

Pope Paul's statement on birth control confirms traditional teaching of Church

VATICAN CITY — Pope Paul VI has confirmed the traditional teaching of the Catholic Church on family regulation and has reaffirmed the rejection of every form of artificial birth control.

In an encyclical entitled *Humanae Vitae*, from the two Latin opening words, meaning *Of Human Life*, Pope Paul insisted on the norm of natural law that "each and every marriage act must remain open to the transmission of life."

The translation of the complete text of the papal statement follows:

Encyclical letter of His Holiness Pope Paul VI on the regulation of birth.

To the venerable Patriarchs,

Archbishops and Bishops and other local ordinaries in peace and communion with the Apostolic See, to priests, the faithful and to all men of good will.

Venerable brothers and beloved sons:

THE TRANSMISSION OF LIFE

1. The most serious duty of transmitting human life, for which married persons are the free and responsible collaborators of God the Creator, has always been a source of great joys to them, even if sometimes accompanied by not a few difficulties and by distress.

At all times the fulfillment of this duty has posed grave problems for the conscience of married persons, but with the recent evolution of society, changes have taken place that give rise to new questions which the Church cannot ignore, having to do with a matter which so closely touches upon the life and happiness of men.

1. New Aspects of the Problem and Competency of the Magisterium

NEW FORMULATION OF THE PROBLEM

2. The changes which have taken place are in fact noteworthy and of varied kinds. In the first place, there is the rapid demographic development. It is shown by many that world population is growing more rapidly than the available resources, with growing distress to many families and developing countries, so that the temptation for authorities to counter this danger with radical measures is great. Moreover, working and lodging conditions, as well as increased exigencies both in the economic field and in that of education, often make the proper education of an elevated number of children difficult today. A change is also seen both in the manner of considering the person of woman

and her place in society, and in the value to be attributed to conjugal love in marriage, and also in the appreciation to be made of the meaning of conjugal acts in relation to that love.

Finally and above all, man has made stupendous progress in the domination and rational organization of the forces of nature, such that he tends to extend this domination to his own total being: to the body, to psychological, to social life and even to the laws which regulate the transmission of life.

3. This new state of things gives rise to new questions. Granted the conditions of life today, and granted the meaning which conjugal relations have with respect to the harmony between husband and wife and to their mutual fidelity, would not a revision of the ethical norms, in force up to now, seem to be advisable, especially when it is considered that they cannot be observed without sacrifices, sometimes heroic sacrifices?

And again: by extending to this field the application of the so-called "principle of totality," could it not be admitted that the intention of a less abundant but more rationalized fecundity might transform a materially sterilizing intervention into a licit and wise control of birth? Could it not be admitted, that is, that the finality of procreation pertains to the ensemble of conjugal life, rather than to its single aspect? It is also asked whether, in view of the increased sense of responsibility of modern man, the moment has not come for him to entrust to his reason and his will, rather than to the biological rhythms of his organism, the task of regulating birth.

COMPETENCY OF THE MAGISTERIUM

4. Such questions required from the teaching authority of the Church a new and deeper reflection upon the principles of the moral teaching and the moral teaching on marriage: a teaching founded on the

natural law, illuminated and enriched by divine revelation.

No believer will wish to deny that the teaching authority of the Church is competent to interpret even in the natural moral law. It is, in fact, indisputable, as our predecessors have many times declared, (1) that Jesus Christ, when communicating to Peter and to the Apostles His divine authority and sending them to teach in His name, constituted them as guardians and authentic interpreters of all the moral law, not only that, is, of the law of the Gospel, but also of the natural law, which is also an expression of the will of God, the faithful fulfillment of which is equally necessary for salvation (3).

Conformably to this mission of hers, the Church has always provided—and even more amply in recent times—a coherent teaching concerning both the nature of marriage and the correct use of conjugal rights and duties, have permitted us to measure more exactly all the aspects of this complex matter. Hence with all our heart we express to each of them our lively gratitude.

REPLY OF THE MAGISTERIUM

6. The conclusions at which the commission arrived could not, nevertheless, be considered by us as definitive, nor dispense us from a personal examination of this serious question, and this also because, within the commission itself, no full concordance of judgments concerning the moral norms to be proposed had been reached, and above all because certain criteria of solutions had emerged which departed from the moral teaching and assiduous prayers, we now intend, by virtue of the mandate entrusted to us by Christ, to give our reply to these grave questions.

II. Doctrinal Principles

A TOTAL VISION OF MAN

7. The problem of birth, like every other problem regarding human life, is to be considered, **★ ★ ★**

the duties of husband and wife (4).

SPECIAL STUDIES

5. The consciousness of that same mission induced us to confirm and enlarge the study commission which our predecessor Pope John XXIII of happy memory had instituted in March, 1963. That commission which included, besides several experts in the various pertinent disciplines, also married couples, had as its scope the gathering of opinions on the new questions regarding conjugal life, and in particular on the regulation of births, and of furnishing opportune elements of information so that the magisterium could give an adequate reply to the expectation not only of the faithful, but also of world opinion (5).

CONJUGAL LOVE

8. Conjugal love reveals its nature and nobility when it is considered in its supreme origin, God who is love (6), the Father, from whom every family in heaven and on earth is named (7).

Marriage is not, then, the effect of chance or the product of evolution of unconscious natural forces: it is the wise institution of the Creator to realize in mankind His design of mutual love, by means of the reciprocal personal gift of self, proper and exclusive to them, husband and wife, their joint view of mutual personal perfection, to collaborate with God in the generation and education of new lives.

For baptized persons, moreover, marriage invests the dignity of a sacrament (8).

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beyond partial perspectives—whether of the biological or psychological, demographic or sociological orders—in the light of an integral vision of man and of his vocation, not only his natural and earthly, but also his supernatural and eternal vocation. And since, in the attempt to justify artificial methods of birth control, many have appealed to the demands both of conjugal love and of "responsible parenthood" it is good to state very precisely the true concept of these two great realities of married life, referring principally to what was recently set forth in this regard, and in a highly authoritative form, by the Second Vatican Council in its pastoral constitution *Gaudium et Spes*.

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Says 'pill' outlawed by ruling

VATICAN CITY—Though not specifically mentioned, the use of the "pill" to avoid pregnancy is excluded by Pope Paul's pronouncement on birth control, according to Msgr. Ferdinando Lambruschini, a theologian at Rome's La Sapienza University, who discussed the document at a press conference.

Mrs. Lambruschini, a professor of moral theology, said that the encyclical, while not infallible, nevertheless is an authentic pronouncement of the ordinary magisterium (teaching authority) of the Church and therefore Catholics must give it "loyal and full assent."

The Roman moral theologian noted that "the faithful know that the Pope, the successor of St. Peter and the Vicar of Christ, has a special assistance of the Holy Ghost which goes with the mission of confirming in the faith and in the ways of the Lord all the members of the people of God, including the Brothers in the episcopate. This assistance does not restrict itself to infallible definitions."

"THE PRONOUNCEMENT has come. It is not infallible but does not leave the questions concerning birth regulation in a condition of vague problematics. The assent of theological faith is due only to the definitions properly so called (infallible), but there is owed also loyal and full assent, interior and not only exterior, to an authentic pronouncement of the magisterium, in proportion to the level of the authority from which it emanates—which in this case is the supreme authority of the Supreme Pontiff—and its object," (Continued on page 7)

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SCHOOL OFFICIAL

Answers statement criticizing high school religion program

Father George Elford, assistant superintendent of Archdiocesan schools, this week replied to the criticisms leveled at Catholic high school religion programs by Father Anthony Elford commented. One of the founders of the Religion Teachers' Council, the assistant superintendent said:

"I appreciate the vigorous leadership Father Etienne is presently giving in his role as chairman of the Council. His efforts to upgrade religion programs, especially by the involvement of a large number of full-time teachers is also appreciated. It might be noted that in addition to Brebeuf Preparatory School and St. Agnes Academy, diocesan priests were also involved as full-time religion teachers also last year at the Latin School, Chalford and Providence High School, Clarksville."

"THERE CERTAINLY is a general ferment in all of education for the improvement of the quality of instruction at all levels and in practically all areas. In fact, it could be said that a frightening phenomenon to come across a faculty that was completely satisfied with the present quality of instruction. Amid dramatic changes within the Church and also with the American way of life, especially as they affect young people in their attitudes toward religion, the best of high school religion teachers and the best of high schools are engaged with dissatisfaction, vexing problems, and fundamental reappraisals."

"Brother Didie Piveteau, one of the world's leading experts in religious education from the Catechetical Institute of Paris, was talking recently with Father Thomas Breidenbach of Indianapolis, who is one of Brother Didie's students this summer at Notre Dame. Father Breidenbach was explaining that he was a high school religion teacher and also an assistant in a parish. 'Wonderful!'

"While I would still argue that we need more full-time religion teachers, I also would be inclined to agree that productive people often, by their own initiative, tend to do more than one thing at a time. In the past and in the present, many of our best high school religion teachers are part-time teachers who

do outstanding work in both the high school and in the parish to which they are assigned.

"The hours spent in reading and studying in preparation for a high school religion course turn out to be hours also well spent in preparation for seminaries, giving instructions, and developing potential for a genuine contribution to adult education in the parish. Thus, it is often the case that the men who are doing outstanding work as part-time religion teachers are also doing outstanding work as assistants in the parish. Certainly the experience of serving in the parish in dealing with adults and family situations adds an insight of inestimable value in teaching high school religion."

"THE MOST serious problems that result from the use of part-time teachers are associated largely with that very small group of teachers who are by their own admission disinterested in teaching. The state-wide survey of Catholic religion teachers in 1967 indicated that only one out of 10 high school religion teachers claimed they were not interested in teaching."

"These teachers who are honest in admitting that they were not interested in teaching and who considered themselves less professional than their colleagues evidenced in other ways that they were generally less qualified. It would, however, be an unfortunate inaccuracy to assign their problems to the entire group of part-time teachers."

"The same state-wide survey included a test of religious knowledge given to the group of 272 Indiana Catholic high school religion teachers. The results of this test indicated that whether full-time or part-time, priest religion teachers were consistently better prepared than other categories of teachers on the basis of religious knowledge. This certainly is not surprising in view of the very extensive and specialized training received in seminaries. Sisters, brothers, and lay teachers also

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List new courses at St. Maur's

INDIANAPOLIS—New courses in pastoral training and field work program have been announced for the fall semester at St. Maur's Seminary, conducted by the Benedictine Fathers.

Dr. Anthony Banet, assistant professor of psychiatry at the Indiana University School of Medicine and senior staff psychologist at the Riley Child Guidance Clinic, will conduct two courses — Marriage and Family Counseling and Developmental Psychology.

Father James P. Dooley, pastor of St. Mary's parish, Rushville, will teach Pastoral Counseling and Religious Education of Adults.

Other part-time staff members and their courses include:

• Sister Teresa Aloyse, S.P., of Ladywood School, Religious Education of Adolescents.

• Raymond Kane, of Indiana University School of Social Work, Stages in Psycho-Social Growth.

• David L. Gerwe, casework director for Catholic Social Services, Social Welfare Organization.

• Msgr. Raymond T. Bosler, pastor of Little Flower parish, Council Documents.

Father Charles Henry, O.S.B., full-time professor of moral theology, will offer a course in the New Morality.

Field work programs are scheduled in each area of study, including pastoral counseling, practice, case work practice and religious education classes.

Pittsburgh clergy group purchases house for poor

PITTSBURGH—The Association of Pittsburgh Priests, in an effort to make its housing program for the poor a reality, has deposited money on one house and expects to begin purchasing a second house later this month. It is expected the first low-income family can move in by September 1, spokesmen for the group said.

The APP—an organization of some 85 priests here—said the purchases are an attempt to express concern for the poor while demonstrating that a small, private group can help solve the low-income housing crisis.

Members raised more than \$10,000 among themselves and friends to purchase the first houses.

Warning

Several incidents of solicitation for money and literature were reported in the Indianapolis area this week by men identifying themselves as "Benedictine Brothers" and "Slaves of the Immaculate Conception." The Chancery Office has issued an appeal for persons approached to disregard the men and their pleas for money, not be approved or sanctioned in any way by the Church.

Towns open hearts to Negro children

BY JEFF HAYS

LOGOOTEET—The citizens of Bloomfield and Logooteet opened their hearts, their parks, their county fairs and their swimming pools to the young Negro children who just ended a two-week vacation in these two southern Indiana communities.

There was some isolated name-calling and a few cases of homesickness, but otherwise the unique experiment in race relations between the two all-white towns and 23 Evansville Negro children went off without a hitch. So says the project's originator, Mrs. Roland Farris of Bloomfield.

"If we were asked to do it again, I would do it without hesitation," added Mrs. Farris, 7-year-old Johnny Williams as her guest.

Johnny, the son of Mrs. Mary Williams of 701 Bayard Park in Evansville, was one of 23 Negro children who came to the homesick, however.

"About Friday Johnny began crying for no apparent reason," remembered Mrs. Farris. "I asked him if he was homesick. He didn't know what I meant so I asked if he missed his Mommy and his home. He replied that he did, so I told him we would take him home Sunday. He cheered up after that. After all, for a year-old, two weeks is a long time to be away from home."

All the parents interviewed told of how much they and their children benefited from the opportunity of a two-week long visit with children of the Negro race.

"Our children are missing so much by not knowing what Negro children are like," commented Mrs. Dennis Davis of Logooteet. "We truly live in a rural ghetto here."

FATHER Eugene Heerick, pastor of St. John's Church here and a coordinator of the project, explained this real need of Logooteet's young people because there are no Negroes living in their town.

"Most of Logooteet's young people migrate to Evansville, Indianapolis or other large cities when they leave high school and

'Silent prayer' proposal advances in Pennsylvania

HARRISBURG, Pa.—Legislation authorizing Pennsylvania public schools to have a period of silent prayer or meditation before the beginning of the school day, was passed unanimously by the State Senate and sent to the House.

Senate Majority Leader Stanley G. Stroup said the U.S. Supreme Court decision outlawing prayer and Bible reading in public schools did not rule out periods of silent meditation.

The bill specifically states that the exercise is not intended to be a "religious service" but rather a period of silent reflection by day, was passed unanimously by the State Senate and sent to the House.

Pope's view disputed by theologians

By MARGARET CARLAN

WASHINGTON—Eighty-seven teaching theologians from colleges and seminaries across the country signed a statement released here dissenting from Pope Paul's ban on artificial birth control and asserting that Catholics may continue to follow their own consciences on the matter.

The theologians noted that the Pope's encyclical "On Human Life" is "not an infallible teaching" and said that "spouses may responsibly decide according to their conscience that artificial contraception in some circumstances is permissible and indeed necessary to preserve and foster the values and sacredness of marriage."

The statement was released at a morning press conference (July 30) by a panel of 10 led

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Two faiths share church

LONDON—Catholics are attending Mass every Sunday in the Anglican parish church at Thurlough, in Bedfordshire north of London, under an arrangement announced by the Church of England here.

The arrangement described the arrangement as an example of practical interdenominational cooperation. Previously the Catholic congregation worshipped in a "Mass Center" in a hut on the site of a local airfield.

The site was recently ceded by the government and a leading Catholic layman in the parish approached the rect of Thurlough, the Rev. H.G. Jones, and suggested that the Anglican church could be shared by both congregations.

Mr. Jones conferred with his diocesan, Bishop Michael Grosjean of St. Albans, and services were arranged so that Catholics could celebrate Mass at 11 a.m. every Sunday.

"The first Catholic service was attended by members of the Anglican congregation."

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LEAVE IT TO THE YOUNG—These three children had a good time helping with the baby-sitting during a two-week interracial vacation in Logooteet. From left are Sherrie Brummell, Joan Davis and Judy Masden. The object of their affection is the three-month-old baby daughter of the Dennis Davises of Logooteet. (Criterion staff photo)

MANY SPOKESMEN CRITICAL

Edict draws reaction from around world

VATICAN CITY—Telegrams hailing the publication of Pope Paul VI's encyclical on birth control, *Humanae Vitae*, have been sent to the Vatican by numerous national bishops' conferences and religious leaders, including Cardinal Patrick O'Boyle of Washington, Cardinal James Francis McIntyre of Los Angeles and Cardinal Norman Gilroy of Sydney, Australia (July 30).

The Vatican City daily, *L'Osservatore Romano*, reported many telegrams and messages of agreement with the Pope's decision on the subject of family regulation and the condemnation of artificial birth control.

"One of the first telegrams came from a Protestant family in Norway," the Vatican paper reported. "The telegram said, 'Congratulations on the courageous encyclical on human life against contraceptive means, from 14 happy children and their parents.'"

A Dutch doctor praised the Pope for his "human concern" and the editor of the Catholic Standard, Washington archdiocesan newspaper, said the Pope's document has been heard with great joy by ecclesiastics and laity and is hailed as an historic page of the Church.

LONDON—Commenting briefly on Pope Paul VI's encyclical on birth control, *Humanae Vitae*, Cardinal John Heenan of Westminster said: "The encyclical is clear enough. This is no snap decision. Pope Paul consulted every possible authority."

A spokesman at the cardinal's house here said that the encyclical is "clearly an authoritative statement of the Church's teaching by the head of the magisterium (teaching authority) and proposed for the acceptance of all Catholics. Yet it does not employ the more categorical phraseology of Pius XI and Pius XII and does not appeal to infallibility."

Urges bishops to meet on birth control edict

CAPE TOWN, South Africa—Archbishop Denis E. Hurley, O.M.I., of Durban has called upon Catholic hierarchies all over the world to hold meetings as soon as possible to decide what their attitude will be to the Pope's pronouncement banning all artificial birth control. "There are urgent questions that cry out for answers, such as whether to make further representations to the Holy Father or how, after the long controversy, to rally Catholic opinion behind the Pope's decision," the archbishop said.

ARCHBISHOP Hurley also said that though the situation is bound to be extremely tense for a while, "I personally experience a certain sense of relief that the issue has been put to a head and that conditions are now ripe for a full and searching discussion as to how papal authority should be exercised. My acceptance of the Holy See and my loyalty to Pope Paul are absolutely unquestioned. But I am convinced that there must be an increase in the scope and openness of consultations in the Church on matters of such importance as the birth control issue."

He said further that resounding defections from the Church could be expected from people

AMSTERDAM—Pope Paul VI's encyclical birth control, *Humanae Vitae*, has stirred up a storm in The Netherlands.

The vicar general of the diocese of 's-Hertogenbosch, Msgr. J. A. Van Laarhoven, and the vicar general of the diocese of Breda, Msgr. H. J. Huygers, in the absence of their bishops, signed a public statement saying that the encyclical is contrary to the majority opinion of the papal advisory commission on birth control.

The text of their statement follows:

"The undersigned persons wish to state that this encyclical is contrary to the majority viewpoint of the papal advisory commission on birth control, contrary to the majority viewpoint of moral theologians, contrary to the majority viewpoint of the World Congress of the Lay Apostolate and contrary to the viewpoint of many members of the hierarchy throughout the world.

"Therefore, discussion on problems of marriage and the family remains completely open and the issue is not closed by the publication of this encyclical, which cannot be considered as an infallible declaration.

"The natural viewpoint that emerged after years of discussion can be maintained as long as there is no agreement on the issue within the Church. Therefore, decisions in this matter should be left to the conscience of married people themselves."

The statement was also signed by Father W. Goudijn, O.F.M., director of Pastoral Institute for the Dutch Church Province, and Prof. C. P. Sporken, chairman of the Committee on Marriage and the Family of the Dutch National Pastoral Council.

ROME—The initial press reaction in Italy to Pope Paul VI's encyclical on birth control, *Humanae Vitae*, was mixed, with much of it being critical.

A GREAT NUMBER of Catholics, and priests from whom they expected spiritual guidance, would experience agonizing conflict between their loyalty to Pope Paul and their difficulty in accepting his decision, the archbishop said. He added that many would make generous, and in some cases heroic, efforts to comply while "others will not experience a sense of conflict. They will feel that sufficient reasons have emerged from the controversy in the Church to justify their not accepting the papal decision and will counsel or practice contraception by the hope that sooner or later the papal attitude will change to conform to what they believe is becoming the common opinion in the Church."

The bishops were in a delicate position, the archbishop asserted. Instinctively they felt the hope that sooner or later the papal attitude will change to conform to what they believe is becoming the common opinion in the Church.

He added that the encyclical does not exclude further discussion and noted that it leaves many questions undecided. Prof. Hans Giese, director of the Institute for Sexual Research in Hamburg, criticized the Pope for an unrealistic evaluation of sexuality in regard to population policies. He added that sexuality is not only "an instrument for the preservation of the species, but also for forming a partnership."

Prof. Giese said that the encyclical is the act of not a loving father but of a strict father, and added that in recent years Catholics had done a great deal of research on birth control which made it possible to come to other conclusions.

Rome's independent *Il Messaggero* noted that the encyclical was the result of long meditation and a study of reports and other meetings but leaves unsolved birth control problems in a world which replaces men with machines and does not succeed in feeding millions of starving peoples.

The Rome paper added: "Furthermore we do not know how much influence its appeals can have for the observance of divine law, the involving of chastity, the call to remember the Christian vocation which began with Baptism, in a world which is drawing further and further away from God and which is attacked by a dream of real wealth."

Il Messaggero noted that the encyclical probably reflects the theological opinion of a minority. If so, *Humanae Vitae* (Of Human Life) will not ally debate but will give rise to more within the Church itself and in the world of politics and sociology. The premises the world must face under demographic pressure cannot be entrusted to the intelligence of individuals nor to the calculation of "natural rhythm" relating to the generative functions.

La Stampa, a Turin daily, declared: "It is not easy to reconcile the modern mentality or rather the present-day realities. One of these is undoubtedly that contraceptives are so extensively used that it seems arduous to apply their condemnation. . . In other words it is improbable that today's belated reminder will be sufficient to check their use by considering it a sin."

BOEN, Germany—Affirming his loyalty to papal authority, Cardinal Julius Döpfner of Munich, president of the German Bishops' Conference, said (July 29) that the understanding and implementation of Pope Paul VI's encyclical on birth control, *Humanae Vitae*, will not be an easy task for priests and the faithful.

The Catholic Central Institute for Marriage and the Family declared that, although the encyclical is not infallible, it raises grave problems for married couples, spiritual advisors and bishops in their pastoral activity.

It will be more urgent now to form consciences that are able to make decisions, the institute said.

In an interview with KNA, German Catholic news agency, Father Johannes Hirschmann, S.J., professor of pastoral and moral theology at the Jesuit college in Frankfurt, noted that the document is not infallible but said that the Pope's declaration must be accepted by Catholics.

He pointed out that the encyclical does not exclude further discussion and noted that it leaves many questions undecided.

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EDUCATIONAL SERVICE CENTER—An educational service center, shown above in an architect's drawing, will be erected by the National Catholic Educational Association in Washington, D.C. The \$750,000 building will serve as a focal center for private education and as a professional center for all of Catholic education. The NCEA will launch a two-year campaign September 1 to raise \$2 million for its Educational Service and Expansion Program. (RNS photo)

Birth control statement

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wife see that she respects her husband" (37).

APOSTOLATE IN HOMES

26. Among the fruits which ripen forth from a generous effort of fidelity to the divine law, one of the most precious is that married couples themselves not infrequently feel the desire to communicate their experience to others. Thus there comes to be included in the vast pattern of the vocation of the laity a new and most noteworthy form of the apostolate of like to like, in which married couples themselves who become apostles and guides to other married couples. This is assuredly, among so many forms of apostolate, one of those which seem most opportune to (38).

TO DOCTORS AND MEDICAL PERSONNEL

27. We hold those physicians and medical personnel in the highest esteem who, in the exercise of their profession, value above every human interest the superior demands of their Christian vocation. Let them persevere, therefore, in promoting for every occasion the discovery of solutions inspired by faith and right reason, let them strive to arouse this conviction and this belief in their associates. Let them also consider as their proper professional duty the task of acquiring all the knowledge needed in this delicate sector, so as to be able to give those married persons who consult them wise counsel and healthy direction, such as they have a right to expect.

TO PRIESTS

28. Beloved priest sons, by vocation you are the counselors and spiritual guides of individual persons and of families. We now turn to you with confidence. Your first task—especially in the case of those who teach moral theology—is to expound the Church's teaching on marriage without ambiguity. Be the first to give, in the exercise of your ministry, the example of loyal internal and external obedience to the teaching authority of the Church. That obedience, as you know well, obliges not only because of the reasons adduced, but rather because of the light of the Holy Spirit, which is given in a particular way to the pastors of the Church in order that they may illustrate the truth (39). You know, too, that it is of the utmost importance, for peace of consciences and for the unity of the Christian people, that in the field of morals as well as in that of dogma, all should attend to the magisterium of the Church, and all should speak the same language. Hence, with all our heart we renew to you the heartfelt plea of the great Apostle Paul: "I appeal to you, brethren, by the name of Our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment" (40).

29. To diminish in no way the saving teaching of Christ constitutes an eminent form of charity for souls. But this must ever be accompanied by patience and goodness, such as the Lord himself gave example of in dealing with men. Having come not to condemn but to save (41), he was indeed intransigent with evil, but merciful towards individuals.

In their difficulties, may married couples always find, in the words and in the heart of a priest, the echo of the voice and the love of the Redeemer.

TO BISHOPS

Beloved and venerable brothers in the episcopate, with whom we most intimately share the solicitude of the spiritual good of the people of God, at the conclusion of this encyclical our reverent and affectionate thoughts turn to you. To all of you we extend an urgent invitation. At the head of the priests, your collaborators, and of your faithful, work ardently and incessantly for the safeguarding and the holiness of marriage, so

that it may always be lived in its entire human and Christian fullness. Consider this mission as one of your most urgent responsibilities at the present time.

As you know, it implies concerted pastoral action in all the fields of human activity, economic, cultural and social; for, in fact, only a simultaneous improvement in these various sectors will make it possible to render the life of parents and of children within their families not only tolerable, but easier and more joyous, to render the living together in human society more fraternal and peaceful, in faithfulness to God's design for the world.

FINAL APPEAL

31. Venerable brothers, most beloved sons, and all men of good will, great indeed is the work of education, of progress and of love to which we call you, upon the foundation of the Church's teaching, of which the successor of Peter, together with his brothers in the episcopate, the depositary and interpreter. Truly a great work, as we are deeply convinced, both for the world and for the Church, since man cannot find true happiness—towards which he aspires with all his being—other than in respect of the laws written by God in his very nature, laws which he must observe with intelligence and love. Upon this work, and upon all of

you, and especially upon married couples, we invoke the abundant graces of the God of holiness and mercy, and in pledge thereof we impart to you all our apostolic blessing.

Given at Rome, from St. Peter's, this 25th day of July, feast of St. James the Apostle, in the year 1968, the sixth of our pontificate.

PAULUS PP. VI.

Pilgrimage set

LOURDES—Some 3,000 pilgrims are expected to join the first International Pilgrimage for Polio victims which begins here September 23.



W. L. LIPPETT, President; R. W. SWANSON, Vice Pres. CPU; R. E. TITZER, Sec. Treas.; L. B. GILBERT, Asst. Sec.; J. P. FERRARO, Asst. Sec.; J. L. LIPPETT, Asst. Sec.

For children

WASHINGTON—The National Council of Catholic Women has begun distribution of an ecumenical kit for children that "tells it like it is" about religious beliefs, including Judaism, Mormonism, Quakers and others, NCCW national headquarters here announced. The kit, prepared by the church communities commission of NCCW, is entitled "The More We Are Together the Happier We Will Be." It works on the premise that "children are born ecumenists, as they are born integrators, and the unjust prejudices that mar their later characters are implanted, not inborn," according to NCCW spokesmen.

Elect regent

CLEVELAND—Mrs. Anna M. Baxter of Dubuque, Iowa, has been elected national regent of the Catholic Daughters of America at the organization's 32nd biennial convention here.

Helpful Hints

for your carpet's beauty



Carolyn Says:

FIRST AID TREATMENT—For Spots and Stains

NOTES: Cotton and synthetic floor covering are moth proof. Wool and blends of wool and synthetic fiber are not, and should be treated as other woven items.

Carolyn J. Hallcraft, NCCW

(A Weekly Service to Criterion Readers)

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CARDINAL HEENAN INTERVIEWED

Sees no 'perfect' solution to mixed marriage problem

LONDON—Cardinal John Heenan of Westminster said (July 21) in a recorded radio interview that no solution to the mixed marriage problem will ever be perfect.

The cardinal was asked by an interviewer for the Bavarian Radio of West Germany about a report of a Swiss priest telling a young couple, one a Catholic and the other a Calvinist, that they should bring up their children in the Christian, not necessarily Catholic, faith.

Cardinal Heenan replied: "I can tell you what happened at the (Bishops') Synod in Rome before Christmas. The question of mixed marriages was on the agenda and was rightly regarded as one of the most important points in the whole ecumenical program. It leads so often to hurt, misunderstanding, in fact, to downright unhappiness. It is important to try to discover some way of easing the pain of disagreement.

It is always understood by Catholics and Protestants that while there are divisions in the faith there can be no really satisfactory solution to the problem of mixed marriages.

"AT THE synod in Rome the overwhelming majority of bishops thought it should be left to the conferences of bishops to draw up certain norms so that throughout any given region the same kind of rules would be in force. We understand that in various parts of the world conditions vary to such a great extent that it is not possible to have one unbinding set of regulations for the solutions of this problem.

"When it is suggested that there should be no agreement for children to be brought up as Catholics, we have to ask: what is meant by bringing up the children as Protestants? Do we mean that they are to be brought up not believing that

the Catholic Church is true?

"What do we mean when we talk about bringing up children just as Christians? Christians are either Catholics or Protestants in the old-fashioned terminology. They either belong to the Catholic Church or they belong to one of the other churches.

"Now this is precisely the difficulty. It is very hard for a Catholic to accept that there is no obligation to bring up the children according to the traditions which he has held. After all the faith has always been regarded as a birthright, and for a Catholic not to pass on that birthright seems to be against something higher than Church rules. It seems to be of divine command that we should preserve for our children the faith in which we believe.

"SO IT IS with Protestants. (Continued on page 7)

Comment

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

The new bishops

The news, bishop division, was plentiful last week. We are proud and grateful for the happy tidings.

First, we take special pleasure in the appointment of Father John P. Elford as auxiliary to Bishop Leo Pursley of the Fort Wayne-South Bend diocese.

Prior to his assignment last year to St. Patrick's parish, Terre Haute, Father Elford served 12 years as Archdiocesan Director of the CYO, a post which demanded fleet footwork, an indomitable spirit and a gregarious nature. He had them all. He became widely known throughout the archdiocese and a favorite of the thousands of youngsters with whom and for whom he worked.

The association with young people was further enlarged by his teaching assignments at St. Patrick's and Schulte high schools, Terre Haute, and St. Mary's Academy and Marian College, Indianapolis.

Archbishop Schulte, who ordained the bishop-elect at St. Meinrad Archabbey in 1947, commented at the time of the appointment that it had been more than 35 years since the last bishop had been chosen from among the archdiocesan clergy. Thus this choice allows a distinct feeling of "hometown pride." We all share in the particular tribute to one of our own.

The Criterion extends its warm congratulations to Bishop-elect Elford and his family, particularly to his parents, Mr. and Mrs. John P. Elford, Sr., of Holy Name parish, Beech Grove.

Another episcopal appointment of particular significance to Indianapolis and Indiana last week was that of the Rev. James Armstrong. Elected a bishop at the United Methodist's North Central Jurisdictional Conference in Peoria, Ill., the Rev. Mr. Armstrong was named bishop of the Dakotas Area. Within a few weeks he will move to Aberdeen, S.D., to assume his new duties.

Indianapolis will miss the drive and the dedication of Bishop-elect Armstrong.

For 10 years he has served as pastor of the capital city's largest Methodist church—Broadway Methodist—and worked untiringly for ecumenical progress in spiritual and practical matters important to this community.

He moved easily among those of all faiths and all conditions and made the social gospel a dynamic, workable force. We shall miss him but we are gratified that his church has seen fit to place even larger challenges before him.

'Free enterprise'

At this writing it appears the government's farm subsidy program will have some rough sledding in the House. That's a switch. The program usually slides through with the greatest of ease—as it did in the Senate this session.

But even some members of Congress are becoming sensitive to the sensational publicity some of the subsidies have been getting in recent months.

We certainly do not want to see any small farmer denied subsidies which might help keep the wolf from his door. But somewhere along the line decency and common sense demand an end to the flagrant abuses and machinations to which the program has been subjected. As it stands, the farm subsidy program gives trifling help to the marginal farmer. What it is doing is making wealthy landowners wealthier and large corporate farm operations more prosperous. In fact, the program is helping squeeze the life out of the already failing family farm. All too often subsidies, in whole or in part, are used to gobble up more land, enlarging the large, and making it all the harder for the little guy to compete with the mechanized giant on the other side of the county.

Here is a sampling of the monumental windfalls distributed by the Department of Agriculture last year:

Three California corporate farms received a total of \$8,259,579.

Two Hawaiian sugar plantations received \$1.2 million each.

A Florida corporate operation received in excess of \$1 million.

Nine plantations in one county in Mississippi received in excess of \$100,000 each.

Fifteen individual "farmers" received in excess of \$500,000 each. (The distribution of total payments in some states was less.)

Indiana would be little affected by the imposition of the \$100 million limit which has been repeatedly rejected in both Houses. Only a handful of Hoosiers get anything exceeding that amount. Most share very modestly in the largesse.

Ironically, some of the most steadfast supporters of the lopsided subsidies are the same congressmen who preach governmental economy and who are always ready with the charges when any kind of tax or appropriation—particularly for welfare—comes before them.

Representative William F. Ryan (D., N.Y.), speaking in the House in 1967 of a \$10,000 ceiling, said, "Think what an outcry there would be if a mother on welfare with a dozen children were to receive anything like \$10,000 in welfare payments. That family would be labeled welfare chiselers. But when a farmer receives \$100,000 for not growing who knows what, that is free enterprise."

As is well known, one of the most staunch allies of free enterprise and puny welfare is Senator James O. Eastland of Mississippi. Eastland consistently opposes any kind of legislation that would aid the poor. And he professes to hate giveaways of any kind. Yet the senator himself is one of the prime individual recipients of farm subsidies. In 1967 Eastland plantation holdings were paid \$157,930 in farm subsidies. The money was awarded for not growing cotton.

In Sunflower County, Mississippi, where the senator's plantation is located, a plantation family out of work can get approximately \$35 a month in relief to starve on. The family is out of work because landowners like the senator find it more profitable to let their fields stand idle and collect subsidy checks from the government.

In Congress, it seems, everything depends on who's doing the picking and who's doing the fleecing.

Biafran debacle

There is some, but not much, hope that by the time this issue of The Criterion reaches its subscribers a free overland route will have opened to bring help to the starving millions of Biafra.

After repeated appeals from Pope Paul and from a handful of international relief agencies, the world has been alerted to the nightmare in that West African state. But the quibbling, the backing and filling, the charade of diplomatic niceties go on and the debacle continues to kill countless human beings. How many daily? The estimates vary widely, but they are all hellish. The least guess is 300 a day, the most 3,000.

The impatience that fills decent people everywhere was cited last week by Senator William Proxmire of

Wisconsin. On the floor of the Senate, he quoted the Pontiff as saying that Catholic relief agencies were getting aid to the Biafrans despite "difficulty, risks and much expense."

The transport of supplies has, indeed, been a difficult venture. All aid is being flown in by a dangerous and very expensive night flight. Federal Nigeria has said it would gun down all aircraft trying to fly in food, thus the hazardous nighttime schedule. Stocks of food for emergency needs are on nearby islands under Spanish or Portuguese controls. More is on the way. But transport problems prevent movement in sufficient quantity to match the need.

What Senator Proxmire wanted to know was this: if the Pope can do it, why can't the United States?

The Pope, said the senator, "realizes that in the face of mass starvation and death, one must put aside

the trappings of propriety and the niceties of international politesse and do what our very nature calls upon us to do: to help our brother in need."

The senator urged immediate ratification of the United Nations Genocide Convention, so that the government would have the backing it needed to "speak out against these horrors with credibility and conviction."

The Pope's "confession" that Catholic relief agencies were "smuggling" in relief, as the senator put it, "is a confession that again puts the lie to the legal hair-splitting and the international prophets of doom who must find a precedent or a dusty theory of law before they can save a man from drowning in a body of water that is the subject of an international dispute."

Hear, hear! We hope the United Nations was listening, as well as the Senate.

JOHN COGLEY'S VIEW

Resisting change is self-defeating

By JOHN COGLEY

Resistance of change, I am convinced, does much greater harm in the long run than any amount of reevaluation or experimentation. A certain measure of harm is admittedly done by sharp breaks with the past and half-baked schemes to come to terms with the present; but the real problems arise from the unwillingness to make changes when they are clearly necessary.

This is true in almost every aspect of life. It is, for example, the root of many business failures. The firm that does not keep up soon finds itself bankrupt.

It is true in politics. The nation that takes no account of changed conditions in the world runs into the most serious difficulties in maintaining its economy, prestige, and international standing. It is even true in family life. The parent who refuse to recognize that their children are growing up and refuse to change the house rules accordingly are headed for sure trouble.

Change is the law of life, for institutions as well as for individuals. Unfortunately, resistance to change also seems to be some kind of human law. At least the guardians of institutional life often seem to see themselves as above all guardians of the past.

This has been particularly true of the Church, in fact, stubborn resistance to change until quite recently was widely looked upon as an exercise in the most characteristic of Catholic virtues. Persons advocating change in the Church were generally

regarded as troublemakers, threatening the very life of the institution by their questioning, probing, and uncalled-for criticism. Those who persisted were often enough silenced by orders from superiors, or shamed into conformity by ridicule, or in some cases simply expelled.

Now, it seems that some of these persons were the best friends the Church had at the time. Had they been listened to, how much heartbreak, how many excruciating difficulties might have been avoided. How much less hectic and damaging the changes that had to come must have been than they actually were.

But the standstillers carried the day. The most creative theologians of the day—Teilhard de Chardin, De Lubac, Congar, and Murray, for example—were for long stretches of their lives kept under a cloud. The priest-worker movement, which was an experiment promising to break the mould of irrelevance into which the French clergy were cast, was condemned. Experiments in the religious life were almost always discouraged. The leaders of the liturgical movement who favored ordered, dignified changes in worship were laughed at—Father H. A. Reinhold, for example. Those who pointed out the absurdities of popular piety or branded rank superstition for what it is were rarely regarded as shamefully impious.

But when the dikes were broken, as they were in the past few years, it became clear that such men as these, not the bureaucrats who made their lives miserable, saw the real needs of the Church. If anything is clear in the present Catholic confusion, it is that they were right in pleading for reevaluation of old ways and guardians of the past, who held the authority and hurled the anathemas.

Change, like tomorrow, will, willy-nilly, arrive on schedule, whether we like it or not. To resist change is to resist tomorrow in the name of yesterday. But it is so clearly self-defeating it seems no one could fail to recognize its futility. Yet, some do.

WHAT OF THE DAY

The ladies adopt a new 'project'

By REV. JOHN DORAN

The big rage among the ladies of the parish sodality at present is "fascinating womanhood."

This rather took me by surprise, since I have considered these ladies fascinating all along. In any event, so that the leader would not be left behind, I decided to learn what the y w e r e about.

The textbook of the new rage is "Fascinating Womanhood" by Helen B. Andelin. A woman can either study from the book, or can take a course which is scheduled to be given this fall. Since I won't be eligible to take the course, I

thought it wise to read the book, and have just finished.

The rather interesting thesis of the book is that a woman will find happiness in marriage, not by changing her man, but by being as truly a woman as she can. The book tells her, and to perfect her own womanly qualities. The promise is that he will re-act to her increasingly feminine charm, and will strive to be a better man and husband in return.

Surprisingly the book is built on that eternally true, but hardly accepted paradox of Christ's, that "he who would save his life must lose it."

The book tells women to give and give of themselves. Their perfected selves, to the man. This they are to do, not looking for a return, but simply because they will find their own happiness in so doing. The man will begin to appreciate and treasure this wonderful gift so freely given, and will give his greatest gift in return, himself. Indeed, not just himself, but a self he seeks to perfect to make it more loving the giving.

I like the thrust of the book, for it catches a thesis I have long held: that a woman has the right to change another person. We have the right to give good example, to give encour-

agement, to give at times instruction, and at fewer times punishment; but we give all of these, not to change a person, but to make a person want to change himself.

The control buttons for the human being are on the inside, and cannot be touched by another without inflicting a gaping wound upon that person's integral self. God Himself is a respecter of the free will of the human being. Should we be less?

I like the book for another reason, also, in that it takes for granted that many married people have not made a study of marriage, and have not followed the learning process which a successful marriage entails.

Those entering marriage are basically ignorant of marriage. It could not be otherwise. They must begin, like any other being, by doing the best they can, but ever, doing the best they can, to improve with the years. This book gives to women a plan which, if they freely choose to follow it, will guide them into more perfected womanhood, and will at the same time respect the integrity of their husband's selves.

But, heavens, if these gals get much more fascinating, I may be penning my name to petitions I have hitherto refused to sign!



"EVEN IF HE IS AN ATHEIST, ISABEL, THAT'S STILL LOUSY ECUMENISM."

THE PROGRESS OF PEOPLES

Pope's three-fold plan economically feasible

By BARBARA WARD

Perhaps this is a good time to sum up some of the arguments thus far put forward in this column.

Three main proposals are put forward by Pope Paul in *Populorum Progressio*—order to lessen the great gap between the affluent states and their poverty-stricken, still undeveloped neighbors. The first proposal challenges citizens of wealthy countries "to tax themselves" and to make resources available in this way for investment in the schools and health, the farms and industries of the developing world.

The second proposal is to reorganize the world's policies for international trade in such a way as to increase the economic strength and bargaining power of the poorer nations. The third is to set up a "world fund" or some equivalent instrument financed in part by savings on armaments, which would have the task of ensuring and directing a sufficient flow of funds to make world modernization not an impossible dream but a growing reality.

The significant thing about these proposals is that to a very considerable extent they mirror policies which already exist inside our affluent societies, and have lessened the enormous chasm which once used to gape between the small wealthy elite and the mass of the people.

A hundred years ago, as an earlier column pointed out, the novelist-statesman, Benjamin Disraeli, spoke of Britain as "two nations—the nation of the rich and the nation of the poor."

Today for about half the human race—the differences in life and opportunity did amount to a barrier as wide as the frontiers of a foreign state.

Over the last century, the distance has been steadily decreased. Progressive income tax has not only scaled down in some measure the overwhelming wealth of the richest citizens. Transferred to education, hospitals and public housing, it has increased the health and skills and hence the productivity and earning power of the people as a whole.

This in turn has increased workers' ability to bargain for higher wages, for insurance, holidays with pay, pensions and other fringe benefits. And their rising wage bill—in other words, their purchasing power—has been a key factor in enabling governments to keep the whole economy out of the old alternatives of boom and slump. Enough "demand"—wages, incomes, private investment, government spending—has been pumped into the economy to secure steady growth, modernization and innovation.

All this is another way to saying that inside our national economy we no longer rely, as in the 19th century, solely on the workings of the uncorrected market. Taxation, collective bargaining, full employment, each supported by appropriate institutional changes, are a triad of policies which spread wealth, stabilize the market system and ensure steady growth.

But Pope Paul points out that these civilizing strategies and institutions are simply lacking at the international level. There the world market is supposed to do what it has never done at home—act in such a way that all gross inequalities and obstructions in some magic way disappear by themselves.

The Pope's reason for insisting on the three reforms—taxation for economic aid programs,

a better balance in international trade, and the World Fund for Development—lies precisely in his realization that without such civilizing reforms, the world's wealth will continue to pile up in the post-Christian North Atlantic corner while the world's miseries pile up everywhere else.

What can be done? The Pope knows—as every citizen should know—that at the world level (as at the domestic level) there are not economic reasons for saying that his triple policy is impossible. The "world tax" agreed to by the governments of New Delhi—an annual one per cent of Gross National Product (the nations' sum of goods and services)—will not bankrupt nations growing by three per cent a year.

To increase the share in world trade going to two thirds of the world's peoples from 19% to, say, 25%, will not bring down the wealthy world any more than it did in 1952—when the poor nations were 25%.

And if economic ruin does not flow from a level of spending on arms which reaches \$150 billion a year, it certainly would not be the result of spending even half that sum on the works of peace.

No, the reasons are not economic. They are political and moral, and we will have to look at them more closely in the coming weeks.

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QUESTION BOX

Is story of creation to be taken literally?

By MSGR. R. T. BOSLER

Q. One of the pupils attending a Catholic school informed me that, in a recent religious instruction period, the teacher referred to the story of the creation of the first man and woman as related in Genesis as a "fairly tale," and that it is possible that other human beings had existed before this time and lived in other parts of the world. What is your opinion?



These problems were complicated by political and cultural differences between East and West. Since 1954 the Eastern Church has gone its separate way.

However, of all churches not in union with the Holy See, the Eastern Orthodox are nearest to the Roman Catholic Church in belief. This is why, for example, Roman Catholics are permitted to receive Holy Communion from an Orthodox priest in cases of necessity.

With regard to marriage, it is possible for a Roman Catholic to be married in an Orthodox ceremony with or without the presence of a Roman Catholic priest. It is forbidden to do this without permission from one's local bishop, but even without the permission such a marriage would be considered valid.

Q. My daughter has become engaged to a young man who has no religion at all. In fact, his parents do not practice any religion. Can such a marriage take place in the Church and will she have the privilege of the Mass?

A. You have written about Catholics marrying baptized Protestants, but what about my daughter's case?

A. The conditions which you describe are fairly common in

so-called Catholic countries. There marriage between Catholics and other baptized Christians are infrequent. Most often the non-Catholic party has no religious affiliation or background whatsoever.

If your daughter wishes to marry in the Church, she must receive a dispensation. She may be able to have a nuptial Mass, depending on her diocese's ruling in the matter. Your pastor will be able to answer her questions and initiate the necessary procedures.

Q. I have a brother, considered by everyone to be a devout Catholic, but I know he has not received Communion in better than twenty years. He was educated by the Jesuits, contributes to the Church effort and attends Mass regularly.

I often wonder what I should reply to the priest if this brother died before I did. Could his remains be brought into the Church for final prayers, if not a funeral Mass? If there is a ruling against it, I think I would be about his not receiving Communion. I do not want another denomination officiating at his burial and he refuses to discuss the matter.

A. Your brother is entitled to all the services and blessings of the Church, including a funeral Mass and Catholic burial. They would be denied him only if he were, in the eyes of the Church, a "public sinner." His inexpressible absence from Communion does not make him a public sinner.

Teillard de Chardin believed that the world had recently entered the Age of the Noosphere, an expression he explained as meaning a membrane of heightened awareness encircling our planet. "All around us, I said, is a new sphere—the Noosphere—is adding to its internal fibers and tightening its network, and at the same time its internal temperature is rising, and with this its psychic potential."

The Teillardian insight came frequently to my mind over the past four weeks in Chicago, Milwaukee, Los Angeles, San Francisco, Boston, Philadelphia and New York. During that time in these cities and their satellite suburbs, I participated in more than 50 radio programs totaling 45 hours of talking and some 18 TV programs totaling nine hours.

Like everyone else, I knew these programs were there (one cannot twiddle radio or TV dials without hitting them). I had over the years participated in many related events. But this contact was new. For the first time I saw them as a significant part of the "thinking envelope," the encirclement of the earth by a zone of heightened human awareness.

The programs are of many kinds. They run from the two minute "filler" to the six-hour talkathon directed to night workers, insomniacs and the auto and truck drivers who find themselves on the road between midnight and 6 a.m. They vary from the low-powered local outlet directed to a small ethnic or racial group to the network or syndicated show carried by many hundreds of stations from coast to coast. Many involve the listener directly by live participation—or more commonly—by telephone calls with the radio or TV audience listening in.

All, however, share one common basic ingredient, the moderator or interviewer who speaks for his audience, voices their questions, expounds their concerns, defends their interests. He is the constant. Through him the listeners are brought into daily or nightly participation in the kaleidoscope of events and ideas as expounded and interpreted by guest "experts."

I was tremendously impressed by the moderators. They were, for the most part, high energy, individualistic and ambitious men and women (nearly all men), but as a group they never gave me the impression that they were a racket for



By GARY MACEOIN

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Plan massive study
BOSTON — Cardinal Richard Cushing of Boston and seven bishops of New England have authorized a team of researchers to conduct a massive study of Catholic educational resources.

Abortion
To the Editor:
I do not want to see my state go down. I dread to see it make bad laws, as were made in some states in earlier times. I dearly love Indiana and feel that the pro-abortion laws would destroy the quality of life here. Abortion was never considered refined American conduct, and was as a matter of fact, unthinkable, until very recent times.

These are those who wish to make (what has always been considered criminal abortion) legal. My studies on this prove to me beyond a shadow of a doubt, that coercion will be used on welfare recipients, pressing them to agree to, and submit to, abortion, if the abortion law passes here.

This pressure violates both the citizens' just right to privacy and the unimpaired freedom of his or her religious beliefs and personal liberty. Not to mention the fact, that to tell someone that you to abort and to their own flesh and blood to come in to existence is to its self, highly insulting.

Though it may be a surprise to some, those who oppose this cruel anti-baby law and coercion of welfare recipients can be numbered among many faith. Being a Catholic, the U.S. Constitution guarantees freedom of religion. There are Catholics, whose opposition is well known, universal and well realized. Fully one quarter of the nation, large numbers of Protestants

what they could get out of it. On the contrary, they see them helping as performing a valuable public service by informing and helping to formulate a broad public opinion on the day's vital issues. "I think they are right in this self-evaluation. They serve as the psychiatrists and confidants of the masses, replacing for many the priest or pastor with whom contact has been lost. I was frequently reminded of the emotional value of confession as I heard people proclaim their sins to an invisible congregation of thousands, aided by the anonymity which the telephone and radio beam provide.

The broad subject I was asked to discuss was the updating of the Catholic Church since Vatican Council II. The occasion was the publication of a book, of which an co-author, on last year's Synod of Bishops and Congress of the Laity. I was amazed and heartened by the universality of interest in the subject and by the ability of the moderators to isolate and formulate the big issues.

I was deeply impressed also with the near-unanimity with which audiences identified themselves with the Catholic Church's struggle to update itself in the spirit of Pope John (his name constantly recurring) and in the

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Council. Moderators were Catholic, Protestant, Jewish, humanist, and agnostic. Regardless of personal beliefs, however, all presented the concerns and hopes of their many-faceted audiences in terms of sympathetic involvement in the Church's aggiornamento. The awareness of the Church's potential contribution to the progress of mankind is greater than we sometimes realize. What is significant is the world's insistence that the potential can be realized only when the Church integrates into its structure the concept of service to which Vatican II summed it back.

My rapid but intensive experience persuaded me that the Church is making much less impact than it easily could in this important area of human encounter. And when it enters, it often does so for the wrong reasons.

Many moderators told me of invitations to local churches to send a representative to the discussion. Some didn't bother. Of those who accepted, most adopted a defensive and apologetic stance, thereby missing an opportunity to enter into meaningful dialogue with people earnestly groping for the truth.

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Join to fight state help for schools

HARRISBURG, Pa. — The American Civil Liberties Union has joined forces with 10 other Pennsylvania organizations to prepare "the strongest possible case" against the state's recently approved program to aid children attending nonpublic schools.

The Rev. George I. Evans, a Presbyterian minister, I. O. Hershey who was elected chairman of the newly formed committee, said: "This case will have national attention and will involve the establishment of far-reaching constitutional principles."

The groups which joined the ACLU in the projected court test are: The Pennsylvania Council of Churches; the Friends of Public Schools, which Evans heads; Americans United for Separation of Church and State; the Pennsylvania State Education Association; the American Jewish Congress; the Jewish Community Relations Council; the National Council of Jewish Women; the Pennsylvania Synod of the United Presbyterian Church; the Eastern Pennsylvania Conference of the Churches of God; and the Church of the Brethren.

The aid law, which went into effect July 1, would be challenged as a violation of the U.S. Constitution's First Amendment ban on the "establishment of religion."

Catholics regain Czech cathedral

VIENNA — The Eastern-rite Catholic Church in Czechoslovakia has regained its cathedral in Persov as the reestablishment of the rite continues in that country. It was learned here.

The keys of the cathedral were turned over to the Eastern-rite's Committee for Renewal in accordance with an agreement between the committee and the Orthodox Church authorities.

Man can't find self without penance, Pontiff declares

CASTELGANDOLFO, Italy — Pope Paul VI, speaking to a general audience, said that man is in search of himself, has asserted that he will never find his true self without penance.

As he himself noted, this address to a general audience was one of a series examining man "as the Church conceives him." At the previous weekly general audience, he had defended religion against the charge of weakening man's natural sense of justice, and at the audience before that he had emphasized that religion's essential God-centeredness does not weaken its necessary interest in man.

Now, describing man's search for himself, he said: "He wants to be aware of himself; he wants to give his existence an expression of its own, which he always describes as free, full, powerful, original, personal, authentic."

"Some spoke of a Superman of a man of heroic life. Some defined him mainly under the biological and zoological aspects."

(Here the Vatican press office account of the Pope's speech referred to Desmond Morris, author of "The Naked Ape.")

THE POPE asserted that anthropology—the study of man—is being discussed at all levels, and is "the principal subject of scientific, philosophical, racial, political and even religious discussion."

He then pointed to "a difficulty that derives from our Christian profession in the face of modern self-idolatry and self-centeredness."

The specific element of the



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Parley slated
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Convocation Center dwarfs ND stadium

NOTRE DAME, Ind.—What is longer and wider than Notre Dame's football stadium, houses 10½ acres under roof, and can accommodate a circus and a basketball game at the same time?

The answer is the University of Notre Dame's \$8½ million Athletic Convocation Center, now nearing completion just to the east of the stadium with which it is so often compared.

The twin-arena structure, designed by Ellerbe Architects, St. Paul, Minn., is a multi-use building combining the maximum recreational facilities for Notre Dame students with a community center capable of handling trade shows, circuses, ice shows and the like. Alumni and friends of Notre Dame in northern Indiana and southern Michigan contributed some \$1 million toward construction of the building.

The Athletic Convocation Center (ACC) replaces Notre Dame's ancient Fieldhouse, which was rapidly becoming inadequate for the needs of an all-male undergraduate student body of some 6,200.

The ACC's two domed arenas are each large enough to contain Stepan Center, the popular student activities building on campus, which has had the largest indoor seating (3,800) on campus.

The north arena houses a ten-lap track, two small gymnasiums, an ice rink for hockey and recreational skating, an indoor baseball diamond, tennis courts and areas for golf, weightlifting, boxing, and fencing.

Under the south dome is the basketball and convocation arena, with seating for about

12,000 persons and 40,000 square feet of potential exhibit space. The upper level also contains press facilities, two small gyms, concessions and storage areas. On the south dome's lower area are kitchen facilities, concessions, exhibit space, lockers, handball and squash courts, photography studios, and basketball courts.

The central complex which links the two domes has three levels. In the basement are auxiliary gymnasiums and a wrestling area; on the first floor are offices for varsity and intramural coaches, varsity and visiting team lockers, central equipment issue, and space for a future Olympic pool. The second level has the main lobby and concourse, a Monogram Club trophy room, athletic and building administrative offices and meeting rooms.

John F. Plouff, managing director of the ACC, has already booked several non-sports events, including an ice show and a convention, and the top attraction on the sports docket will be the December meeting of Johnny Doe's nationally ranked Notre Dame basketball squad and the nation's No. 1 team, UCLA. The game will be part of a week-long series of dedication events.

Groundbreaking was held in the spring of 1966, and a computer-assisted scheduling of construction has enabled completion of the building ahead of schedule. Some offices, including those of Athletic Director Edward (Moose) Krause, are already occupied, and the entire building is expected to be completed in October.



NAVILTON PARISH PICNIC—Handmade quilts are a traditional favorite at the annual picnic sponsored by St. Mary's parish, Navilton, in Floyd County. The picnic is scheduled Sunday, Aug. 18. Shown above with Father Edward Gayso, pastor, are from left: Mrs. Anna Egler, Mrs. Marcella Miller and Mrs. Virginia Armes.

AUGUST 11-12

Oldenburg convent schedules clothing and profession rites

OLDENBURG, Ind.—Triple ceremonies of investing, first profession of vows, and final profession are scheduled for August 11-12 in the convent chapel of the Immaculate Conception, Oldenburg. Archbishop Schulte will preside at all three events.

Investing of 17 postulants in the religious habit will take place Sunday, Aug. 11, at 2 p.m. In keeping with the new emphasis on the sacrament of Baptism, they will retain their baptismal names.

Celebrant at the Benediction of the Most Blessed Sacrament, to follow the ceremonies, will be Father Bruce Hausfeld, O.F.M., of Shiprock, New Mexico.

FROM PARISHES of the Archdiocese of Indianapolis are: Sister Catherine Schneider, Holy Name, Beech Grove; Sister Karen Gramman, St. Michael, Brookville; Sister Rosemary Miller, St. Gabriel, Connersville; Sister Beverly Lampert, St. Anthony, Morris; and Sister Evelyn Forthofer, St. Nicholas, Sunman.

From parishes in or near Evansville are: Sister Patricia Noco, St. Anthony; Sister Janet Miller and Sister Mary Jo Wargel, both of St. Joseph; and Sister Patricia Slaton and Sister Susan Spindler, both of St. Wendel.

The remaining postulants are from the Archdiocese of Cincinnati and St. Louis, and the Diocese of Peoria.

Profession of temporary vows will take place during the public, solemn celebration of the Eucharist, Monday, Aug. 12, at 10 a.m. At this celebration the 29 Sisters pledging themselves to observe the religious vows for three years, will receive Holy Communion under both species. Most of the Sisters in the two profession groups will formally resume their baptismal names.

OF THIS GROUP, 17 are from

the Archdiocese of Indianapolis. Representing Indianapolis parishes are: Sister Marilyn McCracken, Holy Trinity; Sister Carolyn Hoagland and Sister Mary Charity Kraszig, both from Our Lady of Lourdes; Sister Karen Kremer, St. Barnabas; Sister Annette Griskey, St. Bernadette; Sister Linda Slinger, St. Francis de Sales; Sister Kathleen Paul, St. Lawrence; Sister Janet Siambro, St. Mark; Sister Marjorie English, St. Simon the Apostle; and Sister Rosanne Taylor, St. Therese.

Others from the Archdiocese are: Sister Mary Ellen Gillman, St. Michael, Brookville; Sister Elaine Ludwig, Holy Guardian Angels, Cedar Grove; Sister Marcella Sier, St. Columba, Columbus; Sister M. Jognia Koors, Greensburg; Sister Judith Albers, St. Mary, Lanesville; Sister Cynthia Neidiffer, St. Mary, New Albany; Sister David Mary Bowman, Holy Family, Richmond.

From the Diocese of Evansville are: Sister M. Irma Arnold, St. Joseph, Evansville; and Sister Jane McConnell, St. Joseph, Princeton.

The remaining Sisters in the first profession class are from Cincinnati, Dayton, St. Bernard, and Springfield, all in Ohio; Bloomington, Ill.; and Old Monroe and Troy, Mo.

Final consecration services, August 12, at 6:45 a.m., will take place within the communal Eucharistic celebration reserved for the Congregation. Archbishop Schulte will officiate at this celebration and preside at the individual Sisters' oral profession of permanent consecration, solemnized by placing her right hand on the Bible and then placing her previously written and signed commitment on the altar.

After breakfast and dinner with her religious family, these Sisters leave for a special home visit.

SIX OF THE 19 scholastics in this group are from the Archdiocese of Indianapolis. From Indianapolis are: Sister Barbara Cmeihl, Holy Trinity; Sister Marian Parker, St. Andrew; and Sister Ann Werner, St. Mark.

From outside the city are: Sister M. Carlene Becker, St. Michael, Brookville; Sister M. Alicia Kocher, St. Mary, Lanesville; and Sister Mary Miner, St. Joseph, Shelbyville.

Sister Emma Jean Elpers is from St. Wendel, near Evansville.

Other cities represented are: Cincinnati and Hamilton, Ohio; Fort Thomas, Ky.; and St. Louis, Mo.

The second annual retreat preceding these ceremonies was conducted by Father Hilmar Kistner, O.F.M., Guardian of St. Leonard Friary, Centerville.

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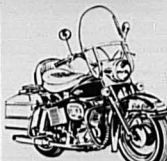
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Sisters to get briefing on Cana Conference

OLDENBURG, Ind.—An educational program, sponsored and conducted by leaders of the Cana and Pre-Cana Conference in the Archdiocese of Cincinnati, will be presented for the Sisters of St. Francis here August 2-12. A similar program was presented at the Motherhouse in 1965 when the movement had completed its pilot year and was on its way to becoming a regular part of Sister-Formation.

Speakers and topics include: "Marriage in Christ," by Father Walter Hauer, director of Cana and Pre-Cana activities; "Responsible Parenthood," Mr. and Mrs. Bernard Rapier; "Money in Marriage," Mr. and Mrs. Paul Lindsay; "Sex Education," Mr. and Mrs. James Fanning; "Getting to Know You," Mr. and Mrs. Eugene Timperman; and "Insights Into Married Love," Mr. and Mrs. Louis Arrata.

Dr. Robert Kalthoff will discuss "Marriage Counseling," Dr. Paul Haas, "Sexuality in Marriage."

Final three sessions will be

conducted by Dr. and Mrs. John Wilke, leaders of the Family Life Conference, Cincinnati, and co-authors of the pioneering paperback, "The Wonder of Sex: How to Teach Children."

Coordinators of the program at Oldenburg are Sister Mary Olivia, director of education, and Sister M. Cherubine, recently named coordinator of science and mathematics for the Cincinnati archdiocesan elementary and high schools.

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VIEWING WITH ARNOLD

'Bandolero' is turgid, inane Western

By JAMES W. ARNOLD

A western starring Dean Martin and Raquel Welch, directed by Andrew McLaglen (or even Federico Fellini), isn't going to be perfect, let's face it. But "Bandolero," while selling several tracks in the records for insanity, has a couple of pain-easing assets.

Perhaps unconsciously, scripter James Lee Barrett has jammed into it much of the whole human spectrum of love and good-and-evil. The missing elements, unhappily, are the highest ones, and values are messed up. But any time you get variation in moral tone broader than you're my kind of a baby, quibbling is sheer ineptitude.

The movie also almost provides us with the rarest image in contemporary drama: the good, honest, just, gentle man—who is all of this without being a coward, clown, hypocrite or square, without either bedding down with the heroine or having a secret recipe for fudge brownies. The key word is "almost." "Bandolero" often threatens to respect this char-

acter but never does, just as it often seems about to escape from turgidity to mediocrity, but seldom does.

The basic story is a composite of many familiar westerns, with a touch of "The Magnificent Seven," scraps of "Major Dundee" and "Fistful of Dollars," and a whole lot of "The Professionals," with its sole foray into Mexican bandit country after a kidnapped woman who (it turns out) doesn't really want to be rescued.

The female is Miss Welch, cornering the kind of unhistorical décolletage and beauty—with a past roles that once were Rita Hayworth's, the abductors are Martin and his motley outlaw band, who have unfortunately been saved from hanging by his long-lost non-criminal brother (James Stewart). The pursuers are led by George Kennedy, an honest lawman who also has a taste for Miss Welch. In the surrounding wilds are the bad Mexican bandoleros, who spend their time grinning evilly

into the camera and then getting shot in the greatest massacre of Latinos since Santa Ana's charge.

The character spectrum begins with good guy Kennedy. Then there is Stewart, who comes across as good; he keeps praising his virtuous father and tries to get brother Martin to reform and settle down with a woman in Montana. But during the film he murders at least one innocent man and robs a bank. He is at best a mixed-up good guy.

Martin, of course, is in the great movie tradition of the good-bad guy. A robber and killer, he has "never harmed a woman or child" and keeps babbling the lechers away from Miss Welch.

There is the gang, a seedly lot of bad guys who are given minimal amounts of redeeming humanity. Finally, the bandoleros are bad-bad; they exist as a face-saving means to either kill or are killed.

The love-theme is played in

two keys: sexual and familial love. Kennedy, clearly a born movie lover, worships Raquel shyly and distantly ("He is a good man, but I have no feeling for him"). He also has a wholesome father-son thing going with a young deputy (Andrew Prince), which is underdeveloped but potentially the film's freshest, most valid impulse.

Martin provides the chemistry Miss Welch is looking for, and so we have the typical Hollywood tribute to free-whit love. The brotherly affection between Martin and Stewart is also standard. As Dean lies in the dust, Stewart gives a maudlin, voice-cracking eulogy before dropping dead himself: "He always wanted to be the light at the end of the trail."

The bad guys also love, or rather lust, in various styles. The gang members simply leer, or sneak up on Raquel in the campfire light. The bandolero chief takes one look at the heroine and begins ripping off her

clothes. (At this point it is really hard to keep one's head; while this is going on, the heroes, on another part of the set, are blasting down bandits three at a shot.)

More interestingly, "Bandolero" allows a genuine filial love to flourish between two of the cruddiest outlaws, a greedy father-and-son whose lives have been garbage, but who die stretching to touch each other's hands. It is an oddly deep and tender moment in a shallow movie: the spirit of goodness touches their lives only once, but almost in a redemptive way.

There are several other good things in "Bandolero," such as a line of dialogue here and there. When a gang member says "Raquel is pretty, Martin (in that absurd crooner voice) says, 'Not pretty. Beautiful. And beautiful is something you can't ever have no matter how bad you are.' A good thought, though it is the Welch character he describes, and she is beautiful only in a limited physical sense.

Although the final violence, and the graveyard peace it brings, is as obscene as anything



ON CATHOLIC HOUR—Bishop John J. Dougherty ponders a question raised by Moderator James H. Drew in the third program of the current series "Justice and Peace" on THE CATHOLIC HOUR-TV, Sunday, Aug. 18 over the NBC-TV network. Engaged in a conversation on the Pontifical Commission Justice and Peace are (left to right above) Bishop Dougherty, Chairman of the U.S. Committee for World Justice and Peace; James Finn, Director of Publications for the Council on Religion and International Affairs, and Editor of "Worldview"; Barbara Ward, author and economist; and Msgr. Joseph B. Gremillion, Secretary of the Pontifical Commission Justice and Peace.

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WORLD OF BOOKS

By MSGR. GEORGE HIGGINS

Father Albert Dondeyne, long-time professor of philosophy at Louvain University, observes in a recent symposium on Vatican II's Pastoral Constitution of the Church in the Modern World that many contemporary Catholics are allowing themselves to become obsessed by the past failures and mistakes of the Church.

Such a state of affairs, he says, "gives occasion to speak of a kind of inferiority complex. Everlasting bother about particular shortcomings in the Church is just as unhealthy as uncritical triumphalism." In the last analysis, unhappy lamentation over the past serves merely to prevent us from reaching the heart of the problem in the present.

I have no doubt that in many avant garde circles this little exercise in post-mortem cannot be so easily dismissed as an other typical example of old-line clerical conservatism at its worst. The fact is, however, that Father Dondeyne, whose credentials as an anti-triumphalist are impeccable, has long since demonstrated in a series of brilliant books that he is strictly his own man and is no more "clerical" in his outlook than many of the younger priests

and laymen who have only recently matriculated as certified critics of the Establishment.

As a matter of fact, I would say that the Father Dondeynes of this world are significantly less clerical in their outlook than the James Colaiannis, for example—Mr. Colaianni being the most recent American member of the loyal opposition to publicize in book form his angry dissatisfaction with the way the mitred ones in our ranks are comporting themselves in the post-conciliar Church.

At the risk of being immortalized (if only for a week) in NCC's "Cry Pax" or in John Deedy's counterpart-column in The Commonwealth, I would even go so far as to say that Mr. Colaianni's new book (The Catholic Left: The Crisis of Radicalism in the Church, Chilton Book Co., Philadelphia, \$5.95) is the most important book I have read in the past two or three years.

Mr. Colaianni will probably not be taken back by this particular criticism of his, exceeded only by his angry tract for the times. In fact, he seems to have anticipated it, for in the opening sentence of his Epilogue he says that "Anyone who would attempt to celebrate signs of authentic Christian witness in a book called The Catholic Left would be aware of the probable consequences: exposure to the charges of anticlerical thinking and oversensitiveness."

"That's a fairly incisive way of putting it. Add to this list of anticipated charges the unanticipated charge of 'clericalism' and you have this writer's reaction to 'The Catholic Left' in a nutshell.

I have raised the charge of clericalism in this context not to tell Mr. Colaianni—who presumably thinks of himself as being an implacable enemy of clericalism in all its many shapes and forms—but because, rightly or wrongly, I happen to think that the shoe fits the Catholic Left very snugly.

By clericalism I mean, in this case, an excessive, not to say obsessive preoccupation with the clerical or hierarchical aspects of the Church. Mr. Colaianni undoubtedly thinks that he, of all people, has no such preoccupation. Indeed he says as much repeatedly in the course of "The Catholic Left." Nevertheless, a reviewer cannot be expected to read an author's mind. He has to go by what the author says in cold black print. And the cold black print in "The Catholic Left" says to this reviewer that its author, in spite of his frequent protestations to the contrary, thinks of the Church most of the time in terms of bishops and, to a lesser extent, of priests.

That he also happens to think that bishops, with exceedingly few exceptions, are a miserable stupid lot, who by and large are reluctant to join the human race and are not for taking the Gospel seriously, is presently beside the point.

The point is that Mr. Colaianni just can't seem to get out of his mind and that, instead of telling us that the Catholic Left has done or proposes to do to clean up the intolerable mess that the bishops have allegedly made of things, he prefers to spend the better part of his time talking about the mess itself.

Moreover, in spite of the fact that he tells us on page 20 that the members of the Catholic Left are well aware of their own individual imperfections, he never gets around to revealing in the next 212 pages the nature or the extent of these imperfections. On the contrary, he leaves the impression on balance that almost everybody else in the Church—starting with

the bishops, of course—is demonstrably out of line except the members of the Catholic Left and those "fringe" Catholics who presumably are thought to be potential candidates for membership in the club.

Over against these two groups, which are admittedly a small minority in the Church, you have what Mr. Colaianni calls the "arch-conservatives" and "arch-triumphalists" and then "the great mass of inertia, the pillars (as distinguished from the archpillars) just sitting around waiting for nothing to happen."

I would have thought that the spokesman for a group which we are repeatedly reminded, takes the Gospel very seriously—much more seriously by far than the bishops, for example—would be extremely reluctant to get involved in this tricky and very unevangelical business of separating the wheat from the chaff in such a facile manner.

Be that as it may, I have stated my negative reaction to "The Catholic Left" so candidly because I assume that what Mr. Colaianni would want me to do, he being a brutally candid man in his own right, is to am not angry about the book, nor do I object to its candor. Candid criticism of the ecclesiastical establishment is perfectly in order. But, to my way of thinking, there is a vast difference between candid criticism on the one hand and obsessive criticism on the other. Mr. Colaianni's type of criticism, in my opinion, falls within the latter category.

To repeat the words of Father Dondeyne, which were quoted above, I find it "just as unhealthy as uncritical triumphalism." Moreover, I think it will serve, as Father Dondeyne has suggested in another context, to prevent us from reaching to the heart of our present problem—more the pity.

Catholic education needs cited to GOP

MIAMI BEACH—Spokesmen for Catholic education have asked the Republican party to show its "concern" for the education of the more than six million young persons in Catholic schools and colleges across the nation.

The appeal for continued federal aid to nonpublic school students under a possible Republican administration was made (July 29) before the Republican Platform Committee prior to the party's national convention here.

The statement on Catholic education was read to the committee by Dr. John Dyer of the Department of International Trade at the University of Miami. John T. Cicco, deputy superintendent of education of the Pittsburgh diocese, and William H. Considine, general counsel, United States Catholic Conference (USCC), it was made on behalf of the USCC Division of Elementary and Secondary Education.

THE STATEMENT called for a partnership between public and nonpublic education in America, claimed that recent court decisions have reaffirmed the constitutionality of aid to nonpublic school children, and pledged that the Church will continue to operate schools in the ghettos of large urban areas to serve the poor and disadvantaged there.

"We do not feel that our educational efforts can be isolated from the mainstream of American education," the statement said. "We feel that our efforts to be successful can only be in partnership with the other branches of the education enterprise . . . in point of fact co-

operative activity has characterized the public and nonpublic schools in the past few years under various federal aid programs."

"IT IS BECAUSE we consider ourselves part of the total American education effort that we do not hesitate to come before you today to elicit your concern for the quality of instruction we are daily giving six million citizens and to ask you to express that concern in a concrete way in your party platform," the statement said.

The Catholic spokesmen said that Republican members of both the House and the Senate, especially those on the education committee have in the past been "extremely sympathetic to the needs of nonpublic school children, and that it was under the Eisenhower administration that the National Defense Education Act was passed with substantial provisions for private school children.

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TO APPEAR ON TV—The Very Rev. Theodore Hesburgh, C.S.C., president of Notre Dame University will appear on NBC television at 2 p.m. (EDT), Sunday, Aug. 4. He and producer-playwright Dore Schary will discuss the report of the National Advisory Commission on Civil Disorders.

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11:30 a.m.—Hour of the Crucified	11:30 a.m.—Catholic Hour
12:00 p.m.—Sacred Heart	4:30 p.m.—Catholic Hour
12:30 p.m.—Hour of the Crucified	4:30 p.m.—Hour of the Crucified
EVANSVILLE AREA	SANAM AREA
Sunday Television	Sunday Radio
8:00 a.m.—Christians	6:15 a.m.—Hour of St. Francis
12:00 noon—This is the Life	6:15 a.m.—Sacred Heart Hour
9:00 a.m.—This is the Life	6:15 a.m.—Hour of the Crucified
12:30 p.m.—Hour of the Crucified	6:45 p.m.—Sacred Heart Hour
Sunday Television	7:30 p.m.—Catholic Hour
9:00 a.m.—Lamp Unto My Feet	Monday thru Saturday
9:30 a.m.—Look Up and Live	6:45 p.m.—Rosary Hour
10:00 a.m.—Camera Three	7:00 p.m.—Hour of St. Francis
10:30 a.m.—Hour of the Crucified	7:00 p.m.—Hour of the Crucified
12:00 noon—Moral View	7:00 p.m.—Hour of the Crucified
12:30 p.m.—Sacred Heart	7:00 p.m.—Hour of the Crucified
12:30 p.m.—Catholic Hour	7:00 p.m.—Hour of the Crucified
INDIANAPOLIS AREA	INDIANAPOLIS AREA
Sunday Television	Sunday Radio
12:00 midnight—Cross Exam	7:30 a.m.—Hour of St. Francis
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7:00 a.m.—This is the Life	7:30 a.m.—Hour of the Crucified
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7:45 a.m.—Sacred Heart Hour	7:30 a.m.—Hour of the Crucified
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IT'S A BREEZE—Parents of seventh and eighth grade youngsters enrolled in Brebeuf Preparatory School's third Summer Breeze program enjoyed an open house at the Indianapolis Jesuit school recently. In the first picture above, Mr. and Mrs. James Twitty and their daughter, DeLois, inspect a "gerbil" held by 13-year-old James Twitty, who attends Public School 44 during the regular school year. Sister Marie



Carmella, S.P., Summer Breeze math instructor, is enjoying the scene. Chess players in the second photo are (left) Kenneth Thurston and Frank Williams. Both attend Public School 41. In the third picture above, the new Brebeuf Athletic Director, Ralph Poehls, (at left) and Father Robert Dunn, S.J., Summer Breeze director, (center) discuss the scheduling of a sports activity. In the last photo, Summer



Breeze pupils and parents go through the "chow line" in the Brebeuf cafeteria. Ninety pupils from six Indianapolis parochial schools and eight public schools are participating in the special program this year, taking math, language arts, music, art and physical education. Field trips, individual tutoring, counseling and home visitations are also on the schedule for



the educationally disadvantaged youngsters. Summer Breeze is staffed by five Jesuits, two Sisters of Providence, three lay teachers and several high school pupils. A \$3,000 grant from the Indianapolis Foundation, private donations, and contributions from Brebeuf students are used to finance the program.

NOT SOARING. FIGURES SHOW

Catholic countries' birth rate examined

WASHINGTON—Do Roman Catholic countries tend to have the highest birth rates?

No according to a "World Population Data Sheet" prepared here by the Population Reference Bureau, Inc. The bureau says the notion that the presence of a large Catholic population coincides with an expanding birth rate anywhere in the world is a complete misconception.

"Not only do United Nations figures show that birth rates are not soaring anywhere in the world, but many Roman Catholic

countries have achieved some of the lowest such rates on record. The big difference between high and low birth rates nations... is not whether they are Catholic or non-Catholic but whether they are economically underdeveloped or advanced," it said.

THE BUREAU reported that in 11 European countries having a population of more than 50% Catholic—Ireland, Austria, Belgium, France, Luxembourg, Czechoslovakia, Hungary, Poland, Italy, Portugal and Spain—the average annual birth rate taken together is 18.1 per 1,000 people. The birth rate for 15 developed non-Roman Catholic countries averages out to virtually the same: 18.0. Moreover, the bureau said, the modern transition from large to small families in the West began in two Roman Catholic countries—France and Ireland.

"In short, there is no evidence in Europe for the widely held belief that Roman Catholicism exerts a buoyant force on over-all birth rates."

The report noted that "distinctly different" demographic realities stand out in the economically depressed regions of

Asia, Africa and Latin America. "Illiteracy remains very high and... no widespread or marked decline in birth rates has ever been recorded under such conditions," it said. "Secondly, the death rate in these regions has been drastically reduced within just a few decades through a highly effective infusion of modern public health techniques."

This widening gap between birth and death is the direct cause of the world's accelerating population growth," the bureau said. "It can be seen in both Catholic and non-Catholic countries."

THE REPORT SAID even in heavily Roman Catholic Latin America there are "valid reasons" for attributing high birth rates less to religious beliefs than to economic levels of living. It said studies have shown that Latin American women who are regular churchgoers have slightly fewer children on the average, than those who are only nominally Catholic.

"There is, on the other hand, a strong link between education and fertility. In some cities women with less than a primary school education have at least one more child than their better educated counterparts—regardless of the degree of their religious conviction."

"Thus it is Latin America's economic and educational levels, rather than its formal religious beliefs that put it on common ground with the high-fertility regions of Africa and Asia," it said.

"The demographic evidence," the bureau concluded, "will not support a broad indictment of church influence against population restraint. In Europe, where birth rates are low, there is virtually no differential between Catholic and non-Catholic countries. In Latin America, where birth rates are still high, religion is demonstrably less of a factor than levels of literacy and income."

Thanks Anglicans

for invitation

VATICAN CITY—Pope Paul VI, for the opening of the Lambeth Conference of the Anglican Church, has sent a handwritten letter to Anglican Archbishop Michael Ramsey of Canterbury, Anglican primate who heads the conference, expressing his gladness that seven Catholic observers were invited to attend.

The Lambeth meeting, scheduled from July 25 to August 25, is normally held every 10 years. Some 500 Anglican bishops from all over the world will make recommendations to help align the Church's policies and activities with current world situations. This year's conference is the first to which official Catholic and Orthodox observers have been invited.

Pope Paul expressed the hope that the meeting could help advance the cause of Christian unity.

Officials meet

BERLIN—Cardinal Alfred Bengsch, Bishop of Berlin and chairman of the East German Catholic Bishops Conference, met with the East German secretary for church affairs, Hans Seigewasser, for what the government-controlled press of East Germany called "comprehensive talks in an open-heated atmosphere on questions of mutual interest."

Ask voice

COLOGNE—A group of priests here has petitioned the Pope's representative in Germany for a voice in the selection of the next Archbishop of Cologne. The present ordinary, Cardinal Joseph Frings, 81 years of age and almost totally blind, has submitted his resignation to Pope Paul for the second time. The Pope's acceptance is believed to be imminent.



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ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

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ST. BERNADETTE SOCIAL
Every Tuesday and Friday Nights
6:30 P.M.—School Hall—4830 Fletcher Avenue

RUMMAGE SALE
St. Philip Neri School—535 Eastern Avenue
Friday, Aug. 2—9 A.M.—7 P.M.
Saturday, Aug. 3—9 A.M.—4 P.M.

ANNUAL RETREAT
Women of St. Philip Neri Parish
August 16-18—Fatima Retreat House
Reservations—Mrs. Frances Sheehan—638-5805

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INSTALLED

OUR GUARANTEE
Buy With Confidence At All Stores
To anyone purchasing carpeting during this sale, we extend this privilege immediately after your home is carpeted, inspect it. You must be fully satisfied, and you must feel that you have received more than your money's worth, or we will take back the carpet and refund your full purchase price.
SINCERELY, *Andy Higgins* MANAGER
90 DAYS SAME AS CASH BANK RATES
1st Payment October, 1968

NEED A RUG?
HUNDREDS TO CHOOSE FROM
• 12'9" \$36
• 12'10" \$40
• 12'11" \$44
• 12'12" \$48
• 12'13" \$52
• 12'15" \$60

NOT ASSOCIATED WITH ANY OTHER STORE

OPEN EVERY NITE 'til 9P.M.
For This Sale

SHOP 3 BIG SHOWROOMS
CALL 846-7323 or 787-9437 or 293-0843
FOR HOME SHOPPING SERVICE

Carpet Fashions

2742 MADISON AVE. 3748 LAFAYETTE ROAD 8656 WESTFIELD BLVD.
NEXT TO TEE PEE (SOUTH) 787-9437 38th AND ROAD 52 (WEST) 293-0843 NORA 846-7323