

Pope Paul reaffirms birth control stand



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BUT RAPS CU STATEMENT

Theologian defends the right of dissent

OMAHA—Father Carl J. Peter, assistant professor of Sacred Theology at the Catholic University of America, said he supports the right of theologians to dissent from the Pope's encyclical on birth control despite the fact that he disagrees with the particular statement of dissent which they issued.

"For the good of Catholics and for the sake of honesty and truth there must be no punitive measures taken against any of them," he said. "They are believing Catholics loyal to the Pope and competent theologians doing their duty as they see it."

The statement of dissent from the encyclical was released in Washington, D.C., shortly after the encyclical, Humanae Vitae, was made public. The statement said the encyclical is "not an infallible teaching" and had not settled the question of artificial birth control, and encouraged Catholics to make up their own minds on the matter even if they find themselves in disagreement with the Pope's pronouncement that all forms of artificial birth control should be shunned.

Several theologians from Catholic University in Washington, including Fathers Charles E. Curran and Robert Hunt, have played key roles in leading the dissent. Of 23 full-time faculty members in the school of theology at Catholic University, eight signed the statement in opposition to the encyclical and 15—including Father Peter—did not.

FATHER PETER issued a statement of "serious exception" to the views of the dissenting theologians whom he accused of not paying sufficient attention to Pope Paul's right to teach with authority on birth control.

Cardinal Patrick O'Boyle of Washington, acting in his capacity of chancellor of the Catholic University, met with university theologians to get a first-hand account of their views on the subject. The cardinal later issued a statement denying that his meeting with the theologians represented a vindication of their right to dissent from the encyclical, and said the theologians "offer no evidence that the Catholic Church ever tolerated dissent of the sort they are carrying on and even instigating."

Father Peter said here that Pope Paul in the encyclical had commended an attitude of compassion and understanding. "In many cases that is going to mean this: not judging harshly others whose convictions and

conduct on this issue differ from our own," he stated.

OF the dissenting theologians Father Peter said: "These men were and are my closest friends, especially Father Charles Curran . . . we have agreed to disagree and we shall continue to disagree with regard to the statement."

"We are divided in this issue as a faculty which as a result may fully reflect the picture of Catholics nationally . . . I have defended and will defend the right of my colleagues to dissent even after the papal encyclical," Father Peter said.

"Their statement made in opposition to the encyclical helped many, many Catholics," he stated. "I believe it has a part in the divine plan to help mend their dissent. They certainly have a lot of support—600 at last count—Catholic theologians throughout the country who likewise have signed it."

40,000 will answer school bell Tuesday

As parents plan last-minute shopping trips for youngsters' gear, teachers and administrators make final adjustments to accommodate more than 40,000 pupils in the 105 elementary and 16 high schools in the Archdiocese as classes are scheduled to begin next Tuesday.

A slight decrease in the overall Catholic school enrollment is expected as classroom limits are enforced and the curtailment of physical expansion is continued.

PARISH religious education classes, staffed primarily by lay volunteers, are increasing in nearly every parish of the Archdiocese, according to the Fraternity of Christian Doctrine Office. Various instructional courses for adults, catechetical teachers will be held during the



'TEAM TEACHERS' FOR CATHOLIC SCHOOLS—The number of husband-wife teachers in the Catholic schools of the Archdiocese is always small—never more than two or three sets each year. A new "entry" this fall is the "Team" of Jacob (Duffy) and Connie Hagist, members of St. Philip Merit parish. Duffy will teach social studies and speech, football, wrestling and baseball at Ritter High School, while Connie will teach English, speech and drama at St. Agnes Academy. Both are graduates of Secchia Memorial High School. Following graduation from St. Joseph's College, Rensselaer, in 1967, Duffy taught one year at Marian High School, Mishawaka. Connie was graduated last June from Marian College. They were married in December, 1967.

BOGOTA, Colombia — Pope Paul VI strongly reaffirmed his recent encyclical on birth control in the final hours of his visit to Latin America. He said that it was "ultimately a defense of life" that did not diminish parental responsibility or liberty or slow the progress of scientific research in the population field.

The encyclical, Humanae Vitae, the Pope said when formally opening the Latin American bishops assembly, while it "excludes the use of means which profane marital relations," is not a "blind race toward overpopulation," nor does it forbid couples "a moral and reasonable limitation of births."

He asserted that "the great majority of the Church has received it with favor and trustful obedience," while realizing the spirit of sacrifice and the need for a strong moral issue it encompasses.

HE THEN SAID of the encyclical:

"It is not a blind race toward overpopulation. It does not diminish the responsibility of the liberty of husband and wife and does not forbid them a moral and reasonable limitation of births. It does not hinder any lawful therapy or the progress of scientific research."

"It is a moral and spiritual education that is coherent and profound. It excludes the use of means which profane marital relations and which aim at resolving the great problems of population with over-facile experiments."

"It is ultimately a defense of life, the gift of God, the glory of the family, the strengths of the people."

He welcomed the "lively discussion" that his encyclical had stirred, he said, and expressed the hope that it may lead to a better knowledge of the will of God and "a conduct that will be more in keeping with the will of God."

Pope Paul offered a three-fold direction, spiritual-theological, pastoral, and social, to the Latin American bishops as they began their meeting.

On the spiritual aspect, he told the prelates that "the world watches us today in the regular way with regard to poverty, to simplicity of life, to the degree of fidelity we practice in our use of temporal goods."

He also said "the angels watch us" in the "strong and joyful observance of our priestly celibacy." And he said "the Church watches us" in the way the bishops preserve the structural unity of Christendom.

TURNING to theology, he brought up a spirit of "mis-trust" which he said exists widely in modern life, and even in Catholic circles, about the fundamental uses of human reason. He spoke of the attacks of "fashionable philosophies" and the abandonment of confidence in the traditional Christian thinkers of ages past.

He referred to the "false persuasion" of those who, he said, want to "shape a new Christian life, made to the measure of

(Continued on page 7)



FRANKLIN CATECHETICAL BUILDING

Catechetical classes for school-age youngsters of St. Rose of Lima parish, Franklin, will not be underway until October 1 to allow for completion of the parish's new \$160,000 catechetical center. The structure will have 12 classrooms of varying sizes located on the ground floor and an unobstructed parish hall on the second floor. Pastor of St. Rose parish is Father James Byrne.

LABOR DAY STATEMENT

Unions, business urged to join in solving problems of jobless

WASHINGTON — Labor and business were urged to join in solving the unemployment and under-employment problems of the nation, particularly among minority groups, in the 1968 Day Statement issued by the Division for Urban Life, Social Development Department, United States Catholic Conference.

"The one thing above all others," the statement said, "that labor and management have in common at this particular time is the need to develop Negro ownership of business in ghetto areas."

"IN THIS connection," it said, "it goes without saying that both labor and management—and, needless to add, religious organizations as well—must be prepared to recognize that the drive for 'black power' as the term is understood by the majority of non-violent Negro militants, is a perfectly legitimate goal."

The statement noted, however, that business and labor alone cannot solve the country's employment problems. "Large scale development of new jobs in the public sector and improved job-training programs under government auspices are also required," it said.

AHEAD OF 'SCHEDULE'

A veteran Latin American missionary who learned to speak Spanish the hard way (with dictionary and Bible in hand) said this week that tangible results were being felt several years ahead of "schedule."

Very Rev. Bede Jamieson, O.S.B., prior of the Benedictine St. Meinrad Priory in Huaraz, Peru, told The Criterion that the monks realistically did not expect to see "results" of their work for ten years.

Within six years, however, the Benedictine priests and brothers from St. Meinrad abbey have established a priory, minor seminary with 60 diocesan students and a private boys' school for 100 youngsters—all located in a remote, mountainous region of Ancash, Peru.

Most important, their first students are being ordained for the clergy-priest Huaraz diocese. While the diocese has about 40 priests only a handful are actively engaged in pastoral work. The balance are involved in education or other tasks.

Tuition and operational costs for the seminary and the private schools are borne by the parents or diocese, but the monastery and living expenses of the monks are subsidized by donations from St. Meinrad and friends in the U.S.

Father Bede said that he must return to the States for a month or two every year to raise funds for the Latin American foundation of St. Meinrad.

"It's really too bad because the work there suffers because of this absence," he commented, "but there is no alternative at present."

"And that's about all we will probably have," he added. "St. Meinrad has been very generous with personnel for our work there, but it has needs of its own to maintain its seminaries back home."

The Huaraz foundation has provided the monastic community with a chance for experimentation, especially concerning the role of Brothers, who are staffing the boys' school there. Traditionally at St. Meinrad the Brothers have been required advanced degrees and been trained as teachers.

In addition to the schools in Huaraz, the Benedictines provide a chaplain for the local prison, assist in parishes and manage several large farms

Lambeth suggests 'summit'

LONDON—The 10th Lambeth Conference of Anglican bishops called for a summit meeting of the heads of the world's major religions to discuss peace.

The resolution, carried unanimously, called for the leaders of Christians, Jews, Buddhists, Moslems, Hindus, Shintoists and others to meet around a conference table.

The Lambeth Conference asked its chairman, Archbishop Michael Ramsey of Canterbury, on its behalf to consult Pope Paul VI and Orthodox Ecumenical Patriarch Athenagoras I of Constantinople and president of the World Council of Churches on the possibility of the approaching leaders of other world religions with a view to convening such a conference, at which they could speak together in the interest of all humanity on behalf of world peace.

ANOTHER resolution passed concerned the relationship of (Continued on page 7)

Veteran St. Meinrad missionary tells of Peru priory progress

By PAUL G. FOX

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ASKED whether the Church in Latin America will ever sustain itself, the prior replied that while the future of the Church there will depend upon the strength of native leadership, its present development requires the stimulation of foreign missionary manpower and outside financial assistance.

The Indianapolis-born prior, who had several years in Esquipulas, Guatemala, before going to Peru, said that the Huaraz foundation is one of the largest Benedictine foundations in Latin America from U.S. monasteries.

He drew a parallel between the beginnings of monasticism in the U.S. from Europe over 100 years ago and the present day. There were only 2,000 Benedictines in Europe a century ago when several American foundations were made, indicating a high priority of mission activity.

"There are now more than 12,000 Benedictines in the world," he continued, "meaning that only a small percentage are in Latin America."

Father Bede has no fixed position regarding complete autonomy for the Huaraz priory from the mother-abbey. While the distance from Indiana makes the foundation practically independent in its decision-making and activities, St. Meinrad will not be economically independent of St. Meinrad in the foreseeable future.

"Besides it's a source of security to realize that our men can return to the States regardless of the situation," he said. (Continued on page 7)

Create new baptism rite

VATICAN CITY—Acting on a mandate of the Second Vatican Council, the Holy See has created a special rite for the baptism of infants.

The new ceremony, as published by the Consilium for the Implementation of the Council's Liturgy Constitution, consists of four principal parts: a welcome to the child by the Christian community, a celebration of the word of God, conferral of the sacrament itself, and a procession with a final blessing.

The rite is designedly elastic, allowing discretionary powers to the local hierarchy and making room for local customs.

On the Inside

New columnist George N. Shuster contends Pope Paul should grant an indulgence for a time demands on Italy inherent in birth control encyclical . . . Page 4

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Franciscan nun on faculty of Marquette College is one of black nuns named to organize permanent Black Sisters Conference . . . Back Page

What is the future of Catholic education?

By WILLIAM RYAN

Q. Recent reports indicate that Catholic schools across the country are closing at the rate of almost one a day. Can we expect to see an end to this trend?

A. I see no indication that the trend will stop in the immediate future. But this doesn't scare me. I said in 1963, and was criticized for it, that by 1980 we would be running a much smaller operation. But they will be better schools. In many cases, school closings mean a merger of schools and when it is not viable to operate a school, it is better to close it or to merge it.

Incidentally, when I speak of a smaller operation, I mean fewer institutions and not necessarily a great decrease in the number of students served. Dubuque merged 49 rural schools last year without losing a single student.

Q. What is the chief problem in Catholic education today?

A. The decreasing number of vocations, and I think this results from a confused mentality on social action programs. Many of our teachers are leaving the classroom and rushing into other areas out of honest dedication, but they discover they were doing a better job in the schools. This is particularly true of many former nuns. We can't seem to head off the movement. It is the 'in' thing to do. But the mission to the poor is in the classroom as well as on the street corner.

Q. What is your view of the new priorities for Catholic education suggested by Msgr. James C. Donohue of the

United States Catholic Conference, particularly his stress on the importance of ghetto schools?

A. I emphasize with Msgr. Donohue that Catholic education has a special mission in the inner city. But I don't think we should close our suburban schools in order to accomplish this task. I don't see it as an either/or situation at present.

Certainly Catholic education has an enormous contribution to make in the inner city. Catholic teachers live there and often their public school counterparts do not. We've discovered that the Sisters have tremendous rapport with people in the ghetto. In Harlem, for example, the poor identify with the Sisters who live there and continue to share their misery. While racism is a suburban problem, I would like to see a joint effort to combat racism and poverty involving suburban parishes and their schools. This has already begun in some dioceses. The "guest" program in the archdiocese of Chicago, for example, provides Negro students with the opportunity to attend suburban schools, where their needs are looked after during the day by families in the "host" parishes. This is the kind of unique contribution that Catholic schools can make.

Let's not close our schools just when public education is coming to the point where it sees it needs the private sector.

Q. How will NCEA work with the bishops' task force on urban problems?

A. Our mutual concern is that we want to know what schools have done or are in the process of doing on urban problems.

There will be a necessity of our working closely with the task force to do that. Plans for the development of model programs designed to upgrade the education of the disadvantaged were recently announced at a meeting convened by NCEA. It was a cooperation among organizations concerned with the crisis in urban education. Attending were members of the National Education Association's Task Force on Urban Education, the bishops' task force, the Division of Elementary and Secondary Education of the United States Catholic Conference, the National Catholic Conference for Interracial Justice, the Jesuit Educational Association, the Conference of Major Superiors of Men and the Conference of Major Superiors of Women.

Q. The Supreme Court recently ruled in the *Mills* case that it was constitutional for the State of New York to provide textbooks to non-public schools as well as public school students. At the same time, it said in the *Flast* decision that taxpayers have standing to bring suit if they think a program of government aid to schools violates the principle of separation of church and state. What will these decisions mean to Catholic education?

A. The Allen decision, in which NCEA entered a friend-of-the-court brief, will mean a far better spirit of cooperation throughout the country between the public and private sectors of education. Catholic education need not fear the *Flast* decision because so few cases will ever reach the higher courts. It's fine that people have the standing to bring suit, but I think that in view of existing legislation their efforts won't be successful.

Q. Increased government aid notwithstanding, Catholic schools will continue to have plenty of financial problems. What can be done to help them?

A. I would like to see the financial base for Catholic education established on a much broader concept of service to society and service to the Church. I think the increasingly prevalent "purchase of service" concept is a very real problem.

Q. What is the rationale behind the \$2 million NCEA Educational Service and Expansion program?

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Editor's Note: Father C. Albert Koob, O.Praem., is executive secretary of the National Catholic Educational Association (NCEA), the nation's chief Catholic professional education organization, which recently announced a \$2 million expansion program to serve the needs of all of private education. He is interviewed on the future of American Catholic education by a staff member of NC News Service.

Q. The concept is probably viable. I would also like to see the business community get involved. Only about 5% of business profits go for the support of education, which is very low.

Q. How can the Catholic Church pump more money into programs such as the CCD and adult education without taking it away from the parochial schools?

A. I see possibilities for this in the self-sustaining kind of program which many high schools run in which the people who come pay a moderate fee. Adult education programs need not cost so much if sensible use is made of already existing facilities. Moreover, a good number of our Catholic school teachers are willing to teach adult education programs free of charge. Many of our teachers are already overburdened with their regular classroom duties. Legislation will provide for the training of skilled teacher aides to assist them. Catholic schools need to participate in these programs.

Q. What trends can we expect to see in Catholic education in the next decade?

A. Regional elementary schools, more emphasis on preschool learning, joint efforts between inner city and suburban Catholic schools, adult education and home learning—like Catholic University's Center for Educational Technology which sends out courses of learning materials to the homes. This last, of course, is one aspect of adult education.

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none provide for the participation of Catholic schools.

Q. Will NCEA still function as a clearinghouse of ideas for Catholic educators?

A. Yes. At the present time, administrators, researchers, and planners in Catholic education are clamoring for a sophisticated data gathering and dissemination center which could make available current information. NCEA has planned a data bank for Catholic education and has formed an advisory board to assist in its formation.

Q. What is the purpose of the John XXIII graduate theological fellowship program planned in the near future?

A. At the cutting edge of the ecumenical movement a new problem is developing. It concerns the need for financial support to assist Catholic students to be able to attend and study in non-Catholic centers of education in theology and religious education and for non-Catholic students to attend Catholic centers. Harvard School of Divinity now enrolls 34 priests and nuns, with 19 requiring stipends from the school to assist in meeting their costs. In California, the Graduate Theological Union reports similar large enrollment and stipend support for Catholic students. The situation has developed rapidly and the demand is expected to continue and multiply.

Q. Then you think parochial schools have a future?

A. If I didn't, I wouldn't be in this business. I think we're

Today's theologians, because of their involvement in various sociological problems and the ecumenical movement, realize the need for special training in inner city work.

Other things NCEA will be involved in include financial planning for schools, experimentation in curriculum changes, international education programs, and training of educational leaders through internship programs.

Q. We hear a great deal there is no real need for parochial schools now that the public schools are no longer hostile to Catholicism. Is this true?

A. The question shows a misunderstanding of the purpose of Catholic education. What was a valid reason in its day, the hostility of others, was not the only reason for Catholic schools. The need for Christian formation is as strong today as ever, and I still feel such formation takes place best when you have youth in the total environment of the Catholic schools.

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FATHER KOOB

Non-public school aid legal, expert declares

LANSING, Mich.—A legal expert said here today that assistance for the secular education of children attending non-public schools would be constitutional under both the U.S. and Michigan constitutions.

Leo A. Farhat told the Special Legislative Committee on Non-Public School that neither the U.S. nor Michigan Supreme Court has ever held that such assistance was unconstitutional.

Farhat, former Ingham County prosecutor and president of the Michigan Prosecutors' Association, testified at the third hearing held by the Joint Legislative Committee.

HE SAID that the legislature, as a co-equal branch of government, has the right—not the duty—to provide for the education in the so-called secular subjects of all children regardless of the type of school they attend.

Farhat said the recent U.S. Supreme Court decision in the *New York* textbook case "is especially significant" because "the court underscored (its) long recognized holding—that religious schools pursue two goals, religious instruction and secular education."

The Supreme Court ruled last June that it was constitutional for the State of New York to provide textbooks for both public and non-public school children.

Farhat claimed this and other Supreme Court decisions make it clear that "the legislature may enact laws which provide secular educational benefits to children attending non-public schools, including church-related non-public schools, so long as it is the legislative purpose to help children receive a secular education."

"IT IS also equally clear," he stated, "that the primary effect of such a law would be to aid children and their parents to receive a secular education, neither advancing nor inhibiting religion. In my judgment, such a law would not be in conflict with any provision of the United States Constitution."

Farhat also noted a ruling by an Ingham County Circuit Judge which upheld the constitutionality of Michigan's 1963 Fair Bus law which makes it mandatory for public school districts to provide equal transportation services for children attending non-public schools.

Harry R. Hall, president of the Michigan State Chamber of Commerce, reminded the committee that a 1966 report by a U.S. Chamber of Commerce task force urged the government to finance the education of all children, regardless of whether they attend public or non-public schools.

Links public school's future to non-public's

BAY CITY, Mich.—The quality of public schools in Michigan will suffer if a lack of finances forces the non-public schools out of business, one of the state's leading corporate attorneys said here.

William A. Groening told the Joint Legislative Committee on Non-Public Schools that it would be "much wiser for the state to share in the expense of educating non-public school children 'rather than taking the total load off the non-public schools, which would phase out entirely.'"

Groening is general counsel of the Dow Chemical Co. of Midland and chairman of the board of Saginaw Valley State College. He told the committee he was speaking as a citizen concerned with the plight of non-public schools.

"THE FREEDOM to compete in both education and business depends upon the freedom of individuals to make a choice," Groening stated. "That is precisely the nub of the question in regard to non-public schools."

"More and more parents are being priced out of the non-public school market and therefore are unable to exercise a meaningful free choice," he said.

GROENING said the cost factor in non-public schools is placing in jeopardy the system of a free educational marketplace of ideas and innovation. Because the right to choose is being diminished, this reduces competition, which in turn immediately reduces the quality of education, Groening said.

"The people of Michigan have benefited tremendously... over a long period of time" from

the state's nearly 1,000 non-public schools, "perhaps without ever knowing it or thinking about it," he said.

"But how long this system is going to continue is a very grave question," he asserted. "And if this system is lost, do we realize how great the loss will be?"

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Deny papal plea made to Franco

VATICAN CITY—Vatican officials have denied reports circulating here that Pope Paul VI had attempted to reach an agreement with General Francisco Franco on priests arrested in the Spanish crackdown on Basque separatist activity.

According to the reports, the Pope had ordered the priests to stay out of political involvement and had asked the Spanish ruler in return to release some 15 to 20 Basque priests recently arrested.

There is "no evidence" to support such reports, the Vatican officials said.

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TOTAL SET AT 71 PER CENT

Poll shows majority of Dutch disagree with the encyclical

AMSTERDAM—A Dutch bishop's characterization of Pope Paul VI's birth control encyclical, *Humanae Vitae*, as "severe" and a poll showing that a great majority of the Dutch people disagree with the encyclical are indications of the temper of the continuing reaction here to the Pope's statement.

In an interview in the Dutch national Catholic daily *De Tijd*, Bishop Johannes W. M. Huysen of 's-Hertogenbosch said that *Humanae Vitae* is a "severe encyclical," and that the Pope's thinking is now somewhat less open-minded than at the start of his pontificate.

The 42-year-old bishop said that it is very important to study the reaction of the Church throughout the world to the encyclical. "If the Dutch bishops come to the conclusion that it will be difficult to support the Pope's directives, then it is of the greatest importance to discuss the issue with the bishops of other countries," he said.

A POLL TAKEN by The Netherlands Institute for Public Opinion (NIPO) in Amsterdam indicated that 71% of the Dutch people generally think that the

point of view of the encyclical is wrong, and that only 12% agree with its message.

The main reason given by those polled for disagreeing with the encyclical was that "people must be able to decide for themselves." Only 20% of the Catholics polled agreed with the encyclical.

Catholics disagreeing with it gave the following reasons for their position:

• The encyclical underestimates the real danger of overpopulation (14%);

• The Church must not interfere in the matter of birth control (11%);

• The pill is generally accepted already (70%);

• The rhythm method is not natural (5%);

Of Catholics agreeing with the encyclical, 24% gave religious reasons for their stand, 21% opposed any use of contraceptives, 17% said that anyone who starts a family must take the consequences, 13% said the use of contraceptives leads to moral laxity, and 6% said contraceptives must be banned now because they were banned in the past.

The NIPO poll also showed that 64% of the Catholics polled believe that the Dutch clergy do not agree with the encyclical, and that 68% believe that most Catholics will not follow the Pope's directives.

In the diocese of Roermond, 21 priests read in their churches a statement critical of the encyclical.

THE PRIESTS said they regretted that the Pope apparently does not respect freedom of conscience and that he accepted the view of a minority of the

papal advisory commission on birth control.

The Pope must know, the priests said, that theologians, bishops and millions of the faithful have taken a different view from that of the commission's minority.

The priests also expressed regret that the Pope did not offer any new view, but merely repeated the arguments of his predecessors and of aged moral theologians.

The newspaper of the Roermond diocese said in an editorial: "If it is necessary to give happiness of a marriage to use contraceptives, the married couple must do so. It is then the solution of their problems, the expression of their concern for each other, for their children, and for human society and future."

The paper went on to say that married people must follow their own consciences, despite the fact that the personal conscience cannot simply neglect the authoritative statements of a papal encyclical.

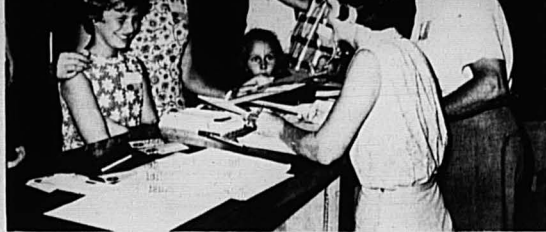
"But," it added, "it is more important that a married couple be in mutual agreement than that they follow the directives of people outside their household."

ONE HUNDRED seventeen Dutch professors of theology and philosophy expressed approval of the statement issued earlier this month by the Dutch bishops on the encyclical.

In that statement, the bishops, while noting that the individual conscience cannot ignore such an authoritative declaration as this encyclical, said that "many factors that determine the conscience cannot be regarded to the conjugal act are already clear, for example, mutual love, relations in the family and societal circumstances."

In a letter to the bishops, the 117 teachers wrote: "We believe that the exercise of authority attempted in *Humanae Vitae* is harmful to the pastoral office's evangelical task of leading God's people. Since the Second Vatican Council, it is clear that universal law is not the only way to be solved in consultation with other churches that join us in our concern for the same Gospel."

Father Edward Schillebeeckx, O.P., internationally known professor of theology at the University of Nijmegen, was among those expressing agreement with the statements of the bishops and the teachers.



SCENE AT CFM CONVENTION—It was a "family affair" for Mr. and Mrs. William Collins and four daughters at last weekend's regional convention of the Christian Family Movement, held at Marian College. Shown above registering in the campus' Doyle Hall are the Collins' and daughters—Paula, Martha, Barbara and Laura. Behind the registration desk are Carol Jones (partially hidden) and Mrs. Sally Rivelli, both of St. Joan of Arc parish, Indianapolis. The Collins family belong to St. Rose of Lima parish, Franklin.

Pope will support cause of the poor

By JAIME FONSECA

BOGOTA, Colombia—As important as Pope Paul VI's address to farmers at nearby San Jose was the reaction to it measured by the thunderous applause.

The first burst of applause came when the Pope told the farmers: "Our beloved sons, are Christ for us."

Other applause came when he said: "We will continue to defend your cause."

"We will thus continue to denounce the unjust economic inequality between rich and poor."

Pope Paul won enthusiastic applause also when he told the farmers (Aug. 23) that he will assist those efforts aimed at curbing the use of riches in "excessive and perilous circumstances." And he was applauded again when he asked his audience: "Not to place your trust in violence and revolution."

The loudest applause, however, came when the Pope mentioned *Accion Cultural Popular*—the famed radio school movement started by Mgr. Jose Joaquin Salcedo—which sponsored the farmers' rally.

SUCH REACTION showed that the Pope was in tune with the great issues that confront his audience and that there was a solidarity between the people and the strong words of the Pope.

By some 4,500 priests, nuns and laymen.

Black power was defined as "the right of black people and all other minority groups to control their own communities," with special reference to economic, political, religious and educational interests.

THE RESOLUTION supported black ownership of businesses in black communities; "control over the administration of justice, the police, welfare and all other public services"; control over religious institutions, including schools, hospitals and parishes; control of public school boards, administrations and faculty.

Regarding economic power, the conference said "a Christian institution must invest its funds and use its property to create justice in the social order."

The conference pledged its efforts to influence the redirection of the Church's economic power "toward resisting and changing the present corporate exploitation of the poor at home and abroad."

It also resolved to seek "the opening of all church buildings to the total service of the community, at whatever time of the day or week that the community is able to use these buildings."

JUSTICE under law is necessary, the third resolution said, because the conference "stands appalled at the barbaric use of the indiscriminate shooting of looters." One of the causes of riots, the resolution added, is "institutionalized injustice."

The conference issued a Christian call to every parish, a call to action in which these parishes will demand that local courts and police execute justice rather than mere control.

A fourth resolution was also passed, affecting the conference's internal structure. To permit the conference "to realize power" as a collective, "continuing contact" is necessary, the resolution said. It approved the establishment of "an on-going staffed committee to initiate, support and coordinate local liturgical and social-action groups."

Union head backs Pope

Pope Paul told the farmers that he knew their living conditions. "They are, for many of you," he said, "miserable conditions, often below the normal needs of human living."

The Pope said he knew also that in Latin America economic and social development has been unequal, and that it has "passed over the multitude of the indigenous peoples, who have almost always been hampered to an ignominious level of life and have sometimes been harshly treated and exploited."

He told the farmers that the Church has undertaken their defense through the celebrated social encyclicals of the Popes; and added: "We ourselves have acted as patron of your cause in our encyclical 'The Development of Peoples.'"

THE POPE urged the governments of Latin America and other continents, as well as the managers and well-to-do classes, to help bring about "the reforms necessary for a more just and efficient social arrangement with progressive advantage for the classes today less favored."

He also called for a "fairer imposition of the fiscal burden on the more well-to-do classes, especially upon those who own vast estates and are unable to make them more fertile and productive," as also on those classes of persons who with little or no real toil realize huge incomes or notable rebtributions.

About 300,000 farmers were arranged in neat lines on the vast expanse of San Jose, which looked like a huge hacienda, but instead of lush fields imposing antenna towers that will soon start sending out literacy programs from powerful new transmitters blessed by the Pope at a solemn rite that same day.

One of the most imposing and memorable of the congress events, however, was the 40-minute ride of Pope Paul in a jeep-like "camper" farm machinery, specially fitted to carry him, through the long rows of cheering farm people. The ride lasted longer than planned, and the Pope was obviously moved by the warm enthusiasm shown by these men and women of the fields.

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Eucharistic Congress security measures hit

By VINCENT MALLON, M.M.

BOGOTA—There has been much criticism of the strict military security measures at the 30th International Eucharistic Congress here.

One day, Cardinal William Conway of Armagh, Northern Ireland, dressed in his cardinal's robes, could not enter the sanctuary at the main altar on the Congress grounds for some time because he had forgotten his invitation.

The Minister of Government, Misael Pastrana, was also held up by the soldiers, armed with rifles, bayonets, whistles, clubs and wearing white helmets. Army officers on duty wore steel helmets, and it looked like the whole Colombian army was on duty.

THE BIGGEST protests came from foreign newspapermen. Oscar del Rivero of El Universal in Mexico said that "not even in Vietnam did they impede the newspapermen as much as they are doing at this Eucharistic Congress." Antonio Rudge of the *Manchete* in Brazil said that he "was treated like a criminal." "No newspaperman will want to return to work in Colombia," he said.

Colombians have been very sensitive lately to attacks in the foreign press. Ten years of virtually uncontrolled banditry in which tens of thousands died in an undeclared civil war in which the army, for political reasons, was helpless, did not give Colombia a good foreign press. The suppression and the death

of the "pill." It seems that every time the "pill" is talked about it is in reference to its use by the poor—by Latin Americans, by Mexicans, by Indians, by Negroes, by non-whites, generally. It seems that people want to go away with poverty by eliminating the poor.

If we could end the moral and spiritual poverty on the more affluent side of the tracks, Chavez said, "we could end physical poverty on the poor side of the tracks."

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Black Catholic laity organize

DETROIT—Black Catholics in Action, nicknamed the Black CIA, has been formed in the Archdiocese of Detroit to put pressure on the "white power structure."

Although the unit is still awaiting formal approval from Archbishop John F. Dearden, it has been sanctioned by one of the prelate's aides and has been under consideration as a possible recipient of archdiocesan funds.

At the site in Boston Harbor of the famed tea party, the group threw grapes into the water in protest against California grape growers' alleged refusal of union recognition to grape pickers.

The demonstration, according to Cesar Chavez, national chairman of the United Farm Workers Organizing Committee (UFWOC), was part of the "biggest boycott in the history of the labor movement."

Some of the signs carried by marchers said: "Don't Buy California Grapes," and "Squeeze Grapes, Not Workers."

Some of the signs carried by marchers said: "Don't Buy California Grapes," and "Squeeze Grapes, Not Workers."

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Comment

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

Challenge to unions

There was a time when the standard Labor Day editorial in a diocesan newspaper was an amenity and a litany. The unions were applauded for their gains in the year past and hope was expressed for further advances in the year ahead. In this nation the Catholic Church and the Catholic press always have been, and always will be, on labor's side.

But union labor's giant strides in an economy of unexampled abundance have made yesterday's conventional congenialities something of a tiresome anachronism. Many unions today are in less need of a pat on the back than a boot in the britches.

The unions of America, with some notable exceptions, simply are not carrying their share of the load in providing pride-giving jobs for the unemployed and the under-employed, chiefly the Negroes. In fact, raw racism is rampant in most craft unions and in many industrial unions as well.

Many unionists seem to have forgotten the grim generations extending from the 1870s through the two world wars when they, or their forebears, desperately needed support—and when they found it among fighting apostles of social justice, by no means the least of which were the Catholic Church, its spokesmen, and its media.

Unemployment, under-employment, and job meniality are at the very heart of the Negro's plight. They have cost the black breadwinner much of his pride and have drained his hopes. The white man tells the black man what jobs he can have and cannot have. And high among the nation's "No Negroes Need Apply" sign posters are many of the country's labor unions—unions which could not have won their battles against oppressive laissez-faire capitalism of decades past had it not been for the unremitting moral and pragmatic support of such institutions as the Catholic Church.

This newspaper herewith challenges union leaders who are either racist or lassitudinous in their response to the country's gravest internal problem—the problem of justice for the Negro American—to generate a heartfelt feeling for their black brothers and to pass on to them the creative concern they themselves once needed in order to achieve their present comfortable rank in the national economic pecking order.

Abroad in the land there seems to be some sort of subconscious conspiracy of reluctance to air the facts about union discrimination against Negroes. Even such landmark documentations as the Report of the National Advisory Commission on Civil Disorders blurs the issue with evasions and sociological doubletalk. In the Bantam paperback issue of the complete report, brimming though it is with statistical data of many kinds, only a passing mention is made of the situation on Pages 281-2.

"Moreover, their (the Negroes') escape from poverty has been blocked in part by the resistance of the European ethnic groups; they have been unable to enter some unions and to move into some neighborhoods outside the ghetto because descendants of European immigrants who control these unions and neighborhoods have not yet abandoned them for middle-class occupations and neighborhoods."

And, in truth, even this wiggly statement is the wildest sort of distortion. Ethnocentrism is not the basic reason for the exclusionist policies adopted by such unions as the machinists, the plumbers, the bricklayers, the carpenters, the construction workers, the ironmongers, and the locomotive engineers. Most of their members long ago were thoroughly melted into the all-American pot. Furthermore, the members of those unions and their leaders already are thoroughly middle-class both in occupations and modes of living. A \$7.15-an-hour journeyman plumber may look down his nose, if so inclined, at the average middle-echelon school officer.

The chief reason for racial exclusionism in the craft unions is their use of almost prohibitive entrance and apprenticeship requirements which are aimed at creating artificial shortages and which in turn strengthen the (Continued on back page)

Czech invasion

The Russian tanks that invaded Czechoslovakia left their imprint on the hopes and spirits of decent people everywhere. The brute force of the occupation congealed world opinion in shock and revision.

The triumphant note of freedom that permeated stories from Prague since spring gladdened us all. No where was there greater victory and conviction than in the dispatches from the Czech Church which told of priests being released from forced labor, satisfactory talks with the Czech Communist party, the growing recognition of religious liberties, the slow but steady resurrection of the underground church.

Now there is nothing but appalling silence and concern for our brothers in Christ. The immediate future looks bleak.

So one wonders about the cautious but progressive efforts of the U.S. and other free nations to build bridges over, under and around the Iron Curtain, and the Vatican's hope of an enlightened dialogue with Communists. Have the catastrophic events of recent days proved the futility of it all? No.

The very worst thing that could happen now would be to have the free world slam the door on Eastern Europe in disgust. The very fact that they have resorted so defiantly and recklessly to the extreme tactic of invasion is proof that the Soviet leaders are frightened out of their skin. One expert called the invasion the death rattle of world Communism, and it may turn out to have been just that.

The Czechs did not want to withdraw from the Warsaw Pact, or deny their Soviet masters. They wanted only a liberalized, humanitarian brand of Communism that tolerated, if not encouraged, individual freedom of speech and movement. But the Russians feared that one more leak in the dam would bring a deluge. The immediate reactions of the French and Italian Communist parties, the Yugoslavs, and the Romanians give evidence of how far the monolithic Communism of the Stalinist era has disintegrated.

Czech liberalization was a direct result of a people's yearning for freedom, of their contact with the West and of their need for a greater share in the advancement which the West represents. The invasion will not destroy Czech freedom; even if it succeeds in installing a rigid Kremlin regime. But it will test to the frightened men who engineered it. And it may well be the downfall of the stagnant, outmoded Soviet system.

After Bogota what?

What impact the first pontifical visit has on the distressed continent of South America may not be known for years.

Pope Paul made an unforgettable impression from the moment he knelt to kiss the soil upon his arrival to the time his plane departed for Rome. His presence at the 39th International Eucharistic Congress and the opening session of the Latin episcopal council was a profound spiritual and emotional experience for the more than a million mighty and humble who were privileged to see him.

The Pope took to Bogota a stirring exhortation to implement the dynamics of Christian love. It is a message calculated to change the world. Only the hard heart can refuse to listen, to understand and to accept. What is in grave doubt is the desire of the affluent and powerful minority to embrace that message.



"FACE IT, RALPH. YOU'LL NEVER FIND THE PERFECT DIOCESE!"

THE PROGRESS OF PEOPLES

Are U.S. foreign aid opponents realistic?

By BARBARA WARD

Today, the developed nations—democratic and Communist together—spend \$150 billions of public money each year upon the potentially destructive and infinitely wasteful piling up of armaments. On the works of development and construction, the annual figure is \$40 billion.

Of the \$40 billion, \$20 billion goes to the Atlantic nations with perhaps a billion to two billion dollars more from the Soviet bloc.

This contrast between the sums nations will spend upon so-called "security" with all its risk of total destruction and what they invest in lessening that risk is so unbalanced and paradoxical that Pope Paul makes it a central theme of Populorum Progressio.

He urges us to take a fresh look at the policies and expenditures which really bring with them the hope of peace. These are not negative and sterile instruments of defense. On the contrary, "development is the new name for peace" and he urges us to cut back on our unproductive armaments and devote the funds thus saved to world investment in food and health and schools and literacy.

Now, it is true that a nation that is growing and prospering and spreading its benefits to all its people does not have to be

peaceful. Rich aggressors are not unknown in history. But a nation that feels trapped, desperate and bankrupt is usually much readier for aggressive adventures.

Hitler, the greatest aggressor of the 20th century, came to power only after millions of Germans had been made bankrupt first by inflation and then by the Great Depression of 1929. Since the last war, nine-tenths of all the conflicts have been in the still poverty-stricken lands. So the Pope's plea for investment in development and construction is based not only on Christian justice and compassion. It is also shrewdly realistic in terms of keeping the peace.

Yet if anyone proposed \$150 billions a year in public programs of development—up with \$80 billions supplied by America—many citizens in the Atlantic world, who accept de facto "needs," however expensive, almost without question, would be in all probability outraged at the idea. They would suddenly feel the "tax bite." They would insist that the market and the normal processes of private initiative and enterprise could satisfy economic and social needs on such a scale. They would argue that such a program dangerously increased the scope of government action. In short, they would judge it not only visionary but subversive.

This attitude reflects a fundamental fact about much Western thinking. In the whole field

of external relations we tend to think of defense as the only sphere in which the community, acting through its elected political representatives, can take very large governmental decisions which profoundly affect the whole economy.

Indeed, apart from education and road building, many American citizens feel the same about domestic issues. One of the most startling examples of this bias occurred in 1940. Through the 1930s, in the wake of the 1929 Depression, America, like Europe, suffered from alarmist unemployment. Some governmental "pump priming" was undertaken—a few millions here for WPA, a few millions there. But recovery did not follow.

Nevertheless, Father Murray continued to strengthen his position. He lived to see the day when his views on the relation of Church and State and the freedom of man's con-

science were approved at Vatican II by the bishops of the world under the leadership of Pope Paul.

But do not be led by this to think that Catholic moralists and the code they took such pains to write were not in a great number of instances wise and soundly motivated. Surely, it can be said that they strove—even if they did not always succeed—to protect the West from moral debasement and to try to make sure that a life which had the quest for holiness at its core could be assisted toward its goal.

Therefore, if we ask the question: Must we attribute to Pope Paul's encyclical no greater finality than John Courtney Murray did to the Papal Bull that trampled the rights of conscience in a Catholic State (Unam Sanctam), we must keep two things in mind:

By DR. GEORGE N. SHUSTER

In last week's column I said I would try to talk about Pope Paul's birth control encyclical as a "moralistic" statement. When I call it moralistic, I mean to emphasize that it is an exhortation based on conclusions drawn from the Church's long effort to formulate a code of ethics for its members—and not based on Scriptural teaching.

To me the Church's code is a good and noble one and one to be treated with respect. Still, it is the work of men (who have been fallible in all ages), and who have certainly made mistakes upon occasion.

In fact, they have been wrong even when they have succeeded in obtaining Papal sanction for their views.

Lord Acton has wisely pointed out the Inquisition as one such error. He explained it with Goethe's maxim: "All power corrupts and absolute power corrupts absolutely." That such a horrible and bloody business as the Inquisition could have been carried on for such a long period of time, even with Papal sanction, is a sad fact which we can only term incomprehensible, however sound the premises may have seemed in former times.

Father John Courtney Murray, in his studies on the relation of Church and State, had to confront one basic underpinning of the theory which "justified" the Inquisition: the doctrine that whenever Catholics ruled the State they could suppress the rights of dissenting religious groups. In this confrontation, Father Murray was bent on striking from the books a doctrine which the Papacy had approved. The result was that not too many years ago the Holy Office considered Murray's views so pernicious that it forbade the publication of a book in which he developed them.

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First, we have a clear right to ask the question and to determine what the answer should be, and

The structures which have produced excessive poverty and exaggerated wealth are deep-rooted and they have not been disturbed to any discernible degree despite repeated and isolated assaults. A staggering 200,000 Colombians were killed in revolutionary struggles between 1948 and 1958. Other Latin American nations have experienced similar tragic tolls.

The Church, by far the most potent religious force in Latin America, is beginning to assume the leadership for social change. But, traditionally aligned with the established powers, it is not united in its leadership or its thrust for change, or even in its desire for the radical programs that must be pursued if justice is to be achieved.

Perhaps the spiritual charisma of the Pope, his presence in that star-crossed continent and his repeated pleas for Christian love will harness the energies of the Church and move it toward a crescendo of demands that cannot be denied. The Church in the rest of the world waits hopefully but fearfully for signs in that direction.

GEORGE SHUSTER'S VIEW

Papal indulgence held dilemma answer

science were approved at Vatican II by the bishops of the world under the leadership of Pope Paul.

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First, we have a clear right to ask the question and to determine what the answer should be, and

Secondly, we ought also to bear in mind how deeply indebted we are to the Church.

At Notre Dame we began the study of population problems and of birth control seven years ago. Our work was done by moral theologians and scientists of the highest reputation. The studies were done with complete openness of mind.

In our studies, we concluded that three new factors had been introduced into the discussion.

The first was that Casti Connubii (the last encyclical that dealt with birth control) called a halt to enlightened pastoral care which had permitted birth control in cases where a woman could not have another child without serious jeopardy to her well-being, or when the family was desperately poor. If moral theologians had not affirmed the label of morally heinous sin to birth control at that time, many of the agonies of conscience now on record could have been avoided.

The second fact was that the constant disease by medicine and consequent vaccination of the world's masses had led to a very great expansion of the population. The world's population is now in the neighborhood of 3 billion. Included in this factor was the danger of catastrophe.

consolation: from Mary: "No more of comfort will you get, save that the sky grows darker yet, and sea rises higher."

Paul is like Alfred in this, too, that he seeks to defend ancient values, like authority, like clerical celibacy, like the marriage act from chemical or mechanical inroads, and finds each effort he makes seems to cause the sky of faith to darken, and the seas of criticism to rise higher.

Well, the Pope will have his defenders. . . and I shall be one of them.

It's not that I cannot feel the anguish of those for whom birth control is a real problem. It's not that I cannot understand how a man who has opted for the lonely life of celibacy might want at times to seek the warmth of a wife's embrace. It's not that I have not known how impersonal and burdensome authority can be. It's that I have always understood that Christ's invitation to "follow him" has been engraved with the sign of the Cross, that the hands with which he served him have been

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QUESTION BOX

Are birth control users in state of mortal sin?

By MSGR. R. T. BOSLER

Q. Please answer these questions: you really have a strong obligation to. Are you who use artificial birth control and who disagree so bitterly with the Pope's directives considered to be in a state of mortal sin? Are we forbidden Holy Communion? Isn't it just sheer hypocrisy to continue going to the Catholic Church when we cannot obey the Pope's directions?



A. Nowhere in his encyclical "Humanae Vitae" does Pope Paul say that couples practicing artificial birth control are guilty of serious sin. He does not make

application of his teaching to specific cases. He states emphatically that certain direct actions that render procreation impossible are illicit and therefore sinful actions. But he does not attempt to decide whether or not couples who do such things are sinning seriously or sinning at all. God alone knows how guilty certain desperate, fearful, frustrated couples may be when they fail to live up to the moral ideals taught by the Church. Circumstances, mental and physical conditions, all can combine to lessen guilt for individuals faced with unique and personal problems.

Far from forbidding Holy Communion to couples who may find the papal teaching more than they can bear, the Holy Father wrote: "Let them draw from the sources of grace and

charity in the Eucharist. And if sin should still keep its hold, encouraged, but rather have recourse with humble perseverance to the mercy of God, which is poured forth in the sacrament of Penance."

And the advice he had for priests is most important. Urging them to "proclaim the Church's teaching without waver," he said: "But this must be accompanied by patience and goodness, such as the Lord Himself gave example of in dealing with men." And he pleaded: "In their difficulties, may married couples always be experimenting with a restricted use of the pill (for ten or fifteen days instead of the twenty) that keeps women in a regular cycle without eliminating the fertile days. This makes the rhythm method possible for couples previously unable to use it with any degree of security. This use of the pill would be in conformity with the teaching of the encyclical."

This, it seems to me, should put an end to the practice, followed by some priests, of advising persons with your problem to stay away from the sacraments until they change their minds.

I do not think it hypocritical to continue going to the Catholic Church even though you cannot yet obey the Pope's directions. You can pray for the humility to admit that you are unable to do so. The Pope might turn out to be right. You are free to do all in your power to help the Church arrive at a new consideration of the problem of birth control. Yes, you are free to write to the Holy Father himself and express your reasons. Why do you think he is wrong? But meanwhile you

should study carefully what the Pope did write in his encyclical and use it as the basis upon which you may make any decision concerning your own circumstances and personal difficulties.

Have you seriously given consideration to what the Holy Father said about what might be allowed? He renewed the wish of Pope Pius XII that "medical science succeed in providing a sufficiently secure basis for a regulation of birth, founded on the observance of natural rhythms."

For several years doctors have been successfully experimenting with a restricted use of the pill (for ten or fifteen days instead of the twenty) that keeps women in a regular cycle without eliminating the fertile days. This makes the rhythm method possible for couples previously unable to use it with any degree of security. This use of the pill would be in conformity with the teaching of the encyclical.

Who knows what else may be discovered if we keep our calm and work this problem out? The encyclical has created a crisis in the Church, but this is by no means the first crisis Catholics have faced.

Q. I read in a daily paper where a Jesuit priest was planning to marry after he receives a dispensation from the Holy See. What about the words in the Bible which say: "Thou art

a priest forever according to the order of Melchisedec?"

A. The words you quote are from Psalm 110. They are interpreted by the inspired author of the Epistle to the Hebrews (5:6) as referring to the priesthood of Jesus Christ. The Church traditionally has used the words to express a conviction that all sharing in the priesthood of Christ is lasting, whether that be the general sharing through the sacrament of baptism or the special sharing through the sacrament of holy orders. The Church, however, does not attempt to prove from this text that the power of orders is permanent.

But this really is not the issue. The priesthood and marriage are not incompatible. The Eastern Church permits a married clergy. The Roman Catholic Church has made ordination an impediment to marriage, but it does dispense from this impediment. Today more and more, our Church is dispensing from this impediment men who find celibacy too great a burden. Priests receiving such a dispensation are not permitted to exercise their priesthood, but they do not cease to be priests. The Church would not want some of these married priests could be assigned to priestly work again.

Q. I am puzzled over your statement in a recent column that a man who had received Holy Communion for twenty years could be given a Christian burial. I have attended Catholic funerals and high schools and was taught that if a Catholic did not go to confession and Communion between Easter Sunday and Trinity Sunday he was no longer a member of the Church.

A. You were either taught wrong or you misunderstood. A man who fails to make his Easter duty, as we say, may be guilty of the sin of disobeying the Church law requiring this, but he does not thereby cut himself off from the Church, nor would this failure constitute him a public sinner.

YOUR WORLD AND MINE

By GARY MacEOIN

MOSCOW—On my way to Russia I had the benefit of a briefing from Father Mario von Gali, of Zurich. As editor of the Swiss opinion magazine "Orientierung," he is one of the Catholic journalists most deeply involved in the on-going Marxist-Christian dialogue.

Father von Gali is very emphatic in pressing the point that Marxism is nothing more than a total reaction to capitalism. As Europe moves steadily away from liberal capitalism towards a modified socialism, he says, the attraction of the communist system grows progressively less.

In our excellent book, "Nationalism and Ideology," Barbara Ward noted that "gospel according to Marx is, to an uncanny degree, the mirror-image of the gospel according to Adam Smith or the Founding Fathers." She also sees the two versions as growing more alike, so that "from capitalism and communism, an antithesis we may, in good dialectical fashion, be devising a new, working synthesis of the modern industrial society."

I have found these insights most helpful for understanding the different emphases in the application of Marxism to politics in the different communist countries. Russia, for example, interprets very literally the principle that all production must remain in the hands of the state, while her neighbors are content to entrust much small scale production to private enterprise. Here, one should see, not different degrees of dedication to a theory, but the gut reaction to the level of former exploitation of the masses, extreme in Russia, less elsewhere.

Chinese and Cuban spokesmen have joined Western critics in pointing to what they regard as the different views of the family in Russian practice: the inequality of pay rates. While the average is 105 rubles a month, with a bonus of at least two weeks' pay four times a year, the rate varies from 60 for an unskilled worker to 700 for a high government official, and 1,200 for a successful writer. The ruble officially exchanges at \$1.10, but its intrinsic value is quite different from that of the dollar, sometimes more, sometimes less.

Sensitive to the charge of capitalist exploitation of the proletariat, the Russians have recently been reducing the spread by raising lower wages without a corresponding increase higher up. There is, however, neither intention nor need to remove the inequality, because a technique has been perfected to permit upward reward and incentive without creating a new wealthy class.

Basically, what has been done is to restore money to its primitive

function as a means of exchange, eliminating its developed function as capital. Here is how it works. First of all, everyone is assured the essentials of life with education, health and retirement costs fully guaranteed. Rent is not more than 10 percent of income. Basic foods are cheap. The only way money can be used to make money is in a 3 percent account in a government bank. One can acquire a dacha (weekend and vacation cottage) near Moscow for 1,000 rubles payable over 10 years, something not too difficult for a family with two wage earners, but it may not be rented out. Better, the state rules, to leave it empty than to become an exploiter of one's fellowman.

The total result is that money is almost reduced to the status of a cheap pocket money, used for school lunch but otherwise to be frittered away on consumption goods and services. There are enough of these to absorb all surplus cash, and

School system seen shrinking

SANTA FE, N.M.—Education in Catholic institutions in Santa Fe archdiocese is on the wane, according to figures released here by the archdiocesan office of education.

Between the school year that ended in 1962 and the term that concluded last May, enrollment in private and parochial schools here declined by some 6,000 students, averaging a loss of 1,000 per year, the statistics showed.

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Vacation—everyone gets a month minimum—is a major money consumer, with air travel a bargain at one-third American rates. A TV costing 450 rubles is one of the primary indices of success, followed by refrigerator, vacuum cleaner, floor polisher, radio and washing machine, in approximately that order. People are just starting to set their sights on automobiles, which start at 3,600 rubles (2 years' average salary) for the smallest.

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"Do You Remember Mastoids?"

By Bernard Keene, Pharmacist

Summer and the swimming season makes many of us remember the disease all too well. Little more than a generation ago it was often fatal. If the victim lived, he was likely to go through life with surgical scars—a hearing loss—or both. And it was an expensive disease: \$500 was the average cost of treatment.

Yet, did you know that mastoid infections are so rare today that medical colleges have trouble finding cases to study? The reason: mastoiditis can now be cured completely for only about \$15 worth of antibiotics!

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OPINIONS

Backs Fr. Doran

To the Editor:

I've found a spokesman in Father John Doran. He expressed very clearly what I wanted to say.

Referring to rioters, arsonists—all civil disobedience—including the shocking assassinations, Father Doran stated:—"An assassination is, after all, a riot in the singular. It is one man, instead of a crowd taking upon himself the righting of what he considers a wrong by means of violence. If we have approved of such actions in the plural, he might ask, why do we disapprove of them in the singular?"

Father Doran for President!

A reader Indianapolis

Vacation budgets

To the Editor:

In the opinion column last week, it was mentioned that the rural churches they attend since they have the money to spend on everything else. Per the following post card

(Continued on page 7)

Crisis in education

(An editorial)

As millions of Catholic youngsters return to classrooms next week, the crisis in Catholic education has matured beyond the will-we-or-won't-we stage. The simple fact of the matter is we can't.

It no longer is economically possible to support Catholic education as our fathers, grandfathers, and great-grandfathers knew it.

The goal of every Catholic child in a Catholic school, so stoutly promulgated by the early 19th century American bishops, never has been realized. The goal recedes further each passing day. "We have come to the end of the road," Cardinal Cushing of Boston said recently. "We can no longer support these institutions."

The facts speak for themselves. Almost every day somewhere in the United States a parochial school is closed. Some 60,000 pupils were turned away from grade and high schools in the last two years because of dropped grades and stringent new policies on class size. There are as many children (5 million) enrolled in Confraternity of Christian Doctrine religion classes for public school pupils as are enrolled in parochial schools. And an additional 5 million Catholic youngsters receive no formal religious education whatsoever.

It is generally estimated that 80 per cent of all church funds are expended on education. In the light of the cost of this massive structure, it is no wonder critics have assailed Catholic schools as unjust, saying they function for the benefit of an "elite." Statistics show that not a majority but only a bare plurality of Catholic youngsters ever make contact with Catholic education on any level.

Quality more than quantity plagues other critics, who are themselves part of the system or who are parents supporting it. More often than many of us care to admit, the public school in the next block is superior to our own. And why shouldn't it be if economics is the key to quality?

Behind the crushing financial stress looms the prospect of public aid. Optimists point to the historic breakthrough in the federal aid to education bills. New York's textbook legislation and Pennsylvania's "payment of services" concept of aid to private schools, and predict bright things for the future. Pessimists say it is too little, too late; that what small gains have been made already are being challenged and that the parallel crisis in public education will prohibit any popular sentiment to help non-public facilities in the foreseeable future.

Now, if that were the sum total of the argument, there would be little doubt as to where most Catholics stand. But there remains strong feeling that true spiritual formation is best achieved in a totally Catholic environment. What has contributed to shattering support in the past decade is not only the staggering increase in costs but the main reason for the increases: the dwindling number of Religious and the proliferation of lay teachers. It often is hard to sell parents on the total environment theme if Mary and John are not taught by Religious. Nor is the quality of spiritual formation and instruction, even in the hands of priests and Sisters, going unchallenged.

This week's Criterion contains a variety of articles on the future of Catholic education. Some nudge the subject gently toward change, others topple all defenses of the status quo. There are only a few certainties at this point: economic realities do not permit indifference and a mind open to alternatives is imperative.

It seems unbelievable considering all that has occurred in the meantime, but the first comprehensive survey of our school system did not appear until 1966 when the Greeley and Rossi study, "The Education of Catholic Americans," was published. We have been, and still are, woefully ignorant of many aspects.

The diocesan, rather than parish, approach to curriculum and financial planning and management and consolidation are in the experimental stage. Only now are we beginning to bend our minds and imaginations to solutions. Any solution is going to mean change. But how minimal or radical the change must be remains to be seen.

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IN INDIANAPOLIS AREA

Kickball and football leagues set to lift lid

INDIANAPOLIS—Forty-three Cadet and 32 Junior teams are set to unleash the Fall Kickball League play within the coming two weeks, the CYO Office announced this week.

Divisions I and IV of the Cadet league begin play Friday, Sept. 13, while Divisions II and III will start Monday, Sept. 16. The Junior girls get underway Sunday, Sept. 15. Both leagues will continue through October 14 during regular season play.

Coaches will meet for schedules and rules briefing at 7:30 p.m. Monday, Sept. 9, at the CYO Office. There are no major rule changes this year, the CYO Office has indicated.

Defending champion in both leagues at St. Roch's.

Fire baton solo cops talent nod

NEW ALBANY, Ind.—A fire baton solo by Kathy Quinkert, of Our Lady of Perpetual Help parish, captured "best act of show" award at the recent fourth annual New Albany Deaneary Junior CYO Talent Contest, held at Holy Trinity parish.

Division winners included: Instrumental—"Eternal Light" band, Sacred Heart parish; Vocal—Phyllis Harris, Sacred Heart parish; Variety—Apat dance solo, Diane Lohr, Holy Family parish.

The winners represented the New Albany Deaneary in the recent Archdiocesan CYO Talent Show held in Indianapolis.

is the gigantic Jamboree, slated for Sunday, Sept. 8, at the CYO Stadium. Pairings for the Jamboree will be announced next week.

Preliminary information on the annual Catholic Youth Week has been distributed by the CYO Office with a reminder to youth participants, adult sponsors and priest moderators to "plan ahead" for the week-long series of events. Youth Week will be observed throughout the Archdiocese October 27 through November 3. The activity schedule will be announced later.

Entry blanks will be out next week for the 1968 Cadet Hobby Show, a major activity of Catholic Youth Week. Parish hobby shows will precede the Archdiocesan event. Deadline for entries is September 25.

The Junior CYO Youth Council, meeting this past week, has announced that the popular "Parish CYO of the Year" competition begins September 1. It is designed to stimulate the parish units to "distinguish themselves by various levels of participation in CYO activities."

Defending champion of the honor is St. Christopher's parish.

Vincennes University adds Sister to staff

VINCENNES—Students attending Vincennes University here this year might get some of their instruction from a Catholic nun.

August 31 is the final day for tabulation of points toward this year's recipient, with July and August points yet to be counted. Leading contender at the moment is Our Lady of Lourdes parish, which has never won the title.

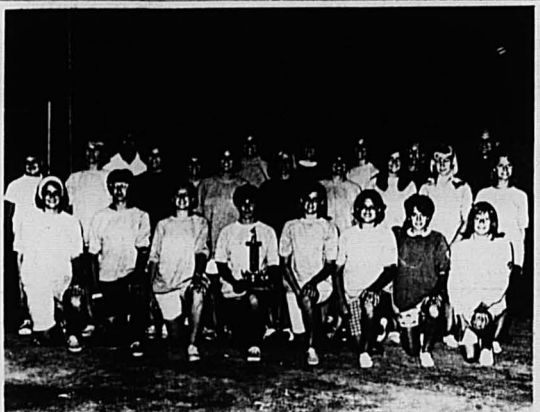
The Youth Council encourages parish units to plan their activities immediately without losing momentum of the first two months of the school term. They recommend a balanced program between parish and community activities.

All-stars defeat champ St. Andrew

The YMCA Church League all-star team dropped the league champion St. Andrew team 10-6 in an eight-inning game at Clear Creek Park August 20. Members of the league champion squad were Don Rohe, Larry Juerling, John Austerman, Bill Stephens, Jack Cook, Jim Varcho, Charlie Maurer, Steve Detharidge, Joe Witte, Art Clark, Carroll Ripberger, Jack Winfield, Bill Mercurio, Tom Maurer and Joe McGill. Their coach was Joe Wissell.



BOYS' SOFTBALL LEAGUE CHAMPIONS—These Junior CYOs from Nativity parish, Indianapolis, eked out an 8 to 7 win over St. Jean of Arc to capture the Junior Boys' Softball League championship recently at the Metropolitan Softball Stadium. It took a last-inning home run by Nativity's Joe Coughill to bring the parish its first softball crown. The team was coached by Richard Kalfau, above left, Ralph Geier, second from far right, and Robert Hoffman, far right.



GIRLS' SOFTBALL LEAGUE CHAMPIONS—These young ladies from St. Roch's parish, Indianapolis, captured championship honors in the Junior Girls' Softball League by wallowing runners-up St. Anthony's 10 to 2 in the final game, played at the Metropolitan Softball stadium. Coaches are R. J. "Dutch" Roembke, left, and Ray Strack, right.

Schools adopting non-graded form

PHILADELPHIA—A non-graded primary will be introduced into virtually all parochial schools of the Philadelphia archdiocese this fall.

The non-graded structure provides nine levels of learning in reading and mathematics, on what corresponds to the first three grade levels. It has been designed to provide more individual attention for each child and to give him the opportunity to progress at his own capacity.

Diocesan officials are quick to point out that the program—which has been used in selected schools for the past two years—does not necessarily involve different teaching techniques. But, they say, by grouping children on the level of their achievement, the program offers a framework for coping with individual differences that is not satisfactorily provided in a rigid grade structure.

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Sisters will work full time in CCD

PHILADELPHIA—For the first time in the history of the Philadelphia Archdiocese, nuns have been appointed to full-time work with the archdiocesan Confraternity of Christian Doctrine.

The decision comes in the wake of increased enrollments of Catholic youngsters in area public schools following the introduction of a registration fee in archdiocesan high schools last year.

The principal tasks of the Sisters will be to develop and prepare curricula, to train lay catechists, to supervise CCD programs in parishes, to develop CCD training programs in local Catholic high schools and colleges, and to provide advice and guidance on the use of instructional materials.

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Woods will register 534 students Monday

ST. MARY-OF-THE-WOODS, Ind.—St. Mary-of-the-Woods College will begin its 128th academic year on Monday, Sept. 2, with registration of 534 students.

Classes will begin Tuesday, Sept. 3. Returning students will be greeted by a new president, a new academic dean and 11 new faculty members.

The new president is Sister Mary Gregory Knoerle, S.P., who assumed the office July 1, succeeding Sister Marie Perpetua, S.P. Sister Marie Perpetua has joined the faculty of Immaculate College in Washington, D.C., with professional rank.

SISTER MARY Gregory acted as assistant to the president and director of the Asian Studies Program at the college last year after returning from a year of teaching at Providence College in Taiwan.

The new academic dean is Sister William, S.P., who formerly was chairman of the chemistry department.

include Kenneth W. Arthur, former supervisor of the accounting department of Houghton Mifflin Publishing Co., chairman of the business department; Ernest J. Collamati, an instructor at the University of Notre Dame, chairman of the philosophy department; Mrs. Judith Cox, a teacher at North Vermillion Community School, instructor in physical education; and Miss Beverly Hawkins, residence hall director at Indiana State University, instructor in psychology.

Also, Miss Maria Chen Chen Liang, instructor in foreign languages; Mrs. Elizabeth Reifnyder, instructor in business; the Rev. J. Lawrence Richard, formerly assistant pastor of Sacred Heart parish in Terre Haute, instructor in religion and history; Thomas Siefert, instructor in social science; Mrs. John Truitt, formerly dean of women at DePaul University, director of counseling; M. I. Vianetti, instructor in music; and James Welu, instructor at the University of Notre Dame, instructor in art.

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LOW-INCOME HOUSING PROJECT—The four-bedroom house shown above was recently purchased by Community Inter-Faith Housing, Inc., as one of eight to be extensively re-modeled and resold to low-income families. Located at 2454 N. New Jersey St., Indianapolis, the house will qualify for a 25-year mortgage at three percent interest, guaranteed through the Federal Housing Administration Program 222(h). A family can purchase the house for \$70-\$75 per month. President of Community Inter-Faith Housing, a non-profit agency, is Arthur Pratt.

Remember them in your prayers

EVANSVILLE
 † OLIVIA SPAIN, 69, St. Theresa, Aug. 15. Survivors include a son, Gilbert, of Benton Harbor, Mich.
 † MARGARET PAUL, 71, St. Theresa, Aug. 18. Wife of John A. Sister and two brothers also survive.
 † RAYMOND COLBERT, 74, Holy Spirit, Aug. 19. Husband of Mabel A. Sister and brother also survive.
 † JOSEPH GATTON, 72, St. Mary, Aug. 20. A sister and niece survive.
 † GERTRUDE CISELL, 76, St. Benedict, Aug. 20. No immediate survivors.

INDIANAPOLIS
 † JOAN COOPER, 45, St. Mary's, Aug. 22. W. of James.
 † MARY VIRGINIA WILES, 52, Holy Cross, Aug. 22. Wife of Samuel; sister of William and Thomas Roberts.
 † MARGUERITE P. MARICH, 79, St. Joan of Arc, Aug. 23. Mother of Mrs. Margaret Hall.
 † RICHARD E. HILL, 53, St. Jude, Aug. 24. Husband of Cora E. Father of Thomas G. Ronald E. and Patricia A. Hill, brother of Mrs. Loretta Heston.
 † JEANNETTE C. HADSBACK, 48, St. Christopher, Aug. 24. Wife of Bernard; mother of Thomas Ann Hadsback, sister of Florence Johnson. John Augustine George Hadsback, Aloysius Dalling, Marie Kuehn and Robert Johnson.

LOOGIS
 † ALLEN BECKLEY, 61, St. John, Aug. 14. Son of Mr. and Mrs. Herbert Beckett. Brother of Herbert, Carolyn and Kimberly, all of Logansport.
 † MRS. CATHON
 † LENA LITZELMAN, 84, St. Philip, Aug. 15. Sister of Mrs. Mary Ann Litzelmann. Sister of Mrs. Anna Litzelmann, both of St. Philip. Sister of Mrs. John Litzelmann, both of St. Philip. Sister of Mrs. John Litzelmann, both of St. Philip.

ST. ANTHONY
 † OTTO JAHN, 63, St. Anthony, Aug. 24. Husband of Clara. Father of Robert J. Jahn, and Robert and Larry, both of St. Anthony.
 † WILDA BAILEY, 55, St. Simon, Aug. 15. Mother of Thomas and Urban, both of Washington, and Omer of Olaton, Ill.
 † RAY E. LAGEL, 69, St. Michael, Aug. 24. Husband of Mabel A. Sister also survives.

BROOKVILLE
 † HELEN STENGER, 54, St. Michael's, Aug. 21. Wife of Harry; mother of Edward J. Josephine Kram, 56, Our Lady of

JEFFERSONVILLE
 † EMMA BIESEL, 52, St. Augustine, Aug. 22. Mother of Chester Biesel of Evansville, Ind. Sister of Mrs. William McGeehan, both of Jeffersonville. Mrs. Richard Biesel of Austin, Tex. A sister also survives.

NEW ALBANY
 † JOSEPHINE KRAM, 56, Our Lady of

ST. ANTHONY
 † OTTO JAHN, 63, St. Anthony, Aug. 24. Husband of Clara. Father of Robert J. Jahn, and Robert and Larry, both of St. Anthony.

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Calendar of Events

SATURDAY, AUG. 31

Rummage Sale, sponsored by the Daughters of Isabella, in St. Patrick's school hall, 850 Prospect St., beginning at 9 a.m.

MONDAY, SEPT. 2

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

WEDNESDAY, AUG. 4

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

FRIDAY, AUG. 6

Nocturnal Adoration members are reminded of the customary watch.

SOCIALS

Friday: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall, at 6:30 p.m.; St. Joseph K of C clubrooms, at 8:30 p.m. Saturday: St. Bridget parish hall, at 6:30 p.m. Sunday: Two Card Parties at Assumption parish hall, 2 p.m.

Robert Kennedy Scholarship Fund at Marian climbs

INDIANAPOLIS—The Robert F. Kennedy Memorial Scholarship Fund has added financially disadvantaged Marian College students to its list of recipients.

The fund has passed the \$4,000 mark with recent contributions of \$500, \$100 and many smaller amounts.

Gifts of \$500 and \$100 came recently from two Indianapolis businessmen and \$100 from a pastor of the Indianapolis Archdiocese. All asked to remain unnamed.

A \$100 contribution from office staff workers of U.S. Senator Birch Bayh was also presented recently.

Goal for the fund is \$50,000 which would provide \$2,500 annually in aid for one or more students to attend the college.

Criteria for winning the scholarship will be academic ability and promise, and serious financial need. There will be no restrictions on race, creed or intended course of study.

Earlier contributions included \$2,000 from Miklos Sperling, retired Indianapolis industrialist and a delegate to the Democratic national convention; \$100 from the Sisters of St. Francis of Oldenburg, Ind., and \$100 from the Rt. Rev. John R. Craine, Episcopal bishop of the Diocese of Indiana.

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OVER-ALL TENNIS TOURNAMENT CHAMPIONS—Because of the exceptionally strong showing by the St. Catherine's novice tennis team, shown above, the parish wrapped up the annual Junior CYO Tennis Tourney with an amazing 254 points. Novice division points totaled 209 with another 45 accumulated in the open division. Coach James Hannan is shown above in the front row holding the team's novice championship trophy. Standing at far right is Father Thomas Breidenbach, parish CYO moderator.

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Brake and Motor Tuning Service • Generator and "Papa" • • Wheel Balance and Alignment • 7404 Madison Ave. ST 6-0042 OPEN 8 A.M. TO MIDNIGHT and Sat. 7 A.M. to 3 A.M. MARVIN'S Third Base Liquor Store MARVIN EDINGTON 2810 S. Meridian 786-3194 GILLISPE TEXACO 24 Hr. Wrecker Service Mechanic on Duty 8 to 15 Days 314 E. Thompson Rd. 783-0044 Bay's Carriage House Cleaning • Upholstery • Electric Tune Up with Syn-Vulc Wheel Alignment • Brake Service • Service—Mufflers and Tail Pipes—Road Service ST 7-4002 U.S. 31 South of Stop 8 ST. PIUS X Wolfe Shell Service Station 1443 E. Michigan Exp. Lub. — Tire Battery Wash — Wax — Shine • • SERVICE CALLS • ME 7-0055 SCHMIDT PHARMACY "The Best in Comparison" 1499 E. 34th St. CL 1-3710 FREE PRESCRIPTION DELIVERY ST. RITA "For the Best in Best Show" SHORTY'S FAIRWAY MARKET Guaranteed Satisfaction with Personalized Service WE TAKE FOOD STAMPS WE DELIVER 134-7104 1610 Reservoir Ave. 436-4998 ST. 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|--|--|--|--|

DOUBLE WIN IN BASEBALL FOR LITTLE FLOWER—For a number of years the dominant parish in CYO summer baseball, Little Flower, Indianapolis, strengthened its reputation in 1968 by winning both league titles in the CYO section of the community's Junior Baseball Program. The Eastside won the "C" League championship (top picture) with a 9-1 record, edging St. Gabriel by one game. The "B" squad finished with a 4-0 record to capture that title. The "C" program is for boys under 15 as of August 1, while "B" involves lads under 17 as of August 1. Head Coach Fran Fiddler, who is at the right in the back row in both pictures, maintained his record as the most successful of CYO baseball coaches with this summer's outstanding performance by his teams. Father Edwin Seargel, Little Flower CYO Priest Moderator at the time, is at the left in the back row of the "C" team picture, while Assistant Coach John Brand, who wasn't able to be present for the "C" picture, is at the left in the "B" photo. Little Flower's double win was the second sweep of CYO honors in three years for the parish, although this year's editions didn't fare quite as well in Junior Baseball Tournament competition. The "C" boys lost their first game, while the "B" team advanced to the second round before losing. But we imagine both squads are satisfied with their dual victory in CYO competition.

Educator doubts that there is need for parochial schools today

By FRANCIS BRODERICK
The central fact for Catholic education today is that the Church in America is living in the post-parochial-school era.

The needs for the parochial schools are drying up. The competitors for the massive funds

Editor's Note—Dr. Broderick is Dean of Lawrence and Donner Colleges and Gordon R. Clapp Professor of American Studies at Lawrence University, Appleton, Wis. He is president of the American Catholic Historical Association.

drained off to parochial schools have established so overwhelm-

ing a case that every devoted mind still busied in the rear-guard struggle to keep one more grade open one more year squanders talent needed for the problems that will last into the 21st century.

Let no one disparage the achievements of the parochial schools in their great day. In the 19th century, parochial schools were correctly thought to be essential to the preservation of the Church, for public schools were not only hostile to Catholicism, but active in the spread of Protestantism.

Catholics in the 19th century were minority immigrant groups, frequently speaking a different language, certainly unfamiliar with American ways, usually anxious to become part of what they conceived America

to be. The public school said that America was English and Protestant. If Catholic children had been trained in that atmosphere, the Church within a generation or two would have dwindled scandalously.

OUR GRANDFATHERS' and great-grandfathers, still a poor minority struggling against discrimination, drew on their meager resources and on the unselfish sacrifices of their sons and daughters, and the sons and daughters of many in the old countries, to make sure that the Church survived. The courage and sacrifices of these people should leave us limp with gratitude.

But our age has different needs. Catholics are not a struggling minority. They are

a confident, respected group which contributes much to the life of the nation. Catholics share in the common life of the nation so confidently that sharing is no longer a matter for comment.

Furthermore, the public schools have changed as well. Partly because of pressure from Catholics, partly because of pressure from those whose views do not excite ready sympathy from us, the public schools have withdrawn from the teaching of religion. Indeed they have set considerable barriers to the teaching of religion, barriers that protect members of all religions from the proselytizing efforts of others. Public schools neutral in the denominational differences among students and

faculty. Yet many of the teachers in the public schools are themselves deeply religious; some, of course, are Catholic.

Th point is that fear of the public school in the 19th century and fear of the overpowering of Catholicism by a hostile American majority no longer exist. Therefore, we have passed beyond the need for parochial schools. So we need not waste fruitless effort in debating the dubious frauds already apparent in efforts to win tuition grants from plant state legislatures.

NOW IN the post-parochial school era, Americans need to move in new directions. Vatican II has called on all Catholics to take a vigorous role in understanding and spreading the word

of God. Laymen have been invited to speak out, with charity and prudence, on issues within the Church. The clergy and hierarchy have been called upon to let light and fresh air ventilate views that had grown stuffy since the Reformation.

Each of us needs fresh thought, more training, more understanding; fresh thought about the role of the liturgy in our lives and in our faith, more training in contemporary perceptions of traditional doctrines, more understanding of the new demands for social action as an expression of Christian charity. In twenty years Biblical scholarship has helped us to rethink the nature of our own tradition, and a Pope who has been on four continents in as many years has reminded us that there are

new ways to accomplish traditional goals.

We should be asking how we can be using the liturgy better to express the word of God in a way that reaches a new generation.

We should listen closely to the debate on how far we should divide our time between establishing the rapport necessary to help our children hear the word of God and teaching the word of God itself. How can we teach them if they are not listening? What point is there in getting them to listen if we do not tell them anything?

Not least important, we must expend our energy on contemporary needs rather than giving a mere nod to our social obligations—minimum wages for mi-

grant workers and full justice for Blacks, to name but two. It is not inspiring to recall that when Mr. James C. Donohue suggested, as a private opinion, that Catholics take on an apostolate of good schools in ghettos, the argument raged, not about this proposal as a possible way in which we might serve Christ in our neighbor, but on whether the monsignor was speaking as an official representative of the Church, and on whether a 94 to 90 vote against his proposal by some diocesan superintendents was an official verdict against the idea. Why did no debate rage on how to do what he suggested? At the very least, we should be exploring this and other possibilities.

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UNDER NEW MANAGEMENT

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MINISTRY TO THE MILLIONS: THE NEWMAN APOSTOLATE

By REV. JOHN McDONOUGH

THE number of students in institutions of higher learning has increased dramatically in recent years and will continue to do so in the future. According to official government figures, 6.9 million students attended college and universities in the United States last year, two million more than in 1962. Projected enrollment for 1972 is 8.6 million. And the more than 900 junior and community colleges which currently enroll 1.7 million students are springing up at the rate of one a week.

The expanding college population is, of course, making its presence felt, especially by administrators and professors, hardpressed parents who help pay the bills, people in the civic community—and Newman Chaplains.

Of the more than 7 million young people who will inundate secular and state campuses across the country this fall, a million and a half will be Catholics.

Who will minister to this sea of students? Who will be of service to the total university community, bringing the message of the Gospel to Academia? Who will be concerned about the intellectual world? Who will admit responsibility for those secular institutions, public or private, to

which we have up to now given only lip service?

THERE is a most urgent need for ministry to this student generation that is both hungry for truth and restless for authenticity.

Today's college students are a serious group. They have been given the benefit of almost every material advantage and yet many of them find their lives empty of that which satisfies "whole" men and women.

One of the characteristics of today's student is that he looks at every institution that touches his life as though no one had ever looked at it before. Students in college ask, "What's college for?" Students in the back pew look at the Catholic Church and say "Is it relevant?" They ask probing questions. They do not accept the status quo, unchangeable rules and unquestioned authority. They do not take basic and fundamental issues for granted. They are a "questing generation," in the words of Minnesota Newman Chaplain Father John Whitney Evans.

These young people need assistance, whether they are the searching type or the already alienated. On campus, they are God's people; they form the believing community; but they need leaders, they need counselors, they need those who will assist them in their formation.

THE MINISTRY to the millions of college students today,

Editor's Note: "Who will be of service to the total university community, bringing the message of the Gospel to Academia?" asks the director of the National Newman Apostolate. "There is a most urgent need for ministry to this student generation that is both hungry for truth and restless for authenticity."

both Catholic and non-Catholic, must be focused in four areas: Counseling, Education, Formation, and Social Concern.

In the area of counseling, young people walk a well-worn path to the Newman Chaplain's door. "Pre-counseling contacts" are not always needed. Students are lined up waiting to see the priest. If he relates to young people, if he speaks their language and understands their needs, the day is far too short to hear and guide all who besiege him with confidences.

The anguish of young people, the problems of anyone for that matter, are not solved by computer. Direction must often be given by listening rather than by speaking and this process takes time and patience. The time factor has to be multiplied by hundreds of students, both believer and non-believer, concerned and confused, by the whole gamut of student types who parade into the Chaplain's office.

Each is an individual. Resident students don't know day from night when it comes to seeking out a counselor; they only know they have a headache to be unburdened at this moment, and the moment might be midnight or midday.

THE SECOND area of the ministry is Religious Education. Students today are concerned about vital issues, life problems, eternal truths. Father John Hardon's book "The Hungry Generation" delineates these concerns at length in the words of students themselves.

As one college student put it: "If a person questions, searches, and finds what he believes to be the truth, and if it is the truth his church preaches, then he belongs to that church is right for him. But when people go without questioning, they are missing the point of being alive."

To believe in God is one thing. It is quite another thing to have an ever-evolving concept of who God is. This is a disturbing challenge for the maturing mind. No wonder that 90% of tax-supported institutions of higher learning, from junior colleges to graduate schools, now offer some courses in religion or theology. Over 70 institutions of higher learning not under Catholic auspices are teaching credit courses in Catholic Doctrine. Courses in Religious Studies that are professionally taught are among the most sought after in the college curriculum.

THE NEWMAN Chaplains Association has testified to the paramount importance of the religious education of students. Chaplains are especially interested in the continuing transmission of religious knowledge, not only because of the validity of theology as an academic discipline, but because of young people's obvious need for it.

As one student expressed it: "We're here to learn to think, and to increase our knowledge about the world. We need much more than intellectual stimulation. Most of us are groping for firm principles to guide our lives."

Where courses in religious truth are not yet available as part of the college curriculum, chaplains work with colleges for the development of such courses. In the meantime, Newman programs strive to make available non-credit courses in religious studies and related disciplines. It is in this context that chaplains on secular campuses seek the collaboration and assistance of their colleagues in Catholic institutions of higher learning.

Because young people of every religious persuasion are looking for that connecting element which would unify their lives and give them meaning and dignity, the ecumenical approach to Christian studies is growing on many campuses.

College-based programs such as the Ecumenical Ministry to Higher Education, the Academy of Ecumenical Studies, and the Campus Christian Studies, suggest the interdisciplinary dialogue, discussions and approach being used in the transmission of religious truth. Dedicated religious leaders are working together to assist young people in their search for meaning in life and in their hunger for truth.

CHRISTIAN formation is the third great area of today's ministry on campus. The Newman Chaplains Association has said: "We understand that worship is of primary importance in our work. Through the announcement of the Gospel and the celebration of the Liturgy, the community of the faithful is called into being and nourished. The celebration of the Liturgy, therefore, stands before us always as



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goal to be realized. Young people today not only need, but want a meaningful and contemporary Liturgy. College students today realize that worship is of primary importance and that Liturgy brings together the legitimate concerns of the university and the Church resulting in an increased commitment to both."

Many other elements go into the Christian formation of students. The campus ministry strives to assist them in the formation of a community, in the development of faith and hope and love which can be shared in turn with others. Weekend Christian experience programs are especially meaningful to young people. Priests, Sisters, and laymen are needed to guide these formation programs. Leadership training, training, group dynamics sessions, conferences and seminars converge on the searching, believing, loving and worshipping student community that is becoming a real Sign of the Catholic Church on campus.

THE FOURTH major area of an adequate campus ministry is the whole spectrum of social concerns. Young people, while seeking solutions to personal problems, are also looking for answers to questions that touch the lives of their neighbors next door and throughout the world. While they seek solutions, they also work to resolve problems. They undertake social action projects with other communities of good will in order to confront the crucial issues of poverty, injustice, war, hunger, and ignorance.

Across the country, young people are carrying on tutorial programs in record numbers. They sacrifice hours of time to assist the needy and the neglected. They have taken the corporal works of mercy to heart.

Some have even attempted to bring about social changes through the reformation of the university itself. This, for example, is the guiding principle of the University Christian Movement. For today's young people war and peace are among moral issues that require dramatic, dynamic action. Whether we agree with them or not, we can hardly accuse them of apathy in the social arena. These questions have special meaning to the young; and if the pupils are silent, if the ministry is not there, if the Gospel message is not heard in the campus forum, then young people will make decisions and take action without waiting for the institution to catch up. There is a haste, an urgency, about the needs of others which they grasp.

The American Bishops in their pastoral, "The Church in Our

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Day," reminded us: "The priest is needed today more than ever before, more needed liturgically in the worship of the people he serves, more needed apostolically in the marketplace, more needed intellectually in the forum and on the campus, more needed prophetically in the Church and in the world." The student—people of God—need the ministry of priests in a unique and most urgent way. The college students of today will be the presidents of the corporations of tomorrow. They will also be the parents who participate in the parishes of tomorrow.

The life-style of the next generation is being developed today on the campuses of our country. Few pleas for the ministry are more crucial or more pressing.

MINISTRY to the campus can no longer be resolved by one man who is a Jack-of-all-trades. Campus ministry, especially on the sprawling university campus of our country, requires a team approach. All members of the team need to be priests; they may be Sisters, laymen, Brothers, and deacons. One of the members of the team should be a specialist in counseling; the second should be an educator qualified to teach in any university; the third should be the pastor of the university parish. It should be obvious that those who come to minister to the university must be capable and qualified for they are coming to the creative center of society. They come to the commuter campus, the community college and the multiversity to celebrate, to cooperate, and to contribute; to reconcile, to harmonize and to renew. Men and women of vision and imagination are needed. The university chaplain must be one who has a half-fellow-well-met. He must come with his credentials in hand, as well as an understanding and love of young people.

These teams of men and women must come in ever growing numbers. In 1962, the Newman Chaplains Association

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culation suggested to the Bishops of this country certain guidelines for the appointment of chaplains to a university campus. Obviously, the ministry is to all, and these suggested figures are but rules of thumb.

Yet the recommendations of six years ago still seem valid today; there should be one full-time chaplain on every residential campus with 300 Catholic students, and an additional full-time priest or staff person for each additional 500 to 700 Catholic students. Secondly, there is a need for a full-time chaplain for every non-resident campus with 500 Catholic students, and

an additional full-time priest or staff member for each additional 500 to 700 students.

THE VATICAN Council Decree on Education warns us, "The destiny of society and the Church itself is ultimately linked with the progress of young people pursuing higher studies."

The anguished cry of social convulsions erupting in the student world reinforces this statement.

The ministry to the millions is an area of immediate and maximum concern. It must be answered by more than a "mini-effort." It must have the full advantage of the best in man with 500 Catholic students, and power and resources available.

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U.S. BISHOPS SURVEYED

How about fair trial for CCD program?

By REV. J. B. COLLINS, S.S.

Administrative Assistant at the National Center of the Confer-
ternity of Christian Doctrine

THE importance of the Confer-
ternity of Christian Doctrine to help solve
the crisis in religious
education was brought out in
replies by more than 100 heads
of dioceses and auxiliary bishops
to a short questionnaire sent
out by Bishop Charles P. Greco
of Alexandria, La., chairman of
the Bishops' Committee of the
CCD.

Some 40% of the bishops, of
whom 16 were auxiliaries, ex-
pressed their opinions on the
place of the CCD in their dioc-
eses, on its relation to the
parochial schools, on its struc-
tural needs, and especially its
relation to adult religious educa-
tion. This research was part of
a nationwide survey on the
CCD conducted jointly by the
National Conference of Diocesan
Directors and the National Cen-
ter of the CCD in Washington, D.C.

NINETY-SEVEN per cent of
the bishops who replied stated
the absolute necessity for the
CCD in their dioceses, citing the
vast number of Catholic children
in public schools (as many as
90% in one diocese)—a national
average of 55% and 83% in the
elementary and high schools
respectively.

The bishops' returns showed
a close correlation with the offi-
cial Catholic directory which in-
dicated that the total number of
Catholic youngsters registered in
CCD schools exceeded for the
third consecutive year the total
in Catholic parochial schools.

Also borne out was the sober-
ing fact that the CCD, with more
than five million youngsters in
its classes, still leaves an equal
number of Catholic boys and
girls untouched by any formal
religious education.

The potential participants
in the CCD program are to be

Conferternity of Christian Doctrine classes enroll more
than five million youngsters, but an equal number of Catholic
boys and girls receive no formal religious education whatever.
Meanwhile, writes Father Collins, the bishops are torn between
support for the parochial schools and growing frustration in the
face of their staggering cost. Out of this tension a "fair trial"
for CCD may emerge in the next decade.

found in the more than 6,000
parishes that have no parish
school (33% of the total par-
ishes in the U.S.), in some
of the 500 missions, and in the
parishes where schools are al-
ready filled to capacity and
where the CCD is semi-func-
tioning or wholly unorganized.

Were the bishops satisfied with
the CCD as it now functions in
their dioceses? Most of them
said no. There were some who
admitted to having merely
scratched the surface, even
after many years of CCD in the
diocese; others wrote that the
CCD was being re-organized or
newly established; in some in-
stances, the weakness of the
program was obviously due to
insufficient support from all
quarters.

These reports accorded with
the conclusions of a survey of
diocesan and parish directors
and other CCD personnel who
said the key to success of the
CCD on all levels is the interest
shown by the bishop. He, as
official teacher and administra-
tor, can and must interest him-
self personally in the program
which, as the Decree on the
Bishops' Pastoral Office in the
Church makes clear, actually
channels catechetical instruc-
tion in his name and as part of
his sole responsibility.

THE BISHOPS' reports exhibit
uniformly a growing concern
for the continued existence of
the parochial school. They feel
torn between a nostalgia for the
Catholic schools, which have
for almost a century provided a
major formative influence in
the Church of America, and a
growing frustration in the face

lems that confront the CCD in
their dioceses.

Commenting on its needs, they
gave priority to adequate cate-
chetical training for the thou-
sands of lay teachers required to
enable the CCD schools to do
the work for which they were
organized. Training courses,
both on catechetical content and
on practical working structures
of the parish CCD unit, must be
set up in special centers and be
strategically located throughout
the diocese. This, the bishops
declared, will facilitate the at-
tendance of busy lay folk, par-
ticularly parents of public school
youngsters. In one diocese, for
instance, workshops and forums
for parents were organized on
the "what" and the "how" in
catechesis.

In a number of cases, the bish-
ops earnestly asked the National
Center to send out teams of
trained catechists who are also
experts in CCD organization to
help parish and local laymen put
the CCD on its feet in their dioc-
eses. Many replies stressed the
necessity of training semi-
narians, not only in catechesis
(now largely bypassed) but also
in the structural working of the
CCD (rarely imparted).

Many of the bishops are con-
vinced of the necessity of pro-
fessional training for religious
and lay instructors in charge
of diocesan and regional cate-
chetical training centers for
CCD workers.

The bishops manifested great
interest in the number and loca-
tion of colleges and universities
which offer graduate courses in
catechesis, theology, and scrip-
ture. Many replies suggested
may obtain a full and adequate
training possibly leading to an
academic degree in one of the
areas of catechesis.

Obviously the bishops are be-
coming increasingly convinced
that the entire CCD operation
should be planned and super-
vised by top-flight "pros," if
such be the case, the image of
the CCD will be immeasurably
improved, as self-confidence and
skill replace diffidence, discour-
agement, and apathy in many
well-meaning CCD workers.

THE LACK of professional-
ism in the CCD is intimately
connected with the wider prob-
lem of financial help in training
CCD directors, moderators, and
teachers, and the quality vexing
need for adequate compensation
not only to professionals in
charge of the CCD program, but
also to the lay teachers who give
of their time, energy, and good-
will in his work of great impor-
tance to the entire Church.

An adequate budget is obvi-
ously an urgent need of CCD on
all levels. Some bishops reported
a substantial subsidy allotted
annually to the CCD diocesan
program; others referred to the
CCD budget as the specific re-
sponsibility of the pastors.

The diocesan directors' report
complained bitterly that the
CCD cannot possibly do the job
it is capable of doing with the
pittance that it receives from
most pastors and bishops.

THE RESPONSES of a repre-
sentative number of bishops to
the survey questions indicated
an awareness of the acute prob-



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ther Carl E. Meisner, S.J.,
faculty member at Breslow
Preparatory School, Indianapoli-
s, has been appointed acting
president and religious su-
perior of the institution. Bre-
sler's president, Father Wil-
liam J. Schmidt, S.J., is in St.
Vincent's Hospital following a
recent heart attack.

throughout the country. A na-
tional survey conducted for the
CCD Workshop at Catholic Uni-
versity two years ago revealed
that 23% of the parishes in the
east, 21% in the mid-west, and
27% of those in the far west
had no budget whatsoever for
the CCD.

Those bishops who respon-
ded fully to the most recent
CCD survey seemed in sym-
pathy with the suggestion
made by Msgr. James C.
Donohue, director of the Divi-
sion of Elementary and Sec-
ondary Education at the Uni-
ted States Catholic Conference,
that CCD be given a larger
share of the money and man-

power which is poured almost
exclusively into the parochial
schools.

Calling for "new priorities" in
Catholic education, Msgr. Don-
ohue claims the Church should
no longer use parish schools
(declining in number and enroll-
ments) as the primary instru-
ment of religious education. He
points to the need for a "new"
system in an adequately func-
tioning CCD "whose job it has
been to educate Catholic chil-
dren who do not attend Catholic
schools and to conduct programs
of religious education and spiri-
tual formation for adults."

Msgr. Russell J. Neighor, di-
rector of the National Center of
the CCD, has backed that ap-
proach with a statement calling
for "an equal distribution of re-
sources among all areas of the
Church's educational apostolate."
And a similar plea for impar-
tial allocation of Church
funds was made by Harold
Howe II, U.S. Commissioner of
Education. Speaking at an edu-
cators' meeting in Washington,
D.C., recently, Mr. Howe put it
this way:

"What George Bernard Shaw
said of Christianity is true of
the CCD: 'It's a fine idea, but
it's never been tried.' It has
never been financed adequately,
and it might well succeed if it
received a portion of the funds
now going into new parochial
schools in the suburbs, into
Catholic swimming pools and
football uniforms. This is not
an either/or argument—it's a
question of priorities."

IN RESPONDING to the sur-
vey, the bishops indicated com-
plete support for adult religious
education, which is part of the
CCD parish structure. The CCD
since its inception has been de-
dicated equally to the Christian
education of youths and adults,

a fact which needs to be re-
emphasized today. Bishop
Greco calls a well-financed
adult religious education pro-
gram the "key" to a successful
and efficient CCD operation.
"Where this program is a total
parish community effort based
on love and service," he said,
"the CCD schools will flourish,
the problem of adolescent spiri-
tual and doctrinal formation
will be less acute, for the adults
will be the catalyst among the
youth."

The bishops surveyed ex-
pressed a strong feeling that the
CCD adult education program
must be completely overhauled,
given a new orientation, and ex-
tended far beyond the traditional
group discussion format. They
called for a multibranched, at-
tractive and amply financed
program incorporating group
dynamics, sensitivity training,
the cursillo technique, and mod-
ern communications media, in-
cluding films and television.

The peculiar competency of

the CCD and the strict com-
pass of its activity, the bish-
ops said, lies exclusively in the
Christian formation of the men
and women—youth and old—
of the parish community.

The bishops, therefore, have
expressed a growing interest in
the CCD, and have given some
indication of a growing desire
to eliminate its weaknesses and
deficiencies.

But the basic question re-
mains: When the full force of the
crisis in Catholic education is
felt, will the CCD or any simi-
lar organization be ready for
the task of forming in Christ
the millions of persons who are en-
titled to this ministry? The pre-
sent survey and other recent re-
search give grounds for hope
that CCD in the 70's will be com-
pletely funded and given a fair
trial by all who have the wel-
fare of the Church in America
at heart.

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1968-1969

FIRST SEMESTER

| | |
|--|---|
| Tuesday, September 3 | Opening Day (Teachers' Institute—Thursday, October 24 and Friday, October 25) |
| Friday, November 1 | Feast of All Saints—Holy Day |
| Monday, November 11 | Veterans' Day |
| Wednesday, November 27 | Thanksgiving Recess |
| Monday, December 2 | Begins with close of school day |
| Friday, December 20 | Classes Resume |
| Thursday, January 2 | Christmas Recess |
| Friday, January 17 | Begins with close of school day |
| Monday, January 21 | Classes Resume |
| Friday, January 17 | End of Semester |
| Grading Periods: November 8 and January 17 | |

SECOND SEMESTER

| | |
|--------------------------------------|---------------------------------|
| Tuesday, January 21 | Begins with close of school day |
| Wednesday, April 2 | VOCATION WEEK: March 10-14 |
| Friday, April 11 | Easter Recess |
| Tuesday, April 15 | Begins with close of school day |
| Wednesday, April 24 | Spring Registration |
| Thursday, May 9 | Classes Resume |
| Friday, May 15 | Feast of the Ascension—Holy Day |
| Friday, May 30 | Memorial Day |
| Friday, June 6 | Close of School |
| Grading Periods: March 28 and June 6 | |

NOTE: Each Parish is entitled to observe its Patronal Feast as a Holiday. If the Feast is transferred by rubrical laws, the day of its observance is a Holiday. If in either instance it occurs on a day which is otherwise free, the next school day may be declared free.

Each Community may observe its Official Community Holiday as a free day. If this Holiday occurs on a day which is otherwise free, the next school day may be declared free.

No other Feast, Holiday or Name-day may be the occasion for change in school time.

The Reverend Pastors may exempt their pupils from attendance at school whenever a SPECIAL holiday is declared for ALL the public schools in their districts. The Public School Calendar holiday should not be interpreted as a special holiday.

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VIEWING WITH ARNOLD

'The Swimmer' is tiresome, foolish

By JAMES W. ARNOLD

"The Swimmer," which describes Burt Lancaster's dreamlike swim through ten backyards in ultra-affluent Connecticut suburbia, has to be the year's odd.

It is a film. It is a worthwhile effort in both art and moral comment. It belongs in the category of the Noble Experiment, but it is also tiresome and a little foolish.

This latest movie by the director-writer team of Frank and Eleanor Perry ("David and Lisa") is adapted from a story by John Cheever, the Jeremiah of the Ivy League postgraduate.

circuit, whose stuff usually runs adjacent to the lush ads in the New Yorker magazine. The idea seems to be that while the customers ponder all those furs, sports cars and trips to Majorca, Cheever satisfies their need to feel guilty.

Nobody was too sure about "The Swimmer's" potential: its making and release dragged on for two years, through several sets of editors, photographers and even directors (Sydney Pollack added several sequences). It comes out intellectual and arty, often needlessly abstract and pretentious, but for the casual viewer it offers some stunning scenery, frank sexual conflict and, of course, Lancaster wet and bare chested throughout.

The hero is a recognizable



Father Paul Thoma dies at age of 86

ST. MEINRAD, Ind.—Funeral services for Father Paul Thoma, O.S.B., a 65-year member of the Benedictine St. Meinrad Archabbey, took place Monday, Aug. 26, in the parish church here. He died at the Archabbey (Aug. 23) at the age of 86.

A native of Isree, Bavaria, the Benedictine received his early training at Unterviesen, Bavaria, prior to entering St. Meinrad as a novice in 1903. He was ordained in 1908, one year after professing his solemn vows as a monk.

From 1908 to 1927, Father Paul taught philosophy, Greek, canon law and patrology in the seminary here. From 1919 to 1927 he served as librarian in the seminary. He later served as pastor of St. Boniface, Fulda, and St. Joseph, Dale.

From 1942 until his retirement 11 years ago, Father Paul was a missionary at Fort Totten Indian Mission and St. Michael Mission in North Dakota.

Two nieces and a nephew survive. All live in Germany.



FATHER PAUL

Lay unit formed in Archdiocese of Cincinnati

MIDDLETON, O.—Lay activity in the Archdiocese of Cincinnati took a new turn here when a proposed independent organization of laymen adopted a name, elected officers, spelled out its aims and launched a membership campaign.

The founding group adopted a constitution and called the organization the Southwestern Ohio Association of Laymen (SOAL). Purposes of SOAL are:

"To organize a representative, free and responsible lay voice in the Church.

"To encourage the exchange of ideas on every level and in every area within the Christian community.

"To stimulate a search for solutions to problems affecting the community of man, both within the Church and beyond it."

Couple to mark 25th anniversary

INDIANAPOLIS — Mr. and Mrs. Thomas Griffin, members of St. Philip Neri parish, will observe their 25th wedding anniversary on September 4. An open house honoring the couple will be held on Sunday evening, Sept. 8, at the home of Mr. and Mrs. Joseph Filcer, 557 N. Mitchell.

The Griffins are the parents of nine children, including Sister M. Charlotte, O.S.F., who will attend the Mass of Thanksgiving to be offered at St. Philip Neri on Monday, Sept. 9.

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product of serious literature to critical of life society. As one of the lucky and beautiful people who has had everything most Americans want, he slowly finds that by middle age he has misused and blown it all: love, children, friendship, even career and status. Intolerably, he has also lost his youth. As the film's final image indicates, he stands exposed and isolated, sobbing in the rain, pounding hopelessly on the door of a decaying mansion. Inside are empty rooms containing only random piles of the junk of a lifetime.

Lancaster thus portrays the genial but shallow good fellow, a little party-attender and neighborhood lover, the aging boy-dreamer who finally stumbles into Reality. His sin is that he has always played life as a game, he has never cared deeply enough about anyone or anything. His punishment is to find, as he plunges from house to house, that the game is over, and that he is fully and truly alone.

While this is the tragedy of one man, we piece together his life without a single flashback. The hero represents his time and his class, which get a merciless going-over as the story unfolds. The locale may be different (it is usually California) but the expertly landscaped estates, his class, which get a merciless going-over as the story unfolds. The locale may be different (it is usually California) but the expertly landscaped estates, his class, which get a merciless going-over as the story unfolds.

"The Swimmer" thus seems

to be beating an ancient, if not dead, horse. It makes the same points as "The Graduate" (it is perhaps the story of "The Graduate" 20 years later), but since it is more realistic, it is much less fun. The truth about the emptiness of materialistic life is grim, and satire may be the only way to make it bearable.

The chief novelty here is the shape the story takes, the whimsical semi-fantasy of the pool-to-swim. This allows an orgy of symbolism—the pools themselves, the varieties of people and activities in and around them, the horses in the fields, the forests, the shaded lanes, the cruel freeways and natural obstacles. It also lends itself to episodes representing a wide spectrum of suburban types, and to pretty sylvan photography.

Unfortunately, Lancaster's crazy features and vague lines to provide little more than general clues to his internal strife. There is helpful but brief support from Janice Rule (as his unloving ex-mistress) and young Janet Landgard (as a naive ex-babysitter), and such feminine members of the idle rich as Kim Hunter, Joan Rivers, Marge Champion and Cornelia Otis Skinner. But on film, anyway, Lancaster's odyssey through all those expertly landscaped estates, his class, which get a merciless going-over as the story unfolds. The locale may be different (it is usually California) but the expertly landscaped estates, his class, which get a merciless going-over as the story unfolds.

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The swim, amid all those trees and sunshine, seems too obviously a literary device. He might just as credibly have worked his way home playing basketball, or wedding a croquet mallet, wicker by wicker. (Rating: A-3 — unobjectionable for adults.)

The voting for worst picture of the year should receive some stimulation from Mel Brooks' "The Producers," a Show Biz farce about swindlers whose scheme is to create a flop show over finance it, and pocket the difference. Brooks has a reputation as a wit among Broadway people, but this first film isn't even as funny as a Chamber of Commerce welcoming speech at a convention.

The fun is supposed to come from the efforts by the producers (Zero Mostel, Gene Wilder) to stage a deliberately bad show, and this, plus Brooks' innate bad taste, provides the film an impossible aesthetic problem.

The inverted humor sneaks in everywhere: a musical about Hitler, homosexuals in and out of drag, Mostel's seduction of rich old ladies, a giggling blonde secretary, Dick Shawn impersonating a hippie impersonating a hippie impersonating a hippie.

This is not just burlesque revisited, but stag night in Boise. Who needs it? Mostel and Wilder are wonderfully funny fellows who deserve, and will get, better employment. But writer-director Brooks has merited enduring obscurity. (Rating: B—objectionable in part for difference. Brooks has a reputation as a wit among Broadway people, but this first film isn't even as funny as a Chamber of Commerce welcoming speech at a convention.)

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HISTORICAL CONFERENCE

Black Sisters board includes Marian nun

A Franciscan nun on the faculty of Marian College in Indianapolis is one of nine black women elected to the governing board to organize a permanent Black Sisters Conference following a week-long National Black Sisters' meeting in Pittsburgh.

Sister M. Francesca Thompson, O.S.F., one of four black nuns from Indiana-based religious communities, participated in the historic conference (August 17-24) held at Mount Mercy College in Pittsburgh.

One hundred and fifty-five black women religious had convened "to discuss the urgency of the problems created by the existing racial tensions in America today, to evaluate their unique role as black Sisters within the Church and their respective communities, to deepen their understanding of themselves, to become more cognizant of the various moods of black America and to determine

more effective ways to bring about a living relationship between blacks and whites in and through education and religious institutions."

Other black nuns from Indiana attending the conference included three Sisters of Providence—Sister Ann Maria Gray, Sister Sharon Rose Dickerson and Sister Angela Marie Murray; Sister Maria Carmel, SS. Cyril and Methodius Convent, Gary; and Sister M. Anella Mendley, Franciscan Sisters of the Sacred Heart, assigned in Avilla, Ind.

According to Sister Francesca, one of five black members of the Sisters of St. Francis, Oldenburg, the participants at the conference "were inspired and awakened to a new sense of responsibility as black religious women and were united in their solidarity of purpose."

She had much praise for the conference organizer, 24-year-old Sister Martin de Porres Grey, R.S.M., the only black member of the 1100-member Mount Mercy Sisters of Pittsburgh, sponsor and host for the national meeting. (Sister Martin de Porres made her final profession of vows three days after the conference closed.)

Father Lawrence E. Lucas, a New York diocesan priest residing in Indianapolis the past two years while pursuing graduate studies, told the black nuns at their meeting that the purpose of black power "is to destroy this myth of integration."

The 34-year-old black priest, native of Harlem, said that the myth of integration must be destroyed. He explained: "White society never meant to integrate. What was offered was a partial integration—white supremacy and black inferiority—and this integration meant the black man must accept his inferiority."

Father Lucas stated that "we must remove the barriers from the black man entering society. He is no longer fooled by moral, respectable, conventional white America that he was forced to imitate in order to receive token acceptance."

"The black man was wrong to imitate and appeal to those who are neither moral nor conscientious, exclusively on the basis of morality and conscience."

HE TOLD THE 155 Sisters present there is strength in unity. He said: "Black power does not see separatism as a goal to be obtained. It recognizes separatism as a reality of life created by white Americans

on the basis of black unworthiness and inferiority."

"Black power rejects white superiority and black inferiority and seeks to use the fact of separatism to build from on terms of black pride, black consciousness, and black power," he continued.

He said it is necessary to "get the black community together to confront white America from a position of strength."

"Black power," Father Lucas said, "is black people taking care of black business. It will now be the task of white America to respond to black America. Black people will now determine for themselves the kind of system under which they will live."

Father Lucas is presently on a two-year scholarship in broadcast journalism from the Institute of Religion and Race. He produces a television show, "Insight," a panel discussion on social issues. He will return to New York in September where for four years he worked in Harlem.

FATHER LOUIS Burrell, a Chicago black priest, speaking at the conference, said: "The vision of Black Power," quoted civil rights leader James Farmer: "The black man must, I think, strengthen his ghetto on his own hand, and continue to provide an exit on the other."

Father Burrell explained: "Blacks are beginning to caucus in industrial, political and ecclesiastical circles. They are priests, nuns and lay Catholics active in the Church, it is not only to protest against the white middle-class and racist image, it has portrayed in the black community, but to make the Church become what is envisioned by Christ to become."

The long-perpetrated notion that the white person goes into the black community to do a type of mission work among the blacks is the ultimate expression of paternalism."

Father Lucas said: "White people and the Church can help blacks by not entering the predominantly black communities. He said: 'Work with white people, inform them of their responsibilities to live as Christians.'

Orthodox priest gives sermon in famed cathedral

NEW ORLEANS — The challenge of a disorderly world should encourage Christians to stand together lest they be scattered and fall separately, a Greek Orthodox clergyman told a congregation in St. Louis cathedral here.

Very Rev. William G. Gaines, dean of the Hellenic cathedral here, the Holy Trinity, spoke at a mass (Aug. 18) on Christian unity in Christ—the first clergyman of another faith to speak from the pulpit of the cathedral in its 175-year history. "How can a hopelessly divided Church make a powerful impact on the minds of men when a monolithic communism confronts them?" asked Father Gaines.

"Only a Church which recognizes and demonstrates her essential unity in Christ can speak convincingly of God's order in a world torn by racial tensions, by class struggles, by a world divided by iron and bamboo curtains. Only the Church which is one in Christ can provide a truly unifying Christian fellowship which transcends all the frontiers of the emerging nations of the world in our generation," he said.

"And only the Church which is determined to stay together in the bonds of Christian unity can withstand the vicious attacks of the renegade apostles on her who are troubled times to shout raucously their slanders of atheism and communism against the real spiritual leaders."

Ward

(Continued from page 4) or absorbed in the rise of nations. "We come."

Private enterprise could cooperate with public development programs as it does, on a huge scale, with the public arms program. Nobody says defense makes industry weaker. As for lessening the scope of the market, the market does not work well among two-thirds of the world's peoples because they are too poor to enter it. Investment in schools, roads, power, communications and the preliminaries of modernization will bring them, for the first time, fully into the market. No, the prejudice against large development programs is not pragmatic but ideological. We must examine it further.

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Latin clergy denounce 'violence of oppressors'

BUENOS AIRES—The Latin American bishops have been urged by 800 priests to summon all Christians of the continent to join in taking action against the "violence of the oppressors."

In a letter addressed to the Latin American bishops, the priests urged the prelates at their general assembly in Medellin, Colombia, August 26-September 7, to proclaim the right of the exploited peoples of Latin America to "legitimate defense."

THE LETTER, in which 316 Argentine priests joined, said that the real violence in Latin America today is that of the oppressor and the ill resulting from what the priests called "a total" social and political system.

For some time, the letter stated, the real violence "has been exercised by a minority of the privileged against the great majority of the exploited public."

"It is the violence of starvation, inequality and underdevelopment," the letter said, "of persecution, oppression and ignorance."

Pontiff brands Soviet invasion a 'disaster'

By PATRICK RILEY

VATICAN CITY—As he was boarding the plane for Bogota, Colombia, and the international Eucharistic Congress, Pope Paul VI declared himself ready "at this very moment" to give up his Eucharistic pilgrimage to Latin America if by staying in Rome he could help dispel the shadows cast over Europe by the Soviet invasion of Czechoslovakia.

The gloom of the night still hung over Rome when Pope Paul, by the side of the jetliner that was to take him 6,000 miles to a continent seething with discontent, branded the Soviet action "a disaster." He said that it is bound to have "disastrous consequences."

"Peace itself," he declared, adding: "God grant that it be not mortally."

THE EVENING before leaving his summer home at Castelgandolfo (Aug. 21) the Pope had received a message from United Nations Secretary General U. Thant emphasizing the "primary importance" of peace. But the Burmese statesman's message made no reference to the crisis touched off by the Soviet invasion, and appeared to have been sent before troops of the Warsaw Pact countries burst into Czechoslovak territory.

The Pope began his farewell message at the airport by thanking those who had come to say good-bye to him "regardless of the early hour."

He continued: "But we cannot leave you and all who will

denounce, of organized prostitution, and illegal but effective social, intellectual and economic discrimination."

THE POLITICAL systems are controlled by oligarchies, and "in many countries the military is the power or pressure group that controls the direction of policy," it said. In other countries, it continued, "the Church represents a certain power group. And, shamefully, that has caused the Church to align itself with the abuses of the civil and military powers."

The bishops were asked that when the problem of violence is discussed at their meeting in Colombia, they support the "unit" violence of the oppressors who compare the 'fatal system' with the just violence of the oppressed."

The bishops were further urged to "shortly, clearly and firmly, all Christians to take every means of contributing to the real liberation of the Latin American world and to the establishment of a more just and fraternal society."

ness and departure and are listening to our voice by radio and television, without telling you of the acute bitterness and great anxiety that weigh upon our mind because of the events in Czechoslovakia.

"We would willingly give up our journey to this very moment if we knew that our presence and activity could some way serve to hinder a worsening of the ill that now are oppressing that nation always dear to us, and to avoid the disastrous consequences which unfortunately it is reasonable to foresee."

"ONCE MORE the force of arms seems to be trying to decide the future of a people, of its independence, of its dignity. Europe's tranquility is shaken, that of the world is compromised."

"We are deeply grieved by this blow to a country's safety, that the good relations between peoples, above all at the principles that have emerged with so much toil and sorrow from our history. These principles have emerged as indispensable for the solidarity and future of civilization."

"We are all the more saddened by this disaster, in proportion as we have been in these years a disinterested and ardent apostle of peace, and have been hoping that the diversity of cultures and of interests would not finally compromise a common and sincere joint effort for the maintenance of international law and progressive co-operation among men of our time."

Shuster

(Continued from page 4) recognizing a time lag during which humanity must face the fact that answers to the problem of population which are based on past history and experience are inadequate.

I do not think that Pope's moral assumptions are necessarily wrong. We should not be absolutist in our thinking either way. No one knows what the moral condition, or the psychological happiness of an all-out contraceptive society would be. Perhaps Rhythm can be made effective some day. We should consider the and that the authority of the Holy See has been too valuable to make repudiation of it desirable.

What I argue for with all the strength I possess is that the present grave situation in which human society finds itself must be taken into account realistically. Can we not try to plead moral holiness that he grants the individual to be in effect until the day when the time-lag has been corrected? Can we not urge that "natural law" is a moral law which is not applicable in the state of nature which we of the present unfortunately call our environment? When poverty and ignorance have been alleviated another

Challenge to unions

(Continued from page 4)
unions' bargaining power. The doctors' union — the American Medical Association and its state subsidiaries — does the same thing.

As we said, figures are hard to come by. We studied another landmark report, "The Negro Family: The Case for National Action," otherwise known as the Moynihan Report, and the much larger volume it incited, "The Moynihan Report and the Politics of Controversy" (M.I.T. Press). Both have a lot to say about Negro unemployment, but you'd never know the unions had anything to do with it.

A recent issue of Fortune magazine, however, was more helpful. It gave figures showing that, if the percent of Negro work force employed in the building trades was in appropriate proportion, Negroes would hold 37,000 more jobs as carpenters, 45,000 more jobs as construction workers, 97,000 more as mechanics, 82,000 more as metal craftsmen, and 112,000 more as construction foremen.

The situation is considerably better in that most socially conscious and innovative of all unions, Walter Reuther's industrialized United Auto Workers. But even here there are ominous signs of racism. Two weeks ago some UAW members from an Illinois local went to Hammond to hear George C. Wallace. They took along the results of a presidential preference poll distributed to 2,900 of their members. Of the 409 respondents, 81 percent had voted for Wallace for President.

The AFL-CIO of Virginia, a Southern state with a strong Northern exposure, also polled its members recently. Nearly 25 percent voted for Wallace. And the Wall Street Journal said the other day that "Wallace scores strongly in union polls."

As a body, those of the Catholic faith in America always have taken pride in the fact that so many of the artisans and craftsmen, the strong-backed builders of the railroads, the diggers of the coal and the makers of the steel, all those who have lived by the skill of their hands and the sweat of their brows, have been sharers of the faith.

But the Catholic faith simply does not accommodate itself to mean-spirited condescension and exclusionism. As this Labor Day week-end 1968 begins, we challenge the movers and shakers of organized labor to regain that nobility of leadership which did so much to transform a wilderness into the greatest of nations. We ask that the labor movement, born and nourished in great social ferment, come out from its hiding place and stand in the vanguard of the struggle for justice for the Negro American and for all the others who sorely want.

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