

# New Catholic Center at IU will be blessed Sunday, January 12



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INDIANAPOLIS, INDIANA, JANUARY 3, 1969

## ICC session New Monroe County on public parish to be formed affairs set

INDIANAPOLIS—The Public Affairs Committee of the Indiana Catholic Conference has announced an area-wide public affairs conference to be held at 2 p.m. on Sunday, Jan. 5, at Cathedral High School under the chairmanship of Charles E. Stimming.

Stimming, who is the Lay Organizations chairman for the Catholic Conference, took on the co-ordinator's job "because of my firm conviction that this organization is taking affirmative steps to serve the common good of our state on social and moral issues facing us."

"THE PROBLEM now is one of acquainting as many people as possible with what the critical issues are, why they are important to the common good, and how we can serve our community and state by involving ourselves in the legislative process."

The public affairs program of the Indiana Catholic Conference is a total communications effort that works with parish representatives through Deaneary Committees. Sunday's conference, however, will combine the two Indianapolis Deanearies, and will key in on the legislative session beginning January 9.

STIMMING explained that invitations had been extended to clergy, religious and interested laity in the Indianapolis area in addition to the regular parish representatives.

"This will be a well balanced program of information and exchange," he said, "and everyone interested in public affairs is certainly welcome."

"The resource and legislative leaders who have offered their services will answer any and all questions posed by the conference," Stimming added.

Registration will begin at 1:45 p.m. with the two-hour program scheduled to get underway promptly at 2 o'clock.

## Parish given administrator

The Chancery Office this week announced the appointment of Father Herman Lutz as administrator pro tem of St. Susanna's parish, Plainfield.

Father Lutz, who resides at the Plainfield parish, serves on the staff of the Archdiocese Matrimonial Tribunal. He succeeds Father Donald Coakley, pastor of St. Susanna's since 1958, who died December 26.

**Fight school aid**  
MILWAUKEE—A proposal for state grants to the parents of private school children was opposed here by an agency of the Greater Milwaukee Council of Churches, which includes some 125 Protestant and Orthodox congregations.

## Official

Permission is hereby granted for parishes to use the new Eucharistic Prayers and Prefaces recently approved by the United States Catholic Conference.

The Chancery Office

By order of the  
Most Rev. Archbishop

The Chancery Office this week announced the impending formation of a new Monroe County parish. To be known as St. John the Apostle parish, it will divide the county approximately in half, with the eastern portion retained by St. Charles Borromeo parish and the western portion to be served by the new parish.

Indiana Highway 37 will be the dividing line between the parishes. The highway passes through the center of Bloomington, running north and south. St. John's parish buildings will be located at 3410 W. Third Street, while St. Charles is located at 2222 E. Third Street.

ALSO ANNOUNCED in the erection decree signed by Archbishop Schulte is the exclusion of all campus territory of Indiana University in Bloomington from St. Charles parish. The campus will be served by the new St. Paul Catholic Center.

Father James P. Higgins, director of the center, will be given the canonical status of pastor. The assistant director, Father George Coffin, will have canonical status of assistant pastor. ("Canonical status" is accorded priests for the purpose of providing ecclesiastical faculties to perform marriages.)

FOLLOWING is the text of the decree establishing the separation of Monroe County parishes:

To better provide for the spiritual needs of the Catholic faithful of Monroe County, Indiana, we hereby divide the existing parish of St. Charles Borromeo in Bloomington, and establish a new parish under the title and patronage of St. John the Apostle and assign to it all the territory in Monroe County lying west of Indiana Highway No. 37. (The north bound section of the highway through Bloomington will constitute the dividing boundary at this point.)

St. Charles Parish will retain all the territory of Monroe County lying east of said Highway 37, with the exception of that territory encompassed by the Campus of Indiana University. The territory embraced by the campus is hereby placed under the care of the Director of St. Paul Catholic Center who will have the status of Pastor. All Catholics living on the Campus will, therefore, hereafter look to him for their spiritual care and guidance.

Until the proper facilities can be provided for the new St. John the Apostle Parish at 3410 West Third Street the faithful will continue to be served by the Clergy of St. Charles Church.

The above changes will go into effect January 12, 1969.

Given at the Chancery Office Indianapolis, 29 December 1968.

/s/ Paul C. Schulte  
Archbishop of Indianapolis

## Bishop of Erie named to Hartford

WASHINGTON—Bishop John Francis Whealon, 47, of Erie, Pa., has been appointed by Pope Paul VI as archbishop of Hartford, Conn.

Announcement of the Pope's decision was made here by Archbishop Luigi Raimondi, Apostolic Delegate in the United States.

Bishop Whealon, who has headed the Erie diocese since March 7, 1967, succeeds Archbishop Henry Joseph O'Brien, 72, whose resignation as head of the Hartford archdiocese was announced by Pope Paul on November 20. At the same time Pope Paul requested Archbishop O'Brien to serve as apostolic administrator of the archdiocese until his successor took office.

BLOOMINGTON, Ind.—Dedication ceremonies for the new St. Paul Catholic Student Center at Indiana University will be held Sunday, Jan. 12, with Archbishop Schulte officiating. He will bless the new facilities and celebrate the dedication Mass at 4:30 p.m.

The dedicatory program is being arranged by Father James P. Higgins, director of the Center, and members of the Center's staff and governing board. Music will be furnished by the St. Paul Center Choir under the direction of Father Larry Thomas, graduate student in the IU School of Music.

The January 12th ceremonies are open to the public, with special invitations being sent to the trustees, president, vice-presidents and deans of Indiana University; members of the Campus Ministerial Association; Religious superiors, Knights of Columbus grand knights, and clergy of the Indianapolis Archdiocese; bishops of Indiana; presidents of Indiana colleges and universities, Newman Club national and state officers; Knights of Columbus state officials, and local government officials.

IU STUDENTS assisting with the dedication program are Greg Werling, Speedway; Anne Bradford and Mary Kenney, Indianapolis; Roger Glasgow, Richard Bangert and Frank Hall, Fort Wayne; Margaret Ploetner and Julie Kuper, Jasper; Kathleen Seagraves, Uniontown, O.; Thomas Urban, Pottsville, Pa.

Faculty members helping are Dr. Robert Byrnes, Distinguished Professor of History; Dr. Paul Gordon, chairman of management and administrative studies, School of Business; Dr. Irene Neuf, associate professor of history; Leo Dowling, associate dean of students; Dr. James Lavery, head track coach, and Curtis Simic, administrative associate, University Foundation.

Open houses for university students and faculty and also for the general public will be held later in January and early in February, Father Higgins said.

LOCATED ON a three-acre tract on East 17th St., the \$750,000 Indiana limestone building is being financed by the Indiana State Archdiocese. It will serve not only as a place of worship with its church seating 1,000, but also will offer library facilities, religious education rooms, areas for study, recreation center, and counseling facilities. Attached to the Student Center and Church are pastoral offices and staff housing.

The bi-sectional, limestone-and-glass structure will be the spiritual and cultural-educational center for Catholic students, Father Higgins said.

Charles M. Brown Associates of Indianapolis is architect for the project, and the Wampler Construction Company of Bloomington is the general contractor.

The rectory portion of the

(Continued on page 7)



POPE PAUL AND STEELWORKERS

Pope Paul VI reaches to touch the hands of helmeted workers after celebrating a Midnight Mass at a giant steel mill in Taranto, Italy. More than 15,000 workers, clad in overalls and plastic helmets, crowded into a vast "cathedral of steel" they had built for the pontiff's visit. (RNS photo)

## AT DRAMATIC MIDNIGHT MASS

# Pope Paul laments separation between Church and workers

By LOUIS A. PANARALE

TARANTO, Italy—Pope Paul VI came to the steel workers of Taranto on a cold and rainy night to proclaim his Christmas message "like a trumpet blast resounding throughout the world."

He came to say midnight Christmas Mass before more than 10,000 steel workers and members of their families in a gigantic steel rolling mill of Italsider Company, one of the largest steel producing complexes in Europe.

His message stressed the difficulty of communication between the Church and workers. He lamented the separation between the two, and said it should not exist. The Church, he said, understands workers like a mother.

He spoke as he sat before an altar fashioned from a slab of steel mounted on two steel tubes. He spoke to men wearing work clothes and safety helmets and others dressed in their Sunday best.

"We come to proclaim from here, like a trumpet blast resounding throughout the world, the blessed message of Christmas to mankind as it rises, studies, suffers, weeps and hopes," the Pope said.

"We have come here for you, workers! For you who labor in this colossal new steel working center and also for those others working in the shipyards and factories of this city and region. And what else are those laws if not thoughts—thoughts hidden in objects—which not only define them by our usual names of iron, fire and so on, but give them a particular mode of being which is known as created being. . . . Without realizing it, you elicit from those things, reply, a law, a thought which is internal to them, a thought which, if we ponder well, leads us to trace the hand, the power, nay, the very immanent and transcendental presence, within and above them, of a thinking and all powerful Spirit, to whom we usually give the name, the mysterious name which we now pronounce with trembling lips, of God."

"IN OTHER words, beloved workers, you see that when you work in this factory it is, in sense, as if you were in church. Without thinking of it you here come into contact with the work, the thought and the very presence of God. You see that prayer and work have a common root even if their expressions are different."

"We say this to you and you must remember it—we understand you. Saying we, we mean the Church. Yes, the Church like a mother, understands you. Do not say and do not think that the Church is blind to your needs or deaf to your voice. . . . The Church does not share in class passions when they explode into hate and violent acts, but the Church does recognize the need of justice for honest people and as far as possible defends and promotes it. Note this well—it is not only economic justice, salary and material well-being that workers need but also civil and social justice."

"The Church is the continuation of Christ. She is the channel, down the centuries, conveying throughout the world the word of Our Lord, the very presence—felt only by him who believes—of Jesus of Nazareth, whose birth we commemorate tonight, renewing it spiritually within ourselves. Answer this: . . ."

"(Workers) you know how to handle a matter which appears reluctant and refractory to every effort of human art. You can manage and dominate it because, first, you are sufficiently clever, you and your directors, to discover . . . the laws hidden in the very nature of things. And what else are those laws if not thoughts—thoughts hidden in objects—which not only define them by our usual names of iron, fire and so on, but give them a particular mode of being which is known as created being. . . . Without realizing it, you elicit from those things, reply, a law, a thought which is internal to them, a thought which, if we ponder well, leads us to trace the hand, the power, nay, the very immanent and transcendental presence, within and above them, of a thinking and all powerful Spirit, to whom we usually give the name, the mysterious name which we now pronounce with trembling lips, of God."

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Do you find it strange, out of date or hostile, the message of the Gospel here in your steel works? Are there not here men who live, who suffer, who need dignity, peace and love, who perhaps do not understand the danger there is of being reduced to the role of simple tools, in one dimension, who do not realize that right here, that is to say, in the very heart of the great industrial world, here where the danger of dehumanization is greatest, it is that the breath of the Gospel, like the oxygen of a worthy life for man, is most at home and the humble and loving presence of Christ is most necessary?"

TRADITION holds that no since St. Peter passed this way nearly 2,000 years ago on his way from the Holy Land to Rome had there ever been a Pope to visit Taranto.

Pope Paul ended that long period when his plane touched down at Grottaglie airport, several miles outside this ancient city of more than 200,000 inhabitants.

## Fr. Donald Coakley dies at age of 53

PLAINFIELD, Ind.—Archbishop Schulte was principal celebrant at a concelebrated Funeral Mass this past Tuesday in St. Susanna's Church here for Father Donald Coakley, pastor since 1958, who died (Dec. 26) at the age of 53.

Father Coakley, a native of Linton, was hospitalized several days in Indianapolis and died at the rectory the day after Christmas.

Concelebrating the Funeral Mass were seminary classmates. Burial took place Tuesday afternoon in Linton.

Ordained in 1939, Father Coakley served at St. Patrick's, Terre Haute, St. Bernard's, Frenchtown, St. Mary's, New Albany, and St. Philip Neri, Indianapolis. In 1952 he was named administrator of St. Elizabeth's, Cambridge City, and pastor of St. Susanna's in 1958.

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The merger will cut across diocesan lines since Winsted is in New Ulm Diocese. The plan is subject to approval by the New Ulm Diocesan Board of Education.

Father Wallace Herms, Waverly pastor, said moving the high school to Winsted would leave more room for the parish grade school in Waverly, which is in cramped quarters.



FATHER COAKLEY

## Merger crosses diocesan lines

ST. PAUL, Minn.—The Board of Education of the Archdiocese of St. Paul-Minneapolis has given permission to St. Mary's High School, Waverly, to merge with Holy Trinity High School, Winsted.

The merger will cut across diocesan lines since Winsted is in New Ulm Diocese. The plan is subject to approval by the New Ulm Diocesan Board of Education.

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Archbishop Schulte will dedicate the new Indiana University Catholic Center on Sunday, January 12.

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## PARENTS SUPPORT STAND

# The son is a conscientious objector

By RICK CASEY

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WEBSTER GROVES, Mo.—Four years ago Mr. and Mrs. Robert Cummins were, in the words of their friends, "Mr. and Mrs. America." College-educated, liberal Catholics, they felt the Vietnam War was the business of elected officials "who had the facts," and the draft—"It's something we always had," said Cummins, an accountant and a World War II veteran.

All but the youngest of their five children were in Catholic schools and Mr. and Mrs. Cummins were "very much involved with renewal of the Church."

Now the Cummins are veterans of the peace movement whose experiences include marching in front of the Selective Service induction center in downtown St. Louis, interrogation by a Federal Grand Jury, and several visits by agents of the Federal Bureau of Investigation. And they are certain their phone is tapped.

"Informed people, such as attorneys and a judge have assured us that we must be very careful and not say anything

over the telephone," said Mrs. Cummins. "I always greet the Feds now whenever I'm on the phone."

The "radicalization" of Mr. and Mrs. Cummins is the doing of their son, 21-year-old Dennis, and his fight with the Government of the United States.

IT BEGAN A couple of years ago when Dennis, a scholarship graduate of the Jesuit St. Louis University High School, was attending Georgetown University in Washington, D.C., and became involved in the peace movement. It is coming to a climax now as Dennis faces a two-count indictment that charges him with refusing induction and willfully destroying his Selective Service notice of classification.

In the fall of 1967, Dennis failed to send his local board in Webster Groves a form asking for a continuation of his student deferment. As a result, he was re-classified 1-A, available for induction.

That October, he participated in the massive protest march on the Pentagon. In December when he received notice of his new classification, Dennis alleg-

edly burned the card and mailed it back to the Webster Groves board with a cover letter stating that he had returned his registration card to Gen. Lewis B. Hershey, director of the Selective Service System.

Several weeks later, he returned home and asked his local board for a conscientious objector application form and requested a personal appearance before the board. After the appearance in February, the board granted him a 1-O classification, conscientious objector available for civilian work in the national interest.

In an unusual turn of events, the classification was appealed to the State Board of Appeals in mid-March by the deputy state director, Lt. Col. D. M. Wilson, at the urging of W. Francis Murrell, first assistant United States attorney in St. Louis. Murrell had been in correspondence with Wilson on the Cummins case as early as January 11, more than two weeks before Cummins asked for a conscientious objector form.

The State Board of Appeals

re-classified Dennis 1-A, and he was subsequently ordered to report for induction August 22. That day Mr. and Mrs. Cummins joined a group of about 200 demonstrators marching quietly and carrying signs in front of the induction center in downtown St. Louis as Dennis' inside refused to take the symbolic step forward and be inducted into the Army.

THE NEXT morning at 4 a.m., four FBI agents arrested Dennis at his home. He was indicted for refusing induction, a crime which carries a maximum penalty of five years imprisonment and \$10,000 fine.

Since that time the case has been postponed and the original indictment has been dropped to make way for a new one which includes the first plus another count charging Dennis with destroying his draft card.

Costs for Dennis' defense, appeals included, could go as high as \$5,000, Mr. Cummins estimated. The first level will cost more than \$2,000 in court costs and legal fees, he said. The price is being paid by Dennis with the help of outside contributions.

"The family is not carrying the cost because the family can't," said Mr. Cummins. "Dennis is going into debt. I hope the lawyer gets paid. He's a good chap."

Several weeks ago, about a week before the new indictment was issued, Mr. and Mrs. Cummins were subpoenaed to appear before a Federal Grand Jury.

Unsure of why they were being called, the couple asked Dennis' lawyer, Louis Gilden, for advice. He told them anything they said could be used against their son, that they had the right to plead the Fifth Amendment, but that it was possible that for doing so they could be called before the judge and jailed for contempt of court. In front of the Grand Jury, they were asked such questions as: "Was Dennis a student at Georgetown University?" "Did he come home on (date)?" "Where does he work?" "What does he do when he is not working?" "What type of people does he associate with?" "Does he live at home?" "Could you tell us some of his friends' names?"

Both Mr. and Mrs. Cummins chose to plead the Fifth Amendment to most of the questions, refusing to answer on the grounds that they could be incriminating. Although their concern was primarily for their son, it was possible, though unlikely, that the Grand Jury was considering indicting them for counseling, aiding or abetting disobedience to the Selective Service law—the same section under which Dr. Benjamin Spock and the Rev. William Sloane Coffin were convicted.

THE CUMMINS have five children. Besides Dennis there are Kathy, 17; Sherry, 16; Kevin, 12; and Terry, 6. Mrs. Cummins says the rest of the children have backed Dennis. Kathy has given talks at Webster Groves High School in support of her brother. "There have been times when the tension has built up, however, because some of the children aren't getting the attention they are used to," said Mrs. Cummins.

IN A TWO-HOUR interview with the St. Louis Review, Mr. and Mrs. Cummins talked about their son's actions, about their reactions to his stand, about the changes they had gone through, their view of the government, of war and the draft.

Throughout the taped interview the Cummins children kept



TALK OVER SON'S ACTION—Mr. and Mrs. Robert Cummins, of Webster Groves, Mo., talk about their son's refusal to be drafted. (Photo by Richard C. Finkle)

coming in and out of the house. Terry, the six-year-old, paraded through the room frequently, showing a picture he had drawn for a liturgy the family planned to attend the next day for approval (which he received), humming, banging a cardboard tube on the chair holding the microphone.

Dennis came in for awhile during the interview, read a copy of the New Republic and listened. His girl friend had come in the house with him and was upstairs talking to his sister.

Mrs. Cummins spoke with a mother's unrestrained partiality. Her voice uneven and emotional, she looked at her folded hands in her lap while she expressed complete agreement with her son and condemnation of his prosecutors.

Cummins was more measured in tone, looking at the interviewer in her lap while she expressed complete agreement with her son and condemnation of his prosecutors.

HERE IS WHAT they have to

say on matters related to their involvement.

1. On their reaction when Dennis first explained his stand as a conscientious objector:

Mr. Cummins: In my opinion was probably typical of the way most parents react—to their thinking children—quite a bit of pool-poohing and "You don't have any experience," and "You're young and idealistic and you don't understand the things of the world." We didn't give him near as much credit as I now realize we should have, and as I now realize most parents don't give their children.

Mrs. Cummins: I reacted in the most shocked manner... but I would say that I knew Dennis was heading this way because he always did write to us and we always had really good lines of communication open.

We knew he was involved in the peace movements and the October march on the Pentagon and so forth, and his reactions to that. So I knew he was going in the direction he was as a "peacenik," but I was not really

totally prepared at all when he came home and told us how strongly he felt about the immorality of killing his fellow man and that he had to take a stand.

2. On the part they played in Dennis' decision:

Mrs. Cummins: I would say we played a tremendous part in it before he ever began thinking really seriously about war and peace, because we have made great efforts to bring Dennis and the rest of the children up in this philosophy of loving your fellow man. But we ourselves have never extended our thinking into the larger issue of killing and the draft... when he extended it logically he arrived at his position, which is "If I love, I don't kill," which is completely logical. We have just never gotten that far.

Mr. Cummins: I think we had a great deal of influence on Dennis and his thinking, but I think the influence had already been exerted by the time he was 16 or 17. From then on he was

(Continued on page 3)

## 'TO GOD WITH LOVE'

# Minister's wife jots prayers to cover snags in daily routine

GLADWYNE, Pa. (CP)—Busy housewives and mothers who think they can find neither the time nor the inspiration to pray every day are just not paying enough attention to their bathroom scales, their broken toaster, the supermarket check-out line, the skin cream, the dinner menu, the shoe polish the 4-year-old spilled on the rug, that broken string of imitation pearls, and overstuffed closets.

Jean Reynolds Davis, wife of an Episcopal minister, mother of two boys, writer, musician and composer, dashes off prayer ideas like favorite recipes in a book titled "To God with Love,"

a collection of casual "letters to God from a busy housewife and mother."

TAKE THAT irritating, slow-moving supermarket line:

"Why couldn't I have seen to it, Lord, that all check-out girls in supermarkets have six arms? I'm in such a hurry to day... That woman ahead of me: she must think she's going to be snowed for the rest of the winter. Two shopping carts full! ... And now, while my lowly pot roast is drying up in the Dutch oven, she's stopping to sort out her detergent coupons! Some people just don't

care about the rest of the world."

"Lord, Would you believe? That gaunt, gnarled old man behind me—he's been there all the time, patient as you please, while I stand here and gripe. What's that he's got in his hands? Isn't that a combination? A carton of cigarettes and a box of dried prunes. I guess that's what fate may hold for all of us one day. I've got to slow down, Lord, and learn some consideration for others so that when I'm next in line with my box of prunes, I can wait my turn with proper humility."

IN ANOTHER letter, she complains of toast stuck in the toaster, coffee boiling over, a good going sick all over a velvet seat cushion, and getting the wrong size sweater bags from the department store. "Why can't life go smoothly for me?" she asks, and then answers: "Stick with me, Lord, in my desperate half-successful failures, will you? Can it be that if the toaster didn't work today, I would never appreciate the fact that it might work tomorrow?"

In another of her "love letters," she tells of scolding her 10-year-old son for spilling shoe polish on the bedroom rug and sending him to his room. Later, when she says she forgives him and says he can come back down, she is surprised at the boy's reluctance to stop crying and come out of his room. She suddenly realizes that it is because she has not demonstrated her forgiveness, and so she runs up to his room, hugs him, kisses him, rocks him a few minutes and together they start working to clean up the stain.

That love letter closes: "And then, I could begin to understand—in some elementary way—why you had to come to me. We had to know that we were forgiven. We were childish and unbelieving. We had to know your presence. And Jesus had to rush to us, here in our very own world, sweep us up in his arms, show us your love for us, prove to us that we truly are forgiven."

CLEANING out a closet loaded with old baby toys, sea shells, pebbles, Mason jars and old Valentine's prompts her to pray for "plenty of help in sorting out my life intelligently so that I may know keep from board, save from give. Come into my closet, Lord, and help me sweep it clean."

Her son's gift to her of a broken string of pearls, purchased at his school's "Trash and Treasure" bazaar, suggests a conversation with God that goes: "How many times do I bring you broken strings of pearls, Lord? Disjointed prayers, false adoration, lives come unstrung. And you take them as gifts, assuring me that once they are threaded back together, they will be pleasing to you."

Other prayers in her household litany include:

"Lord, as I daily dab myself with ointments, creams, and perfumes, why can't I realize that the 'you' in me does not always need adorning, if I can just let it be seen?"

"Lord, thank you for your gifts of good food and appetite by which I may truly enjoy that food. Help me to be thankful for the one and to exercise discretion in control of the other. And, O Lord, help me to stop kicking the bathroom scale."

"When I say, 'What do you want for dinner, kids?' am I really being generous and trying to please them? Or am I using them to help me make up my mind? Am I taking pride in raising them to be polite? Or am I just enjoying my power to discipline? ... Use me, Lord. But keep me from misusing my children."

## 'INTRIGUING' DEVELOPMENT

# 'Definite easing of situation' seen for the Church in Poland

By FLOYD ANDERSON

WARSAW—Many people here are convinced that Catholic Church-state relationships in Poland are probably better than they have been in a couple of years. A prime evidence of this is the granting of a passport to Cardinal Stefan Wyszyński, Primate of Poland, for his visit to Rome. And, I am told, there are several other indications.

Suddenly it is not quite as difficult to get a permit to construct a new church; it is not as difficult to get a permit for public processions on holy days, etc. In fact, one man told of the Corpus Christi procession and the village around Warsaw where the militia were even directing traffic, telling people where to park, so they could take part in the religious procession.

Whether this easing will last is, of course, an open question; and one can only wait to see what the future holds. Even more intriguing is the reason for the change; and here, naturally, it is pure speculation, based however in some fairly good probabilities.

FIRST, I am told, one must understand that Cardinal Wyszyński and Władysław Gomułka, first secretary of the Polish United Workers' Party and thus head of the government, are "two hard-headed, hard-nosed personalities." Both are strong men, without any question, firmly committed to their principles and their beliefs. In Poland, they have been pitted one against the other. One observer said he believed that if the positions were reversed—that if the cardinal were the first secretary of the workers' party, he would probably run it as Gomułka does—with an iron fist.

political infighting. One man remarked with a certain cynicism that, as in any country in the communist bloc, it is very difficult to trust an ex-secular priest—but, in any event, the cardinal kept the Church out of the political fight.

As a consequence of this, by maintaining silence on this matter, in effect, it is Gomułka and the workers' party who aided the in-group, Gomułka and his supporters.

And people think that Gomułka came to realize this, that even though the two men are diametrically opposed in principles and beliefs, Cardinal Wyszyński had done him a favor. And, in return, some of the restrictions on the Church have been lessened. Not removed, of course, but lessened. It said that more travel permits have been granted for priests to go abroad, and for foreign priests to go to Poland. One man said he felt there had been more American priests traveling around the country than in previous years.

BUT THE Communist regime has not given up the battle. For instance, the regime recently gave considerable publicity to what is believed to be the first civil "christening" of a child in a civil registry office. It got good space on page 3 of a daily newspaper here. The civil authorities bestowed the name on the child in a completely civil ceremony—and quite a point was made of this.

The same thing is true of marriage—efforts continue to make more civil signing of the registry book, to try to get marriage ceremonies out of the church, just as they are renewing efforts to make baptism a civil ceremony.

There has been a little improvement in the situation of seminarians in the Army. Cardinal Wyszyński got the authorities to agree to set up a special military camp for seminarians to prevent exposing them to some of what was called the "earthly evils" of military life.

The young people of Poland, too, seem to be as interested in religion as their parents. The feeling generally was that what

might be lacking in quantity, is more than made up in quality. The churches remain crowded for Sunday Masses; and as you walk about Warsaw you see people going into churches at all times of the day and early evening. Some churches in Poland will have perhaps 10 or 11 Masses on a Sunday; some are so overcrowded they have benches and chairs in the courtyard for the overflow—and people sitting there, with the doors of the church wide open in the freezing winter weather.

BUT ALL is not peaceful and quiet for the Church. At the fifth party congress concluded on November 16, some speeches referred to what were called the right wing elements within the episcopate in Poland. This party congress is held every four years, and during it the new leadership of the party is chosen. But observers felt the references to the Church were comparatively mild. The speaker is talking, it was noted, not just to the 1,800 delegates, but to some two million party members throughout Poland. And it just doesn't pay, in some cases, to be soft on the Church. For some of the delegates it is part of their image.

Further distrust and hatred of West Germany is something that drives some of these people to extremes. They have not forgotten the letter of the Polish bishops to the German bishops some years ago; many consider this in a sense almost as if the Polish bishops were trying to sell out Poland to Germany. And I was told, that is absolutely unthinkable in the mind of any Pole from the youngest child upward.

This distrust, even this hatred of Germany, seems to be inculcated in every child. Again this year, as on a previous visit, in Old Town market square (Rynek Starego Miasta), I saw the groups of small children during the hour of Warsaw. And, inevitably, they were headed for the Warsaw Historical Museum, where they would see a 20-minute film depicting the destruction of Warsaw by the German Army. It is a horrible, sobering film—and one can readily imagine the effect it has on the minds of young Polish children.



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# Text of Pope Paul VI's Christmas message

Following is the text of the Holy Father's message on the occasion of Christmas, 1968.

Beloved brothers and sons of all of you, both men and women, who hear our voice, citizens of the world.

We, Paul, servant of the servants of God, Bishop of Rome and pastor of the Catholic Church, invested with the mission of preaching the gospel of salvation and peace, wish to announce to you once again, in this year 1968, now at its sunset, and for the year 1969, which is about to dawn, the birth of Jesus, the Christ (Mt. 1: 17) our Lord (Rom. 1: 4).

In our plaintive voice here sounds the voice of the centuries.

For centuries, indeed, this announcement has been repeated. Yet always, in its authentic message, or even in a confused echo, there comes to us—as a new statement the good news for mankind. Every year, at this pleasant hour, the clock of time marks a moment full of surprise, of meaning, of interest and of hope. It is, indeed, a happy moment, deeply human, mysteriously sacred. It is a moment which intimately affects our life, its conscience, its faith and its destiny. At this moment there rise up before our gaze the first concrete values of life, childhood, the family, the home, the family table, rest, serenity and peace. And in our hearts there rise up the finest feelings, of goodness, compassion and love. Christmas is like that.

At this time we desire to consider the aspect of the intention of that precious fact which is Christmas, namely, the reason why Christ came among us.

Brothers, sons and all men who hear our voice, we invite you to reflect with us. Our joy is the truest and greatest of all joys. The reason for the coming of Christ is our salvation.

No other event concerns us so directly as Christmas does. We repeat this every time that we recite the "credo" during holy Mass: "For us men and for our salvation, he came down from Heaven."

Therefore, we are happy to repeat to the world today the announcement of Christmas as a message of hope. Christ is the true and the highest hope of mankind.

It is not difficult to see how active hope is in our time. Indeed, it is even characteristic of its most salient aspects. Everything today moves and changes under the sign and with the strength of hope. Today, man thinks, acts and lives by virtue of hope. Is not hope the interior mainspring of modern dynamism? Is not hope the root which nourishes the immense task of the World, as it reached forward toward its transfiguration and progress? Is not hope that apocalyptic attraction toward a future to be conquered, toward a new humanism which should spring forth from the chrysalis of the traditional concepts of social customs?

No one is any longer satisfied with what exists at present. At one time, the experience of the older generation was the guarantee of actual or desirable order. But now it is just that order which is attacked. And precisely because it is inherited from the past, it is overturned rather than conserved and renewed, in the blind hope that what is new will be fruitful for human progress.

No further credence is now given to the stable values of faith, culture and institutions. Men look toward the future not in its chronological aspect of coherence with an organic and faithful tradition, but under a rebellious, surprising and indefinable aspect, with an almost fatalistic and messianic confidence in a radical and general renewal and a happiness finally free and entire.

Two factors have concurred to generate this tension of hope. The discovery of unforeseeable conquests through scientific exploration and the technical domination of nature; and the observation of the conditions of need in which, under so many aspects, the greater part of mankind lives. Consequently, this two-fold discovery has awakened new and immense desires in human hearts. That is, the hope of using the riches of the means acquired to fill the lack caused by hunger, misery, ignorance, insecurity and insufficiency, from which the man of our century still suffers.

We live in the era of hope. It is, however, a hope in the kingdom of this earth, a hope in human self-sufficiency. And it is precisely in our day that this hope is going through a most serious crisis.

BEFORE the terrified gaze of contemporary man, a grandiose and complex phenomenon emerges. First of all, well-being itself, built up by intelligent and painful human efforts, easily becomes a source of new needs, and often of even greater evils. Progress itself, in some fields, creates enormous fearful dangers for all of humanity. The

use which modern man can make of the murderous forces which he has mastered raises on the horizon, not hope, but heavy clouds of terror and folly. The peace of peoples or, in clearer words, the existence of man upon the face of the earth, is put in peril. The destructive power of modern man is incalculable. And the probable use of such power to devastate the City of Man depends upon causes which are tragically free, which neither science nor technique can of themselves dominate.

Thus it happens that instead of hope there comes forth anguish.

Unfortunately, too, by yet another road, our generation is coming to an analogous result.

Today's man has observed that the construction of the economic and social system, which he painfully builds up with superb practical results, is in danger of becoming his prison. Every year, at this pleasant hour, the clock of time marks a moment full of surprise, of meaning, of interest and of hope. It is, indeed, a happy moment, deeply human, mysteriously sacred. It is a moment which intimately affects our life, its conscience, its faith and its destiny. At this moment there rise up before our gaze the first concrete values of life, childhood, the family, the home, the family table, rest, serenity and peace. And in our hearts there rise up the finest feelings, of goodness, compassion and love. Christmas is like that.

The gaze of some young people in particular, of those who are usually clivoyant toward the past, has been darkened by their never being taught absolute principles, but the systematic spread of doubt and skepticism. At a certain point, then, constabulation became the fashion, with the temptation of degenerating into rebellion, violence and anarchy. In this social and ideal field, too, human hope is being degraded and extinguished.

With sorrow do we see that, because of these ill-advised collective confusions, history is being lost, with consequent damage to the entire civilized community. We see with amazement how many sane and honest citizens, even wise and heeded teachers, and responsible public men, can not find in themselves the energy to defend and revive intelligently a patrimony of civilization won by immense sacrifices and available to the enjoyment of all, the energy to save society, and especially future generations, from the consequences of useless and ruinous material and moral destruction.

With regret also do we see that often the presumed remedy for these disorders, real or anticipated, is nothing more than a recourse to heavy-handed repression of lawful freedoms, or general deprivation of civil rights, or refusal to recognize the imploring needs of poor people. In this way, too, hope is wounded.

THE ARGUMENT could continue with regard to international life. Does hope for peace falter today?

It could also penetrate to the depths of many minds representative of modern culture. Perhaps never before, as much in our day, literature, theatre, art, philosophical thought, have cruelly borne witness to the deficiency of man, his mental debility, his demoralization by sensuality, his moral hypocrisy, his facile delinquency, his increasing cruelty, his possible abjection, his inconsistent personality. All these self-satisfied accusations are based on a terrible and seemingly irrefutable argument: Such is man, such is the great and miserable son of the century. This is the true reality of life.

Where, then, brother man, is your hope?

In proposing for your meditation a theme so complex, so vast and, we may well add, so real, it is certainly not our intention to perturb the serene observation of Christmas with sinister and disconcerting thoughts. Rather, we do so in order to help you understand better and welcome the joyous message of hope which Christmas brings to us. The experience of the dramatic and, in itself, desperate condition of human life, an experience which modern progress, instead of suppressing, often sharpens and exacerbates, must call us back to admit an unavoidable need which humanity, in various forms and degrees, has always preserved in its deepest consciousness—the need of being saved. Indeed, all of us have need to be saved. We cannot succeed in this by our own strength alone (Cf. Rom. VIII, 15 sq.). Our presumptuous efforts to save ourselves by ourselves only serve, finally, to underline the conviction of our radical incapacity.

We have need of Christ. It is necessary that He have divine power, because no other power can overcome our ills. It is necessary that He have brotherhood with man, because if He were not a brother, could we under-

stand Him well. St. Leo, the Great Pope of the mystery of Christ, says: "If (Christ) were not true God, He could not offer us a remedy. If He were not true man, He could not offer us an example" (Sermon XXI, P.L. Liv. 192).

THAT is why our proclamation of Christmas, after nearly 20 centuries, remains fresh and new. And, by reason of our faith in Christmas, we may add, remains valid. We are authorized to make our own the piercing words of the Christmas angel: "I bring you good tidings—the good news of the Gospel—of great joy that shall be to all the people: Today, in the city of David, there is born to you a savior" (Lk. II, 10-11).

This proclamation is not vain, because the hope we place in it will not be in vain. On that blessed night, through the virgin motherhood of Mary, Christ inserted himself into the history and destiny of mankind.

He still lives today. He lives in the fullness of a glory which for now we cannot properly name or imagine, in the life of heaven. But He lives also here among us, being continually reborn, like a fountain from His spring, in His mystical body which is the Church, ever spreading throughout the world His truth and His grace.

The evangelist says: He was filled with grace and truth (Jn. 1: 14). His truth, that is, His word, making His thought tangible among us, is our teacher of life, revealing who God is, teaching what man is, telling us what we must do and love, helping us to see in a man who suffers, not only our brother but Christ himself, restoring us to the freedom, dignity and expectation of the ideal man, making us capable of goodness, just

and peace: He is the light of the world.

Then, in order that His bright and lofty word should not blind us, should not oppress and confuse our innate weakness, He strengthens it with a mysterious and powerful aid, the action of His spirit. This is Christmas. This is the incarnation, which spreads from Christ to embrace all mankind. To shake and arouse it, to torment it, to regenerate it now, in time, so as to guide it beyond time toward eternity.

THIS REVIVAL is slow but sure, toilsome but triumphant, ancient but thrillingly new. This is Christianity. It has the power to infuse hope and give life, not only in its own order which is that of religion and the supernatural, but also in the profane and natural order. For when that order links its own earthly and therefore fallacious hopes

to that unshakeable hope which descends from this kingdom of heaven, it no longer doubts that its work may be in vain. Christianity lives in the reality which Christ works among us: the candid piety of innocence of children, the sufferings offered by the sick, the healthy deep love of families, the generous selfishness of youth, the humble invoking patience of the poor, the yearning struggle for greater justice of workers, the silent active charity of the good, the unceasing prayer of the community of the faithful. This is Christianity alive in the holy Catholic Church, which upholds eternal hope, and also strengthens earthly and true human hopes (Cf. Gaudium et Spes).

We are so deeply sure of this, beloved brothers and sons, that with all our heart we again announce to you this happy message, and we add to it our apostolic blessing.

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We are so deeply sure of this, beloved brothers and sons, that with all our heart we again announce to you this happy message, and we add to it our apostolic blessing.



**PRELATE VISITS P.O.W. CAMP**—Archbishop Angelo Palmas, Apostolic Delegate to Vietnam and Cambodia, meets the youngest of 2,328 prisoners of war in the POW camp in Bien Hoa, South Vietnam. Camp officials said the 11-year-old boy is a member of the Vietcong. The prelate, who gave the inmates at the prison a blessing from Pope Paul VI, toured the camp and distributed gifts on his Christmas visit. (RNS photo)

## 'Conscientious objector'

(Continued from page 2)

doing his own thinking. He evolved his parents' stance. We didn't think it out for him or prescribe it for him. He's probably way ahead of us in thinking by now. I'm sure he is.

### 3. On conscientious objection:

Mr. Cummins: Isn't it fantastic that people who consider themselves loving, moral people, especially Christians and especially Catholics, should be apologetic for being against killing, for being conscientious objectors? You would think it would be voice-verse. We'd all be conscientious objectors and a few few people would reluctantly say, "Well, I can't go that route."

### 4. On the Grand Jury:

Mr. Cummins: I was called first and Bob was not allowed to go in with me. I was permitted no legal counsel. And when I walked into the room with the assistant D.A. and with the chief interrogator and the court reporter taking down every word and 20 or more people glaring at me, I was terrified. I have never been so frightened in all my life. I kept thinking, what am I doing in this room? I am middle-aged, middle-class, white, mother of three, trying to be a good Christian and a good American and I am undergoing an inquisition which I wouldn't have believed possible a couple of months ago. We were advised that anything we said could be held against Denny or against ourselves and so I found myself taking the Fifth Amendment answering all questions with, "I refuse to answer that question on the grounds that it might tend to incriminate me." Inside of me I was asking, Incriminate me because of what? I have done no wrong. Denny's done no wrong.

Mr. Cummins: It's hard to describe the hostile, intimidating atmosphere unless you've experienced it. Nobody did anything. Nobody raised a hand or anything, but just this "Raise your right hand-do you solemnly swear to tell the truth..." sit down over there." And then the man who was conducting what I would refer to as the inquisition had what I would call an extremely hostile, intimidating manner. Not that he had any threats, but just his whole prosecuting attorney bit.

(During the questioning, Mr. Cummins says she asked to seek counsel in the adjoining room. Although her lawyer had told her she had the right to do this, the interrogator refused her permission. After she refused to answer his next question, he granted permission.)

### 5. On the Fifth Amendment:

Mr. Cummins: The only thing I could think of as I was sitting there repeating these words monotonously, "I refuse to answer that question on the grounds that it might tend to incriminate me." And I kept looking around at these people and saying it's so obvious what they must be thinking: we are

Communists, we're revolutionaries. We're criminals. What other reason could we possibly have for refusing? That's what I thought during the McCarthy Era. Of course, those people were gangsters, we all knew that. I sure have a different perspective on it now.

### 6. On the FBI:

Mr. Cummins: The first time the FBI called on Dennis after he decided to remain home last year, an agent walked in with a piece of paper on which were the rights of the individual were written, and then he asked Dennis whether he would waive these rights, would he sign this paper. Dennis refused. At that time I was typical Mrs. America, a concerned mother looking on at my son, looking at the FBI agent and saying "I refuse to sign." I did not know what was on the paper, but I thought, Dennis can't refuse to sign that paper. What's he thinking of?

### 7. On Dennis' Stand:

Mr. Cummins: We've talked to a lot of young folks, people Dennis' age and a little older, and most of them have expressed support for Dennis' position and what he's doing. A large percentage of them, a surprisingly large percentage, not only support but agree with what he's doing. I agree with Dennis. This is what I would be doing if I had enough guts, but I don't. I don't want to fight the system. I admire him for doing it, but I can't do it. This to me speaks out loud and clear about our system. Conform or die. Don't tell me what your conscience insists you must do. Conform, baby. (The government) seems to be working on the theory that he's playing some sort of game and when he fully realizes the consequences, that he might have to go to jail, then he'll cut out the working-alack attitude that he insists on being a conscientious objector. They can't seem to get it through their heads that he is, and as a matter of conscience he couldn't possibly go into the Army. He just couldn't do it. They can't understand that.

Mr. Cummins: I don't think I could say that I'm glad (Denny has taken this stand), but knowing Denny it has to be this way. And it has helped a great deal to meet and talk with people like Dan Berrigan and other such Catholic peace radicals who have suffered greatly because of their involvement in the cause of peace. This is my greatest comfort, that Denny is in very good company. If it does come to his going to jail I will be able to accept it because I know that working for peace requires much more sacrifice than going to war.

### 8. On alternatives:

Mr. Cummins: Sometimes I feel, Oh wouldn't it be nice if Denny were like other young men and didn't think and didn't care and went along with the system, because it would be so much easier for me.

Mr. Cummins: Sure it would. But this is like saying, "Wouldn't it be nice if I had a full head of hair."

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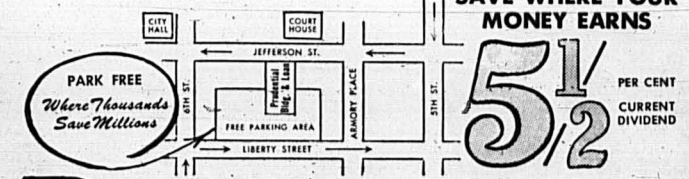
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## Comment

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.

## A good ending

Homo sapiens often appeared a sorry, sometimes an almost despicable, creature in the year 1968. But his image was reconstructed into something akin to greatness at the apex of the Apollo 8 mission, which has been aptly saluted as mankind's greatest adventure. And now on this third day of 1969 men everywhere think better of themselves.

On the night of Christmas Eve, Astronauts Frank Borman, James Lovell and William Anders transmitted live to us earthbound beings the visible and emotional impact of the moon as seen from a 70-mile distance. They told of how dead and forbidding it looked in contrast to "the good earth," as Col. Borman frequently and fervently called our planet as seen from 250,000 miles in space.

Then, at the close of what surely was the greatest television program ever recorded, they read, in turn, the first 10 verses of the Book of Genesis. They read with reverence, these three deeply religious men.

"In the beginning God created the heaven and the earth . . ."

It may well have been the most moving spiritual experience many of the audience of an estimated 50 million ever had had. It certainly was the most stirring religious service ever shared by humans of diverse faiths anywhere on the earth.

It was a moment to make one choke with pride and humility—this eye-witness report of the majesty of the Almighty Creator.

After a year of anguish and frustration, the United States was sorely in need of Apollo 8. For at least a week the nation and the world could set its eyes on the stars.

The mission was a spectacular success. Not so much for the knowledge gleaned. Other modules already had orbited the moon, assembling, processing and sending back data. Some had landed on the moon, dug into its surface crust and analyzed its composition.

But, save for the scientific community, the world awaited the word of men, not machines. And the word came on Christmas Eve, simply and profoundly. And nearly every listener felt better about himself, even though there were a few inevitable kilograms of protest to the Space Agency denouncing the broadcast as violation of the separation of Church and state concept.

Leading prayers for the safe return of the astronauts, Pope Paul said, "We pray that this very new event may permit man's concept of himself to grow, that he may see himself as a citizen of that wonderful universe in which the greatness, the power and the wisdom of God continue to be revealed."

The three good men who made the first interplanetary flight have given us a flying start toward that goal.

## Don't sign here

In recent weeks there has been increasing mention in the diocesan press of various instances of dioceses, deaneries or parishes calling for what amounts to a loyalty oath to Pope Paul and the birth control encyclical. Catholics are being asked to sign a formal statement affirming their complete support of Humanae Vitae.

Acceptance or rejection of the encyclical should have nothing to do with whether one signs. The whole idea should be viewed in the light of a foolish, dangerous, and completely unreliable way of pledging the faith.

Strangely, the signatures are being sought by those who staunchly defend the authority of the Pope by saying he is not a presidential figure who must govern by consensus or respond to the prevailing opinions of an electorate. Yet these same people are asking for a consensus of approval, a vote of confidence.

Loyalty oaths have created political mayhem in the country and have provided ammunition aplenty for demagogic gunslingers on the floor of Congress and in state legislatures. We are sorry they have invaded the sanctuaries and the meeting halls of Catholic organizations.

## Don't blame unions

A theory rampant in the land is that labor union wage increases are what is responsible for inflation. Some editorial writers, politicians, business spokesmen, and even housewives dwell knowingly and at length on this theme.

Well, the Wall Street Journal, a reliable newspaper of respectable conservative mind, recently reported this handy theory is rejected by "many economic analysts."

The Journal said the really big price increases are coming in endeavors where unions are weak or where labor costs aren't a significant factor. Like doctors' fees—up 38% in 10 years. Or, for the same period, daily hospital costs, up 101%; maid service, up 48%; auto insurance, up 44%; movie admission, up 70%.

On the other hand, the Journal reported, prices have declined in some of the most unionized industries. In the same decade that doctors' fees shot up 38% radios, TV sets and vacuum cleaners dropped 20% in price when quality improvements were taken into account. Washing machines went down 14%, drugs 3%, and new cars 2%.

Higher union pay doubtless contributes a share to inflation. But so do a lot of other factors that have nothing to do with the union movement.

## THE CRITERION

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## Crisis in suburbia

The portrait of suburbia as the quiet, clean, money-green refuge from the problems of the city is decidedly touched up. So says a report compiled for President Johnson by a special task force on suburban problems.

The report, in the works for almost a year, concludes that if the federal government persists in its urban myopia, suburbia soon may top the inner-city as the nation's No. 1 trouble spot.

Task force members said that, contrary to popular belief, suburbs are not the exclusive province of the well-to-do and middle class. Forty per cent of the nation's poor live there, too. And without fundamental services, such as police protection, sewage and waste disposal and transportation, which are part and parcel of city life.

Crime and decay grow at the same rate as in the ghettos. And what the report calls "cultural dehydration" has led to an alarming rise in vandalism, drug offenses and larceny among children.

The task force lambasted developers who have bulldozed and leveled the land to erect shoddy, carbon-copy housing in sprawling unregulation, without so much as a whimper from public officials. That complaint is about 15 years too late, but there are housing recommendations for the future.

Viewing the population glut of the central cities and the orderly reconstruction of suburbia as parallel problems, the members urged government grants and loans to open the suburbs to groups now blocked from them, particularly Negroes and Vietnam veterans without

financing to purchase homes. Massive aid to erect good housing, in accordance with over-all development, would be used to drain some of the pressure from the inner-city.

In effect, the report opts for strong metropolitan governments which can cope effectively and concurrently with city-suburban pains, balancing one against the other for the over-all good.

We have felt all along, and said so on several occasions, that the urban mess is directly related to the crisis in rural America and that one is not going to be relieved without intervening in the other. Now the middle ground of fair suburbia, at least in the view of those who have studied it, cannot be skipped over.

John Donne once said no man is an island. In the changing society of today's United States, it seems there are fewer real islands as well.

## • GEORGE SHUSTER'S VIEW

# President-elect Nixon must have his chance

By DR. GEORGE N. SHUSTER

What of Mr. Nixon? I have discussed him during the past week or so with persons who know him well and are not in politics. One, indeed, is a clergyman of wide experience and considerable acumen. The verdict seems to be that his true character is a double-edged sword. He is, I am told, not combative but conciliatory, given to handshaking and not to chips on the shoulder.

My own acquaintance with Mr. Nixon being too superficial to amount to anything, and my soul still being rueful about the ill fortune of Hubert Humphrey, I am accepting the character of Mr. Nixon and trying to project what it could mean during the next period in our history.

The first thing that comes to mind is that the next administration may resemble in some ways that of Eisenhower. That is, the game will be played openly, and not with a full arsenal of cards. The nature of which is known by the top man only, as was the case in so many ways with President Johnson. An effort will be made to smile things when they cannot be laughed off. But we may expect with complete confidence that there will be no abdication of leadership, no complete delegation of power.

One doesn't have to be acquainted with Mr. Nixon to know that he has a very good mind and a great deal of moral sincerity. Mr. Eisenhower had plenty of the second, and it was this which the American people gladly accepted though they could never be sure how much intelligence was at work. They likewise did not complain about the fact that the Cabinet was partisan in two ways—first it was unduly Republican in composition and formation, and second, it was based on the belief that American leadership had been siphoned off by Big Business. Even if Mr. Nixon had been a strong man, he would not think and act according to that pattern.

At any rate, the character of our foreign policy will demand during the next years that there be no such strong aversion to two different views as we have lived through. The situation in which we find ourselves is so menacing, so challenging, that unless the nation can be of relatively one mind it will be in

very grave trouble. Russia has again moved towards potential aggrandizement and away from peace.

It will be extremely difficult to tell the people of America about these things, and to persuade them that they must once more accept the full measure of their responsibility. A good and even distinguished Secretary of State, yes, of course. But in spite of the Eisenhower-Dulles era, when the formation of American policy was to all intents and purposes in the Secretary's hands, our system of government has compelled us to put all the major decisions in the President's hands and at the same time expect of him that he convince the people of the rightness of those decisions.

I am persuaded that Mr. Nixon can do this better than any of the men he defeated could have done if he is given half a chance.

But will he be given it? There is one overwhelming obstacle to overcome—that which has its roots in the rift between the Intellectual Left and the American Right. The intellectuals do not wish to live in the kind of world that is now shaping up. They are right but they are not cohesive enough to come up with any remotely realizable other kind of world.

Many of them are prepared to find in whatever Mr. Nixon says something they do not like, or indeed something they feel they should abhor. They have slapped (Continued on page 8)

## • BLACK VOICE

# Chicago mirrored white repression

By REV. LAWRENCE LUCAS

"During the week of the Democratic National Convention, the Chicago police were the targets of mounting provocation by both word and act. It took the form of obscene epithets, and of rocks, sticks, bath-room tiles and even human excrement hurled at police by demonstrators."

Some of these acts had been planned; others were spontaneous or were themselves provoked by police action. Furthermore, the police had

been put on edge by widely published threats of attempts to disrupt both the city and the convention.

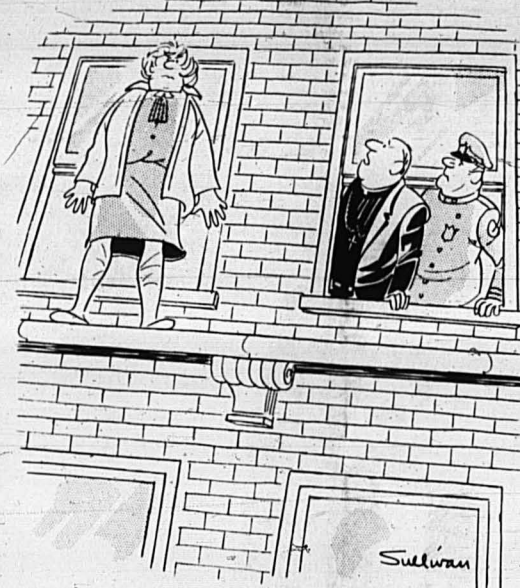
"That was the nature of the provocation. The nature of the response was unrestrained and indiscriminate police violence on many occasions, particularly at night."

"That violence was made all the more shocking by the fact that it was often inflicted upon persons who had broken no law, disobeyed no order, made no threat. . . . Newsmen and photographers were singled out for assault and their equipment deliberately damaged."

These are words of summary of the Walker Report on the Chicago disorders during the last Democratic National Convention. The report was given to the President's Commission on the Causes and Prevention of Violence. Both groups were overwhelmingly composed of white, responsible, successful Americans. Neither Dan Walker nor Milton Eisenhower, the former's and latter's chairmen respectively, are open to the labels of "militants," "radicals," or "Communists" which whites so frequently use to excuse themselves from facing an issue.

What was unique about Chicago was that while people were seeing and experiencing their own repression. The police side of violence is daily fare in the black communities. It may well be that because of this white experience, some of the major lessons of the Kerner Report, the President's Crime Commission, and a number of other studies might begin to sink in. Most of their recommendations will now have been virtually ignored.

The first lesson is the need especially in black communities for the improvement of police-community relations. By and large, the black man distrusts the police as the tool of repression of an unbending society. Under the American system, a (Continued on page 10)



"ALL RIGHT! I'LL REINSTATE THE PRIESTS! ANYTHING ELSE?"

## WHAT OF THE DAY

# The role of a priest

By REV. JOHN DORAN

Happy New Year to my brother priests!

And how really I mean it! In an age when we are torn apart by defections from our ranks and a dissent within them, in an age when even the finest among us sometimes question our relevance, in an age where some of us well-meaning people wonder if the priesthood as a separate form of life should exist, I wish you happiness, and I wish it to you as priests.

Do we have a meaning? Are those who live our ranks abandoning to a unique purpose, with no more meaning or like knowing people fleeing a dying city wherein all the inhabitants have upon them the moribund mark? Are we who remain foolish and deluded, watching woefully while the wise walk wistfully away?

I cannot believe this. I cannot see that the barriers, which have broken down between us and the lay people these last few years, have left us exposed and naked to an unappreciative world; but rather that the breaking down of these barriers has led us to a new purpose, where we have ever belonged, among our people. If we have lost our cultural caste, as Father Eugene Kennedy puts it so well, can we not come out like unpolished pearls, delighted to join in the life of the world around?

We have a relevancy, we have a purpose, we have—indeed a unique purpose. We, with our Brothers and Sisters of the Religious life, are the full-time laborers, the tenure teachers, the 24-hours-a-day exemplars of the relevancy of God's message to the world. We are the messengers calling out to a sleeping city that there should be glory to God in the highest, and peace on earth to men of good will. The priests King, the monumental tragedy and Sisters by their very being in war in Vietnam, the assassinations of the campuses and the crisis of authority and direction within the Church.

After a retreat conference recently we held a jam session. At it we were all asked to respond to the question: "Who are

you?" When my turn came, I answered, "I am a messenger of God's joy." What struck me about my answer was that it implied full-time employment. Our priesthood is not something we do, but something we are.

Don't stop me to point out that many times we do our priesthood badly. No one needs to remind me of that! But I would like to point out here the strange thing about our priesthood, that we perfect it by simply perfecting our human selves. The more we come to know and accept the weakness and insufficiency of ourselves, the more we come to know ourselves, and the human race, as subsisting on God's love. This in turn leads us to love our fellow weaklings more easily and well, for we see them, like us, pilgrims with yet a long way to go.

This encouraging love, which must be our stock in trade, if we are to be the living reminders of God's care for the world, does more than bind up the wounds of our battered, broken people. It pours in the wine of God's strengthening, and the oil of human warmth. People can learn from us that God cares, and that other people care. Across a world feeling lonely and introverted we walk, telling all by our very presence that God does not intend it so.

So, Happy New Year, my fellow priests. We have a meaning, a meaning strangely reminiscent of the incarnation itself, in that we are no sacred strong aversion to two different views as we have lived through. The situation in which we find ourselves is so menacing, so challenging, that unless the nation can be of relatively one mind it will be in

God in the year of Our Lord, 1968.

Even Biafra had a bright side. It was provided, with few exceptions, by the churches. Caritas Internationalis and Catholic Relief Services of the United States, the World Council of Churches and the National Council of Churches spearheaded a brave, gallant effort to get emergency supplies to the Biafrans. While national governments were impaled by diplomatic cowardice, the churches moved ahead with daring night-time airlifts and more conventional routes of access. Inspired by their Christian brothers, 21 U. S. Jewish organizations joined the effort.

The churches in 1968 put muscle, physical and financial, into their battle against racism in America. In March, the NCC announced a program to attack root causes of racial injustice, housing and jobs were at the core. In April, the Catholic hierarchy adopted a report calling for massive programs at the diocesan level and in full co-

operation with similar Protestant and Jewish endeavors.

The Southern Baptist Convention, largest U. S. Protestant denomination, defied tradition and sentiment among much of its membership by endorsing the principle of racial integration. In mid-November, the Lutheran Church announced a \$1 million campaign to improve housing among its members. The United Methodist Church committed \$20 million.

Across the country, dioceses, individual parishes and congregations earmarked funds for the poor. Person-to-person involvement, fleshed policy and money.

The churches spoke out, continuously and with greater strength, against the war. The NCC urged a halt to the bombing, the avoidance of any provocative military action against mainland China. Some church unions denounced the war outright. Others, though less vehement, urged every citizen possible to bring about negotiations. The U. S. bishops re-assessed their previous support of the war and urged congress-

ional action which would recognize selective conscientious objection.

Church union moved ahead in the U. S. with the creation of the United Methodist Church—a merger of the former Methodist Episcopal and the Evangelical United Brethren Church—being the most important event in American Protestantism in decades.

Ecumenism took major strides in social and economic co-operation here and around the world. Stumbling blocks remained but there were impressive changes. The most recent and promising development, for U. S. churches, was the formation of a top-level inter-religious commission representing the central governing bodies of the Catholic, Protestant and Jewish faiths.

There were scores of other hopeful and singular events that could be enumerated. But the above may serve to remind us that the year was not all bad and that there are active in the world—yesterday, today and tomorrow—who do God's work and rejoice in the doing.

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# Did Church reject Galileo's theories?

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## TIC TACKER

## A unique Christmas exchange

By PAUL G. FOX

If there is one thing that members of the Indianapolis *Serra Club* will remember from its December 23 meeting, it was the voice of a Carmelite nun, beaming clear over a special telephone hookup, stating that "joy is more contagious than the Hong Kong flu."

For 45 *Serrans* and the 16 cloistered nuns who reside on Cold Spring Road the Christmas program provided opportunity for dialogue on religious vocations and the contemplative life. The Indiana Bell Telephone Company donated two of only 20 special pieces of equipment in service nationally for the telephone exchange, which allowed all participants to speak and be heard by the entire group.

The Carmelite nuns answered specific questions posed by the *Serrans* for approximately 30 minutes. Then each group entertained the other with Christmas carols.

At the conclusion of the program, *Serran* President Charles G. Wagner informed Mother Miriam of a surprise Christmas gift to the nuns, made possible through the courtesy of Indiana Bell. The nuns could use the equipment to call any relatives throughout the country—free of charge—to exchange holiday greetings.

And they did.

**BOOST 'HILLTOPPERS'**—An enthusiastic entourage of 250 alumni and supporters of St. Edward's University, of Austin, Tex., gathered in Indianapolis (Dec. 27-28) to cheer the "Hilltoppers" basketball team on its first trip to Hoosierland. Coached by Indianapolis-born Joe Beck, the Hilltoppers had been invited to appear in the annual Holiday Classic Tourney at Indiana Central College. They brought a 3-3 record against the Marian College Knights in the tourney's first game, won by Marian by two points. Coach Beck played for the Knights during his freshman year in college ('54-'55) before transferring to St. Edward's, where he completed his undergraduate studies. The Hilltoppers captured the tourney's consolation trophy, winning over North Central College of Illinois. (The tourney championship was won by host Indiana Central.) Playing with the Hilltoppers this season are sophomores Bob Beck (the coach's brother) and Jim Wade, both Chartrand High School grads. Co-chairmen of the alumni reunion were Ed New, of St. Barnabas parish, and Dave Eckstein, of Anderson. (Eckstein, a 1962 St. Edward's grad who played with the Hilltoppers, quipped that

nine of the 15 players on the squad one year were from Indiana and the farthest road trip was to San Antonio.)

**NEW CCD COURSE TO BEGIN**—The next 10-week training course for religion teachers and interested parents will be sponsored by the Confraternity of Christian Doctrine (CCD) at Chatham High School, Indianapolis, at 7:30 p.m. Wednesday, Jan. 8. Both introductory and advanced courses will be offered. Registration fee is \$3. Sister Mary Evelyn Eckert, O.S.B., of the Catholic School Office, 131 S. Capitol Ave., is co-ordinator of the program. Chatham is located at Kessler and Crittenden Ave.

**WEEKLY REMINDER FOR CURSILL- LISTAS**—For the past several weeks a two-inch advertisement has appeared in *The Criterion* announcing forthcoming activities of the Indianapolis Cursillo Center. Notice of area reunions and special Masses are included, along with information of the next Cursillo for men, to begin January 30 at *Alverna Retreat House*. Several hundred Archdiocesan residents, primarily in the Indianapolis area, have made a three-day Cursillo (short course in Christianity) at *Alverna* or *Fatima Retreat Houses* and have previously been notified by mail about the schedule of upcoming activities. Officers of the organization have decided to carry a weekly advertisement in *The Criterion* to reduce the increasing costs of the growing mailing list. (It appears this week on Page 6.)

**GRADE SCHOOL REMAINS CLOSED**—Christ the King School, Indianapolis, closed several weeks ago after a serious fire, was scheduled to reopen after the Christmas holidays provided that extensive repairs to the 16-classroom building were completed. According to the principal, Sister Dorothy Wargel, O.S.B., the school is still not ready for occupancy and will remain closed indefinitely. Temporary arrangements were made after the fire to use available classrooms at the Northminister Presbyterian Church and four neighboring Catholic parish schools and classes were held until the holiday schedule break. Sister Dorothy said that the temporary facilities will no longer be used and that the 435 youngsters will remain out of school until the necessary repairs are made to the Christ the King building.



DISCUSSION REPLACES SERMON AT MASS—A woman at All Saints Catholic Church in Portland, Ore., discusses prayer with Father Gary L. Jacobson during a Sunday Mass. The traditional sermon at the Mass has been replaced by the dialogue homily in an effort to involve the laity more fully in the service. The experiment has increased attendance impressively, a spokesman for the church claimed. (RNS photo.)

## Man's stature in space both great, small: Pope

VATICAN CITY—Commenting on the U.S. astronauts' trip to the moon, Pope Paul VI said that man's stature in the face of space is both "immensely small and immensely great."

The Pope devoted the bulk of his usual Sunday morning talk to people gathered in St. Peter's square (Dec. 29) to the Apollo 8 moon flight.

Saying that he could not stop thinking of the space achievement, Pope Paul added: "Undoubtedly, contemplation of this most singular fact will be useful for the progress of human knowledge, both to remind it of the enormous proportions of the universe in relation to our...

He added: "The stature of man in the prodigious confrontation with the cosmos becomes immensely small and immensely great. The Christian mystery makes always evident this double dimension of our being and makes our thoughts ready for the dizzying considerations of cosmic experience."

The Pope concluded by saying that this greatness and smallness leads to a consoling consequence, the necessity of the concept of God. His existence and of His knowledge, which is imposed on us with greater force and which stimulates us to repeat, with a new and deeper sense the simple, sublime, insuperable invocation of the Gospel: Our Father who are in heaven. Mary, prophetess of the magnificent, help us in this heavenly and earthly language."

### Film condemned

NEW YORK—The Killing of Sister George" has been given a "C" or condemned rating by the National Catholic Office for Motion Pictures. The agency listed the following objection:

## Sr. Joseph Clare, Franciscan, dies

OLDENBURG, Ind.—Funeral services for Sister Joseph Clare Rosner, O.S.F., were held at the Motherhouse of the Sisters of St. Francis here Tuesday, Dec. 24. A teacher at St. Vincent's School, Shelby County, she died (Dec. 22) in St. Vincent's Hospital, Indianapolis, after five weeks' illness. She was 65.

The youngest of 19 children, Sister Joseph Clare entered the convent in 1926 from St. Anthony's parish, Indianapolis, and had completed 34 years of teaching in primary grades of Indiana schools.

Archdiocesan assignments include: St. Joseph's School, St. Leon; St. Peter's, Franklin County; and Little Flower, Indianapolis. She also taught at St. Mary's, Evansville, and in Kansas City.

She is survived by a brother, Herbert J. Rosner, and two sisters, Mrs. Carl Sauer and Mrs. Anna Knarzer, all of Indianapolis.

"Serious moral exception is taken to this film because of a prolonged and explicit sequence of sex relations."

## Fr. Hans Kueng book honored

CHICAGO — Father Hans Kueng, the famed Swiss theologian was named the recipient of the 1968 Thomas More Medal for his book "The Church."

The award was announced here by Dan Herr, president of the Thomas More Association which presents the medal annually "for the most distinguished contribution to Catholic literature."

The citation praised Father Kueng's book "as a positive and substantial step along the difficult path of renewal" which "deals with the problem of highest priority facing contemporary Catholics."

## Dedicate church near Nazareth

RENEH, Israel — A church built through the generosity of American Catholics was dedicated in this village two miles north of Nazareth. The church of St. Joseph was dedicated by the Latin Patriarch Alberto Gori of Jerusalem in this predominantly Moslem village of 4,000 persons, of whom 250 are Melkite Rite Catholics and 150 are Latin Rite Catholics.

Through the Near East Welfare Association, U.S. Catholics contributed most of the \$47,000 needed for the construction of the building which forms a complex with a convent, a rectory and two schools.

## Says Pope wants to visit Poland

WARSAW—Pope Paul is very anxious to visit Poland and his inability to do so was "very painful" to him, Cardinal Stefan Wyszyński told a congregation at the cathedral here.

The prelate, just returned from a month-long visit to the Vatican, said Pope Paul had told him three times that it was "his ardent wish" to visit the Shrine of the Blessed Virgin at Czestochowa.

The Pope said that it was "very painful" for him not to have been able to come here during 1968 when Catholics celebrated the thousandth anniversary of the establishment of Christianity in Poland, the cardinal related.



**SPEAKER**—Father Donald Schmidlin, Archdiocesan Director of Catholic Charities, will address the annual meeting of Jewish Social Services at 8 p.m. Tuesday, Jan. 7, at the Indianapolis Hebrew Congregation. His topic will be: "Why a Sectarian Agency?" The meeting is open to the public.

## IU Center

(Continued from page 1) Center was completed in September, and since that time members of the staff have been residing there.

**FOLLOWING** the dedication program, all operations of the IU Catholic Student Center will be transferred from the present site at 429 E. Third St. to the East 17th St. location.

Father Higgins has been director of the Catholic Student Center since June of 1967. Before coming to the University he was principal of Chatham High School and superintendent of Cathedral High School, both in Indianapolis.

Serving with him on the Center staff are Father George Coffin, assistant director; Sister Luke Crawford, S.F., full-time counselor, who resides at the St. Charles Convent, and Father Barnabas Kannenberg, O.F.M. Conv., doctoral student in Classics, and Father Larry Thomas, part-time counselor.

### Clergy Institute

NEW ORLEANS — The National Conference of Catholic Charities through its directors of charities and its Commission on Aging, will hold a Pioneer Institute on Planning for Retirement and Retirement for Priests, at the Jung Hotel here, January 29-32.

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## FATHER HESBURGH INTERVIEWED

## ND head supports peaceful demonstrations, raps violence

SAN ANTONIO—Students have a right to express grievances so long as these protests are peaceful, Notre Dame University's president said here.

Violent demonstrations—which interfere with the functioning of a university—are to be condemned as a losing cause for all concerned, Father Theodore Hesburgh, C.S.C., said in an interview on the current wave of unrest which has swept America's campuses.

Father Hesburgh is a member of the U.S. Civil Rights Commission, which held a week-long hearing on the problems of Mexican-Americans at Our Lady of the Lake College here.

Commenting on the causes of student ferment, Father Hesburgh said he thinks it is the result of the unstable world situation and perhaps even of instability in the values of American life.

"In addition," he added,

"there are simply more young people around today to be heard."

FATHER Hesburgh said there were about 30 million Americans under 21 in 1950 and there are 80 million under 21 today. By 1970, he stated, half of the nation will be under 25, "and they will be a better group of people because of their growing awareness and interest in the world."

Young people of the 1950s were terribly apathetic about everything," he said "but to this day's youngsters are concerned with the world about them. They are interested in civil rights, Vietnam, war and peace, poverty, problems of minority groups and in their own education."

One motivation, for these outspoken students, the priest declared, is that "these kids come from more affluent parents than did previous generations. To

day's young people generally do not have to worry so much about money and jobs—they have more time on their hands—so they give more thought to the world about them and its problems."

He said that youngsters of the depression 1930s were too busy trying to scrape out an existence and those of the 1940s had to contend with the Second World War.

Referring to campus demonstrations, Father Hesburgh said "These outbursts present no problem so long as the activism they represent is in a good direction. It is good that young people are discussing issues and want to be involved. Every student has a right to protest if that is the only way he can bring attention to his grievance."

But, he quickly added, "We must make a rule that these demonstrations be peaceful and that they not restrict university operations nor infringe on the rights of other students."

FATHER HESBURGH said that, in demanding their right to be heard, activist students often deny other students the right to normal university schedules. Activists must remember, he said, that "Freedom is a two-way street."

"Violence only begets more violence," he declared, "and when this occurs, everyone loses. The real challenge for universities is to sell community the fact that there are many ways to settle grievances, and violence is not one of them."

"Colleges and universities are not set up to deal with violent outbursts," the priest said, "so elimination of these demonstrations and control of them must come from elimination of the causes and the entire university community is responsible."

(On the Notre Dame campus recently, Father Hesburgh sharply criticized students who prevented a Central Intelligence Agency representative from conducting job interviews. He conceded the "sincerity of their motives" but called their actions "clearly tyrannical." Father Hesburgh did not discipline them but warned he could have taken unilateral action. The demonstration began peacefully with a 4-hour vigil protesting recruiters from CIA and Dow Chemical Co.—then 30 students blocked the CIA interviews.)



**CATHOLIC-ORTHODOX CONSULTATION**—The semi-annual meeting of the Joint Roman Catholic-Orthodox Consultation was conducted at the Maryknoll Seminary in Maryknoll, N.Y. Among members attending were (from left, clockwise around the table): Catholic Bishop Bernard J. Flanagan of Worcester, Mass., episcopal representative of the Catholic Commission for Dialogue with Orthodox and Other Eastern Churches; Father Edward F. Malone, dean of Maryknoll Seminary and a member of the Catholic commission; Professor Vladimir Kevich St. Vladimir's Seminary in Tuckahoe, N.Y., secretary of the Orthodox Committee for Dialogue; Professor Thomas E. Bird of Queens College, a member of the Catholic commission; Father Paul Schreiber, a professor at St. Vladimir's and secretary of the Standing Conference of the Canonical Orthodox Bishops in the Americas; Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America; and Msgr. Myles M. Bourke, pastor of Corpus Christi church in New York City and a member of the Catholic commission. (RNS photo)

## Shuster

(Continued from page 4) handcuffs on him in terms of a shillbille about ruthless opportunism, which to the great misfortune of us all he lent support by accepting Spiro Agnew as his running mate. That decision has curbed the blood of many intellectuals that as yet undisciplined wonder drugs will be needed to get the curdling out of their systems.

The American Right, on the other hand, is more powerful than even the Wallace vote indicated. Perhaps it is beneficial after all to have seen most of it accept a political characterization of itself which will probably do Mr. Nixon more good than it caused him trouble during the campaign. But he will have to deal with it very skillfully. For it could prove to be a heavier ball and chain round the leg of the United States than even the problem of inter-racial conflict.

(Copyright 1969)

## Laymen 'elect' bishop candidates

MADRID—A series of "People of God Assemblies" in workers' parishes of the Madrid area "elected" four priests as candidates for office of bishop.

Three of the four — Fathers Mariano Gamo, Carlos Jimenez and Javier Dominguez — are worker-priests and the fourth, Father Jose Maria Llanos, is a leading social worker.

They are leaders from Catholic organizations participated in the "elections."

Archbishop Casimiro Morcillo of Madrid was invited to attend the meeting in Basurto parish in suburban Carabanchel, but declined.

## Providence nun who taught music dies at age 61

ST. MARY-OF-THE WOODS, Ind. — Funeral services for Sister Genevieve Cecile Tuberty, S.P. 61, were held at the motherhouse of the Sisters of Providence here Monday, Dec. 23. She died (Dec. 21) in St. Anthony's Hospital, Terre Haute, after a brief illness.

A native of Logansport, Sister Genevieve Cecile entered the convent in 1932. She taught music at several secondary schools, including St. Agnes Academy, Indianapolis, Our Lady of Providence High School, Clarksville, Reitz Memorial High School, Evansville, and Providence High School, Chicago. She also taught several years at the Conservatory of Music here.

Sister Genevieve Cecile retired from active duty in 1961 because of failing health. She is survived by her mother, Mrs. John Tuberty, and a brother, Harold J. Tuberty, both of Logansport.

## Non-stop prayer

SHREWSBURY, England — Catholic convents throughout the Diocese of Shrewsbury are to maintain perpetual prayer during 1969 to help foster vocations in the priesthood and religious life.

## Chicago priest given high post at Vatican

VATICAN CITY—Msgr. Paul Marcinkus, Chicago-born official of the Vatican Secretariat of State, has been named secretary of the administrative office of the cardinalatial commission overseeing religious works, which administers the funds of the Vatican and of other religious organizations and also is a bank.

Broader shouldered, more than six feet tall, Msgr. Marcinkus looks like a football player and on occasion can throw a body block as effectively as any pro. He has been Pope Paul VI's advance man and bodyguard on papal trips to India, New York, Istanbul, Fatima and Bogota.

BECAUSE the Pope was frequently threatened on these trips to be overrun by crowds and widely enthusiastic people, Msgr. Marcinkus had to fend them off with his weight and strength. More than once he has had to push a papal car when its engine stalled because of the crowds blocking the roads.

Many Americans will remember him as the interpreter during the Pope's visit with U.S. President Lyndon B. Johnson at the Waldorf Astoria in New York.

But aside from his athletic prowess, which includes a good game of golf, Msgr. Marcinkus has endeared himself to the Pope for his careful and hard-headed planning of various papal trips. It has fallen to Msgr. Marcinkus several times to make advance trips to distant parts of the globe to set up the enormously complicated programs of papal visits.

His fame for this ability has become so well known in Rome that whenever one hears Msgr. Marcinkus is out of town, the first question asked is, "Where is the Pope going now?"

SHORTLY after Msgr. Marcinkus' new appointment it was announced that Pope Paul had named him titular bishop of Horta.

Although the Vatican did not release the date of his consecration, it is expected that Bishop-elect Marcinkus will be consecrated by the Pope on January 6, together with a group of other newly appointed bishops, including Msgr. Raymond Elie, O.F.M., of Dubuque, Iowa, who was recently named apostolic delegate to New Zealand and the Pacific Islands.

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## Diocese to drop Forty Hours in liturgy calendar

PORTLAND, Maine — Coadjutor Bishop Peter L. Gerety, apostolic administrator of Portland, has distributed to the clergy of the diocese guidelines on Eucharistic worship which state that the Forty Hours Devotion is no longer required as part of the Church's liturgy.

The Forty Hours Devotion, which has been observed once a year in every parish of the diocese, may now be replaced by a solemn annual Eucharistic exposition, although this is not mandatory, according to the guidelines, which were developed by the diocesan liturgical commission.

"The Sacrifice of the Mass includes in a more perfect way that spiritual communion to which exposition should lead the faithful," the guidelines state. "It is precisely because the people now have a better understanding of the Mass and are more frequently united to Christ through sacramental communion that the Church no longer requires the Forty Hours Devotion."

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## Bishop, priests call for reforms

BUENAVENTURA, Colombia — Bishop Gerardo Valencia Cano, Vicar Apostolic of Buena Ventura, and a group of priests from regions of Colombia signed a 10,000-word statement calling for complete and "absolute" reform of the nation's socio-political structures.

The document, citing texts of Vatican II, analyzed the condition of underdevelopment in Colombia, criticized foreign influences in the country and discussed the relation of the privileged minority to the large class of Colombians living in poverty.

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# Churches in Hitler's time is theme of new volume

NEW YORK—The real lessons of the German Churches' struggle with Nazism have still, more than 30 years later, not been fully learned, a Canadian historian holds in a new book soon to be published here.

John S. Conway sifted through hundreds of documents captured from Nazi archives in writing "The Nazi Persecution of the Churches." Already released in England, the American publisher is Basic Books, Inc. The author, an Anglican layman, is associate professor of history at the University of British Columbia.

## Denies 'rebel' intent in priests' statement

BOGOTA, Colombia.—Bishop Gerardo Valencia Cano of Buenaventura defended a document issued by him and 49 priests calling for "a revolutionary front" to break the chains of "domination by a privileged minority" in Colombia.

The document published December 17, was promptly "reproved" by the chancery office of the Bogota archdiocese, which stated that "it is inconceivable that ministers of the Church should incite people to revolt when their mission is to preach peace."

Bishop Valencia denied to newsmen that there was any "rebellious movement" involved in the signing of the statement by him and the priests. He charged that the declaration had been misrepresented, asserting that it was chiefly an attempt to apply to Colombian reality the guidelines of the general assembly of the Latin American bishops held in this country last September.

The statement was highly critical of social, political and religious conditions in Colombia. Bishop Valencia's See in this Pacific port administers to some 160,000 Catholics, many of whom live at a mere subsistence level. The port's population includes stevedores and factory and transport workers and unemployment is high.

The bishop attended the Latin

American bishops' meeting at Medellin as Colombian delegate and was active in the drafting of several major resolutions adopted there.

He said to the press here that he will continue efforts to seek "rebel" social justice, as called for in the Medellin guidelines.

Bishop Valencia's statements followed reports that a large number of priests, mostly from the Garzon-Neiva diocese, had joined the "rebellion of the clergy." The reports stressed that there was a revolutionary tone in the document, signed by the bishop and priests.

A DIOCESEAN spokesman stated in Neiva, that only one young priest from the city had signed the document.

The document was praised by labor and student leaders as a significant show of concern for the poor by the Church. But some conservative papers had called it "demagoguery" and an incitement to violence.

For the average Colombian reader, charges are reminiscent of the times when Father Camilo Torres, a chaplain at the National University here, denounced social injustice and was then branded a "communist agitator." Later he joined a political movement and was ambushed and killed by the army as a guerrilla fighter in 1966.

Mr. Conway's examination of these incidents reveals that Hitler changed oppressive measures only when they provoked a reaction, either among German churchmen or abroad, that threatened the government.

Hitler proclaimed in 1933 that his government would "seek firmly to protect Christianity as the basis of our whole morality." Yet in a conversation with an associate, he said: "Neither of the denominations—Catholic or Protestant, they are both the same—has any future left."

Subordinates of the Nazi chief seemed to vie with each other to lead new persecutions onto the Churches. Mr. Conway records many incidents in which Hitler would countermand, on appeals from churchmen, repressive orders. Such action added to the confusion over Hitler's intentions regarding the Churches and tended to give the impression he was "waffling" on religion than were his lieutenants.

to carry "Christian principles into the political life."

Mr. Conway also found a "German readiness to accept 'without criticism'... as a cause for Nazi ascendancy." "The German church was not equipped with a theology adequate to sustain any critical attack upon the actions of its political rulers," he says.

Another element, he states, "was the Churches' basically conservative outlook, which led them to accept without question the claim of Nazism to be the only alternative to Communism."

The author illustrates the latter point with a broadcast in 1933 in which the late Lutheran Bishop Otto Dibelius defended a Hitler-organized boycott of Jewish merchants and defended Hitler's party as a heroic movement "saving Germany from Bolshevism." Some years later Bishop Dibelius turned against Nazism and the Hitler regime and was imprisoned.

A FACTOR of importance in any consideration of reticence of German Churches to resist Nazism is the confusing practices of Nazism itself. Mr. Conway documents numerous incidents from 1933 onwards in which Nazi leaders publicly professed support for Churches even as they privately schemed to destroy Christianity.

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Such a threat was caused in 1941 by Catholic Bishop Clemens August Galen of Munster, who became the spokesman and focal point for vehement reaction to Nazi expropriation of church schools, hospitals and other institutions. Bishop—later Cardinal—Galen expanded his complaint into a dramatic campaign against the Nazi practice of euthanasia for the mentally ill.

"So eloquent were Galen's words," writes Mr. Conway, "and so opposite his timing that the fame of his sermons reached far beyond the crowded congregations that flocked to hear him." Hitler was forced to modify, at least for a time, the practices of expropriation and euthanasia.

THE CONWAY BOOK attributes Bishop Galen's success to the fact that he spoke "for a public which was already aroused and which instantly responded." It was because strong feelings of outrage already existed over the liquidation of the mentally infirm that the Nazis dared not take action against the protesting church leaders.

But such strong feelings did not generally exist among Christians, the author says, in regard to Jews. Mr. Conway finds that the Jews have played a leading part in all the symptoms of disintegration in modern civilization.

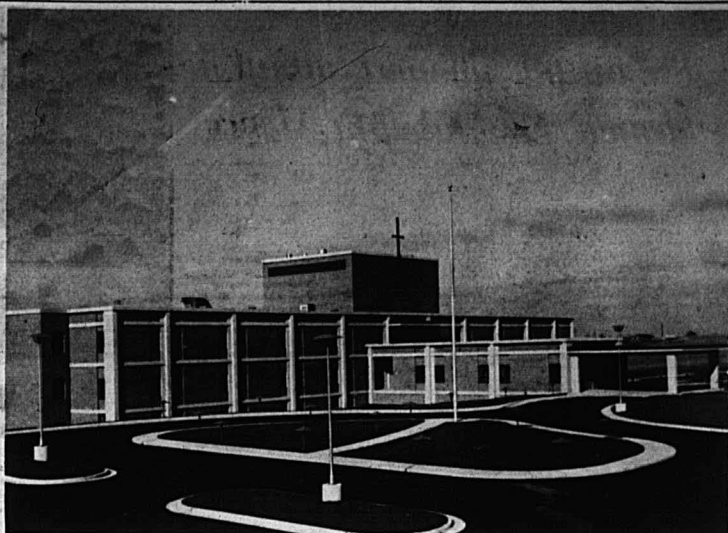
The Catholic bishops in 1941 protested on behalf of "non-Aryan Catholics" or Jews who

married to Catholics who were affected by the Nazi extermination policy. They did not protest atrocities as such, Mr. Conway writes. "Confronted with government measures of unprecedented ferocity, and with a people all too wholly persuaded of the iniquities of the Jews, the German Catholic leaders made but little effort to arouse their congregations against the enormity of the

atrocities perpetrated by their political leaders."

THE CONFESSING Church—which opposed Hitler from 1934—did not speak on the Jewish issue until 1943. The Prussian Synod said: "The murdering of men solely because they are members of a foreign race, or because they are old, or memento ill, or relatives of a Christian, cannot be considered as carrying out the authority entrusted to the State by God."

Turning to today, Mr. Conway concludes: "Realization of the fate of the Jews at German hands has brought to the Church a sense of shame for its deeply entrenched anti-Semitism, and a new awareness of Christianity's indissoluble bond with the chosen People of Israel."



HUNTINGBURG'S NEW ST. JOSEPH HOSPITAL—One of the most modern rural hospitals in the nation will be blessed and officially dedicated in ceremonies Monday, Jan. 6. Bishop Paul Leibold of the Diocese of Evansville will offer a dedication Mass at 10:30 a.m. The new 100-bed St. Joseph's Hospital, more than two years in the construction, will offer residents of Huntingburg and Dubois County the latest in medical attention, according to Sister Johnita Derry, O.S.B., administrator.

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NAMED OUTSTANDING TEEN-AGERS—Three St. Mary Academy students have been selected as Outstanding Teen-Agers of America for 1969 by the Outstanding Americans Foundation. The three are: Ellen Dugan, above left, Grace Maxwell, center, and Mary Hatch. Miss Hatch is a junior, while the others are seniors. They are not eligible for competition in state and national selection process for the Outstanding Teen-ager awards.



CATHOLIC ALUMNI CLUB OFFICERS—Gerald Spain, standing left, of St. Mark's parish, was recently elected president of the Catholic Alumni Club of Indianapolis. William Marcotte, St. Andrew's parish, standing right, is the new treasurer. Seated left to right are: Kay Herber, St. Joan of Arc, corresponding secretary; Marianna Stout, women's vice-president; and Donna Jines, St. Pius, recording secretary. Tom Eckstein, St. Mark's, is men's vice-president. The banner bearing the club's slogan was designed by Ronald Mack, of St. James parish.







## VIEWING WITH ARNOLD

## Children's films as a musical circus

By JAMES W. ARNOLD

"Chitty Chitty Bang Bang" is this year's big (10 million) holiday road show for children, with many ingredients besides ticket prices to remind us of "Mary Poppins" and "Dr. Dolittle." Like its precursors, it is both charming and trying, a musical circus with a mixed bag of clowning, whimsy and cotton candy.

We're in the past again, Edward England in the next century, will writers of children's romances set their tales in Nixonian America? Our hero is a type made familiar by TV, the single man with children (cute and pretty), a nutty inventor (Dick Van Dyke) who finally and by accident makes something commercial, wins a success and the love of his daughter (Sally Ann Howes).

Mostly this is as inquisitive as it sounds, although helped by the multi-talents of Van Dyke, the

patented intractability of James Robertson Justice (as the boss), and the droll madness of Lionel Jeffries as an aged grandpa who mumbles in a C. Audrey Smith accent. Add also Miss Howes, a lovely Julie Andrews person, who plays the part of the eldest, most fully clothed heroine of the year. A girl worth watching under these circumstances is a girl worth watching.

But "Chitty's" best asset is a mad sprinkling of fantasy adventure and slapstick, slapped into the movie when Van Dyke tells his kids a story about the magical family car, sought by the villainous Baron Bomburst of Volgaria. When this yarn begins, the big screen leaps to life, and leaping along are the splendid visuals is the creativity of writer Roald Dahl and writer-director Ken Hughes.

It begins mildly enough with a sea battle between the baron's boat and the heroes' are (now a speedboat) and equipment with pointons and slapstick attempts at sabotage by baggy-pants spies. But soon there is an aerial chase to a storybook castle in

mid-Europe, where children are forbidden and the baron tyrannizes a comic comedy of aging adults. When the film is in the hands of Dumas, Oz and "Babes in Toyland."

Kids will get deeply involved because in this realm they are the persecuted minority, starving and brooding in caves and when the revolution sweeps over the castle, it's largely kids vs. mean adults. Let's hope this works as the therapy rather than inspiration; this violent image of the generation gap has the look of a school administrator's nightmare.

As the baron, Geri Frobe keeps the film several levels higher than it might have been, avoiding the extremes of both scariest and silliest. (As W. C. Fields said, "I hate children, but I hate children can't be bad.")

The children are provided by ballet master Sir Robert Helpmann, whose creepy Child Catcher adds another memorable fiend to the gallery headed by Captain Hook and the Wicked Witch of the West.

Grown-ups will be less rapt than the kids, especially during the sentiment and nonsense of the English scenes. But adult audiences can keep awake by spotting many funny throwaway lines and details: e.g., a cannon that blows smoke rings, the name of the vulgar airline ("Vulgar Air"), a foot-wide pool table on which it is impossible to miss a shot.

Intellectuals may also enjoy noting this film Fleming story has all the essentials (ransack the James Bond formula), glorified car, scientific gadgetry, colorfully named heroines (Miss Howes is "Grumpy Scrumptious") and masterful villain (here played by Geoffrey) himself.

The sets, probably the best single thing in the film, are by Ken Adam, the genius of the Bond movies.

Songs and musical numbers recall "Poppins," which is not surprising since the composers (Richard and Robert Sherman) and choreographers (Marge Brazier and Dee Dee Wood) are the same. The new tunes, however, aren't much, except for the catchy title song and a ballad "Lonely Man," sung by Miss Howes as she romps over what must be the prettiest estate in England. There is one clever dance around Adam's candy, ac-

tory set and another with bamboo sticks that rivals the chimney sweep ballet in "Poppins."

The exterior camera work by Chris Challis ("Araheque") is gorgeous, but the background screens are too sloppy as it was in "Delicate" and "Poppins." (The blurry outlines of the camera fakery: for ideal work, cf. "2001.") Director Hughes' stones for some of the stiff musical staging with tasteless use of color. E.g., the candy factory ballet is entirely in black and white and gray clothing and decor until the end, when someone spills a vat of yellow cream and drowns the screen in golden chaos.

Current national-box-office leaders (compiled from *Variety*, with comments, but not necessarily recommended, by J. A.):

1. **Funny Girl (A-2):** Striesand, Streisand. There is little else in this backstage opera, but then did Cleopatra need Egypt?

2. **Yellow Submarine (A-1):** An animated psychedelic poster in eye-searing color, in which cartoon Beatles save Pepperland from the Blue Meanies. An acid rock fairy tale.

3. **Lady in Cement (B):** Tony Rome back again, this time with

Raquel Welch and Dan Blocker. You can't keep a bad thing down.

4. **Finian's Rainbow (A-1):** A tenuous, highly visual spoof of economics and racism that seems much younger than its 21 years.

5. **Star! (A-2):** Julie Andrews imitates Gertrude Lawrence, Robert Wise provides the cinematic, and it is all as delightfully stupefying as a dozen banana splits.

6. **Coogan's Bluff (C):** Lee Cobb's acting and much powerful action fail to save this police melodrama, in which explicit sex and brutality practically run off the walls.

7. **2001: A Space Odyssey (A-2):** The space epic to end all space epics. Big and beautiful, the year's must-see film.

8. **West Side Story (A-3):** Romeo and Juliet in the Manhattan slums. All in all, still the best musical we have seen. "Vintage": 1961.

9. **Lion in Winter (A-3):** Plots, counter-plots and lots of shouting in a typical medieval royal family. The word for Hepburn and O'Toole is magnificent.

10. **I Love You, Alice B. Toklas (B):** A broad, uneven mixture of Hippie and Jewish comedy in which Peter Sellers discovers that flower power has a weak stem.

Recommended: 2001, West Side Story, Finian's Rainbow, Lion in Winter. Also: The Heart is a Lonely Hunter (A-2), Paper Lion (A-1), The Subject Was Roses (A-1), Pretty Poison (A-3).

## NOW TEENS MAY DIG BARD

## New 'Romeo and Juliet' movie bridges the 'generation gap'

NEW YORK (CP) — The really tragic thing about "Romeo and Juliet," Shakespeare's 16th Century tragedy about the "generation gap," has been that teen-agers has never quite dug it.

But now a brave film director named Franco Zeffirelli has apparently rescued the classic from the limbo of Required Reading by daring to cast teen-agers as the star-crossed young lovers of Verona.

The result has been one of the few unanimously acclaimed films of 1968, and one which, according to one critic, "win converts to Shakespeare among students who've resisted school exposure to the Bard and among Shakespeare lovers who've resisted film drama until now."

Even the National Council Office for Motion Pictures, which earlier had given the film a severe "for adults, with reservations" rating (A-4) because of a brief nudity sequence, has given the film an enthusiastic review and admitted that "mature teen-agers will find the film a most engaging introduction to Shakespeare."

"FOR THE purist, Zeffirelli's liberties will represent a form of cinematic sacrilege," said NCMPT, referring to the director's decision to cut certain scenes, shorten speeches, and shift sequences here and there. "But for the less sanctimonious groundings among us, this 'Romeo and Juliet' may well prove a new and enduring shrine

to the Bard, for its somewhat free interpretation brings a vitality and credibility an appreciation for the present-day mind and mores of our society that simply explodes a 350-year-old room into the contemporary imagination."

Zeffirelli's version, a d d d NCMPT, "is more faithful, one suspects, to the playwright's own vision than even he could have imagined possible."

Most critics agree that what gives Zeffirelli's "Romeo and Juliet" "vitality and credibility" is his casting of a 15-year-old girl (Olivia Hussey) and a 17-year-old boy (Leonard Whiting) to play the young lovers, making them the most professional performers to play the roles that have in the past gone to actors and actresses in their 30's and 40's: Norma Shearer and Leslie Howard; Laurence Olivier and Vivien Leigh; Basil Rathbone and Katharine Cornell.

MISS HUSSEY plays Juliet as a giddy giggling 14-year-old script, and Whiting plays a Romeo as an impetuous adolescent who can't understand why their elders insist on making war.

Various reviewers have singled out different reasons why Zeffirelli's "Romeo and Juliet" should have wide appeal to all audiences, particularly teen-agers. "But for the poetry, and the time archaic dignity of Romeo and Juliet, the story could be taking place next door," said New York Times reviewer.

"Observe Juliet reacting rebelliously to the frustrated rage of her father when she refuses to marry Paris," pointed out *Life* magazine, "and you know Zeffirelli has captured what the young man is trying to say about the generation gap."

Zeffirelli's 17-year-old Romeo and his buddies, *Life* added, "are the idle young men of an affluent 'Renaissance' society who, in doublets and hose, hang out on the streets of Verona much like the way-out crowd on a college campus today."

Zeffirelli, a 44-year-old Italian whose only other film was "The Taming of the Shrew," in which he directed Richard Burton and Elizabeth Taylor, shot "Romeo and Juliet" in small Italian towns of Tuscany and Umbria, which have changed little in 500 years. But through his direction he was able to inject contemporary relevance into the film, according to the critics.

"Romeo's reckless, vengeful murder of Tybalt is produced not by any killer instinct but by a society that institutionalizes 'hate,'" commented "Newsweek." "Thus the brutal battles between the Montagues and the Capulets come up with perhaps the most humorous observation on the film's contemporary value: 'The message is clear. It is always dangerous to look around with drugs.'"

"But the Berlin wall which the city of Verona erects to keep them apart makes you want to personally tear it down."

One critic went so far as to note that "Milo O'Shea plays Father Laurence (the friar who understands the young couple and marries them) 'rather as a modern, radical-understanding college dean.'"

It is the friar who suggests that Juliet take the death-feigning sleeping drug that leads to the tragic death of both Juliet and Romeo. Critic George Keenan of the Beacon, Catholic weekly of the Paterson, N.J. diocese, came up with perhaps the most humorous observation on the film's contemporary value: "The message is clear. It is always dangerous to look around with drugs."

A FEW critics called attention to the film's key advertising layout shows the couple, apparently nude, with Juliet's head on Romeo's chest—a scene not in the film, but only to state they thought it was "entirely natural," as *Life* put it.

The nudity sequence, which by Romeo, made, laying on his stomach, then getting up to go to the window to determine whether it is still night or morning—the camera following him from behind.

When NCMPT first rated the film, it observed that "because the film is being promoted for school viewing, parents should be aware that it contains a brief scene of nudity which is not only in itself an unnecessary element in motion picture treatment but is also particularly inappropriate for an adolescent audience."

In its later review of the film, NCMPT softened its objection to the nudity scene, saying that the brief nude scene on the morning after the wedding night, which, though not prudent, is as silly as it is inconsequential, acted by the two principal youngsters, mature teen-agers will find the film a most engaging introduction to Shakespeare."

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## 'PROGRESSIVES' ARE TARGET

## Army accuses Brazil clergy of revolutionary activities

RIO DE JANEIRO—Stepping up its campaign against "progressives," the military government of Brazil has made broad accusations of revolutionary activity against Catholic prelates, priests and laymen.

"Anti-government preaching in the schools, the participation of the so-called progressive clergy, and distortion of facts by some social communications media demonstrate the existence of a counter-revolutionary movement," a document released in Brasilia, capital of this country, charged.

The document has the official approval of the government of President Arthur da Costa e Silva, who had assumed special powers a few days earlier, saying

an armed plot to overthrow the regime was afoot.

THE GOVERNMENT paper said graduation ceremonies—the school year in Brazil ends in December—and other student gatherings were being used for leftist propaganda purposes by opponents of the regime, including some who had been stripped of their political rights by the military regime of Humberto Castelo Branco in 1964.

The document's reference to preaching in commencement ceremonies may refer in part to the speech delivered by Archbishop Helder Camara of Olinda

and Recife, at graduation exercises held at Belo Horizonte's tennis club before an audience of 6,000 people. The archbishop reportedly denounced the military government for proclaiming itself the sole defender of national sovereignty.

Among the priests charged with subversive activities are two U.S. priests: Father Darrell D. Ripper and Peter A. Grams, both Oblates of Mary Immaculate, all arrested December 15; an unidentified Canadian missionary, and three French Assumptionists, Fathers Michel Le Ven, Xavier Berthou and Herve Gronco, arrested November 28 with a fourth member of the order, Brazilian deacon Jose Geraldo da Cruz. (The American priests were released after one week and left for the U.S., arriving December 27).

THE U.S. priests are close

to Archbishop Camara, considered the leading spokesman for social justice and head of the passive resistance movement called Action, Justice and Peace.

After attacking the so-called "broad front" formed by followers of former President Juscelino Kubitschek and opposition leader Carlos Lacerda as a marriage of "fringe politicians and communists," and attributing recent terrorist activity to Cuban inspired groups, the government document added:

"In a parallel course, elements of the so-called progressive wing of the Catholic clergy intensified their challenge to the legitimacy of the regime, bringing into the open their preaching (advocacy) of subversion and making very clear their invitation for the people to join a movement against the government."

The military has claimed that subversives are trying to overthrow the government through an armed communist revolution, and announced that hundreds—including more priests—are under investigation on suspicion of organizing or aiding guerrillas. Army leaders have produced several caches of arms and abundant literature they say were found in Sao Paulo, Rio de Janeiro and other cities in the southern states, and in communist agitators.

OBSERVERS fear more arrests—that could eventually end in expulsions—of foreign missionaries as, the prelude to other restrictive measures against the Brazilian clergy. Social reformers such as Bishop Antonio Batista Frangoso of Cratues and Archbishop Helder Camara of Olinda and Recife have been under heavy attack from rightists.

Since December 13, Brazilians have been ruled by presidential orders, including authority to declare a state of siege, confiscate property, and strip individuals of political rights. The army is in firm control.

## Dutch prelates

## stiffen stand on married priests

THE HAGUE, The Netherlands—The Dutch bishops have been ruled by presidential orders, including authority to declare a state of siege, confiscate property, and strip individuals of political rights. The army is in firm control.

In a letter to their bishops, 73 priests of the Haarlem and Rotterdam dioceses had suggested that "in certain parishes in The Netherlands, to be determined in consultation with the local community of the faithful, married priests or priests who intend to marry be given the opportunity to serve in the complete exercise of their priestly office."

KNP said a reliable source indicated that the bishops were determined not to push such demands because of the possibility of serious conflict with the Holy See over the matter.

Basic issues of social reform remain paramount in the minds of Dom Heider and others working for social justice Brazil's Northeast. Distribution of the land, improved housing conditions, health and education for the peasants are "musts," according to Miss Pratt.

"But it is being subversive or a revolutionary to work toward these goals?" she asks. "Anyone who speaks for these values is labeled a communist, especially by those who have the most to lose among the 80 million Brazilians. To be a Christian today in Latin America, one must be political. There is no alternative."

## Cardinal sees no schism peril

COLOMBO, Ceylon—Cardinal Thomas Coomaraswamy of Colombo has emphatically denied that a schism is in the offing in the Church.

Addressing a press conference here on his return from a foreign tour during which he attended centenary celebrations of the Oblates of Mary Immaculate at Boston, the Ceylonese cardinal said there is nothing that in any way can constitute a real danger to the Church. The talk of any undermining of papal authority is more sensational than factual, he declared.



CATHOLICS ON NCC STAFF—The first three Roman Catholics to be elected to the staff of the National Council of Churches join Dr. R. H. Edwin Eby (under portrait), NCC general secretary, in a discussion of Catholic-Protestant relationships. The three, all members of the Department of Faith and Order in the NCC's Division of Christian Unity, are (left to right): Father Edmund Delaney, S.A., information editor of "Unity Trends"; Sister Ann Patrick Ware, S.L., assistant director in the department which is initiating a study on inter-communion; and Father David J. Bowman, S.J., also an assistant director and associate for ecumenical relations in the NCC's Division of Christian Life and Mission. (RNS photo)

## PROGRAM IS PILOT PROJECT

## St. Meinrad Theology School to host seminar on economics

ST. MEINRAD, Ind.—St. Meinrad School of Theology will host a seminar on economics and its relevance and implications for the community of St. Meinrad, the seminary on January 6-10. The program is a pilot attempt to acquaint the seminarians with the economic institution and some of its social ramifications.

Lecturers and reactors have been chosen from the fields of business, industry, agriculture and labor who will give the viewpoints of their specific social areas.

In addition to the lectures, there will be informal evening sessions which will explore the ethical-social applications of the topics particularly in theological areas.

Dialogue at an informal level, involving concerned, informed people from outside the community of St. Meinrad, will take place each evening.

Dr. Olin W. Davis, director of Economic Education Projects at Purdue University will introduce the program on the opening day of the seminar. Dr. Darrell R. Lewis, Seminar Project Coordinator and executive di-

rector of the Minnesota State Council on Economic Education at the University of Minnesota will speak on Economic Education Projects for Seminarians.

Dr. John Hicks, executive assistant to the president of Purdue University, will follow with an overview of the American Economy.

Other topics for the seminar include: Tuesday: The Price and Market System and the Distribution of Income; Dr. John Hicks; Poverty in the United States; Dr. Thomas Swartz, associate chairman of the Department of Economics at Notre Dame.

Wednesday: Automation and Productivity as Related to Stability and Economic Growth; Dr. Thomas Swartz; The Problems of American Agriculture; Dr. Paul L. Farris, Professor of Agricultural Economics, School of Agriculture, Purdue University.

Thursday: The Philosophy of Labor-Management Relations; Dr. Dallas L. Jones, Professor of Industrial Relations, Graduate School of Business, University

## Committee urges Inaugural Day citizen prayers

WASHINGTON—The 1969 Inaugural Committee has called upon the nation's citizenry to join in a nation-wide prayer observance on Inauguration Day, January 20.

Recommended by the interfaith religious observance unit of the group, the committee asked that on the established days of worship immediately preceding Inauguration Day, Americans across the nation hold in places of worship appropriate services of prayer for the new President and his Cabinet, of thanksgiving to Almighty God for His mercy and blessings on America and of rededication of our people to the ideals of responsible freedom, human dignity and the brotherhood of all men.

The committee also asked that on Inauguration Day itself, prayers be said "with the candles be played and lights be kindled in houses of worship across the nation for a period of three minutes at one time; that is, 11 a.m. EST, to commemorate with joyful reverence this peaceful transfer of authority, and to proclaim to all the world our faith in God, and our spiritual rededication."

Pope's Mass on TV—WASHINGTON—The first telecast scheduled for relay by the Intelsat III satellite was a color transmission to the United States of Pope Paul VI celebrating Christmas midnight Mass in the industrial town of Taranto, Italy, officials of the Communications Satellite Corporation (Comsat) said here.

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## INDIANAPOLIS MISSIONER

## Episcopal laywoman speaks up for 'subversive' U.S. priests

By PAUL G. FOX

An Episcopal laywoman, on home leave in Indianapolis after two and one-half years of mission work in Brazil, has defended American Catholic priests recently arrested by the Brazilian military government on charges of subversion.

Mary Sidney Pratt, of 4215 N. Park Avenue, told The Criterion in an interview that the Brazilian government of President Arthur da Costa e Silva "simply doesn't understand the good being accomplished by foreign missionaries there."

Two American priests—Oblates of Mary Immaculate—were arrested (Dec. 15) on charges of subversive activities. They are considered close associates of Archbishop Helder Camara of Recife and Olinda, leading spokesman for social justice in Brazil's restless Northeast states.

MISS PRATT, officially a "technical advisor" for the Episcopal Church in Recife, is a close friend of Oblate Father Peter A. Grams, one of the two arrested Americans. The other is Oblate Father Darrell D. Ripper.

The Indianapolis native, a

graduate and former teacher at Shortridge High School, had high praise for the work of the 26 American Catholic priests and Religious presently working in the Recife area. Miss Pratt was teaching a half-day schedule from last April through November in an American secondary school in Recife.

She disclosed that she had been sharing living quarters in a convent with four American nuns from Detroit—all Sisters of the Immaculate Heart of Mary—thus giving her insight into Catholic mission theory and practice in Recife.

American and other foreign missionaries in the area are accorded broad freedoms by Dom Heider to do "their thing," Miss Pratt stated. The Archbishop, aware of being closely scrutinized by the military regime, which has been in power since 1964, appears reluctant to become personally involved in certain controversial social reform movements because of the threat of governmental and political reprisals against himself and Brazilian nationals.

"THE MISSIONERS in Recife are actively encouraging national pride and patriotism in those citizens with whom they

are working, quite the opposite to the charges of subversion being leveled against them," Miss Pratt related.

She believes that the real reason the missionaries are considered suspect is that they have been accepted by the poor in the barrios, and have established meaningful "grass roots" contacts that the government and even the established Church has been unable to achieve.

"The missionaries are serving as catalysts in attempting to bring the needs of the people to the attention of the proper authorities and agencies. They realize that their role is quite temporary in nature and are preparing the natives to take the initiative for themselves to solve their own problems."

Also serving in Recife at the present time is an Episcopal priest, Father John Said, formerly associated with Trinity Episcopal Church in Indianapolis. Father Said, who accompanied his wife and four children, conducts English-language services for the Anglican church in Recife. He also serves as part-time chaplain to the Brothers of Taizé who maintain an ecumenical community there and as a "good listener" for the American Catholic missionaries there.

MISS PRATT attended an orientation and training center at Petropolis, near Rio de Janeiro, upon arrival in Brazil in 1966. While there she became well acquainted with several Catholic missionaries using the same training center. Last month upon returning to the U.S. Miss Pratt attended the ordination of two American Franciscan priests in Chicago who had studied theology in Petropolis. One of the two was Father Nelson Reuter, O.F.M., of Shelbyville.

She is upset that the prospect of continued harassment by the Brazilian government of foreign mission workers could conceivably result in expulsion from that country, but is hopeful that an understanding will be reached soon between state and church authorities.

Basic issues of social reform remain paramount in the minds of Dom Heider and others working for social justice Brazil's Northeast. Distribution of the land, improved housing conditions, health and education for the peasants are "musts," according to Miss Pratt.

"But it is being subversive or a revolutionary to work toward these goals?" she asks. "Anyone who speaks for these values is labeled a communist, especially by those who have the most to lose among the 80 million Brazilians. To be a Christian today in Latin America, one must be political. There is no alternative."

## Cardinal sees no schism peril

COLOMBO, Ceylon—Cardinal Thomas Coomaraswamy of Colombo has emphatically denied that a schism is in the offing in the Church.

Addressing a press conference here on his return from a foreign tour during which he attended centenary celebrations of the Oblates of Mary Immaculate at Boston, the Ceylonese cardinal said there is nothing that in any way can constitute a real danger to the Church. The talk of any undermining of papal authority is more sensational than factual, he declared.

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## Marriage magazine advisory unit named

ST. MEINRAD, Ind.—The publisher and editors of Marriage magazine have named an advisory board to assist the periodical in its ecumenical approach to the relationship between husband and wife.

The board consists of a psychiatrist, an obstetrician and gynecology professor, a psychology professor, a marriage counselor, the president of La Leche League, an Episcopal priest, a Catholic priest, a Protestant minister, a couple who instruct in college, a family sociology professor and the marriage and family director for the Churches of Christ.

FATHER PASCHAL Boland, O.S.B., publisher of Marriage, said, "The editors and I are extremely grateful to this distinguished group of professional people for joining in our efforts to make Marriage a more meaningful publication for all husbands and wives. Their talents will be used to interpret speculative articles, to provide ideas, to critique our efforts and to provide articles of their own."

MARIAN Tompkins, mother of five and president of La Leche League (encouraging breast feeding); Mary and Robert E. Joyce, college instructors and writers on marriage; Robert F. Capon, Episcopal priest and author of books on marriage; David R. Mace, Ph.D., president of the Sex Information and Education Council, past president of the National Council on Family Relations; and Dr. Michael Newton, M.D., clinical professor, department of obstetrics and gynecology, University of Chicago, Pricker School of Medicine; Niles Newton, Ph.D., associate professor, division of psychology, Northwestern University Medical School; Benjamin Schleisinger, Ph.D., board member of the U.S. National Council on Family Relations.

## Pope to conduct consecration rite

WASHINGTON—Pope Paul VI has named Msgr. Bernard J. McLaughlin to be titular bishop of Mottola and auxiliary to Bishop James A. McNulty of Buffalo.

Msgr. McLaughlin has been serving as vicar general of the diocese of Buffalo and pastor of the Church of the Blessed Sacrament in Kenmore, N.Y.

The Pope himself will consecrate Msgr. McLaughlin in St. Peter's basilica at the Vatican on January 6. The Holy Father will consecrate several other newly named archbishops and bishops at the same time.

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