christians in a common profession of the faith in the observance of Baptism and the Eucharist and in recognition of a ministry for the whole church."

Likewise, a study document on worship and liturgy stressed the need for sacramental identification. For instance, speaking of Christian acceptance of Baptism, it was stated: "We urge that all Christian churches should work toward a mutual recognition of the one Baptism; that the efforts to establish an

ecumenical agreement on the basic elements of a liturgy of Baptism be pursued with due regard to the rich variety of Christian traditions."

Regarding the Eucharist, the document said: "The Eucharist shows the essential meaning of Christian worship, for the sacrament of the body and blood of Christ, shed for the remission of sins, is a communion meal in which Christians share in His life."

The document also urged that the Eucharist be celebrated every Sunday and that the desirability of new styles of celebration of the Eucharist be considered. In trying to make church liturgy more interesting and understandable, the assembly study section asked "whether there should not be changes in language, music, vestments and ceremonies to make worship more intelligible," and also urged a greater participation of laymen in services.

AMONG THE other business of the assembly was a resolution on Vietnam which called for the war's end immediately and that the U.S. suspend bombings and the use of all weapons of mass destruction.

In a concluding press conference, the Rev. Dr. Eugene Carson Blake, secretary general of the WCC, commented on the Vietnam resolution, which finally passed the assembly after a lengthy debate on the floor.

Dr. Blake said such resolutions were issued at WCC meetings principally for moral reasons. "These resolutions should be reflections of moral and spiritual insight arising from the fellowship of Christians on the earth," he said, adding that the Christian reaction in the U.S. in recent years has had much influence on government policy.

Giving a brief evaluation of the assembly, Dr. Blake said he was most impressed by the

fact that it had not turned out to be as conservative a meeting of churchmen and laity as predicted by many and that it was more ecumenical than expected. In support of the latter assertion he pointed out that the Orthodox delegates had taken part in the preparation and development of the various study papers and declarations. As a result they had not, as in the past, risen after each floor discussion to make a statement on the Orthodox point of view on the final documents, he said.

A third positive development in the assembly was the demonstration that the interest of the churches has been turned from "inside to the outside," Dr. Blake said. He cited the establishment of a joint Roman Catholic-WCC Commission for Justice, Peace and Development as "a major step" forward. He said he hoped its work will be increased greatly in the next few months to advance a campaign for the education of the Christian churches to work for justice between nations so as to prepare the groundwork for the establishment of peace and the development of order.

Asked about the contribution the assembly had made to the cause of Christian unity, Dr. Blake declared that the Uppsala assembly had made real progress. To heal schism is a very slow task, he said, "but we are moving." He cited new dialogue with official and unofficial observers from the non-member Roman Catholic Church and Protestant churches. He also said that by the time the next assembly is held in 1975 some of the churches which sent observers to Uppsala will be sending delegates instead to represent them as member churches.

He declined to specify which churches he was referring to, but it was learned that he was not alluding specifically to the Catholic Church at this time.

Clergy group formed for gun control law

WASHINGTON—Although efforts to obtain federal gun registration and licensing legislation has been shot down at this session of Congress, a group of clergymen throughout the nation is being recruited to carry on the campaign for control.

The clergymen are being recruited by the Emergency Committee for Gun Control, organized in the wake of the assassination in Los Angeles in June of U.S. Sen. Robert F. Kennedy. John Glenn, former astronaut and friend of the Kennedy family, is committee chairman.

Glenn said the clergymen are being formed in a subcommittee known as Clergymen for Gun

Control. He said 23 already have agreed to serve with the group to help activate a "massive letter writing campaign" to members of Congress.

THE COMMITTEE is not backing any specific legislation, but is insisting "that any bill contains provisions for licensing, registration and a ban on interstate and mail order sales of all guns," Glenn said.

Interstate sale of pistols already has been banned by the recent omnibus crime bill. President Johnson proposed to Congress that the ban be extended to rifles and shotguns, and also that all guns be registered and their owners licensed.

The prospects for registration and licensing appeared to be killed off through a sacrifice play designed to secure an overall ban on mail order arms sales at this session of Congress.

THE SACRIFICE play was made by Rep. Emanuel Celler of New York, House floor manager for the bill banning mail order sales. In an effort to steer the bill through the House Rules Committee and onto the House floor, Celler said he will oppose any amendment in favor of registration and licensing to the bill. The veteran legislator made it clear he personally favored registration and licensing, but would not press these views in the effort to get the mail order arms ban bill through the Rules Committee and to the House floor.

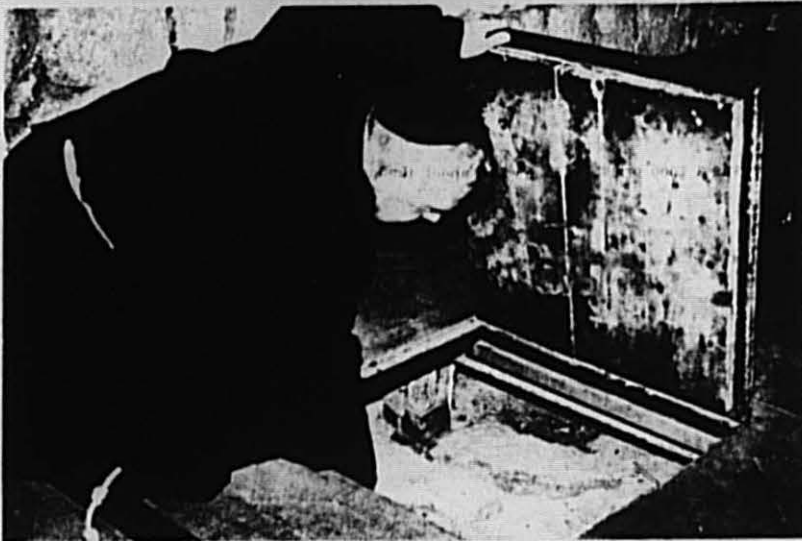
Meanwhile, the Senate Judiciary Committee is holding hearings on gun control legislation.

IHM nuns staff nine L.A. schools

LOS ANGELES—Sister of the Immaculate Heart of Mary who locked in controversy with Cardinal James Francis McIntyre over a program of reforms in the Sisterhood, will administer and help staff nine schools in the Los Angeles archdiocese in September.

The announcement came from Sister Eileen McDonald, head of a group of Immaculate Heart nuns authorized by the Holy See to continue in the schools.

Rural Life Conference
ST. CLOUD, Minn.—The National Catholic Rural Life Conference (NCRLC) will hold its annual convention here August 9 to 11. The theme will be "Farms and Towns of Rural America: The Problems and the Future of Their People."



SCENE OF CHRIST'S TRANSFIGURATION—Mt. Tabor (top photo), which rises 1,900 feet above sea level, was the site of Jesus' transfiguration before his apostles Peter, James and John. In the Church of the Transfiguration on the mountain, a Franciscan monk (bottom photo) opens the trapdoor in the sanctuary through which pilgrims can touch the rock of the Mount of the Transfiguration. In the church designed by Italian architect Antonio Barluzzi, a mosaic ceiling depicts Christ's transfiguration. This event is commemorated on August 6 (RNS photo)

Czechs reported in dialogue

UPPSALA, Sweden—Dr. Josef L. Hromadka told a press conference at the World Council of Churches Assembly here that a dialogue had been in progress in Czechoslovakia for the last four or five years between "real Christians" and "real Marxists," in a sincere effort "to go to the depths of the Christian faith and of Communist life."

Dr. Hromadka, a professor on the Comenius Faculty of Theology in Prague, said that while the dialogue did not involve officials of the Communist government the discussion did engage the efforts of "real Christians" and "real Communists."

HE ADDED that he did not know to what extent the discussions may have contributed to the liberal revolution going on in his country.

Asked whether the current revolutionary trend was in danger, he replied: "I shouldn't say it isn't in danger. . . . We don't know yet how strong the old guard is."

Historically, Marxists cannot admit that science is unable to solve all the problems of man, but at the same time they are doubtful about that very statement, Dr. Hromadka said.

"PLEASE do not misunderstand me," he interjected at one point. "I do not mean to say that they are Christian." At another point he said: "It is not a compromise between Christianity and communism."

However, he said, some Communists in Czechoslovakia now seem to admit that something more than dialectical Marxism may be needed to solve the economic, moral and family problems of Czech society.

Black Sisters' caucus endorsed

MONTCLAIR, N.J.—Delegates to the special chapter of the southern province of the Sisters of Charity of St. Elizabeth have endorsed the Black Sisters' Caucus to be held in Pittsburgh August 17-24.

The caucus, a followup to the April Black Clergy Caucus in Detroit, will discuss the problems of black identity and the place of black Sisters in the Church.

Nine 'resigned' servicemen stage S.F. 'Church-in'

SAN FRANCISCO—A "church-in," a new type protest against the draft and the Vietnam war, has been introduced here by nine servicemen who announced they have "resigned" from the armed forces.

Chained to clergymen of five religious denominations, the servicemen have taken sanc-

tuary in Howard Presbyterian church, where a "service of liberation" was held.

Among the clergymen with the servicemen is Father Joseph Sonntag, O.F.M., of Oakland, Calif. Other clergymen are members of the Methodist, Presbyterian, Episcopal and

United Church of Christ denominations.

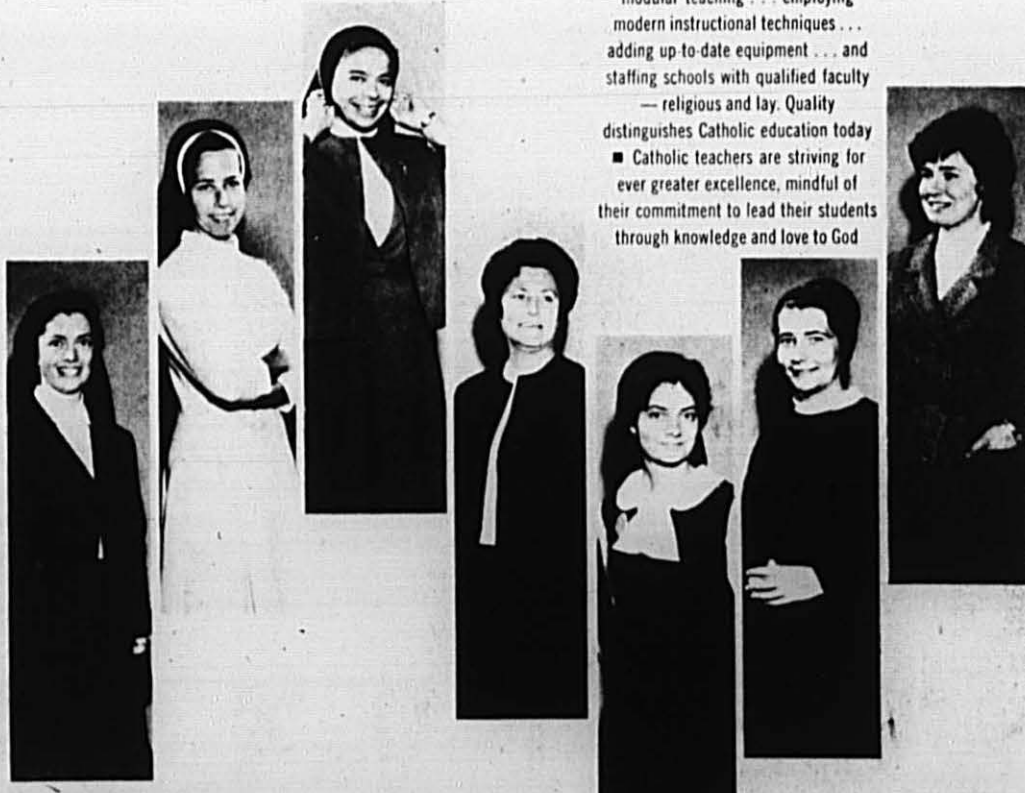
The situation has military officials, the FBI and the San Francisco police department in a quandary. A police department spokesman said: "We can't raid a church." The military insisted the servicemen "can't resign."

CHANGE . . .

. . . In nuns' garb, indeed.

This small sampling of religious habits adapted to the times by sisters of different communities symbolizes how Catholic educators are adjusting to meet new challenges. ■ Facing the present and anticipating the future, Catholic schools are making curricular innovations . . . using multi-media . . . experimenting with ungraded and modular teaching . . . employing modern instructional techniques . . . adding up-to-date equipment . . . and staffing schools with qualified faculty — religious and lay. Quality distinguishes Catholic education today

■ Catholic teachers are striving for ever greater excellence, mindful of their commitment to lead their students through knowledge and love to God



Documentation of what is happening in Catholic education is dramatically presented in a new film, "Toward Tomorrow," produced by the National Catholic Educational Association and available for showing without cost from Association Films, (Dept. C), 600 Madison Avenue, New York, N.Y. 10022. ■ Continuing change to meet modern needs as they strive to form their students into responsible Christians — that is the spirit of today's Catholic teachers

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IN RED CHINA

Recalls courage of Catholics in Communist prison camps

HONG KONG—"I shall never forget the Catholics I met in the prison camps."

The young man who spoke these words from his heart is a recent arrival from communist China where he spent more than 10 years in prison and in labor camps along with condemned Catholic Chinese laymen and priests.

He is not a Catholic nor a Christian. But it was an elderly Chinese Catholic priest who shared his cell for a time and taught him an old Chinese song that was to keep up his spirits through many ordeals.

THE YOUNG ex-prisoner told his story in an interview:

"I was arrested 10 years ago," he said, "because I spoke freely in school and was considered a reactionary. But I was only sent to a corrective labor camp because I was not considered a counter-revolutionary until, during a questioning, I boldly replied: 'I did nothing wrong. I only spoke freely, like all young men.' For this I was declared a counter-revolutionary and was sent to a labor camp where we had hardly enough to eat and had to do heavy work."

"Then in 1958 an elderly man was brought to our cell, and we all knew that he was one of the leading Catholic priests in our city. We had read all about him

in our newspapers when he was arrested. It said he hid weapons in his church and that when these were discovered he had been condemned. We had seen the objects at an exhibition. And this was the man who came to our prison cell."

"He was a quiet old man who sat alone in a corner most of the time, thinking deeply. He was kind, and all respected him."

"Once I asked him: 'Is it true that weapons were hidden in your church?'"

"He replied: 'They (the communists) buried weapons in my church so they could dig them up and arrest me. But even during the interrogations they only brought this up once. What they really accused me of was being a reactionary. They said I wanted to sell out China, and this was untrue!'"

"He was a good priest."

"IN PRISON at that time we were allowed to get parcels from home once every second month. My family sent me a toothbrush, towel, paper and medicine."

"The priest also received things, and when I said to him, 'I understand you people are not married and have no children but yet you receive parcels, how can that be?' he said it was

true that priests are not married yet have thousands of children and that was because all Christians are their children and do not forget them."

"But what I remember best is that he taught me a song, an old Chinese popular song, taught me the tune and the words."

"The words were about a man in exile who spent 19 years eating grass and drinking snow but survived. . . . Soon afterwards the priest was transferred and we knew that he had been sent to forced labor in a far distant region. But during the 10 years that followed, this song kept up my spirits and I never forgot his kind face."

(The priest died in the border area of China.)

"THERE WAS another young man in the labor camp, also a 'counter-revolutionary.' He was condemned for eight years. We were about the same age and became friends. I learned he was a Catholic from a simple artisan family. He did not have much education, had not finished primary school. But he did have courage. He was arrested in 1958, when the Catholics were supposed to have nothing more to do with Rome, because he would not go to meetings and refused to accuse bishops and priests."

"There was not an evening during the six years we were in the same camp that I did not see him saying his prayers in silence."

"And once he told me: 'The head of the camp called on me to accuse other prisoners but I could not do that—could not obtain profit by doing harm to others. This would offend heaven. I cannot do that. God is always in my heart.'"

"I met several others like him during the years in camp. I saw three Catholics whose legs were in chains, who were exposed to quite horrible accusation meetings because, so the accusers said, in prison they were carrying on 'superstitious activities.' What they did was also to say their prayers in the evening, but they were detected."

"ANOTHER young Catholic man in the camp was condemned for 14 years. Once he did a foolish thing. He was sick, and while the others were away and he was alone he wrote a note that he hid under the bed of the others calling on them to try to escape collectively. This was found and he was condemned to death and executed on the spot. I thought he had offered his young life to help others."

"My impression was that in the camps two kinds of persons fared worst, the educated ones and the Catholics. Others, ordinary criminals, were trusted by the camp superiors. I think I shall never forget the Catholics I met in the prison camps."

OK silent prayer

HARRISBURG, Pa. — The Pennsylvania Senate by a unanimous 49-to-0 vote approved a bill which would authorize a period for silent prayer or meditation to be conducted in the state's public schools.



WITH SHOVEL IN HAND—Archabbot Gabriel Verkamp, O.S.B., of St. Meinrad's Archabbey, lends a hand as the \$1.7 million renovation of Benet Hall begins. About all that will remain of the old hall will be the outer walls. The interior will be rebuilt into completely modern living and dining facilities for 219 men. Modern classrooms are also included in the architectural design for the new hall. Victor Christ-Janer and Associates of New Canaan, Conn., in association with Design Environment Group Architects of Louisville, Ky., designed the new facility. Contractor is the Carl M. Geupel Construction Company of Indianapolis.

FORMER NAVAL OFFICER

African missionary has eventful career

By BERNICE O'CONNOR

Father Thomas Rooney is a man of many achievements.

A former British Naval officer who participated in the D-Day landings on the Nor-



REV. THOMAS ROONEY.

mandy beaches, a world-travelled engineer for the Shell Oil Co., and now a Holy Ghost missionary priest in Africa, Father Rooney stopped by The Criterion offices recently.

He is in the United States seeking funds to build an African hospital replacing one shelled to rubble in the current Nigerian civil war.

"The loss of our hospital left more than one million people without medical care," Father Rooney said. "And this happened in an area where 95 per cent of the people suffer from malaria, where 99 per cent are victims of malnutrition, where 40 per cent of the children die before their first birthday and another 35 per cent will never celebrate their fifth."

THE NIGERIAN war which counts loss of the hospital as only one of its casualties has taken the lives of nearly a half-million people, the priest reported, "and the fighting is still going on." He described the conflict as "primarily a tribal war" between the secessionist state of Biafra and nationalist Nigerians.

The Irish-born Holy Ghost priest serves in Northern Nigeria in the diocese of Makurdi, which has a Catholic population of 85,000 and an almost equal number of catechumens. Father Rooney's parish alone includes 125 out-stations which he must visit on foot several times a year.

"I make about eight or 10 miles a day hiking through the bush," the priest said.

Last year, he baptized 1,300 children and adults, and in his 10 years as a missionary he has established 14 grade schools, two high schools, an agricultural center and a Catholic newspaper.

The latter is an eight-page monthly, The Northern Cross, the only Catholic publication in

Layman named to head college

WEST PATERSON, N.J. — James J. Gallagher of Upper Montclair, N.J., has been named president of Tombrock College, a two-year liberal arts institution operated here by the Missionary Sisters of the Immaculate Conception, the first Catholic layman to head the college.

Gallagher has been executive director of the John La Farge Institute, a New York study and dialogue center for conferences on interracial and ecumenical affairs, for the past two and one-half years.

Prelate resigns

VATICAN CITY—Archbishop Feliceissimo Tiniella, O.F.M., of Ancona and Numana, Italy, has resigned because of ill health, less than 18 months after becoming archbishop there. He is 59.

Pope Paul assails critics of Church

VATICAN CITY—Pope Paul VI, at his general audience here, praised the Church as a source of grace and virtue and denied charges, made often in history, that the Church "debases" man from a condition of "natural morality."

In his last public address before going to his Summer residence at Castel Gandolfo, the Pontiff said that "daring" and "bitter" criticism of the Church "aims at destroying the splendid work of people who have gone before us."

"REPRESENTATIVES of the generation nearest to us are pigeonholed as unfit to teach anything to the young . . ." he said. "The critics say that everything must be understood afresh without regard to persons."

He warned that "in the search for a new originality one can easily fall into a conformity" which may be "fashionable but not entirely sound."

REPLYING to charges that the Church "places the teachings of dogma before the dictates of conscience," the Pope said that "man is not changed for the worse by religion."

Church teachings are not "a substitute for the inner workings of (a person's) conscience,"

he said, "and not for a moment do they authorize the faithful to evade their duties as human beings and as Christians. These things do not make one a bigoted Pharisee and hypocrite . . . they lay stress on the true meaning of the human being."

He said that grace which is conveyed through the Church, "enables each person to overcome himself and reach that superman who is the just man of faith."

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Mother Mary Philip Seib, O.S.B.

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Beech Grove, Indiana



LANDMARK BEING RAZED—Destruction was completed this week of the old Little Sisters of the Poor Home in downtown Indianapolis, a landmark for 77 years. The property is earmarked for development by the Historical Preservation Commission as part of the Leckert Square project to restore the neighborhood surrounding the James Whitcomb Riley Home into a nostalgic, turn-of-the-century area of homes, apartments and small shops. The Little Sisters have relocated their St. Augustine's Home for the Aged at 2345 W. 84th Street in northwest Marion County. The \$2.7 million institution opened last November and will accommodate nearly 200 residents.

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.

Happy exchange

Last week's Criterion carried a story about a vacation project sponsored by a group of Bloomfield and Loogootee families who opened their homes to 23 Negro children from Evansville. The inner-city youngsters were invited to spend two weeks in the spatial freedom of suburban and rural surroundings.

Bloomfield and Loogootee have no race problems simply because no Negroes live in either of the Southern Indiana communities. In the past notorious "sundown ordinances" were vigorously enforced. Today it is not so much people, but economics, which accounts for the all-white population. There are enough white people willing to perform the unskilled labor that draws migrating Southern Negro families northward. Nor is either community sufficiently large to attract the skilled, enterprising Negro who could expect to be easily assimilated in a larger, more diverse situation.

For there are small and medium-sized cities throughout Indiana which have always had Negro minorities which were economically and culturally—if not socially—integrated into the total community. We do not minimize the rigid limitations imposed on that integration. Even so, there have been mutual benefits accruing to all parties. In many instances Negroes became full, viable citizens in their own eyes and in the eyes of others.

On the other hand there still are sizeable communities throughout the state which boast that they have always been, are now and always will be all-white—communities which could very well support black as well as white workers but which have so coveted their lily-white status through the years that decent people hesitate to speak out or, if they do, they risk ostracism or worse. The most blatant example that comes to mind is Elwood, but there are other cities almost as bad.

That is why there is such latent promise to the pilot project initiated in Evansville. First, those Bloomfield and Loogootee families are motivated by a desire to give some city kids a vacation in the country. Secondly, they are sensibly aware that by virtue of living in an all-white community they are cut off from one of the most agonizing but at the same time challenging and educating experiences facing Americans today. How, they reason, are they, but more particularly their children, going to learn to live with people of another race if they never see them, worship with them, go to school with them? In other words, how in the world can they live with people who are just not there?

The project was patterned after one which operates in Chicago. But there are similar ones at work in various parts of the country (Chicago and environs have at least 16 different such programs). Gratifyingly, most of them are sponsored by church groups of different denominations working together.

We hope those Evansville kids will have had a ball during their two weeks away from home. We hope the Loogootee and Bloomfield families will have had a ball looking out for the strangers. We hope they will transmit some of their enthusiasm for their experience to the communities as a whole. The project is a natural and with a little luck it should be much larger next year, perhaps even spill over into other Southern Hoosier towns. In fact, Indiana could use a statewide program of this type. Why couldn't a group of Elwood churches host youngsters from the Hammond-Gary area?

It has been said that one of the best things the U.S. got out of World War II were the Bundles From Britain, the children from besieged English cities who were sent here to live during the war years. The young guests cemented another generation of American-Anglican friendship. We can hope the 23 Evansville youngsters are spearheading a movement toward better race relations in Indiana in years to come. Such is possible as long as there are white and black families willing to trust each other to do the right thing by their children.

Selective objection

The World Council of Churches' action last week at Uppsala in recommending that churches support selective conscientious objection to military service was gratifying.

Granted that the recommendation is not enforced with any legislative impact, and that it can only be forwarded to council members for their study and implementation or rejection as they please. Even so, the statement should have a persuasive effect on moving individual churches in a like direction.

With the exception of the Society of Friends and the Church of the Brethren, traditional peace churches, the only denominational group to uphold opposition to a particular war as official policy is the Lutheran Church in America. That support was given just last month. Generally official statements upholding selective objection have been defeated in denominational conventions. In an unusual move, the Disciples of Christ, which had endorsed selective objection in 1966, reversed their position last fall.

But of particular concern to Catholics is the possibility of a statement from the U.S. bishops in the matter. The bishops have remained silent too long on this crucial issue. Their silence has cast doubt on the legitimacy of the right of individual Catholics to take such a stand.

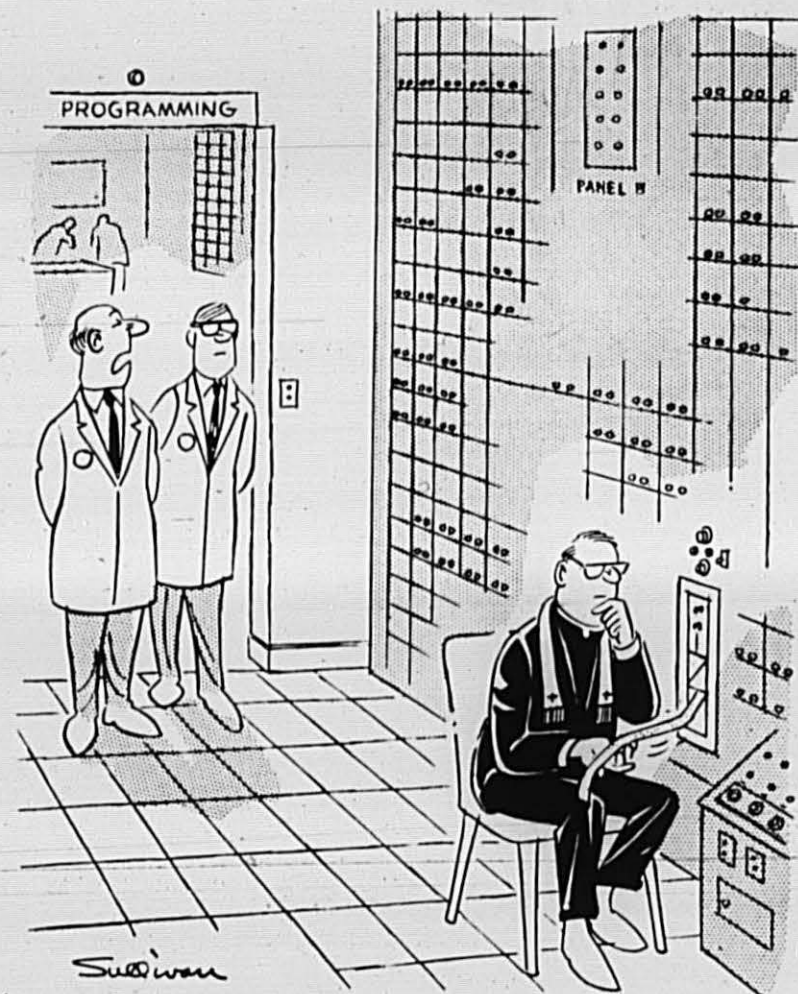
Selective Service, of course, rejects selective objection to particular wars as religiously untenable. One either objects to all wars or no wars. But, whatever the view of the military establishment, what agonizes many Catholics are the theological implications of the right to conscience.

We hope the bishops are propelled by the World Council statement to make a definitive statement of their own.

Building usefully

We echo a hearty "Amen" to the guidelines issued by Bishop Fulton J. Sheen for future church construction in the Diocese of Rochester. Community service and divine worship—an inseparable combination of mission and prayer—should underlie all new building plans, said Bishop Sheen.

The guidelines were issued shortly after a sermon the bishop made in which he urged that little-used church buildings be employed as depots for food and clothing distribution, dispensaries, or for whatever uses were most in line with the needs of a particular neighborhood or community. His remarks were received with mixed sentiments but they seem to us eminently practical.



"I KNEW IT MADE MISTAKES, BUT I NEVER THOUGHT IT FELT GUILTY ABOUT IT."

• JOHN COGLEY'S VIEW

The Establishment: is its power waning?

By JOHN COGLEY

There has been a great deal of loose talk in recent years about the power of the Establishment, that vague, amorphous collection of national decision-makers which is well advertised but does not advertise itself. Is there really such a group? If there is what is its game?

I have always been skeptical about the existence of any self-constituted body determined to run the nation, the social order, or the Church. Yet, the term Establishment is not wholly meaningless. There truly are decision-making groups who have a great deal to say about how things are done. They are not, to be sure, tightly organized. They do not elect officers, hold meetings, or concoct plots; but they do possess a certain kind of power and more or less slyly recognize one another as fellow members of the same club.

The tie that binds them together is an unspoken agreement among them that they know better than the rest of us what is best for the nation. Their motives are almost always beyond question; their sense of public duty is praiseworthy; and they take it for granted that others, at least responsible people, agree they should be entrusted with power. They are not accountable to anyone but themselves. It doesn't bother them.

If you think there is no such "club" check through the boards of directors of the largest foundations, the members of Presidential commissions, the trustees of the major universities, the membership rolls of the better private clubs, and the names leading off appeals for non-controversial worthy causes. Even a small investigation will show that the same names keep reappearing.

Some persons "make" the Establishment—or the sub-establishments—by inheritance. Thus,

almost any Rockefeller or Roosevelt is a member: the very name opens up doors. By now, I suppose we can add the Kennedys and the Eisenhowers to the list. Other Establishment figures are gradually initiated by virtue of their personal accomplishments in government, business, the professions, or the arts. One can tick off any one of a dozen persons who gained access this way—Ralph Bunche, Paul Hoffman, Wm. S. Paley, John McCloy, for example. Others gain admittance by virtue of their appointment to certain "establishment" posts. The Archbishop of New York, for example, automatically qualifies as do the Presidents of the Ivy League colleges, and the top men at The New York Times.

Members of the Establishment, at least in America, should not be confused with the Colonel Blimps of society. They are almost never moss-back reactionaries. They tend, rather, to be "safe" men and safety these days means being mildly liberal, reasonably open to reasonable change and reasonable innovation. By the same token, the maverick who favors too much change, or too little, is generally disqualified. It is felt that under attack he can not be counted upon to uphold the privileges of the group.

There are exceptions to these rules, but the odds are in favor of the house. Just as it is well for any establishment effort to include a Negro or two, a few Jews, and a clutch of Catholics—after all, things ought to look right—so a few offbeat persons are allowed membership.

If one's credentials are otherwise in good order, eccentricity is not only permissible, it may even be desirable, provided that it promises to remain ineffectual.

So, while H. Rap Brown, for example, seems forever consigned to the outer darkness, the radical son of an old family might just make it; while Governor Wallace would have to move mountains to gain admittance, William F. Buckley, Jr., has a claim on one of the minority seats.

Not that the bishop is in favor of doing away with church buildings. Far from it. He said it would be "unbiblical" to argue that there should be no churches. But because some ecclesiastics erect lavish buildings all out of proportion to needs, to propriety, and to surroundings, there must be some formal principles established. They were.

What emerged from the guidelines is a multipurpose building to be used both for Mass and all other worship celebrations and for a center for service and for caring for all those who might look to the Church for help.

The set of recommendations, relating as well to rectories, deserves the consideration of all Ordinaries and of every pastor who is now or contemplates soon being in the throes of construction.

THE PROGRESS OF PEOPLES

The mounting cost of fighting famine

By BARBARA WARD

An agricultural revolution is now possible in the developing world, thanks to new hybrid grains and new methods which multiply harvest many times and offer hope that food supplies will increase much more rapidly than the world's growth of population. Without this hope, we might face the grim certainty of famine by the end of the Seventies, of deepening malnutrition, of stunted minds and listless bodies, of children literally starving in Asia and Latin America and parts of Africa.

But it is only a hope. Grain does not harvest itself, fertilizers do not grow out of the ground, water must be conserved and piped and pumped. To achieve this revolution in agriculture, something like \$6 to \$7 billions more must be invested each year.

The bulk of it will, of course, be provided by developing peoples themselves who, today, provide 80% of their own investment. But in the early stages—say, for the next five years—a rather larger share would need to be available in foreign currencies since the developing continents would still lack the means to produce a lot of the needed fertilizers and machines.

We can perhaps guess that a fully financed strategy for ending the risk of famine 10 years from now might add \$3 to \$4 billions to the present flow of economic assistance. It would then be, say, \$10 billions instead of the \$6 billions available today.

Let us be clear at this point. At this time there is no chance of securing this increase. The United States, which accounts for 40% of the combined income of the wealthy North Atlantic states, is cutting back its assistance—which in any case is not more than 0.4 per cent of American Gross National Product.

Other less prosperous nations are likely to follow the American lead. Aid is falling in France and Germany. It is static in Britain. And the rich nations' present worries over the working of their international financial system means that almost no attention is available for the desperate needs of the poor.

But can we as Christians accept this dead end? Can we say that far from feeding "the least of these little ones," we really do not care very much if they actually starve? For this is, in essence, what we say when we do not know the facts about the needed scale of investment in world agriculture and do not ask ourselves whether the needed finance can or cannot be provided.

Then let us ask the question. Could we, the post-Christian peoples of the Atlantic world, afford an extra \$4 billions a year for investment in the farms of the developing nations?

We must remember, first of all, that we are likely short of violent economic catastrophe, to go on growing by at least three percent a year. So the increase in our income each year will be not much less than \$60 billions. It is difficult to argue that we could not earmark one-twentieth of this sum to counter the coming risk of starvation.

Or look at the problem from the angle of what we spend our

money on now. The English and French-speaking citizens of the North Atlantic countries spend \$50 billions a year on alcohol and tobacco. If we were ready to pay just ten cents more with every dollar that goes on drinks and smokes, we could secure more than the whole of the extra sum needed to ward off famine in this generation.

Or consider an expenditure we pretty well take for granted. Each year, the developed nations, including Russia, spend upward of \$150 billions on a defense which seems incidentally to leave us as vulnerable as ever. Can anyone suppose the protagonists would be less secure if, between them, they agreed to reduce this horrific sum by one thirtieth and devoted the saving to food and fertilizer?

Such a reduction made at this time could, in fact, be part of a wider effort to convince the non-nuclear powers that America and Russia have not a desire for nuclear monopoly but a serious intent of disarmament behind their recent signing of the treaty restraining nuclear proliferation.

It is no use ignoring all these figures of available and usable resources when, as Christians and citizens, we ponder what should be done to counter the risk of famine, of a new "massacre of the innocents" 10 years from now. When we come, as individuals and nations, before the Judgment Seat and before us rises up, as a symbol of our rejection, the image of Lazarus whom we did not help, shall we cry to the Seraphim that we thought 0.4 percent of our superabundant wealth was "generous" enough? And will they listen?

(Copyright 1968 Features)

• THE YARDSTICK

Book reviews exempt status of churches

By MSGR. GEORGE HIGGINS

Should churches and synagogues in the United States continue to be tax-exempt? This question is currently being debated more openly than ever before.

Within recent weeks, for example, it was the subject of a national television program on which Cardinal Richard Cushing of Boston was among those representing the so-called Catholic point of view. I didn't happen to see this program, but I am told that it went off reasonably well, and that no attempt was made to oversimplify the complexities of the problem under discussion.

Would that the same thing could be said about Ferdinand Lundberg's treatment of religious tax exemption in his new book, "The Rich and the Super-Rich"—a completely revised edition of America's Sixty Families, which created such a sensation when it was first published thirty-odd years ago. A casual sampling of "The Rich and the Super-Rich"—which runs in

excess of 800 pages—provides ample evidence that Mr. Lundberg has lost none of his flair for sensationalism with the passage of time.

I would have to agree with the publisher when he says that Lundberg, in his latest opus, "offers a colorful new vocabulary to describe the movers and shakers of the financial and political world" and that his wit is "savvy." On the other hand, his heavy-handed approach to the question of tax-exemption for churches and synagogues inclines one to question the publisher's further claim that he writes with "incisive intelligence."

Lundberg's approach to the question of religious tax-exemption is almost comically oversimplified. He argues, with a completely straight face, that the only real beneficiaries of tax exemptions are "high-living upper ecclesiastics," otherwise known as "the higher clergy" or "churchpols." These are the "bad guys." The rank-and-file clergy are the "good guys." Mr. Lundberg reports that they are paid very little "even in wealthy churches."

The "churchpols" on the other hand, are living high off the hog and "are usually thick-and-thin pro-government men, upholding the puppets in whatever they do. Naturally, they tell their communicants they ought to be glad to pay one-sided taxes and walk into cannon fire. . . . The pulpits of all nations, in short, get something in return—thick-and-thin support—for the clerical

tax-exemption when it becomes substantial. And what the higher clergy doesn't pay, others must."

This, being interpreted, means that the "high living . . . higher clergy" are afraid to come out against the war in Vietnam for fear of losing the luxury of tax-exemption and the many fringe benefits which it confers upon them in terms of their own material standard of living. Mr. Lundberg never gets around to telling us why some of these ecclesiastical fat cats have, in fact come out against the war in Vietnam or why the highest of the "higher clergy," Pope Paul VI, is such a passionate advocate of peace. Nor does he even intimate that many of the so-called "lower clergy" are, alas, more hawkish than some of the churchpols.

It's all very confusing—except, it would seem, to Mr. Lundberg, who apparently lives in a world in which there are only two colors (black and white) and two kinds of people (good guys and bad guys).

Cheers for Mr. Lundberg. He is a very fortunate man, indeed. The rest of us, however, will have to grit our teeth and try to muddle through the complexities of life (and of tax exemption) as best we can. There is no use complaining about our miserable lot. It was ever thus in history. The favored few have always been able to see things more clearly (or, if Mr. Lundberg's publisher insists, with more "incisive intelligence") than others.

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● QUESTION BOX

Did Jesus Christ have human temptations?

By MSGR. R. T. BOSLER

Q. The Church teaches that Christ was truly God and truly man. Did Christ, as true man, have the same temptations and desires as an ordinary man, or would it be sinful to think about such things?

A. The Epistle to the Hebrews (4:15) describes Jesus as "one who has been tempted as we are in every respect, yet without sinning." The Gospels themselves witness to the fact in the account of the agony in the garden, where the humanity of Jesus is reluctant to suffer.



The Council of Chalcedon declared that Jesus is "consubstantial with us according to humanity, similar to us in all things except sin." The Church has always been quick to affirm both the divinity and the humanity of Jesus against all who would deny either.

In scholarly circles men have denied Christ's divinity with

more regularity than his humanity, and so the Church has stressed that side of the truth more frequently. Perhaps this is the reason why Catholics sometimes unconsciously deny the humanity of Jesus by failing to realize that he was glorified only after his death. In the Gospels, Jesus appears as tired, dirty, depressed, annoyed and, yes, even tempted.

Q. In a recent column a reader asked if parents, Church and community were not condoning premarital sex when a bride is allowed to have a large church wedding when she is obviously pregnant. Your answer was in poor taste. In effect, you told the reader she was a "nosey busybody prying into affairs that are none of her business." I was brought up to believe that the traditional white gown and veil were symbols of purity and virginity. Has this belief gone out of the window? I think we're all getting sick and tired of the too-often-used "be charitable, anybody can make a mistake."

Q. Your answer about the pregnant bride both shocked and sustained me. A few years ago

my daughter had to marry the boy she was going with. They genuinely loved each other. After my own grief was put aside, I realized they needed all the adult support they could get in order not to go off the deep end, but settle down and establish a new family; one that eventually might become Christian in every sense. I felt that only by putting aside my own moral teachings and feelings could I help in this new venture.

Q. Thanks for your uncharitable reply to what was in fact a very serious question. Our youth group often discusses questions from your column. Within the last two years we have had only two weddings that were not "have-to" marriages. Statistics say the illegitimate birth rate is rising alarmingly.

If girls knew they would be denied a nice wedding with all the trimmings, would they make that mistake? Shouldn't the church have rules of etiquette in such matters or should it act like an over-indulgent parent? The same "nosey busybody."

A. Obviously my answer to the original question stirred up a hornet's nest. I did not intend to be uncharitable or flippant about such a serious matter. Premarital sex cannot be approved or condoned and I am sorry if I gave some readers that impression.

I was trying to point out the need for understanding and accepting the good intentions of two people who have come to church to be joined together before God. It is not a matter of putting aside moral teachings, as the second letter says, but of reserving judgment in the face of human frailty.

The white gown, veil and other trimmings of a big church wedding are not matters of morality but of custom. The past sins of the couple are in the province of the confessional, not the society pages. It does seem, however, that the bride's parents—who, after all, bear the financial burden of the elaborate ceremony—could demand that restraint and good taste be exercised, even if the expectant bride has her heart set on "the works."

I agree fully with those who recognize the danger of blandly assuming such circumstances are acceptable. There is, indeed, the risk that other young couples will think such wedding are routine or normal.

Q. In the same issue of a Catholic paper I read the following: p. 8: "Says Vatican has about \$160 million in Italian stocks;" on p. 3: "Pope asks children for money." If the Bible says it is blessed to give to widows and orphans why doesn't the Catholic Church do what it preaches and give some of its vast resources? Is this why so many people are getting dissatisfied with the Church?

A. Did you ever hear of endowment funds for universities? Universities must be assured of a steady income to support the educational projects they undertake. Benefactors give them money to set up funds that produce a guaranteed amount of interest each year. The Vatican does the same. It invests money so that there will be a set amount of interest each year which supports the schools, hospitals and churches in mission lands.

Q. I have been taking a course in California history. One point I find confusing. The instructor says the Franciscan missionaries in early California were brothers, not priests. If this is so, how could they say Mass? With twenty-one chapels, plus some auxiliary ones, within the mission complexes, obviously someone said Mass.

A. Yes, they did. And they were Franciscan priests. All Franciscans are called "Friars," which means brothers, whether they are ordained priests or not. The order, of course, included then, and still does, both priests and lay brothers.

Dutch Catechism printed in France

PARIS—The French edition of the controversial new Dutch catechism has just been published by IDOC-France (the French branch of Information Documentation on the Conciliar Church, an information service) under the direction of Father Charles Enlinder.

Published under the title "Une Introduction à la Foi Catholique" (An Introduction to the Catholic Faith), the work is the translation of the text published in the Netherlands, Oct. 9, 1966, with the imprimatur (permission to print) of Cardinal Bernard Alfrink of Utrecht.



Saints in the Canon

ALMIGHTY GOD, we pray that these offerings be carried by the hands of your holy angels to your altar on high, before your divine majesty, so that those of us who, by sharing in the sacrifice at this altar shall receive the sacred body and blood of your son, may be filled with every grace and heavenly blessing. Through Christ Our Lord . . .

OPINIONS

Abortion law

To the Editor:

Will Indiana's abortion law again be a vital issue in the coming legislature? I do not believe the proponents of legalized abortion will relax their efforts until the ultimate goal of abortion-on-demand is realized. This goal cannot be achieved until the structure of our present law is chipped away, bit by bit.

In Indiana, the reformers want the word "criminal" removed from "criminal abortion"—the first "chip." Catholics should be aware of the inroads made by the abortion reformers. The public's mind has been saturated to the point where people who once adamantly said no to eased abortion laws are saying maybe—and Catholics are among these.

We Catholics are apathetic when an issue demands a speaking out by the public. The abortion law is such an issue. Catholics are known to be against abortion, we say, so our opinion is unnecessary. It is as though we negate our right, our obligation to speak out, by virtue of membership in the Catholic Church.

The fact that we are Catholic human beings demands we state strongly that laws cannot play God. God is not dead. He alone should determine who shall be born. We must stand beside those who are Christian and those who are not, and speak clearly for the unborn child who has a right to continue living.

Let Indiana lawmakers know that an eased abortion law is not the will of the people. Let them know we recognize the burdens motherhood imposes, but that we also recognize that if this burden is lifted by law, the aged, the crippled, the retarded, the mentally ill will emerge as burdens.

Those who will temper with a law protecting life before birth will not stop at that point. Elimination before birth, at birth, or any time one becomes an inconvenience to family or society will appear on the legislative horizon.

Let our lawmakers know we have empathy for the poor, both Negro and white, whose children are born into welfare, but let them also know that we cannot condone killing unborn babies of the poor to lighten the welfare load. Methods other than abortion must be employed, with respect for the sanctity of life and opportunity for fulfillment being the means with which to begin.

Stand and be counted among those who do not believe in the brave new world described by Reverend Robert L. Gannon, S.J., "Once the idea gains ground that God is dead and our right to life comes from the state, efficiency will take over in America as it did in Germany under Hitler. Everything will run more smoothly. Everyone will get more out of his pay check. There will be no more expensive old people's homes where everyone sits around with a blank stare; no more psychiatric wards or troublesome alcoholics; no more incurable sickness or retarded children. It will be wonderful—but it won't be civilized America."

The reformers give many reasons why abortion laws must be eased. I believe the common base for these reasons is their belief that one's beginning life is a mere biological fact, mattering little whether it is terminated before birth. We who

believe that life is a holy thing, created by God, must use the same legislative channels utilized by the abortion proponents. We must use them to present the case for the unborn child.

To effectively do so, we must become informed of the law as it exists today, become informed of the changes sought, learn which legislators favor abortion and which of them believe in the right of the conceived child to be born.

The news media should publish a list of Indiana legislators and how they voted on all issues, including abortion. If the Criterion would do so, the list would serve as an excellent source of information for concerned Catholics.

Adele Sarlito

Indianapolis

Galileo case

To the Editor:

I was rather disturbed by the tone of your recent editorial about Cardinal Koenig's suggestion to retry the Galileo case. History has shown that Galileo was correct and the Church was mistaken in its condemnation. Moreover, as you indicated, the Church has largely accepted the verdict of history in this instance. Your editorial suggested that this is enough, and that we must work for cooperation between religion and science in the present and the future. Obviously, few people would deny this, on the surface at least—after all, the past is merely prologue; we live in the present, building for the future.

However, I feel that you underestimate the importance of the past in shaping the attitudes of the present. Moreover, I am not sure that everyone is as clear about the Church's present attitude toward Galileo as your editorial would indicate. In many circles—including many intellectuals who should (?) know better—the Galileo case still symbolizes the Church's medievalism in matters concerning science and progress. After all, the Vatican Council felt it necessary to publicly proclaim that the Jews were not to be considered guilty of deicide. Lifting this tacit indictment of the Jews didn't seem to result in too much adverse publicity. It should be remembered that the deicide charge was never accepted by papal (or conciliar) action, but it had contributed to popular anti-Semitism.

I just don't think that the barbs of ridicule that the Church might suffer over the retrial of Galileo would be unbearable—perhaps a little penance is in order. And your burlesque of such a trial (a la Scopes) does injustice to Cardinal Koenig. Galileo was right, and the Church was wrong. Yet, under pressure Galileo submitted to the will of Rome. It is high time the Church officially exonerated a brilliant and faithful Christian.

Of course, trotting out the Galileo skeleton may have certain consequences that many Catholics would view as regrettable, if not downright dangerous. Here, the Church is being asked to rectify an error—which may be understandable in the historical context, but is nonetheless an error. It is not merely a case of clarifying a misunderstanding, as in the declaration concerning the Jews. If the Church admits her mistake in the famous Galileo case, many other issues might be

(Continued on page 7)

POPE PAUL'S FIRST FIVE YEARS

A man predictable in his surprises

By GARY MacEOIN

Pope Paul is a master of the dramatic surprise. He works privately, ponders his decisions at length, and reveals them at the moment calculated to achieve the maximum effect. He has done many unexpected things, and we can anticipate a more in the years ahead.

It is important at the same time to observe the nature of the surprises. A military man would call them tactical rather than strategic. They do not introduce a new situation. They serve instead to expedite the development of a process already in motion.

I believe accordingly that one need only project the record of Pope Paul's first five years in order to trace the future of his pontificate. To take the area of ecumenism, I foresee that personal contacts and official discussions will be intensified. Paul himself, however, is pessimistic about the substantive differences. Specifically, he sees the papacy as an insuperable obstacle to Christian unity, and he shows no sympathy for theological views now widely current among Catholics and Protestants which interpret papal primacy and infallibility in more flexible and ecumenically more encouraging terms. In such an atmosphere I see little prospect of progress on these issues.

For similar reasons, the Pope's relations with the bishops will always retain a certain ambiguity. Here, nevertheless, the dominant note is more optimistic. While still insisting on papal supremacy and autonomy in all respects, Paul will in practice accept and implement a position or course of action regarding which the bishops have expressed a clear consensus. Several examples were provided during the council, and last year's Synod of Bishops added another striking example.

The Synod also brought out an additional point. Where the bishops are divided, Paul will not commit himself, but he will tend in his temporizing to favor the conservative side. The Pope is frequently blamed for this indecisiveness. A perfect example is the birth control issue, with both parties equally shrieking for his answer.

Undoubtedly Paul is temperamentally prone to temporize, but I think he has sound objective reasons for refusing to come down on one side of an issue which deeply divides the bishops and the faithful.

Today's sociological conditions make meaningful exercise of authority dependent on the consent and cooperation of the governed. Decisions will still be recorded in Rome, but I think they will be made around the world, the miracle of modern communications permitting a rapid formulation of opinion. While Pope Paul would be the last to proclaim such a change, his mode of government indicates that—at least instinctively—he is aware of it, far more aware than many bishops.

I have said that the Pope, while temporizing on issues on which the bishops are divided, will tend to favor the conservative side. I find it hard to say to what extent this represents his personal judgment and choice, and to what extent it reflects his imprisonment by the Curia. Indeed, I am not sure that the question has much meaning. It assumes that he has personal options, and I am not sure that such is the case.

What I mean is that he was 57 when he left the Vatican in November, 1954, to become Archbishop of Milan. He had spent his entire working life, 31 years, as a curial official. He knew only one system of government, that of the Curia, only one outlook on life, the maximalist and traditionalist viewpoint of the Roman School. Intellectually and emotionally, he lacks choices. In the absence of clear guidance, he opts for the position which is that of his environment and experience.

His opening talk to the first working session of the Synod of Bishops contains a phrase that seems to me to throw much light on his thinking. It is a reference to "the scholars and publicists eager to analyze the juridical aspects of this institution and to determine, as far as they can, its form and function." Far from encouraging such laudable interest in the developing Church, he dismissed them as one dismisses people whose curiosity makes them stick their noses in other people's business.

Pope Paul's extreme sensitivity to criticism is well known, but I think we here have something more. It is a reluctance to be tied down by juridical provisions in his exercise of authority, because what he knows and understands is a rule of persons rather than a rule of law. This is, of course, a continuing difference between the Latin and the Anglo-Saxon cultures. It has played a significant part in Church conflicts from Martin Luther to Vatican Council II.

If I have dwelt on this point, it is because I consider it crucial to an understanding of what we can and cannot expect from Pope Paul. Just to take the concrete example of the Synod of Bishops, I see no quick evolution of its juridical status. Vatican Council had conceived it as "a continuing council," a group of residential bishops taking their place in turn beside the pope as (in the words of Melchite Patriarch Maximos IV Saigh) "the supreme executive and decision-making council of the universal Church, to which all Roman offices would be subject."

The actual Synod falls far short of this concept. It is merely advisory. It does not control its own agenda. The pope summons and dissolves it at his discretion.

However much some may desire its quick development, I think we must realistically make do for some time with what we have, relying on the inner dynamism of the institution for a vital contribution far greater than its legal status can automatically ensure. What is urgent here is to make it important in the life of the Church, and from what I said above, this requires action at the grassroots level.

It is not too soon to start talking about the next Synod session, to suggest that its agenda get away from housekeeping problems and concentrate on the living issues which agitated last year's Congress of the Laity. To do that would not be to pressure the Pope but to create conditions in which he could exercise his authority effectively.

(End of series)

Chicago campaign nets \$18.4 million

CHICAGO — Approximately 42.6 per cent of the total amount pledged has been collected after one year of the archdiocesan fund-raising campaign—Project: Renewal—Cardinal John Cody announced.

He said \$18.4 million in cash had been received from the \$43,225,000 pledged. Under terms of the fund drive, each parish is to receive for its own renewal program all funds in excess of 50 per cent of its campaign goal. Cardinal Cody announced that \$4,853,322 had been returned to the parishes for their own use.

Seek end to church luxuries

LIMA, Peru—At their general assembly in Colombia in August, the Latin American bishops will be asked to renounce Church pomp and luxuries because of the poverty existing throughout the area.

A group of lay advisers who will participate in the bishops' assembly announced this at a meeting held at Santa Ines near here to prepare their observations for the bishops' consideration.

"We had full freedom to draft our petitions," said Amparo Ferrer, secretary of the lay apostolate department of the Latin American Bishops' Council (CELAM).

The lay leaders' recommendation will urge the Church to abandon lavish buildings, expensive vestments and all episcopal jewelry in order to eliminate any contrast with the surrounding poverty of most Latin Americans, so that it might truly become "the Church of the poor."



INDIA: A MISSION GROWS

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

The area, called Chanda, is twice the size of Massachusetts. It has 28 million people, only a handful of whom are Christians. This week the temperature is 114 degrees. . . . Still, Carmelite superior Monsignor Januarius reports from central India that his 26 priests are bringing the Faith for the first time to low-caste people who never heard of Christ. He writes: "Pray for us, please. I wish you could be here to share our joy!"

26 PRIESTS FOR 28 MILLION PEOPLE—NOW YOU CAN HELP

Some of the priests were helped as seminarians (\$8.50 a month) by readers of this column. Now they need bicycles (\$47 each), motorcycles (\$738 each, in India), a 4-wheel-drive Jeep (\$2,450), to quadruple their time and save their strength. Adds Monsignor Januarius: "Can you imagine how grateful the sick will be if our Sisters can drive to the villages regularly in a mobile clinic ('hospital on wheels')? We can get one, fully equipped, for only \$4,900. . . . Our priests in Chanda (the mission was started by Pope John) need everyone's gifts (\$1,000, \$500, \$250, \$100, \$50, \$25, \$10, \$5, \$1) this week to help the hungry and diseased. Walk to the corner mailbox. Monsignor Nolan will thank you in Monsignor Januarius' name.

"The long-term prospects are excellent," says Monsignor Januarius, "but how can we work if we have no place to live, to instruct children, to offer daily Mass?" In 15 villages, where new converts are being made, he needs a church (\$1,785), a school (\$2,150), a rectory (\$675), and a convent (\$1,225). (The costs are low for the labor is free-of-charge.) And you may name the church or school for your favorite saint, in your loved ones' memory. . . . \$160 will support a parish for a month. . . . Mass stipends are the only income Monsignor Januarius and his priests receive. They are free to offer Masses promptly.

Dear Monsignor Nolan: ENCLOSED PLEASE FIND \$ FOR NAME STREET CITY STATE ZIP CODE

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SUB-NOVICE SWIM MEET . . . OVER-ALL RUNNERS-UP—Our Lady of Lourdes, Indianapolis, which is leading the pack in the 1968 Junior CYO-of-the-Year Contest, helped its drive for Outstanding CYO Unit recognition with a fine all-round performance in the recent CYO Sub-Novice Swim Meet. Coached by Richard O'Connor (back row, second from right), the Lourdes team finished in a dead heat with St. Philip Neri for runner-up honors behind over-all champion Holy Name. Also, the Eastsiders came up with a third place finish in the Boys' Team race, and accounted for three first places in the run-down of individual and relay events. Shown with the team, and Coach O'Connor are the Our Lady of Lourdes CYO Priest Moderator, Father Kenneth Bechert, (back row, right) and Mr. and Mrs. Walter Miller (back row, left), the parish Junior CYO Adult Directors.

Highlight Schedule for Summer Satisfaction '68

FRIDAY: Basketball at Latin School, St. Francis, Hill Community Center.

SATURDAY: Ceramics classes at Holy Angels (morning); field trip from St. Patrick and Holy Angels (morning); teen-age dance at St. Francis.

SUNDAY: Teen-age dance at St. Rita; teen-age dance at St. Patrick.

MONDAY: Ceramics at Holy Angels; boxing at St. Rita.

TUESDAY: Swimming at Holy Angels (afternoon); pool and ping pong at St. Francis.

WEDNESDAY: Cooking at St. Patrick; teen-age dance at Brookside; basketball at Watkins Park.

THURSDAY: Ceramics at Holy Angels; girls' activities at St. Patrick.

FRIDAY: Teen-age dance at Holy Angels; pool tournament at St. Francis.

(All above activities scheduled in the evening except as listed otherwise.)

Every evening at St. Francis there is a program of pool, ping pong, chess, checkers, shuffle board, etc. (Except Tuesday and Wednesday, when they move to Brookside Park.)

Holy Angels conducts swimming four afternoons a week—Monday, Tuesday, Wednesday and Thursday. Also they have ceramics classes on Monday, Tuesday, Thursday evenings and Saturday morning. They also conduct an arts and crafts class every weekday afternoon and a shop class. Games are played regularly either at Holy Angels or at Watkins Park.

All indoor games and outdoor games are held weekly at St. Rita or at Hill Community Center.

St. Patrick's conducts indoor basketball at Latin School every evening except Saturday, Sunday and Wednesday. St. Patrick's also conducts an open house (games, etc.) almost every evening of the week.

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.

Thursday, Friday, Saturday, July 25, 26, 27—St. Christopher's Annual Festival, Speedway. Carry-out 4:30 p.m., cafeteria service 5 p.m. Booths, rides and games. \$100 award each evening at 10 p.m. to dining room patron, present on grounds at drawing; \$2,000 given away midnight July 27.

Friday, Saturday, July 26, 27—Christ the King Festival on the parish grounds, 1900 Kessler Blvd., East Drive. Serving begins daily at 4 p.m. Festival features: "Bier Garten"—German Band—Sing-A-Long. Grand prize: Trip to Nassau.

Sunday, July 28—St. Paul's parish, Sellersburg. Annual Picnic at Rock Lake Park, featuring chicken dinners (all you can eat) privileges at \$1.25 for adults; children 75c and pre-schoolers, free.

Sunday, July 28—St. Ann's parish, Hamburg—Star Route, Oldenburg—Annual picnic featuring country style chicken dinner. Serving on the hour at 11 a.m., 12 noon, 1 and 2 p.m. Adults \$1.50; children under 10 years, 75c. Booths and entertainment.

Sunday, Aug. 4—St. Cecilia's Annual Picnic, Oak Forest, Franklin County. Chicken Dinner served from 11 a.m. to 2 p.m. Evening lunch from 5 to 8 p.m. Amusements and refreshments for all.

Sunday, Aug. 4—St. Bernard's Annual Picnic, Frenchtown. Country fried chicken, homemade noodles and garden fresh vegetables. Serving begins at 11 a.m. in the school basement. Entertainment and refreshments for all.

Sunday, Aug. 4—St. John's Chicken Supper, Dover. Serving from 2 to 7 p.m. Adults \$1.75; children \$1. Booths, games and general store. Prizes to be given away—TV set; Teflon cookware; \$10 cash and applique quilt.

Council of Laity gets new members

VATICAN CITY—Pope Paul VI has expanded the Council of the Laity to include three new members and two consultants. The new members are Shin Anzai of Japan, Mrs. Branca de Melo Franco Alves of Brazil and Mrs. Elena Leblanc of Canada. The new consultants are Bernard Chidzero from East Africa and Jerry Montemayor of the Philippines.

Summer softball, baseball playoffs slated on Sunday

INDIANAPOLIS—Final eliminations in the CYO girls' softball league will see St. Philip's meeting the St. Roch team Sunday, July 28, at 1 p.m. at the softball diamond at Msgr. Downey-CYO Field, Perkins and Raymond streets.

Sunday's winner will meet St. Anthony's team in the championship game Friday, Aug. 2, at 7 p.m. at Metropolitan Softball Stadium. In the boys' softball competition, an elimination game between Nativity and St. Anthony's is scheduled Sunday, July 28, at 3 p.m. at Msgr. Downey field. Winner will meet the St. Joan of Arc squad Friday, Aug. 2, at 8:15 p.m. at Englehart Stadium.

"C" winner in the baseball league will play the West County National No. 2 team Friday, Aug. 2, at 5:30 p.m. at the Riverside No. 4 diamond. "B" league winner will play Indiana Central Tuesday, Aug. 6, at 5:30 p.m. at the Riverside No. 3 diamond.

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FINAL SCORE AND STANDINGS

JUNIOR GIRLS' SOFTBALL LEAGUE

Games of Sunday, July 21

Division 1: St. Michael 6, St. Joan of Arc 5; St. Anthony 2, Holy Trinity 0 (forfeit); Christ the King 11, St. Ann 9.
Division 2: Our Lady of Lourdes 39, St. Plus X 1; St. Philip Neri 15, Little Flower 14.
Division 3: St. Catherine 13, Sacred Heart 0; St. Roch 11, St. Barnabas 3; Nativity 2, St. Mark 0 (forfeit).

Standings

Division 1: St. Anthony 6-0, St. Michael 5-1, Christ the King 4-2, St. Joan of Arc 3-3, Holy Trinity 2-4, St. Christopher 1-5, St. Ann 0-6.
Division 2: St. Philip Neri 6-0, Little Flower 4-2, St. Lawrence 4-2, Our Lady of Lourdes 4-2, St. Andrew 1-4, St. Plus X 1-5, Holy Spirit 0-5.
Division 3: St. Roch 6-0, St. Catherine 5-1, St. Barnabas 3-2, Sacred Heart 3-3, Nativity 2-4, St. Mark 1-4, Holy Name 0-6.

JUNIOR BOYS' SOFTBALL LEAGUE

Games of Sunday, July 21

Division 1: Holy Cross 2, Cathedral 0 (forfeit); St. Michael 2, St. Malachy 0 (forfeit); St. Anthony 2, Holy Trinity 0 (forfeit); St. Christopher 2, St. Ann 0 (forfeit).
Division 2: Christ the King 20, St. Simon 18; St. Luke 11, St. Andrew 5; St. Plus X 2, Little Flower 0 (forfeit).
Division 3: St. Barnabas 14, St. Simon 13; Nativity 18, St. Philip Neri 4; Sacred Heart 23, Our Lady of Lourdes 17; St. Jude 1, St. James 17; St. Roch 18, St. Catherine 15.

Standings

Division 1: St. Anthony 7-0, St. Michael 6-1, St. Christopher 4-2, St. Malachy 3-3, Holy Cross 3-4, Cathedral 2-5, St. Ann 2-5, Holy Trinity 0-7.
Division 2: St. Joan of Arc 8-0, St. Luke 7-1, St. Andrew 5-3, Christ the King 4-4, Immaculate Heart 3-3, St. Plus X 2-5, Holy Spirit 2-5, St. Simon 1-6, Little Flower 1-6.
Division 3: Nativity 9-0, Sacred Heart 7-2, St. Philip Neri 5-4, St. Catherine 4-4, St. James 4-5, St. Simon 1-5, St. Jude 3-6, Our Lady of Lourdes 2-4, St. Roch 2-5, St. Barnabas 2-6.

JUNIOR BASEBALL LEAGUE

Class B

Games of Thursday, July 18

Little Flower 6, St. Lawrence 3; Our Lady of Lourdes 2, St. Roch 0 (forfeit).
Games of Monday, July 22
St. Lawrence 2, St. Roch 0 (forfeit).

Standings

Little Flower 8-0, Our Lady of Lourdes 6-2, St. Lawrence 3-6, St. Roch 0-9.

Class C

Games of Friday, July 12

Our Lady of Lourdes 5, St. Gabriel 1; Little Flower 14, St. Bernadette 0.
Games of Tuesday, July 16
Our Lady of Lourdes 7, Holy Name 0 (forfeit); St. Gabriel 7, St. Lawrence 0 (forfeit); St. Bernadette 7, Holy Spirit 0 (forfeit).

Games of Friday, July 19

Little Flower 7, Holy Name 0 (forfeit); St. Gabriel 9, Holy Spirit 8; St. Bernadette 7, St. Lawrence 0 (forfeit).
Game of Monday, July 22
Our Lady of Lourdes 7, St. Bernadette 5.

Standings

St. Gabriel 8-2, Little Flower 7-1, Our Lady of Lourdes 7-2, St. Bernadette 4-5, Holy Name 3-5, Holy Spirit 2-7, St. Lawrence 0-9.

St. Jude's men win slo-pitch

INDIANAPOLIS — St. Jude's men's Softball team (slow pitch) last Sunday, July 21, won the city-wide playoffs by beating Christ the King, 10 to 7. They have been in the playoffs the last four years, but this is the first time they have won the trophy.

The team members are: Vic Sahm, Bob Allen, Frank Beasley, Don Challis, Jerry Balentyne, John Chamberlain, Don Glowinski, Art Melloh, Guy Rollison, Bob Kirkhoff, Mike Evans and Dave O'Malia. John Kesterson coached the team to their victory.

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
WILLIAM E. SIEG, Ramsey

Wm. Weber & Sons
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Statues not in vogue

ST. LOUIS—Religious statues have experienced a sudden loss of popularity and the drop in sales has forced the closing of a 92-year-old statuary company here.

The Kaletta Statuary Company has more than 1,000 statues at the factory, but the present owner expects few to be sold. John J. Senkosky said he has cut prices in half and will listen to offers but doubts that the statues will go.

"They don't like our style any more," Senkosky said. "They don't like the traditional and most say they don't want the modern extreme. They want something in between."

OUR 66th YEAR DAILY COUNSELING SERVICE

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Spanish scholarship is legacy

By PAUL G. FOX

Peruvian-born Paula Hegarty likes the United States. And Indianapolis. So did her father.

Paula left home near Lima, 19 years ago to attend Marian College. After graduation she married an Indianapolis man—red-haired and Irish, Edward Hegarty.

While she has never become an American citizen, Paula has represented her native country as Peruvian Consul to Indianapolis for the past several years. She enjoys being a "good neighbor" and fostering international understanding. Both Paula and Ed teach Spanish language in the Lawrence Township Metropolitan School District in northeast Marion County. They are members of St. Matthew's parish.

About two years ago her father, Senor Carlos Pena Cervantes, visited Indianapolis for the first time. He was delighted in what he saw, especially the display of fruits in the markets. We had the pleasure of meeting him at that time, although the language barrier filtered out direct conversation. We learned that Senor Pena had spent his life working among the Indians high in the South American Andes, doing the kind of work Americans are experiencing in the Peace Corps.

Senor Pena showed his gratitude to the United States by establishing a scholarship for Spanish language study by an American youth of junior high age. The scholarship was his legacy. He died in Lima last November.

NAMES IN THE NEWS—Sister Jeanne Dewald of Louisville, will appear in the 1968 edition of Outstanding Personalities of the West and Midwest. She is a graduate of St. Agnes Academy and St. Vincent's School of Nursing, Indianapolis, and received a graduate degree in nursing from St. Louis University. Sister Jeanne is president of the O'Connor Hospital board of directors in San Jose, Calif. Father James P. Dooley, pastor of St. Mary's parish, Rushville, has been elected secretary-treasurer of the Rush County Ministerial Association. Sister Mary Evelyn Eckert, O.S.B., supervisor at the Archdiocesan School Office, has been appointed a consultant for a new religion series published by the Silver Burdett Co. The series is entitled "Life, Love, Joy," and is used in Confraternity of Christian Doctrine programs.

HERE AND THERE—The list of the diocesan high schools' deficits in the last issue of The Criterion indicated that one school had a deficit in excess of \$100,000. Tain't so. Schwitz High School in Terre Haute actually reported

a deficit of \$96,000. An additional \$4,100 in unpaid parish shares from the previous year was added to the total at the Chancery Office for payment this year. . . . An "evening Mass of convenience" has been added to the schedule at St. Thomas More, Mooresville. Father Herman Briggeman reports that the 6 p.m. Sunday Mass is a service to many from neighboring parishes. . . . Catholic homes are needed in the Indianapolis area for the Youth for Understanding Program during the coming school year. Teen-agers from other countries are housed in private homes to allow the youngsters the opportunity of attending high school and absorbing American life for a year. All of the participants speak good English, which is a requirement for the program. Interested families are asked to call 251-1451 for additional information. Deadline for this school year's participation is the end of August.

NOT FREE TO CIRCULATE—Cloistered nuns of the Indianapolis Carmelite monastery had to decline an invitation to attend a play presented at a Disciples of Christ church last week. The minister who issued the invitation had participated in the Carmelite Prayer for Peace Week and obviously thought the Sisters were free to "circulate." When told of the rule of enclosure, he said he "recalled reading about it in history books but didn't know it was still going on."

SEMINARIAN SUMMER PICNIC—Brown County State Park is the site for the annual Archdiocesan Seminarians' summer picnic, scheduled Sunday, Aug. 4. Organized by the sems, the event is open to all priests and seminarians from the Archdiocese, not just those studying for the diocesan priesthood. A special Mass will be offered in St. Agnes Church, Nashville, at 12 noon for the convenience of those planning to attend the picnic. Food and drink will be provided if reservation is made. For additional information, contact Charlie Gardner, 546-5849, or Ron Ashmore, 823-4380. The seminarians of the Archdiocese are attempting to compile a registry of students for the diocese and others studying for religious orders and other dioceses. There is presently no available list of students not affiliated with the diocese. These students are asked to send their full name, home address, home phone, seminary, class, affiliation, home parish and birth date to: Bob Gilday, 4720 E. 13th St., Indianapolis, Ind. 46201. The information must be received by August 2 to be included in the registry.

(Continued from page 5)

opened to further questioning, perhaps even the ambiguous question of papal infallibility. But such possible liabilities should not be viewed with undue alarm. Certainly a little embarrassment should not deter the Church from doing what is right and proper. Also, the Church should be awake to the constant need of review and re-interpretation. After all, who knows what the "verdict of history" will be concerning such concepts as infallibility? Cardinal Koenig should be commended for speaking out on a difficult problem.

C. A. Hessler
Greensburg, Ind.

Carmelites

To the Editor:

The Carmelites on Cold Spring Road thank you for the generous effort you expended so particularly this year to alert our people for the change in character of our outdoor services in honor of Our Lady of Mt. Carmel. Since The Criterion has for long years proudly stood with those periodicals which fearlessly champion the cause of the "anawim," we are confident that you will feel sympathetically on our concern for those who have been dismayed by those changes. The fears of those whom anony-

mity prevents us from reaching deserve our reassurance.

First among these fears was the evident misunderstanding that the welcoming love extended to our separated brethren stood for a compromise in our Catholic belief. Surely this was far from the mind of the Council Fathers when they wrote: "It is allowable, and indeed desirable, that Catholics should join in prayer with their separated brethren. Such prayers in common are certainly a very effective means of petitioning for the grace of unity and they are a genuine expression of the ties which even now bind Catholics to their separated brethren. For where two or three are gathered together for My sake there I am in the midst of them." (Decree on Ecumenism No. 8)

It seems the omission of the rosary was to some a scandal, to others an evidence of the "devil's clever machinations" to prevent honoring Our Lady. We would simply reaffirm here the unquestionable value of the rosary as a dynamic means of Christ's re-living His mysteries

in us when those mysteries are pondered.

This year, following the lead of the Second Vatican Council, we sought to nourish the very well-spring of that devotion through scripture and ecumenism. In this time of particular crisis there is an urgent need to allow God's word to speak and to have its way with us. Our Lord's caution: "Go first and be reconciled to your brother and then come and offer your gift" was the spirit behind the welcoming of our separated brethren, colored and white, as the most effective way of drawing near to the Mother of all men and the Queen of Peace.

The first interest of such a Mother would seem to be that mutual welcoming of all the baptized in Christ, to hear the words of her Son. The direction of the Council Documents, especially the "Church, Revelation, and Ecumenism," point the way in our search for God's will for us in 1968.

What will happen next year is impossible to say—the answers to our questionnaire are still forthcoming. Though the affirmatives have some advan-

age numerically, the dissenting voices are in part obviously distressed. It is to them we look with affectionate concern lest we sisters, daughters of Our Lady, be a scandal to even one person who seeks to love her.

Change is not easy for many of us—The fear of having to forfeit a part of what is dear to us is so costly indeed that only the threat of missing God's voice for this moment of history gives us the courage to listen, to pause, and to grope for God before we say: "He is not there."

We Carmelites are not reticent in saying, nevertheless, that the inspiring response of our separated brethren to the invitation for this year has been rewarding beyond expectation in mutual Christian love.

Carmelite Sisters

Indianapolis

St. John's history

To the Editor:

Yesterday's issue of The Criterion carried the front-page article about the moving of the Chancery Office from its 90-year-old location at St. John's, since August, 1878 when Bishop Chatard came to Indianapolis from Vincennes.

Surely this move marks the

end of an era. I appreciated the article very much, but there is one inaccuracy of date, to which I am sure you will be glad to have attention called.

In the fifth paragraph of the article the statement occurs: "St. John's parish has been at its present location since 1857." That date should read—1850. It was in 1850, during the pastorate of Father John Gueguen, that the parish center was moved from west Washington Street, north side of the street, in what is now the 500 block, to Georgia Street, where ground had been bought in 1846. The name of the church was then changed from Chapel of the Holy Cross to St. John's church.

Father Gueguen remained there until 1853, when he was replaced by Father Daniel Molony (1853-1857), who in turn was replaced by Father Bessonies in November, 1857.

Because of the outstanding personality of Father Bessonies and his long tenure at St. John's as pastor, it is possible that the year, 1857, seems like the beginning of St. John's since it was the beginning of Father Bessonies' time. However, 1850 marked the transfer to Georgia Street and the beginning of the parish as "St. John's."

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CHARLES P. MURPHY.
Especially we wish to thank Mrs. Bettina Sullivan and staff at Huff's Sanatorium, Dr. John K. Moriarty, Father Stahl, Father Riedman, of Our Lady of Lourdes Church, Father Brian, O.F.M., Father Theodocius, O.F.M., of Sacred Heart Church, also Louk Funeral Home.
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Spokane to have Uruguay is faced Sister M. Frowin
peace commission with school crisis dies at Oldenburg

SPOKANE, Wash.—A new diocesan Commission for Justice and Peace, to be in operation by September, will promote programs in the Spokane diocese on behalf of social justice in "total terms."

The commission will deal with such issues as racism, poverty and peace and will include among its members clergy, religious and laymen.

Hear Ye! Hear Ye!
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If in good conscience you feel that the abortion law, due to come up in the next legislature, is a bad law perhaps you would like to have a bumper sticker which says:
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MONTEVIDEO, Uruguay — About 300 Catholic schools with a total of 75,000 students face extinction unless some kind of family subsidy is provided, a national organization of private educators said here.

The National Coordinating Committee for Free Education (CONEL) has submitted to congress a bill authorizing state subsidies to parents of children in private schools. The alternative, said CONEL leaders, will be the gradual closing of these schools. They said this would aggravate the public school crisis and result in the loss of freedom of choice in education provided in the constitution.

La Manana, one of the largest dailies here, warned that "the thousands of children from private schools will not stand a chance to be accepted by public institutions, because the latter's facilities are taxed to exhaustion in teachers, classrooms and supplies."

ANNUAL PICNIC
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OLDENBURG, Ind.—Funeral services for Sister Mary Frowin Stuntebeck, O.S.F., will be held at the motherhouse of the Sisters of St. Francis here Saturday, July 27. She died suddenly (July 24) at the age of 79.

The Cincinnati native entered the convent in 1907 served actively on mission for 57 years. For 44 years she taught intermediate and upper grades including the following Indianapolis Archdiocesan schools:

Little Flower and Our Lady of Lourdes, Indianapolis; Holy Name, Beech Grove; St. Mary, New Albany; and in Bedford, Batesville, Clinton, Hamburg and Millhouse. She also taught in Evansville, Cincinnati and Dayton.

For several years she and a companion taught summer classes of religious education for about 125 youngsters in Upper Michigan, where her late brother, Father George Stuntebeck, was pastor.

There are no immediate survivors.

Pontiff
(Continued from page 1)
forgotten that to give sociological considerations preponderance over the theological, properly so-called, can generate another dangerous difficulty, that of adapting the Church's doctrine to humane criterions, relegating to a lower place the intangible criterions of revelation and of the official ecclesiastical magisterium (the Church's teaching authority)."

Providence nun dies at Woods

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister Irma Ignatia Doody, S.P., were held here at the Church of the Immaculate Conception on July 22. She died on July 18 at St. Anthony Hospital in Terre Haute.

A native of Indianapolis, Sister Irma Ignatia entered the community of the Sisters of Providence in 1916. She received her A.B. degree from St. Mary-of-the-Woods College, and later studied in the graduate school of Loyola University in Chicago.

She had taught at the old St. John's Academy in Indianapolis and at St. Rose Academy, Vincennes. Her last appointment was at Catholic Central High School in Fort Wayne. She is survived by one sister, Sister Mary Emeline Doody, S.P., now at the motherhouse.

Howard Davis to head K of C

NEW CASTLE, Ind.—New officers of Council 1755, Knights of Columbus, were installed recently by James Crowell of Connersville, District Deputy. He was assisted by Robert Geis, Warden, also of Connersville.

Installed were: Howard Davis, Grand Knight; Ernie Snedigar, Deputy Grand Knight; Robert Thompson, financial secretary; Earl Johnson, treasurer; Marion Woolsey, chancellor; Edmond Rains, advocate; Robert Williams, recorder; Harold Allen, warden; Elmond Lamport, inside guard; Michael Malloy, outside guard; Joseph Wallace, lecturer; Robert Rix, trustee; and Father Kenneth Murphy, chaplain.

Louisville college honors Card. Krol

LOUISVILLE—Cardinal John Krol of Philadelphia was the recipient of the first honorary degree awarded by the newly combined Bellarmine-Ursuline College here during the biennial convention of the Knights of St. John, of which he is spiritual supervisor.

The citation accompanying the degree commended the cardinal for his "educational statesmanship."



SELLERSBURG PICNIC PLANNERS—One of the really big summer festivals sponsored by Southern Indiana parishes is the annual picnic of St. Paul's parish, Sellersburg, to be held Sunday, July 28, at Rock Lake Park on Hamburg Pike. An all-you-can-eat Chicken Dinner will be served country-style in the screened dining room overlooking the lake, starting at 11 a.m. In the top photo above are three members of the popular quilt booth shown with one of their attractions. From left are: Mrs. Edgar Vissing, Charles Goedecker, Mrs. Goedecker, Mr. Vissing and Mrs. Paul Dilger.

Social services report reflects 'era of change'

By ANN REIN

INDIANAPOLIS — New types of social services and new approaches to traditional services are part of the current era of change, according to the recently issued 1967 annual report of Catholic Charities of the Archdiocese of Indianapolis.

For Catholic Charities' two agencies, Catholic Social Services and St. Elizabeth's Home, these new approaches to social services include:

- Emphasizing the group living rather than the medical aspects of care for unmarried mothers. Delivery of babies at St. Elizabeth's Home was discontinued in 1967 and the maternity home's new residence hall, now under construction, was designed specifically to provide experience in group living.

- Co-operating and advising parishes with programs designed to help the poor, regardless of religious affiliation, living within their boundaries. The 1967 summer demonstration project at St. Mary's neighborhood is an example.

- Establishing group homes for older children who need placement outside their own homes but for whom foster home and institutions are both inappropriate. This program, still in an early stage of development, allows for more intense casework for children who need it.

- Providing marriage and family counseling with a psychological emphasis. The addition of a clinical psychologist to the Catholic Social Services staff has made this possible.

• Meeting children's, and families', problems at an earlier stage, before lives are so disrupted that a priest or court calls on the agency to help a family. Behavior at school may mirror such problems so caseworkers are assigned part time at four parish schools to help children, their parents and teachers find solutions.

DURING 1967, Catholic Social Services' intake desk received 1151 calls for service. Of these 699 were assigned to caseworkers. The remainder were helped by answering questions, referral to appropriate community resources or given other brief services.

The breakdown according to types of cases, including both new and those continued from 1966, is: adoptions supervised, 202; unmarried mothers assisted, 210; psychological services, 61; family cases, 340, and children's cases, 268.

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St. Vincent's Hospital tackles Rh dilemma

INDIANAPOLIS—Two Indianapolis hospitals are using a new drug which promises hope for newborn infants formerly doomed to an early death, mental retardation or brain damage.

Both St. Vincent's and Methodist hospitals have introduced RhoGAM, a drug developed by the Ortho chemical corporation to prevent Rh disease.

At St. Vincent's, the first dose of the new drug was given to Mrs. George R. Baechle following the birth of a son.

Dr. Victor H. Muller, a St. Vincent's pathologist, reports physicians are confident that RhoGAM will prevent many newborn infant deaths and will eliminate one of the principal causes of mental retardation and brain damage. He estimates the drug is needed in 10 percent of births occurring each year in Indianapolis.

These births involve an Rh negative mother and an Rh positive father. RhoGAM is given the Rh negative mother within 72 hours of her first delivery and it destroys any Rh positive blood before her defenses have had time to form anti-bodies. The mother will need RhoGAM after each delivery to prevent Rh disease in her next child.

Now priced at about \$65 a shot, RhoGAM should become cheaper as the Ortho company begins high-volume production, Dr. Muller says. The Community Blood Bank of Marion County is cooperating with Ortho in the production of RhoGAM, a derivative of human blood.

The Blood Bank seeks donors with specific characteristics: preferably Type O blood (although others are acceptable), preferably women past the child-bearing age who have had severe problems with Rh disease in their pregnancies. Acceptable donors may receive \$125 for a pint of blood, depending upon the level and purity of their Rh factor antibodies.

Scholar opposes Galileo re-trial

NOTRE DAME, Ind.—Father Ernan McMullin, C.S.C., of the University of Notre Dame, an expert on Galileo, is opposed to any plan to "re-try" the 17th Century scientist.

Instead of seeking to rehabilitate Galileo by reopening his trial, Father McMullin favored a positive approach by which the Roman Catholic Church would formally recognize the pioneering importance of Galileo's writings on the nature of Scriptural interpretation.

The head of the university's philosophy department suggested also that this approach might be coupled with an acknowledgement that the 1616 decree of the Church was an erroneous one which placed Galileo in an untenable position.

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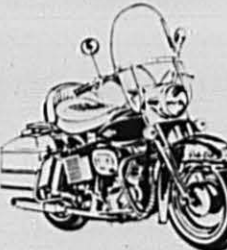
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MAKE BEER GARDEN PLANS—The Athletic and Youth Activities Committee of St. Andrew's parish, 38th and Forest Manor, will sponsor an outdoor Beer Garden and Festival at 8 p.m. Friday, July 26. A "gay nineties" theme and sing-a-long are planned along with music by Pinky Lavender and his band. Shown above, from left, are committee chairman: Bob Wright, decorations: "Gobby" Williams, refreshments: Paul Proctor (on ladder), food: Sid Robertson, master of ceremonies: Jim Jackson, general chairman; and Al Ridolfi, food. Not present for the photo were Bates Adamson, food chairman, and C. O. McCormick, Jr., admissions.

Two new members for Foundation

INDIANAPOLIS — William P. Flynn, chairman of the St. Vincent Research and Development Foundation, recently announced the appointment of S. Edgar Lauther and William B. Stokely III to the organization's Board of Directors.

Lauther is chairman of the Board, American Fletcher National Bank and Trust Company. Stokely is executive assistant to the president, Stokely-Van Camp, Inc.

Other directors of the Foundation are: William B. Ansted, Jr., Mrs. Robert Ashby, Thomas W. Binford, W. A. Brennan, Jr., Ben Domont, W. P. Flynn, R. H. Forbes, Dr. John C. Garnham, Henry Goodrich, Harold W. Handley, Emerson B. Houck, Karl Johnson, Dr. G. C. Lord, J. Fred Risk, William L. Schloss, William Stout, Robert Sweeney, Jr., Sarkes Tarzian and Dr. C. E. Test.

The St. Vincent Research and Development Foundation was chartered to foster the sponsorship of and give assistance to hospital education, training, research and development programs at St. Vincent Hospital.



WINS LAW SCHOLARSHIP—James S. Kirsch, son of Mr. and Mrs. Paul J. Kirsch of St. Joan of Arc parish, Indianapolis, has been awarded a full scholarship to the Indiana University School of Law. He is a 1964 Cathedral High School graduate and was graduated from Butler University this spring. At Butler, Kirsch was president of his fraternity, Phi Kappa Theta, and was president of the Inter-Fraternity Council. He was on the Dean's list and was named one of Butler's outstanding students last year.

TO BE HONORED — Sister Marie Jeanne Burzio of the Little Sisters of the Poor will be honored at an all-day open-house Tuesday, July 30, at St. Augustine's Home for the Aged, 2345 W. 86th St., Indianapolis. A graduate of St. Mary's Academy and a member of Holy Cross parish before she entered religious life, Sister Marie Jeanne has been on mission in Le Mans, France. This is her first trip back to the United States since 1954. Friends and relatives are invited to the open house.

TEACHER OF YEAR — William E. Daily, son of Mrs. Mary V. Daily of Our Lady of Lourdes parish, Indianapolis, has been named to receive the first "Teacher of the Year" award at the College of Mt. St. Joseph, Cincinnati. The Cathedral High School grad is assistant professor of education and director of the college's summer school. He has been a faculty member there four years.

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Need teachers

The Archdiocesan School Office announced this week that 27 openings exist for elementary school teachers in parochial schools of the Indianapolis area. The need is greatest at the primary grade level, the School Office stated. For more information or to arrange for an interview, those interested are asked to call the School Office at 634-4453.

Kijovsky's note 50th anniversary

BEECH GROVE, Ind. — Mr. and Mrs. John Kijovsky will mark their golden wedding anniversary Sunday, July 28, with a Mass of Thanksgiving at 9 a.m. in Holy Name Church. The couple was married July 31, 1918, by Father James A. Coulter in Holy Angels Church.

Mr. Kijovsky is retired from the New York Central Railroad, and his wife retired in 1966 after 10 years of teaching in Holy Name School. They have one son, Bernard, and seven grandchildren.

Turned down

VATICAN CITY — Pope Paul VI has turned down the resignation of Cardinal Carlo Confalonieri as pro-rector of the Congregation for Bishops. He is 75.

Benedictine nuns slate Christian Family series

BEECH GROVE, Ind. — A Christian Family Institute for Religious will be conducted for the Sisters of St. Benedict at Our Lady of Grace Convent here August 5 to 10.

Purpose of the intensive "marriage course" for Sisters, according to a convent spokesman, is to provide greater insight into contemporary family problems to enable the Sisters to be more effective in their apostolates.

FATHER Walter Hauser, director of the Family Life Bureau in the Cincinnati Archdiocese, will give the introductory conference at 7 p.m. Monday, Aug. 5.

Other speakers will include: Tuesday — Father Walter Imborski, director of Cana Conference, Chicago, "Sacramental Life of Marriage;" Wednesday — Dr. Martin T. Feeney, Indianapolis gynecologist and obstetrician, "Physical Aspects of Sexuality;" Thursday — Msgr. Charles Koster, official of the Archdiocesan Marriage Tribunal, "Legal Aspects in Marriage;" and Mr. and Mrs. Ralph Schaffer, of the Indianapolis Christian Family Movement, "Economics in Marriage."

THURSDAY — Dr. Charles Thomas, Indianapolis gynecologist and obstetrician, "Birth Control;" Father Paul Voight, Brookville, "Marriage Counseling;" and Mr. and Mrs. Thomas Lippert, Cincinnati Family Life Bureau, "Personality Adjustments in Marriage;" Friday — Mr. and Mrs. Leo McNulty, Indianapolis Christian Family Movement, "The Christian Home;" James T. O'Donnell, sociologist with the Marion County Child Guidance Clinic, "Teen Psychology;" and Mr. and Mrs. Thomas Stark, Cincinnati Family Life Bureau, "Married Love."

Saturday — Mr. and Mrs. James Frongie, Cincinnati Family Life Bureau, "Sex Education;" and Dr. and Mrs. Jack Wilke, Cincinnati Family Life Bureau, "Pre-Marital Chastity."

'Tops in Food' set at Speedway

SPEEDWAY — St. Christopher's annual "Tops in Food" festival opened last night on the parish grounds at 5335 West 46th St. The event continues today and Saturday.

The bill of fare includes fish, salads, sandwiches, desserts and a long list of a la carte items too numerous to mention. Chicken dinners will be the menu feature on Saturday night. Dining room service in the school given away at the close of the festival on Saturday night. The public is cordially invited.

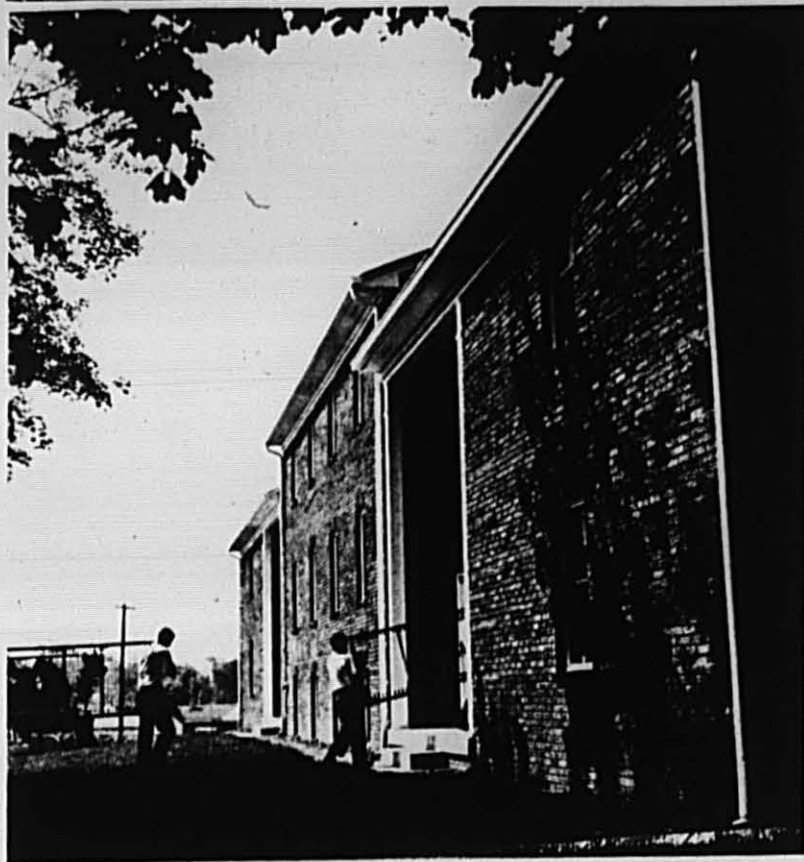


'MOON RIVER' AT ST. LAWRENCE—Songs of the big bands will take dancers back to yesteryear at this year's annual St. Lawrence summer dance, "Moon River," July 27 from 9 p.m. to 1 a.m. on the newly-resurfaced parking lot. Tickets are \$3 per couple. The athletic department will sponsor a barbecue dinner in connection with the dance. Members of the dance committee are Mrs. Joseph Haim, Mrs. Joseph McDonald, chairman, and Mrs. John Hickey, seated, and Mrs. James Dalton and Mrs. James Streeter, standing. For reservations call 547-6871.

A cash prize of \$2000 will be given away at the close of the festival on Saturday night. The public is cordially invited.

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NEW RESIDENCE HALL—St. Elizabeth's Home for unwed mothers, an agency of Archdiocesan Catholic Charities, recently completed a new residence hall to accommodate 32 girls. Volunteers helped to move furniture into the new building, located at 2500 Churchman Ave., Indianapolis, last weekend. The original building at St. Elizabeth's will house the nursery and administrative offices of the adoption department now associated with Catholic Social Services. Dedication and open house for the new facilities are scheduled in September.

Jewish institute will be held at Lake Forest

LAKE FOREST, Ill.—The first midwestern two-week Institute of Jewish Studies will be sponsored by the Catholic Adult Education Center of Chicago August 4-16 on the Barat College campus in Lake Forest, Ill. Approximately 40 professors from theology, scripture, and social science faculties of Catholic colleges and universities in 14 states and Canada will participate.

Co-sponsors of the Institute are Barat College; the American Jewish Committee, Chicago; The Danforth Foundation, St. Louis; the Joseph W. Sullivan Fund, Chicago; and individual members of the United American Hebrew Congregation. Directing the program are Sister Rose Albert Thering, O.P., of the Catholic Adult Education Center staff and Father John Pawlikowski, O.S.M., of the Catholic Theological Union at Chicago.

The Institute is part of a national program being fostered by the Union of American Hebrew Congregations and the Sisters of Zion, through the Committee on Jewish-Christian Institutes. Programs similar to the Barat College Institute are being conducted at Wheeling College in West Virginia and Marymount College in New York.

Criticize attack on big families

LONDON—Three Catholic members of Parliament forced Prime Minister Harold Wilson to disavow a family-planning speech made by a leading member of their party.

The three MPs—James Dunn and Simon and Peter Mahon, brothers—threatened to resign from the governing Labor Party following a much-publicized attack on big families by Douglas Houghton, chairman of the party in the House of Commons.

And with about a dozen other members of their party they signed a parliamentary motion to go before the House of Commons "deploring and regretting" Mr. Houghton's affront to the family life of the nation.

Mr. Wilson, hardly able to afford another rift in his government in its current phase of unpopularity, eventually had to intervene personally. He wrote the three Catholic parliamentarians a personal letter, assuring them that Mr. Houghton's views of big families "do not in any sense represent the views or policy of Her Majesty's government nor are they in any way party policy."

Mrs. Lola Banks of Clinton, and Clarence Holmes of Farmersburg.

LARRY KIGIN, St. Joseph's, July 19. Husband of Mary C. Kigin, Mrs. Murphy of Baltimore, Md.; Mrs. Ann Graft and Mrs. Patricia Schnell, both of Terre Haute; Mrs. Barbara Gaffey of Berkley, Calif.; Robert Kigin of Linton; James Kigin of Arlington, Va.; brother of Ella Kigin of Tipton; Leo Kigin of Mankato, Minn.; Michael Kigin of Tampa, Fla., and Louis Kigin of Gary.

PETER WUNDER, St. Mary's, July 10. Husband of Lucille. Father of William and Mrs. Ronald Williams, both of Washington, Howard of Urbana, Ohio, and Mrs. Thomas Rogers of Louisville. Also Steve Smeltzer, a foster-son of Louisville.

Word has been received here of the death of FRANK M. BENEDICT, 67, in Tucson, Arizona. Survivors include his wife, Angelina; brothers and sisters, Tom Benedict and Sister M. Aloysia, O.S.B., both of Indianapolis; Father James F. Benedict of New Orleans; Father Michael J. Benedict of Lake Charles, La.; Mrs. George Kloss of Chicago Heights, Ill. He was a brother of the late Louis J. Benedict.

JEFFERSONVILLE
MATTIE EBLEIN, 48, St. Augustine, July 20. Mother of Robert and Albert Edelean of Jeffersonville and James and Thomas Edelean of Filer, all of Terre Haute; Mrs. Bertha Smith of Jeffersonville. Three brothers and a sister also survive.

RICHMOND
ELEANORA FESSLER, 79, St. Andrews, July 24. Mother of Henry and Walter Fessler, both of Richmond; sister of George Stiens, Mrs. Cecilia Gordon, Mrs. Margaret Quinter and Mrs. Alice Runnels, all of Richmond; Frank and Wilbur Stiens of Centerville.

SELIERSBURG
CHARLES HENRY ECKERT, 51, St. Paul's, July 18. Father of David, James and Freddie Eckert, all of Sellersburg; Robert Eckert of Memphis; son of Mr. and Mrs. Gust Eckert of Sellersburg; brother of Wilfred Eckert of National City, Calif.; August Eckert, Jr., in Vietnam; Raymond Eckert, of Sellersburg; Father Carl E. Eckert, pastor of St. Peter and Paul Goodland, Ind.; John and Matthew Eckert, both of Louisville; Raymond Christman of West Terre Haute, and Clarence Christman of St. Mary-of-the-Woods.

STARLIGHT
JOSEPH P. ENGLE, 71, St. John's, July 23. Husband of Rose; father of Charles and Melvin Engle, both of Borden; Edward and William Engle, both of New Albany; daughter of Mrs. Mary Engle of Park City, Ill.; nephew of Mrs. Clara Early of Anderson, Ind.

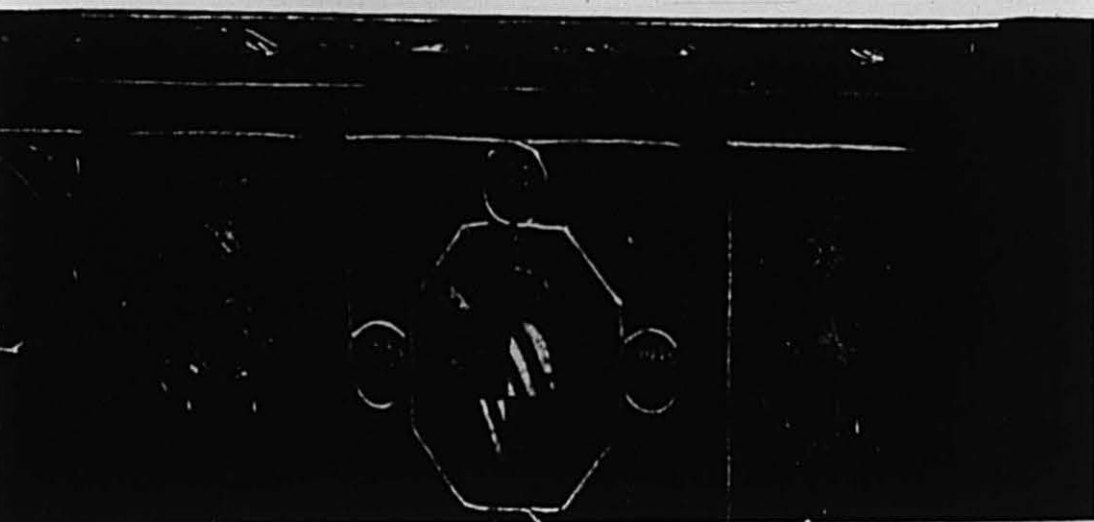
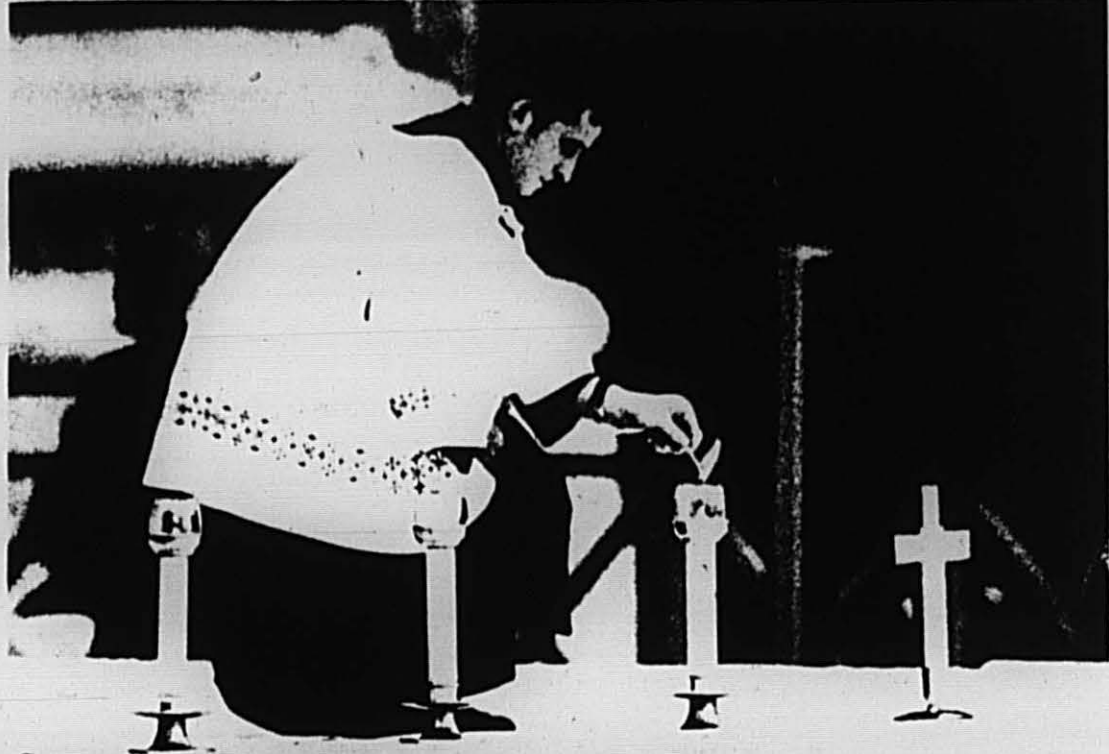
TERRE HAUTE
CECELIA TURNER, 72, St. Mary-of-the-Woods Church, July 17. Mother of Mrs. Vera Soules, Mrs. Dorothy Tottle, and Wayne Myers, all of Terre Haute; George Myers of Linwood, N.J.; sister of Mrs. Katherine Swift, Mrs. Bertha Canada and Mrs. Mary Rayer, all of Terre Haute; Mrs. Pauline Sanders of St. Mary-of-the-Woods; Joe and Edward Christman, both of Terre Haute; Raymond Christman of West Terre Haute, and Clarence Christman of St. Mary-of-the-Woods.

TERRE HAUTE
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PREPARATIONS FOR OUTDOOR PAPAL MASS—In order to light the candles for a papal Mass in front of St. Peter's Basilica in Vatican City, this young man stands on the massive altar. The wicks are glass-covered because of the wind. (RNS photo)

Named principal

WASHINGTON—John L. Moylan, 35, has been appointed principal of DeMatha High School in suburban Hyattsville, Md.—the first layman to head a high school in the Washington archdiocese.

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VIEWING WITH ARNOLD

'Odd Couple' has snappy dialogue

By JAMES W. ARNOLD

"The Odd Couple" is a skillful but probably over-praised comedy about the difficulty of two incompatible male adults trying to share an apartment. Neil Simon has adapted his own play for the screen with few changes, and the result will please those who enjoy bushels of light, snap-crackly dialogue.



Like most Simon scripts (e.g., "Barefoot in the Park"), "Couple" is basically a slender and highly contrived one-set situation comedy spiced by bright one liners.

American priest named to Rota

PHILADELPHIA — Father Thomas M. Mundy, 54, an authority in canon law and theology, has been appointed by Pope Paul VI to serve as an auditor (judge) on the Sacred Roman Rota, the Church's supreme court in Rome.

The papal appointment was announced here by Cardinal John Krol of Philadelphia.

Father Mundy, a member of the faculty at the archdiocese's major seminary, St. Charles Borromeo in suburban Overbrook, Pa., since 1945, is the third American to be named to the Church's supreme court.

Scholarships

NEW YORK—St. John's University has announced the awards of 10 full tuition, four-year scholarships to Negro students, in memory of Dr. Martin Luther King, Jr.

("You're the only man in the world with clenched hair") and a relatively fresh eye. Any man who has been on a fishing trip knows how impossible it would be to live with his best friends for more than several days at a time, but Simon is apparently the first to work this simple insight into full-length hilarity.

The contenders are a ramshackle live-and-let-live type (Walter Matthau), addicted to potato chips and wisecracks, and a fussy housekeeping neurotic (Jack Lemmon), whose bag is gourmet cooking and constant complaint and self-accusation. The natural setting for their struggle is indoors (a sloppy apartment transformed maddeningly into an aerosol-clean model home) and their natural weapons are words, words, words.

Mission of France receives new head

VATICAN CITY — Bishop Henri Gufflet of Limoges has been appointed head of the Mission de France, the training center for the famous worker priest movement, the Vatican announced.

At the same time it was announced that Pope Paul has accepted the resignation from this position of Archbishop Francois Marty, recently appointed Archbishop of Paris.

Even as a play, "Couple" won't stand much analysis (it's comment on the state of the theater that it won Simon a Tony award as best playwright of 1965). To work as more than just a pleasant time-killer, it needs ingeniously timed, inventive direction and really subtle acting in the major roles (if Oscar and Felix are to be funny and not grotesque).

The movie has adequate direction in the stage if not the film sense, although director Gene Saks (the screwball TV kids' show comic in "Thousand Clowns") uses editing for a few new effects. [Matthau, with that lugubrious voice and hawk-beak sardonic mask, is superb: one suspects he has been Simon's magic genie all along. But Lemmon, for all his gifts, seems hung-up lately on giving an abrasively realistic edge to his comedy (cf. "Fortune Cookie," "Luv"). His Felix staggers along the line between the mad-cap and the mad.

Simon leans on some devices that would be cliché even in summer stock (endless entrances and exits, phone calls), and the embarrassed non-conversation (e.g., Lemmon and the giggly British girls from upstairs) is a tiresome comic tool. The ending, in which all is hastily resolved, and the heroes suddenly seem to have been reformed by their experience, is as canned as the end of a mouthwash commercial.

But "Couple" has plenty of seeing hundreds of bad guys shot, exploded, burned alive, etc. Atrocities appear to be the film's only distinction between them and us. They are brutal, homosexual, and they are angry. As one GI puts it, they put nastier stuff in their punji sticks.

"Berets" is not quite a "Dirty Dozen" in its lion-smacking use of mayhem, but it is softened by less art. In one battle, perhaps the most chaotic ever filmed, full of noise and running extras, countless humans die and the biggest emotional moment is a boy burying his dog. Kids throughout are shamelessly exploited to provide otherwise missing lumps-in-throat.

A half-hour secret agent episode seems tacked on at the end, mainly to work in some necessary Sex. A beautiful model (cut to close-up rear-end shot) gives herself to a VC general so he can be ambushed, and we are there (in the bedroom). It's okay, since he's one of those rats who pulled off an earlier atrocity. Later, the girl weeps guiltily, and she is told, "There's nothing to forgive." End of morality lesson.

In its favor, "Berets" has lots of competent action, despite the clichés of plot and stern-jawed character. The better actors include David Janssen as a cynical correspondent and Raymond St. Jacques as a warm human sergeant among the crew-cut robots. (Rating: A-3, —unobjectionable for adults.)

Join forces to start housing program

DETROIT—Two Jesuit Brothers, a diocesan priest and a layman have organized a non-profit corporation here to help low income Negroes find decent housing and to institute a worker trainee program.

Mack Park Community Development Project, operating under the FHA's 221-H program, is the brainchild of Father Robert Begin, who asked himself, "Why continue providing Christmas baskets when there was the opportunity to do something lasting?"

The heart of the program involves rehabilitation of older homes. Working with Father

Begin are Brother Gene Bonya, a carpenter, and Brother Jack Bauer, an electrician, who are helping to train young Negroes on the job.

James L. Jackson, a Negro expert in realty values and building costs, left a housing job in nearby Pontiac to join the team. He handles details of the program involving the federal housing agency.

"What we are trying to do," he explained, "is bridge the gap between a non-profit organization such as ours and the professional profit-taking companies."

Odyssey ends, new life begins

By GERMAINE SWAIN

HONG KONG—The looks of stark horror are now gone from their faces. The frames of what once were their starved, wracked bodies are now filling out. Now they can live another day and tell a tale that rings of Homer's Odyssey.

Three months ago, a near wreck of a sampan at the mercy of ocean winds and currents was washed onto the mainland shore of Hong Kong.

Packed together inside the boat's battered hull were 42 refugees from communist China.

The refugees later told Father James Girardi, P.M.E., that their first days at sea were spent dodging communist shore patrols. Next, they ran into typhoon weather that nearly tore their boat apart.

ON THEIR third day at sea, their food and water supply was nearly gone. Then the craft began to ship water because of a hole in its hull. Frozen by icy winds, they carried on a constant battle to bail out the sampan and keep it afloat.

In their sixth day at sea they were all near sheer exhaustion. Huddled against the freezing winds, they gave themselves to the elements. Then the boat somehow managed to wash ashore.

The refugees were at first hidden by villagers in Father Girardi's district.

British Catholics urge action on Church unity

LONDON—A poll carried out by the Catholic Herald, national British newspaper, disclosed that 40 per cent of its readers think that the Church is dragging its feet on the subject of Church unity. Only 15 per cent think that matters have now gone too far.

The poll, answered by nearly 4,000 readers, shows that 69 per cent prefer Mass in English and 30 per cent want it in Latin.

Younger people, aged 16 to 44, are most solidly in favor of English. They voted nearly 80 per cent in favor.

Not so fortunate was another contingent of 55 refugees whose motor-driven sampan became separated from the other boat, was swept out to sea and never heard from again.

But fortune has been much kinder for those who survived, including 15 Catholics among them.

The Catholics told Father Girardi that while they lived in communist China, they secretly attended weekly Mass for seven years. Then one day in 1967 the Chinese priest who celebrated the Mass and lived in disguise in their village disappeared and was never heard from again.

Then the house where they had gathered to hear Mass was burned to the ground.

THE CATHOLIC refugees said they believed the priest's disappearance and the burning of the house were apparently the work of the young, fanatic Red Guards. But they were at a loss to explain why the Red Guards did not seek out the Catholics who attended Mass.

In any case, they wasted no time in making plans to escape communist China. Beginning in March, 1967, the Catholics invited others to join in the escape. A total party of 97 then collected about \$6,000 for their escape.

Those who survived the ordeal do not find their new government's restrictions very hard to bear. One of life's biggest problems now is waiting for their official identification cards.

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CONOVERVILLE AREA	10:45 p.m.—Hour of St. Francis	WFBM
Dayton Area	Friday Radio	WFBM
11:30 a.m.—Hour of the Crucified	6:00 a.m.—Sacred Heart	WFBM
12:00 p.m.—St. Paul	Monday thru Friday Radio	WTLN
EVANSVILLE AREA	10:30 p.m.—Night Call	WTLN
8:00 a.m.—Christophers	MADISON AREA	
12:00 noon—This is the Life	Sunday Radio	
12:30 p.m.—This is the Answer	7:15 a.m.—Hour of St. Francis	WOR
9:00 p.m.—Of Black America	NEW ALBANY AREA	
Thursday TV	Sunday Television	
8:00 p.m.—Jo. of Arc	11:30 a.m.—Christophers	(3)
9:00 p.m.—Time for Americans	4:30 p.m.—Catholic Hour	(3)
Sunday Radio	4:30 p.m.—Lamp Unto My Feet	(11)
9:00 a.m.—Lamp Unto My Feet	Sunday Radio	
9:30 a.m.—Look Up and Live	6:15 a.m.—Hour of St. Francis	WKLO
10:00 a.m.—Camera Three	7:45 a.m.—Sacred Heart	WKLN
10:30 a.m.—Sacred Heart	8:15 a.m.—Sacred Heart Hour	WHAS
11:00 a.m.—Shut In Mass	9:15 a.m.—Year Catholic Visitor	WHAS
12:00 noon—Moral View	6:45 p.m.—Sacred Heart Hour	WAKY
12:30 p.m.—Frontiers of Faith	7:30 p.m.—Catholic Hour	WAVE
3:00 p.m.—Time for Americans	Monday thru Saturday	
Sunday Radio	6:45 p.m.—Rosary	Tuesday
6:30 a.m.—Sacred Heart Hour	7:00 p.m.—Moral View of News	WHAS
9:45 a.m.—Hour of St. Francis	NORTH VERNON AREA	
9:05 p.m.—Catholic Hour	Sunday Radio	
9:30 p.m.—Georgetown University Forum	11:30 a.m.—Religious News	WOCH
INDIANAPOLIS AREA	RICHMOND AREA	
Sunday Television	Saturday Radio	
12:00 midnight—Cross Exam	6:15 a.m.—Hour of St. Francis	WKBV
6:30 a.m.—This is the Life	Sunday	
6:30 a.m.—The Christophers	7:30 a.m.—Sacred Heart	WKBV
7:45 a.m.—Sacred Heart Pam	7:30 p.m.—The Christopher Program	WKBV
8:30 a.m.—Sacred Heart	10:30 p.m.—Ave Maria Hour	WGLM
8:45 a.m.—Religion in News	SALEM AREA	
9:00 a.m.—Lamp Unto My Feet	Sunday Radio	
9:30 a.m.—Look Up and Live	9:30 a.m.—Hour of St. Francis	WSLM
10:00 a.m.—Challenge	SHILOH AREA	
11:30 a.m.—Focus on Faith	Sunday Radio	
11:30 a.m.—Cross Exam	12:15 p.m.—Hour of St. Francis	WSVI
12:00 noon—The American Negro	TELL CITY AREA	
12:30 p.m.—Dialogue	Daily Radio	
12:30 p.m.—Senses of Youth	6:00 p.m.—The Rosary	WTCJ
3:30 p.m.—Time for Americans	7:00 a.m.—Hour of the Crucified	WITZ
Sunday-Weekend TV	7:15 a.m.—The Christophers	WITZ
6:25 a.m.—"Devotions" (Fr. John Rocap)	7:45 a.m.—The Christophers	WITZ
12:30 a.m.—"Devotions" (Fr. John Rocap)	9:00 a.m.—Church World News	WITZ
Monday TV	9:15 a.m.—Hour of St. Francis	WITZ
6:30 p.m.—Time for Americans	9:30 a.m.—Ave Maria Hour	WITZ
Tuesday TV	TERRE HAUTE AREA	
9:00 p.m.—Of Black America	Sunday Television	
Thursday TV	8:00 a.m.—Herald of Truth	(10)
8:00 p.m.—Joan of Arc	8:30 a.m.—Faith for Today	(10)
Friday TV	9:00 a.m.—Lamp Unto My Feet	(10)
9:00 p.m.—Tomorrow's World—Feeding the Billions	9:30 a.m.—Look Up and Live	(10)
Sunday Radio	10:00 a.m.—Camera Three	(10)
6:00 a.m.—Ave Maria Hour	10:30 a.m.—This is the Life	(10)
6:30 a.m.—Hour of the Crucified	11:00 a.m.—Faith for the 20th Century	(10)
6:30 a.m.—Sacred Heart	9:00 p.m.—What is Happening to America	(2)
8:30 a.m.—Archdiocesan Parochial Schools	12:30 p.m.—Catholic Hour	(2)
	Tuesday TV	
	9:00 p.m.—Of Black America	(10)
	Sunday Radio	
	9:45 a.m.—Religion	WTHI
	Monday-Friday Radio	WTHI
	1:45 p.m.—Sacred Heart	WTHI
	6:02 a.m.—Be Still and Know	WAAC



NUN JOINS NATIONAL COUNCIL STAFF—Sister Ann Patrick, W.S.L., is the first Roman Catholic nun to be appointed to the permanent staff of the National Council of Churches. A member of the order of the Sisters of Loretto, she will be a specialist in theological research for the NCC's Department of Faith and Order. Sister Ann Patrick had been assistant professor of religion at the University of North Dakota for two years. (RNS photo)

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THE FATHER SPONGA CASE

Jesuit official's leave causes renewal crisis

By ROBERT GRAHAM, S.J.

SANTA CLARA, Calif.—The publicized defection of a high Jesuit official from his order and the Catholic priesthood arrived at a crucial phase of the Church's renewal of religious life. Father Edward J. Sponga was the provincial of the Maryland Province of the Society of Jesus. A letter mailed to his secretary carried the news of his civil marriage to a divorcee with three children, and his break with his Jesuit conferees.

He had no theological difficulties or unhappy experiences or misunderstandings with the order. On the contrary, he seemed quite successful and his action was a shock to the many who knew and esteemed him.

The decision was a personal and even banal human drama. Yet his choice of a new life is necessarily linked with the important role he had up to then played in shaping the policies of the American Jesuits.

Father Sponga was a recognized leader among the Jesuits and other religious institutes in their search for new forms of the apostolate and religious life. He was head of the "Mother Province" of Maryland, so named because it traces its origins to the English Jesuits who came ashore with the expedition sent to Maryland by Lord Baltimore.

HE HAD BEEN rector of the prestigious Woodstock College and a leader in post-Conciliar

Father Graham, Vatican City correspondent for Religious News Service, is currently teaching Summer school at Santa Clara College. He will return to Rome in the Fall.

reforms of seminary and theological training. He was, at the time of his marriage, vice president of the Conference of Major Superiors of Men. His influence was therefore considerable not only on the American Jesuit provincials but on others as well. In the end, the measures of reform seemingly led, in his own case, to a catastrophic conclusion from which the renewal movement itself is bound to suffer.

The American Jesuits, like most U.S. communities, have not been dragging their feet working out new methods and customs to meet the requirements of the Vatican Council. The order itself at the top-level General Congregation, which ended last year, laid down sweeping reforms for adaptation which were generally regarded as liberal.

The newly elected superior general, a former missionary in Japan, Father Peter Arrupe, has distinguished himself by his support of experimentation and his receptivity of new approaches both in religious life and in theological research.

Were these changes "too little and too late," or did they prove themselves on the other hand to be poorly conceived and ill-advised temporizing with human weakness?

The visible results of the reform are thus far negative. The number of new recruits has dropped sharply. A high proportion of younger members have left, including some of those recently ordained. Even older priests, presumably more settled in their life's work, have separated themselves. Some of these received canonical dispensations; others (as in the case of the Maryland Provincial) in open defiance of Church laws.

MORALE, instead of improving under the exhilarating winds of change, has been undermined. Though the guidelines of the Vatican Council and the General Congregation should have sufficed, the end product has been confusion of minds, anarchy in action and danger to the original conception of the Jesuit Order if not of religious life itself.

Naturally, there has long been voiced opposition to the new changes by some Jesuits of the older generation. These complained that the permissiveness characterizing the policy of superiors has been self-defeating. Instead of real reform, or more accurately renewal, they complain that there has been a dispersal of effort and loss of direction. They believe the younger generation have received no firm guidance from superiors who, allegedly, are over-impressed by the enthusiasm of youth whose zeal, they maintain, is in inverse proportion to their experience and maturity.

The Sponga case will tend to confirm the arguments of those who say the Jesuits—and other communities may follow the same line—have been suffering not from authoritarianism but from drift and abdication of responsibility. Without blaming the former provincial, they will stigmatize the policy which he is identified as a failure, or at least his departure as a warning signal.

Several decisive actions of other American provincials in recent weeks indicate that a change may be already on the way. One such case was the abrupt dismissal from the order, within a few days of his ordination, of a young Jesuit who experimented with drugs. The drastic move was surprising not because it was delayed to the last minute but because it was done at all. The coming months "post-Sponga" will tell if a new direction is really in the making.

Brazil orders bishops' statement to be withheld

RIO DE JANEIRO—The publication of a detailed report by the Brazilian Bishops' Conference urging basic reforms on all levels was withheld at the request of the Brazilian government, it was reported here.

The document, approved at a meeting of the bishops conference here, which ended July 20, was readied for release when the government, informed of the statement, sent Minister of Planning Helio Beltrao, to the bishops with a request that the statement not be published for fear that the detailed statement could provoke subversive action.

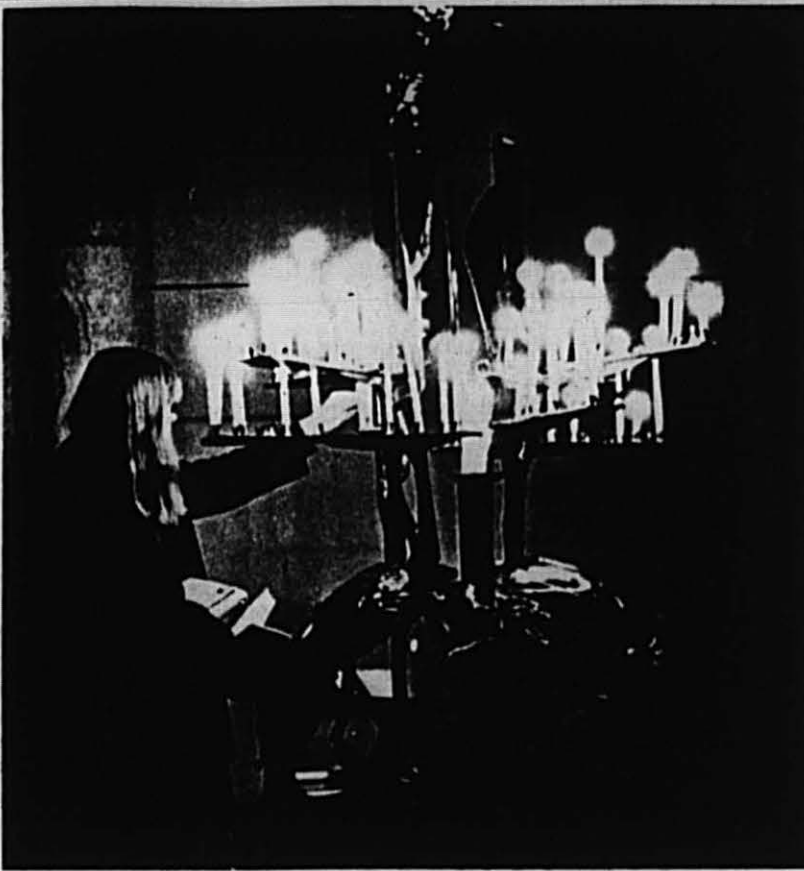
The bishops accepted the government's arguments and decided to withhold the statement. A more general declaration on current problems and the need for reform was released.

Mixed marriage views criticized

EDINBURGH—Criticism of the Roman Catholic policy on mixed marriages as expressed by Anglican Archbishop Michael Ramsey of Canterbury at the World Council of Churches' Fourth Assembly in Uppsala, Sweden, drew quick support from a top spokesman of the (Presbyterian) Church of Scotland here.

He was Dr. A. Neville Davidson, convener of the Church's Inter-Church Relations Committee. Commenting on Dr. Ramsey's charge that Catholic rules on mixed marriages were "wrong and must be altered," he said: "I think the Church of Scotland as a whole would be completely behind the archbishop."

He added that reports by his own committee and declarations by the General Assembly had made clear that his Church felt very strongly that the Catholic attitude was creating "very bad feelings and misunderstanding" between the Churches.



TREE OF RECONCILIATION—A young girl lights a candle and places it on the Tree of Reconciliation, a new work by the Swedish sculptor Plof Hellstrom. The tree, which stands at the entrance of the Uppsala Cathedral, was dedicated during the meeting of the World Council of Churches' Fourth Assembly in Uppsala. Worshippers are invited to light a candle and place it in one of the 100 holders of the tree. The form of the Tree of Reconciliation, with its cross rising out of the globe, echoes the globe and cross borne by St. Eric, to whom the entrance of the Church of Sweden cathedral is dedicated. The same symbol also appears in the coat of arms of Sweden. (Stories on Page Two.)

FIVE DOMINICANS

Rent apartment in inner city

WASHINGTON—Five Dominican priests—each "doing his own thing"—are living in an apartment in the inner city of Washington.

The five run the gamut from a professor of moral theology at the Dominican House of Studies to a prison chaplain at the District of Columbia Jail. They have in common their address and a desire to understand and alleviate the problems of living in a poor urban community.

Father Thomas Heath, the moral theology professor and author of a recent book, "In Face of Anguish," is on the board of directors of the People's Center, a house soon to be opened for the rehabilitation of alcoholics. He also meets with faculties of Washington seminaries to discuss policy-making and apostolic activity.

FATHER JOSEPH Cooney, a lawyer who has worked on voter registration in the South and took an active part in civil rights activities such as the Selma march, is now administering a legal aid office in the neighborhood of the Dominicans' apartment. Volunteer law students from the Catholic University of America assist him in this program.

A third member of the group, Father Raymond Malonson, serves as the Catholic chaplain at the D.C. Jail. A late vocation, Father Malonson has been ordained only two years. Father Malonson feels that his experience in the neighborhood is invaluable in helping both prisoners and parolees. He said the insight he gains into where they come from and how they

view life aids him in giving them intelligent advice and assistance.

A PRINCETON graduate with doctorates from Harvard and Oxford, Father Albert Broderick teaches Constitutional Law at the Catholic University Law School. He and Father Heath started the apartment project in February, 1966, because they wanted to get closer to the "agony of the world." While not eliminating the academic life, they felt that living in the inner city would be as important a learning experience as academic study.

Father William Kane is the "neighborhood man" of the apartment. He works with ministers in the area in establishing youth programs and fighting for better housing and fair rent laws. His motive is to give the people in the community an awareness of their own dignity, to affirm the fact that it is "a good place to live."

Priest advises nurses to study abortion issue

DENVER—Catholic nurses heard a priest advise that opponents of abortion should join forces with persons desiring moderate changes in abortion laws—or abortions soon will be given on demand.

Father Richard A. McCormick of the Bellarmine School of Theology of Loyola University, addressed the National Council of Catholic Nurses holding their convention here.

HE BASED his prediction of abortion on demand on the increasing trend in many states to liberalize abortion laws.

"The vast majority of Americans reject this position," he said; "therefore I think a defensible position is this: Link up with people who want some changes."

These changes, however, should be limited in scope, be precise and provide a clause for the conscientious objection of individual doctors, he added.

He warned that law can only regulate the occurrences of abortions, not the causes.

The basic moral premise, Father McCormick said, is that human life is a basic good. He added, however, that this premise may be governed by two practical guideposts, one being that the destruction of life is only compatible when higher values are at stake and the other, that those taking exception to this must bear the burden of proof.

HE SAID that too often the abortion debate has been a Catholic versus non-Catholic issue, but he quoted a number of Protestant theologians who oppose abortion on moral grounds and believe a human being is formed at the moment of conception.

Father McCormick called for a five-point program to provide for the "sanctity of human life"—preventive medicine; devotion to abnormal and deprived children; elimination of poverty and the improvement of mental health; world peace; and education for the responsibility of parenthood.

Father Tavad fosters women for ordination

CAPETOWN—The fastest way to change the image of the Catholic Church would be to allow the ordination of women, Father George H. Tavad, A.A., of Pennsylvania State University said here.

The Catholic theologian, here for a six-week period during which he will lecture on ecumenism, also discussed the subject of clerical celibacy. Most American bishops support the present rule in the Catholic Church, he said, while most young priests favor a change.

"I don't favor a married clergy," he said, "but I am much more in favor of the ordination of women. This is probably the fastest way to change the image of the Church and the way the Church functions."

"Women priests would work differently from men—thinking in terms of relationships with people. Women are much more sensitive to the needs of people than men. They would influence the social work of the Church, the catechetical process, education in general and religious education and the sacrament of Penance, which needs a good deal of renovation."

"Women's priorities would be different—I don't think they would be particularly interested, for instance, in building big new cathedrals."

So far, Father Tavad said, there has not been much "strong support" for the ordination of women in America.

Such a development is still "a long way off," he said, but "it is surely coming."

To go to Bogota

MUNICH, Germany—Cardinal Julius Döpfner of Munich will meet in Bogota, Colombia, with German priests who provide pastoral care for Germans in Latin America on August 16. He will also attend the international Eucharistic Congress being held at Bogota August 18-25.

Asks new legislation for job guarantees

WASHINGTON—The nation's chief Catholic Charities spokesman has called on Congress to enact legislation guaranteeing a job for everyone willing and able to work.

Msgr. Lawrence J. Corcoran, secretary of the National Conference of Catholic Charities, testified before a House labor subcommittee on the pending Guaranteed Employment Act of 1968.

He called for legislation to create more than two million new jobs and urged recognition that the federal government, working with the private sector and state and local governments, has a responsibility to assure "full employment."

MSGR. Corcoran said the need for federal employment legislation is "widespread and massive." As of May, he noted, there were more than 2.3 million unemployed persons in the country and the unemployment rate for non-whites—6.4%—was double that for whites.

"The federal government... should accept the responsibility for guaranteeing full employment by developing a program in cooperation with private enterprise and with state and local governments to assure that everyone who is able and willing to work has the opportunity to do so," he declared.

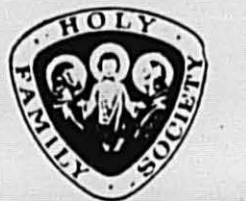
HE SAID federal assistance should be offered to private employers and to state and local governments to enable them to provide more jobs than they could without aid.

In addition, he said, "the federal government should also

directly provide employment opportunities beyond those which can be stimulated in private enterprise establishments."

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by BERNARD KEENE, Jr., Pharmacist

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