

Worker, not work, comes first, Pope Paul tells ILO

By JAMES E. FIEDLER

GENEVA—"In labor, it is man who comes first," said Pope Paul VI in his address to the International Labor Organization (ILO) here. "Never again will work be superior to the worker, never again will work be against the worker; but always work will be for the worker, work will be in the service of man, of every man and of all man," he declared.

In his address, Pope Paul was aware of the need to put theories and theoretical discussions into practice. He told the ILO delegates that they must support the development of weak-peoples and the rights of the strong by creating "a real international law of labor" that is "not only theoretical but practical."

Warning of the dangers of contemporary industrial society and the frequent dehumanization involved in modern technological developments, the Pope said that man must always remain the master of technology "and dominate its evolution."

Man, he told the ILO, "must be prevented from becoming only the mechanized caterer to a blind machine which devours the best of himself, of a state tempted to subject all energies to its service alone."

And he urged the ILO to protect man against himself:

"It is man that you must protect, man carried away by the formidable force which he unleashes and as it were, swallowed up by the gigantic progress of his work, man swept along by the irresistible current of his inventions and, as it were, stunned by the growing contrast between the prodigious increase of the goods at his disposal, and their distribution, so easily made unjustly, between 'men and between peoples.'"

Pope Paul told the ILO that its vocation is to intervene and to supply remedies for labor conflicts, to give aid to victims, work out new protection against new dangers, improve the conditions of workers, "struggle against segregation which gives birth to inferiority for whatever motive, whether slavery, caste, race, religion or class."

He praised the "constant dialogue" method of the ILO in bringing together the forces at work in the "dynamics of modern labor." He said this method is "well worthy to replace for good that concept which unfortunately dominated our epoch, emphasizing efficiency as sought through agitations which too often gave rise to new sufferings and ruins, thus risking the annulment" rather than the consolidation of the results obtained at the price of sometimes dramatic struggles.

Labor conflicts, he continued, cannot be remedied either by artificially imposed solutions that fraudulently deprive the worker and the whole social community of their freedom or by solutions that result from the "determinism of economic factors."

Quoting the words of the first ILO director-general, Albert Thomas, Pope Paul said: "The social factor must overcome the economic factor."

HE SAID that the task of the ILO becomes more urgent every day. "How many and what terrible evils, how many deficiencies, injustices, sufferings, lam-

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EXPRESS GRATITUDE TO POPE—Giacomo Chiamura kisses the ring of Pope Paul VI as some of the other Italian oil workers who had been held captive in Biafra look on. In an emotional scene at the Vatican, one of the men told the pontiff, "We are very grateful for all you have done for us." The 18 men, taken prisoner after fighting swirled around their work camp in Nigeria, were freed from a death sentence when the Pope and other leaders had appealed to Biafra to spare their lives. (RNS photo)

Pope sees oilmen freed by Biafra

VATICAN CITY—Pope Paul VI, in an extraordinary Midnight audience, received 18 oil workers whom his appeals, among others, had rescued from execution in Biafra. The 18 men, including 14 Italians, three Germans and a Lebanese, had sent a cable to the Pope while flying to Europe after their release, thanking him for his intervention and asking for the audience.

During the 40-minute meeting here, the Pope stressed the impartiality of Catholic relief work in Nigeria, thanked those who had helped to secure the men's release and expressed regret at the death of other oil workers during the fighting around Owerri when Biafra recaptured the area.

Later, during his regular Sunday noon appearance to lead pilgrims in the recitation of the Angelus, the Pope described his meeting

with the men and the efforts to obtain their release.

"These good men were very moved," he said. "They had been welcomed by the Italian President, by members of their families and directors of their company. They were accompanied on their return journey by the African bishop of Port Harcourt (Bishop Godfrey Okoye), and before going their various ways they wanted to express their thanks, participating in the common joy for their safe return and in the mourning for their 10 fellow workers killed in the harmless and honest execution of their duty."

The Pope emphasized again the neutrality of Church relief efforts and said that he is trying to "make suggestions for negotiations to bring the war to an honorable conclusion."

SEES UNITY WOUNDED

'Unthinking' critics of Church assailed by French theologian

ST. LOUIS—A French theologian cited by St. Louis University as "the theologian most open to the aspirations of our times and yet most attentive and most faithful to Catholic tradition" described several of those aspirations as severely in conflict with that tradition during a lecture program here.

Father Henri de Lubac, S.J., a member of the Vatican's new International Theological Commission, spoke on "The Church Today" at the university while here to receive an honorary doctor of letters degree.

He lashed out at those critics "within and against the Church" who make no distinction between its essential and non-

essential elements, and refuse to recognize all that is good in its past.

Such critics do not think, suffer or reflect, he said. They are "bitter, vindictive," they "wound" the unity of the Church by attacking the Pope, and become the "accusers of their mother and their brothers."

He answered a question as to the proximate danger of schism in the Church with a firm negative, and cited the ecumenical movement as "tending toward even greater unity."

FATHER de LUBAC also stressed that he did not wish to impugn those critics who love the Church and are seeking needed reform, but was speak-

ing of those who "are against all forms of authority, against all structures."

These, he said, have "fallen," the teachings of Vatican Council II, and he called for Church renewal according to "the letter and the spirit of the council."

By many who cite it most, he said, the council is little known and followed even less.

"The day the council ended," he continued, "a deformation and deforming interpretation began to spread."

He said the council clearly taught that the mission of the Church is to teach, sanctify and govern, and yet some would turn the Church into a "vast democracy." Both the cries for democracy and constant attacks on the Pope "corrupt the very idea of episcopal collegiality" as taught by the council, he said.

The idea that the council document on the Church in the Modern World called for "secularism," is being spread, he said, although the decree actually taught that the Church should "penetrate the world with the spirit of the Gospel of Christ."

Some reformers have made a "mockery" of the council teachings on the liturgy, he said, adding that "the word renewal can cover a multitude of abuses." Father de Lubac also warned that to allow people to think "just about anything is permitted" in the liturgy can

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THE YARDSTICK

Jesuits seen libeled in magazine article

By MSGR. GEORGE HIGGINS

Dan Herr, publisher of The Critic, remarks in a recent article in U.S. Catholic and Justice that "the Church in America at least and perhaps in a good part of the Christian world" has entered upon a period in which "bitterness, confusion, apathy, dissension, despair—all the ugly elements of intramural strife—are all too evident."

For present purposes, I would change only one word in that statement. The word "strife" isn't quite strong enough to reflect the frightening degree of sheer intramural "hatred" that keeps cropping up, too frequently for comfort, in certain segments of the Catholic press.

Farley Clinton's incredibly vicious diatribe against the Jesuits in the June issue of Triumph can serve to illustrate the distinction I am trying to make. Intramural strife is one thing; malevolent hatred is something else again. And Mr. Clinton's article, in my opinion, is an exercise in hatred pure and simple—if one can appropriately use the word "pure" in this context.

The very title of Mr. Clinton's unconscionable attack on the Jesuits is enough to make a man sick to his stomach: "Diabolus est Jesuita... ita ita!" ("The Devil is a Jesuit... Yes! Yes!")

WHEN I FIRST caught sight of this title on the cover of Triumph, I thought that Mr. Clinton was simply trying to be funny (in a strangely perverse sort of way, to be sure), but as soon as I started to read the article I discovered that he was being deadly serious. It quickly became apparent, in other words, that he is absolutely convinced that the Society of Jesus

is possessed by the devil and that, with few exceptions, its members are quite consciously co-operating with the evil spirit in a desperate effort to destroy the Church.

This being the case, it is not surprising that he should raise the question as to "whether, in an age so desperately threatened by unbelief, the Church can afford the luxury of maintaining a rich and treacherous enemy within her own borders, whether another suppression of the Society altogether, despite the continued existence of some faithful Catholics in it, is not necessary."

Mr. Clinton's answer to this hypothetical question is quite predictable, of course. He wants the Society suppressed once and for all and without delay. Meanwhile, he suggests, no bishop "really can in conscience allow any member of a Society so filled with poison to exercise priestly ministry in his diocese."

These few quotations from Mr. Clinton's unbelievably vicious screed could be matched, if space permitted, by at least a dozen which are even more despicable. In other words, I am not quoting the article out of context. To the contrary, the article as a whole is much worse than these few quotes, bad as they are, might tend to suggest.

In summary, I would say it's not surprising that the worst—and most hateful—members are quite consciously co-operating with the evil spirit in a desperate effort to destroy the Church.

THE ONLY thing sillier than writing such an article would be to dignify it with a chapter-and-verse reply. On the other hand, while I have no intention of playing that game, I feel compelled to say for the record that some of Mr. Clinton's hateful remarks about individual Jesuits, living and dead (friends of mine, I am proud to add) are beneath contempt. If he derives some sort of perverse

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On the Inside

In-depth reports on Middle East and Church in Germany

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Bishop James P. Shannon, describing self as "deeply troubled," confirms resignation as auxiliary bishop of St. Paul and Minneapolis. Page 3

Msgr. Raymond T. Bosler in his Question Box column discusses what to do about private clubs that bar Negroes. Page 5

Prayer ban defiance is terminated

BOSTON—A week-long defiance of the U.S. Supreme Court rulings against prayer in public schools ended in Leyden, Mass., when the town school committee withdrew its earlier support of the classroom program.

Raymond C. Ainsworth, school committee chairman, said the education officials voted "to instruct the teacher to discontinue prayer and Bible readings in the classrooms for the remainder of the present school year."

AINS WORTH said the committee firmly believes in freedom of religion and will work towards legally making it possible for children in the United States of America to once again pray together on a voluntary basis.

The committee action followed a demand by Commissioner Neil V. Sullivan of the Massachusetts Department of Education for an immediate end of the illegal prayers.

Under Massachusetts law, the Department of Education is authorized to withhold appropriations from school systems which do not comply with the "law of the land."

COMMISSIONER Sullivan dispatched an aide, John Collins of the Worcester office of education, to confer with Leyden officials and Superintendent Kenneth H. Sheets of the Pioneer Valley School District, in which Leyden is located, when the prayer program in the little red schoolhouse became widely publicized.

The classroom prayers were resumed in Leyden after the town's school committee adopted a resolution in favor of the program. Gerald McCarthy, school committee member who submitted the resolution, said his action had widespread support of townspeople.

Honor Mrs. King

NEW YORK — Mrs. Martin Luther King, Jr., received an honorary doctor of humane letters degree in commencement exercises at Marymount Manhattan College, a Catholic school here.

Summer Satisfaction program under way

INDIANAPOLIS — Summer Satisfaction, the CYO-sponsored recreation program, got under way this past week at four locations, according to Father Fred Schmitt, director. The program is funded through a grant of the United Fund of Greater Indianapolis.

Directing the centers are: St. Patrick's parish—Thomas Maxwell; Holy Angels—Francis Carter; St. Rita's, Jack Durham; St. Francis de Sales—Rick Mendez.

Assisting the staff are seven students from Marian College and Ball State University, members of a work-study program.

The four centers are open evenings from Monday through Friday, all day on Saturday and on Sunday evening, continuing through August 23. Activities

include baseball, softball, indoor games, dances, field trips and camping.

Holy Angels is again featuring an afternoon swim program with transportation provided to Broad Ripple Park pool. A new black arts and culture program has been introduced there. Jack Hollist is resident artist.

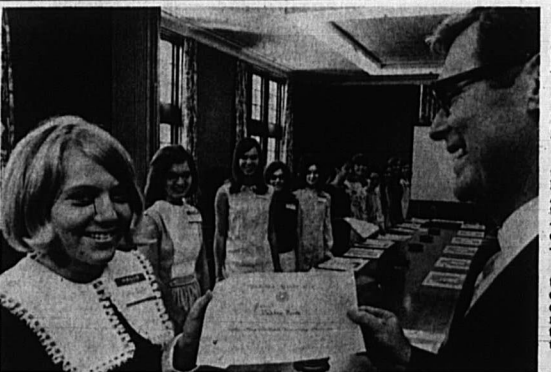
At St. Rita's, Rod Trabue is in charge of a ceramics and art project. He is a faculty member at Chartrand High School.

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Cardinal McIntyre gets coadjutor

WASHINGTON—Bishop Timothy Manning, of Fresno, Calif., has been named coadjutor archbishop with right of succession to Cardinal James Francis McIntyre, archbishop of Los Angeles. He is a former auxiliary to Cardinal McIntyre, who is 82.

The Holy Father also named Msgr. Francis J. Dunn, chancellor of the Dubuque archdiocese, to be titular bishop of Turris Tamalleni and auxiliary bishop to Archbishop James J. Byrne of Dubuque.



TWO ST. CHARLES GIRLS RECEIVE IU CERTIFICATES—Debbie Boers (left) and Teresa Doglione (fourth from left), both members of St. Charles parish in Bloomington, were among the 11 seniors of Bloomington and University High Schools who recently received certificates from Jack Ray, director of personnel administration at Indiana University, for completing a four-month business training program as part-time members of the IU staff.

Pope expresses his faith in nuns' vocation

VATICAN CITY—Pope Paul VI told a group of Sisters he has "faith in the validity and the beauty of the religious vocation."

Saying he wanted to give "security" to nuns, he asserted: "For those who have the grace of vocation, it is still worth embracing."

He returned several times to the theme that the religious life was far from out of date. And he appealed several times to the Second Vatican Council—whose works are the charter of the church's aggiornamento—to support his contention.

"Allow me, for your edification and comfort, to remind you of some of the most significant declarations contained in Lumen Gentium," he said, citing the council's Dogmatic Constitution on the Church.

"The holiness of the church," it is said in chapter V which deals with the universal vocation to holiness, "appears in a special way in the practice of the counsels customarily called evangelical."



FATHER'S DAY—VIETNAM STYLE—Father's Day for most Americans will be a pleasant day at home with the family. This Montagnard probably spend the day with his child on guard duty at a hilltop outpost overlooking the Dak Pek Valley in South Vietnam's Central Highlands. In most permanent outposts in that country, a soldier's family lives with him and endures the same dangers he does. (RNS photo)

Who is to blame for Middle East situation?

By ROBERT HOLTON

BEIRUT, Lebanon—The Middle East today is like a huge, inflamed boil on the world scene.

If the 21-year-old growth is not cut out, pus of racial, cultural, religious, human and political hatred that gluts it could seep ever deeper inward.

Or, if left untreated, it could fester and swell until it bursts, spewing infection from across the earth and threatening all mankind with an epidemic—all-out, global war.

Not even the most astute students of the situation pretend to know for certain how much of the poison already has moved inward and attacked the vital organs.

Some fear the patient is moribund and that only a miracle can save it.

OTHERS FEEL that a Big Powers surgical team under the direction of a United Nations physician could successfully lance the boil to bring down the fever that is slowly burning

the Middle East to death and still avoid world contamination. Just as many others, however, feel the patient should be left to its own home remedies to cure its ills.

No matter what, the Middle East today shapes up as a very sick patient and one doomed to a long period of convalescence or even invalidism at best or sudden death at worst.

The one overriding conviction that any neutral visitor must arrive at after even a brief stay in the Middle East these days is the need for all sides in the controversy to accept a measure of blame for the explosive situation.

The Arabs must admit to transgressions. So to must the Jews. Nor can the Muslims or the Arab Christians—or the Arab Catholics go blameless.

Each in their own way have contributed to the difficulties in the East. Many of them have been mirrored since before 1948.

But it is seldom that a visitor to the area—both the Arab and Israeli sectors—can come upon

any one of the interested parties who is willing to accept even the slightest blame. This same black and white attitude, unfortunately, has become a hallmark of our century.

The refusal to acknowledge the gray shades of the controversy has pitted social worker, religious against religious and student against student.

THE SAME give-no-ground attitude has resulted in a bitter propaganda battle that, if it were not for the human misery and deadly portend it holds for the very future of the world, would clearly rate as the comic opera of the century.

Unfortunately, however, there is human misery—misery of the rawest and most pitiful kind. The brand of misery that for all time has been reserved for the men, women and children without countries.

There are at best count 1.3

million such people in refugee camps and private dwellings spread throughout the Arab and Israeli-held lands.

The Israeli here agree that the lot of the refugee is not a pleasant one. But they blame the refugee himself for the predicament in which he finds himself.

Why, the average Israeli asks, did they leave their beloved Palestine if they had such deep national feelings about it? Why did they not remain and fight for what they consider their homeland. Why, when the battles had subsided, did the Arab not return to his homeland and try to live in union with the Jew? Why had the Arab turned down the proposed partitioning of Palestine, suggested more than two decades ago by the United Nations?

Nor is the Israeli who came to Palestine in the days following the end of World War II want to forget what the European Jew went through under the tyranny of Hitler or under the more subtle persecutions at other times in other parts of the world.

To these questions the average Arab refugee has a ready answer. He was driven at gunpoint from his homeland by the "invading non-Arabian Jew." How, without arms and with their families huddled around them, could they fight for the land they call theirs? When the battles had subsided, many say, they did return to their land only to be driven out again when new hostilities erupted. Now, the Arab says, they are no longer given Israeli permission to return.

They had turned down the UN partition plan because they felt Palestine was their land and no one—particularly an outside body—had the right to parcel up their country and give a part of it to an outsider.

"I AGREE," said one Muslim Arab refugee who was a welder through belt during the World War and before and after that. But must we (Arabs of Palestine) suffer for that? We didn't sell six million of them. Why pick Palestine? Couldn't they have gone to Africa as was once suggested? Or how about Australia? Why here?"

The Israeli, for his part, quotes from Moses in the Bible to justify his presence in the Holy Land.

German prelate urges broadening of priesthood

FREIBURG, Germany—The vicar general of the Freiburg archdiocese, Msgr. Robert Schlund, has urged employing men "proven in other professions" as full or part-time priests.

Addressing a meeting of the archdiocesan council, Msgr. Schlund said there are no major obstacles to ordaining such men, even married men, as priests after sufficient training.

Pleading for structural reforms in pastoral work, he said such "priests could work in teams." The autonomous archdiocese no longer satisfies pastoral demands, he said, recommending larger pastoral districts.

"Moses prophesied in the Bible that 'And the Lord shall scatter them among all peoples; from the one end of the earth even to the other end of the earth; And there thou shalt serve the Gods of those nations . . . and the Lord Thy God will bring thee into the land which thy fathers possessed . . . and ye shall chase your enemies, and they shall fall before you by the sword . . . and five of you shall chase a hundred and a hundred shall chase ten thousand . . . not one Israeli."

Among the human fleas that inhabit the refugee camps and live an uneasy life in the occupied Arab and occupied Israeli areas are thousands of Arab Christians, many of them Roman Catholics.

These people, the largest number long-time inhabitants of the Mount Lebanon section, fled the Lebanese capital of Beirut, where they are living on borrowed time.

If the controversy is settled in favor of the Jews, those Christians still in Israel fear persecution. If the Arab wins his demands, he fears Muslim persecution.

In the unoccupied Arab countries, such as Lebanon, the Christian fears that the fall of established governments could put them at the mercy of Muslim terrorists. As a result, a visitor to either sector usually gets one reply when he asks a Christian what he sees for the future.

"Nothing but misery no matter who comes out on top. I want to get out of here. Go to America, Australia, Canada, to return."

\$350,000 asked from archdiocese in 'reparations'

SAN JOSE, Calif.—A coalition of 30 local Mexican-American groups has demanded \$350,000 "reparations" from the Catholic Archdiocese of San Francisco.

The organizations, through Jack Ybarra, a spokesman for the coalition, charged that the archdiocese, while owning large amounts of property, does little to help the rural and urban poor in the San Francisco Bay area.

Ybarra claimed that "studies" made by the Santa Clara County assessor's office show that the archdiocese owns "conservatively well over \$500 million" in real estate holdings.

A spokesman for the assessor's office, however, said that Ybarra's figure was "way off," and he doubted that it is as high as \$100 million.

Ybarra told a recent press conference that the local archdiocese gave only \$50,000 last year for "meaningful" urban work. He said the organizations he spoke for want more money to finance community projects a month Mexican-American people.

Archbishop Joseph T. McGucken was not immediately available for comment on the demands. However, an archdiocesan spokesman said that "the Church's properties and monies came from all the people and you would have to canvass all the people to see if they wanted the demands which are coming from the various groups to be honored."

anywhere. There's nothing but misery lying ahead for me if I remain here with my family."

MANY PERSONS interviewed by this reporter in the Israeli territories feel the refugee is merely being used as a pawn to further the political ambitions of such Arab leaders as Egypt's Nasser.

This same opinion is shared by charity and other workers tending to the wants of the refugees in Israel, Lebanon, Jordan and Syria.

And a check of facts seems to bear out such a theory, at least in some measure. In Lebanon, for example, the Palestinian refugee is denied citizenship, virtually unable to obtain working papers to better his lot and is seldom given permission to emigrate to another, better life abroad.

If the refugee situation was solved tomorrow, the power-hungry Arab leaders would have no show-case excuse to continue their battle for the land taken from them during the six-day war. . . . one ranking official of the United Nations Relief and Works Agency said this reporter.

Whether because they are being duped by the leaders, or because of a genuine desire to return to their homeland, the Muslim refugee, almost to a man, vows his determination to reclaim Palestine, or die in the attempt.

To accomplish this, the latest strategy of the Arab countries has evolved in commando attacks against the Israeli. Even here there is a sharp division in characterizing these warriors.

The Israeli call them "Terrorists and killers." The Arabs look on them as "Guerrilla and Freedom Fighters." Neutrals working in the field are no less at odds on a definition for these fighters.

But few outsiders and a great many Arabs and Israelis are convinced that the activities of the raiders will either bring about another war or so riddle the already shaky Arab governments that they will crumble.

If the Arab governments do fall and the raiders take over, most observers feel there will be internal blood baths throughout the Arab world.

If the raid continues, on the other hand, they could provoke another massive military move by the Israelis who in recent weeks have issued stern warnings to that effect.

MEANWHILE, Mr. Nasser stubbornly refuses to admit to the existence of the State of Israel, hinting while that he might one day make such an admission if the Israeli will grant certain concessions to his and other Arab states.

King Hussein of Jordan is admittedly sitting on a very precarious throne. He has managed to gain any more strength in that country, he could be toppled into exile.

Syria is probably more in the hands of terrorists today than any of the other countries, and it's anybody's guess who actually runs the country. Lebanon is militarily weak and sees a constant threat from Syria as well as Israel.

Meanwhile, Russia and Red China have cast their lots with the Arab nations. England and the United States are clearly on the side of the Israeli. France at this point is uncertain although Israel is hoping she will come to his side.

The Big Powers, with an assist from the United Nations, are seeking some way to mediate the dispute and bring about a peace treaty to end the war.

Neither the Israelis nor the Arabs, however, seem in public too anxious to have their fate decided by outsiders. But neither are they prone to reject outright at this stage in the negotiations the principle of Big Powers intervention.

Outside forces planted the seed for the problem as far back as 1917 when Great Britain, for whatever reason, recognized the Zionist Movement demands for a Jewish homeland.

a State of Israel and issued the Balfour Declaration.

In 1947, the United Nations inherited from Great Britain the "Palestine Problem" and quickly sought to mediate it with its partition proposal.

That failed and war broke out. The Israeli won that round, another round in 1956 and soundly trounced the Arabs in the now-famous Six-Day War of June, 1967.

Now the outside forces are seeking once again to settle the matter.

The Israelis contend they are more than willing to work toward a peace treaty but they demand direct negotiations. The Arab leaders refuse to recognize that Israel exists and have failed to accept a direct confrontation.

IF THE controversy were only a battle of words with no such world wide threat of war as it carries, men all over the earth might be better able to accept this situation as one that some day will iron itself out to the satisfaction of all parties.

But it is not, nor has it been for 21 years, a mere battle of words. It has been a bloody war, its pitch rising and falling at intervals, the flow of blood increasing and ebbing at regular intervals.

And all through that 21-year wove the threads of human misery, degradation, hatred of one man for another, starvation, tent camps, refugee shacks and so on.

the pitiful despair, disgust and anger that such things breed.

This is the tragedy of the Middle East today. This could be the tragedy of the United States, or Great Britain, or the Soviet Union, or Red China, or any other part of the world unless something is done soon to settle the burning controversy.

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THE CHURCH IN GERMANY

By REINHOLD LEHMANN

BONN, Germany—"In some respects the Church is not sufficiently adapted to the present, and in some respects too much."

This comment of a theologian describes the situation of the Church in Germany today.

On the one hand, the Church is part of the Establishment because it enjoys the protection of state agencies, receives about \$75 million annually in church taxes collected by government agencies, and exerts a strong influence on the public realm—from movie censorship to radio and television productions, social work and control of schools and universities.

On the other hand, the German Bishops' Conference and the Central Committee of German Catholics—the national laymen's organization—only now beginning to deal with reforms that were called for 20 years ago by many journalists, scholars and scientists.

Whether or not the Catholic hierarchy in Germany maintains its affiliation with the Church in the future depends on whether or not urgently needed reforms are made.

THE CHURCH has presented itself as the symbol of stability, as it stood on the sidelines observing the progress of urbanization and technological development. It even seemed to place obstacles in the way of progress.

Only an honest reappraisal of its present situation can bring about a meaningful change in the Church.

Pope says belief implies effort 'to discover'

VATICAN CITY—Pope Paul VI, noting that religious truths are "valued" in their presentation to man, has said the belief implies an active effort "to discover."

"To see, you have to open your eyes," he told a crowd of St. Peter's basilica on the day of the Italian Republic.

"To receive revelation you have to believe. To believe, under this aspect, means not only to accept passively and lazily, but to discover. That is, to seek into and penetrate into the meaning of the word of God, into the manner and the veil that both present it and at the same time withdraw it."

He called the presentation of God's truth through revelation "open and sure and extremely clear" but noted that it does not force assent.

In the past two decades the Church was lagging behind social realities and was losing respect in the eyes of the public. At the same time, it entered into a close alliance with a political party that contains the word "Christian" in its title—the Christian Democratic Union.

The relationship between the Church and state in Germany is something like a partnership. When the biannual Katholikentag—the national Catholic convention—is held, it is taken for granted that the convention president will approach the government and demand, not request, a subsidy for the meeting. He will even include the subsidy in his estimated budget before requesting it.

Although these comments could give the impression that the Church—influential, protected and granted privileges by the state—is living in a dream world, it is undergoing a process of transformation. This was noticeable to some extent before the war. Also some cautious experiments are under way in the pastoral and liturgical areas.

Year after year the Church distributes over \$25 million in aid through Misereor, its overseas relief agency, through Adventist aid agency for the Church in Latin America, and the Society for the Propagation of the Faith, which operates independently of Rome.

A SPECIAL commitment must be paid to German Catholics: Although they contribute millions of dollars from their earnings for Church taxes, they continue to accept passively and lazily or butions into the collection baskets.

Many millions of dollars for development assistance and for the Church in Latin America, come from the pockets of the lower middle class—the most intensely involved segment of German Catholics.

Despite some favorable statistics, the Church in this country does face problems.

Church attendances has been decreasing from year to year. Although this situation is most noticeable in the cities and towns, the decrease has also affected the rural areas.

Within the next decade or two, many believe that, although the traditional Church will continue to exist, small groups of activist Christians will refuse to believe in what they call the mass of sleeping sheep. Instead, these activists will belong to a group of people who are critical both of themselves and of the Church.

Following the Second World War, many of the barriers that had separated the various religious denominations were wiped away. The number of mixed marriages increased. Greater industrialization, which encompassed even small towns and villages, helped produce an ambivalent type of person that is much harder for the Church to reach. The Church, which once had a monopoly on Sunday activities, now faces a great deal of competition from other quarters.

Although there are about 25,000 defections a year, there is not a strong tendency toward Catholics to leave the Church because in Germany there is still a strong feeling against such a step.

WHILE A technological society was developing in the country, new dynamic forces were growing in the Church. What is significant is that new ideas were moving inward from the periphery to the center, the Church's officials.

In Germany, there is hardly any dialogue at all now between these so-called new forces in the Church and the official ecclesiastical institutions, including the bishops' conference.

These new forces have been embarrassing, and sometimes they act arrogantly and appear to be almost fanatical, but they claim they are the only guarantors that the process of development and renewal in the Church will not come to a dead stop.

A pastoral synod for Germany is to be held in 1972, and all groups are supposed to be represented at it. But there are indications that the official Church will still refuse to dialogue with the new forces that are so critical of it.

Addressing a meeting of the archdiocesan council, Msgr. Schlund said there are no major obstacles to ordaining such men, even married men, as priests after sufficient training.

Pleading for structural reforms in pastoral work, he said such "priests could work in teams." The autonomous archdiocese no longer satisfies pastoral demands, he said, recommending larger pastoral districts.

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Freedom dissent to be discussed

WASHINGTON—"Freedom in the Church" will be the theme of the 12th annual meeting of the Conference of Major Superiors of Men from June 23 to 27 at the University of Santa Clara, Calif.

Previdencia, abbots, and superiors general of the various orders and congregations of Religious men in the United States will meet to discuss freedom of dissent, one of the important issues affecting the Church and American society today, it was announced at the conference headquarters here.

EXILE PROPOSED BY DELEGATE

Resignation submitted,
Bishop Shannon reveals

By PAUL DEGAN

ST. PAUL—Bishop James P. Shannon, describing himself as "a deeply troubled man," confirmed (June 4) he submitted his resignation as auxiliary bishop of St. Paul and Minneapolis and as pastor of St. Helena's parish, Minneapolis, last November.

He also disclosed that Archbishop Luigi Raimondi, Apostolic Delegate in the United States, advised him to exile himself to a foreign country upon his resignation. Bishop Shannon said, however, "I cannot bring myself to accept" Archbishop Raimondi's suggestion.

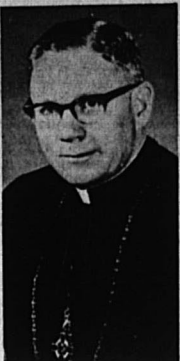
Bishop Shannon confirmed his submitted resignation in a statement addressed to William Thorckelson, religion editor of the Minneapolis Star, who reported it in a copyrighted story. According to Thorckelson's story, Bishop Shannon said "it is true that I did submit my formal resignation, both as pastor and as an auxiliary bishop" to Archbishop Leo Blin of St. Paul and Minneapolis.

Bishop Shannon told Thorckelson that since submitting his resignation last November, acceptance by the Holy See had been indicated and it had been proposed that he accept "assignments outside the United States and without pastoral duties."

SPOKESMEN at Vatican City and at the archdiocesan chancery here at first denied that Bishop Shannon has offered his resignation. Later (June 5) the chancery issued a statement explaining its denial.

Bishop Shannon wrote that in submitting his resignation to his Ordinary he "explicitly asked him to forward these requests to the proper authorities in Rome. I presume that he did so."

The initial claim that Bishop Shannon had resigned because he "was unable to give assent



BISHOP SHANNON

to Pope Paul's encyclical on birth control" was carried in a Star story by Thorckelson May 28.

The ensuing week produced widespread speculation in the Catholic and secular press across the country.

Thorckelson wrote that the bishop's confirmation came in a statement written in longhand, received June 4 by the Minneapolis Star. Thorckelson said the statement, which covers three double-spaced pages when typed, was written on yellow legal pads. The envelope was postmarked Chicago.

Bishop Shannon is believed traveling by car from Santa Fe, N.M., where he was teaching at St. John's College for the past four months, to the East Coast. The bishop's secretary at St. Helena's parish said the prelate is driving to New Haven, Conn., where he "will take part in

graduation ceremonies at Yale University.

Bishop Shannon's statement says he submitted his resignation "as a pastor and as an auxiliary bishop in a letter to Archbishop Leo Blin on November 23, 1968."

SUBSEQUENT contacts between Bishop Shannon and Archbishop Blin, Coadjutor Archbishop Leo C. Byrne, and Archbishop Raimondi are mentioned in the statement.

Bishop Shannon said he presumed that as a result of the letter offering his resignation he was subsequently invited to Washington, D.C., for an interview with Archbishop Raimondi, where, the bishop wrote, "one of three possible future assignments," all out of the United States, was offered.

Bishop Shannon said in concluding his statement: "I sincerely regret that this extended statement from me places me in conflict with recent statements attributed to my superiors in the Church. I do so only to clarify the facts in a sequence of events that has become quite jumbled in several press statements about me."

Needless to say, I am today a deeply troubled man. Next week completes my 23rd year as a member of the Catholic hierarchy, and in my opinion, the most honorable fraternity in the world.

"I am aware that the statements I have made in this letter may well be to many good persons (among them my family, friends, classmates and parishioners) a scandal, a stumbling block, in the literal sense. And yet each statement I have given above is true. Can the truth be a scandal?"

Bishop Shannon wrote that he communicated the results of his initial interview with the Delegate to the archdiocesan superiors. "I do not believe that I could serve the needs of the Church in any of these unspecified foreign posts."

INVITED "AGAIN" to resign "some weeks later," to confer in Washington with the Apostolic Delegate, Bishop Shannon wrote he had not to a decision, he said he had not and "was then asked if it would help if additional factors were added to my list of options and proposed several other countries."

"I inquired more particularly," Bishop Shannon continued, "about the nature of such assignments and discovered that he did not mean official posts or canonical appointments."

"He explained that if I could arrange to be invited to one of the countries we had discussed, he would help me complete the move and would assure me of adequate financial support. It became clear to me at that time that we were discussing only a place of residence for me after I should leave the United States."

"Since that visit I have neither sent nor received any more correspondence on these proposals, except for a personal visit with Archbishop Leo Blin in his home on Sunday, May 18, at which time he assured me that the archdiocese of St. Paul and Minneapolis would be financially responsible for me if I should accept one of the options offered by the Apostolic Delegate."

"At that time I was still unable to decide what course would be best for me and for the Church. In all of these discussions the question I was addressing was not whether my resignation was accepted but where I would choose to live in the future."

"However, it has now become clear to me that I cannot bring myself to accept any of these invitations."

BISHOP Shannon, who was consecrated an auxiliary bishop of St. Paul and Minneapolis May 31, 1965, said the fact he had spent the last four months at St. John's College in Santa Fe "is no accident."

"Since my undergraduate days on the Annapolis (Md.) campus, I have considered it a haven of civilized persons seriously engaged in extending the frontiers of civilization."

Bishop Shannon wrote that the Board of Visitors and Governors of St. John's College has invited him "to return there as a visiting professor and to begin programs beginning three weeks from now. I have accepted this invitation."

The former College of St. Thomas, which had his resignation to return to the New Mexico college for the summer "is predicated on the fact that my resignation was presented

in writing more than six months ago."

The 48-year-old South St. Paul native began his letter to Thorckelson by stating that "since your publication last week of a portion of my strictly confidential correspondence with our Holy Father Pope Paul VI, I have been deeply troubled by some of the news stories and the speculation which your article has occasioned."

"The past few days have been for me a period of extreme personal tension and anguish."

"In the interest of truth and accuracy I should like to set the record straight on a few facts which have been garbled in some stories I have seen and some news facts not yet revealed in the press."

The letter to Thorckelson was signed: "Sincerely in Christ, James P. Shannon, Auxiliary Bishop of St. Paul and Minneapolis."

THE JUNE 5 chancery statement declared: "All are aware of the abundant and confusing news stories published about Bishop James P. Shannon during the past several days."

"It must be stated as significant that the initial newspaper report was founded upon documents which were strictly confidential. Later correspondence between Bishop Shannon and his ecclesiastical superiors were also strictly confidential at Bishop Shannon's own request; not even were the chancery officials informed of this correspondence."

"I am a valid opinion that every man has the right to keep private his innermost thoughts, convictions and anxieties. If he wishes to reveal these to one or another person under the stricture of confidentiality, the person privy to such information is obligated to keep the trust placed in him. This relationship between Bishop Shannon and his religious superiors continues to exist."

"It is a matter of much speculation how the press secured a copy of Bishop Shannon's confidential letter to the Holy Father of last September."

"Bishop Shannon has seen fit to announce publicly the contents of his November 23 confidential letter to his superior. Pending an opportunity to discuss his request, Father John McGrath has been requested to assume the responsibilities of Bishop Shannon's parish."

Chancery says bishop requested 'secrecy'

ST. PAUL—The chancery office of the Archdiocese of St. Paul-Minneapolis reported here that Bishop James P. Shannon, who submitted his resignation to Archbishop Leo Blin on November 23, 1968, had asked that the attending correspondence be kept "strictly confidential."

It added that "not even were the chancery officials informed of this correspondence."

When first reports were published of Bishop Shannon's resignation, the chancery had told newsmen there was no resignation.

The chancery statement was issued, it was apparent, because "Bishop Shannon has seen fit to announce publicly (the contents of his November 23 confidential letter to his superior."

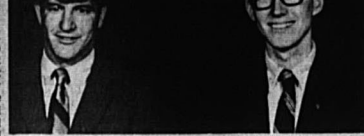
TEXT OF THE chancery statement follows: "All are aware of the abundant and confusing news stories published about Bishop James P. Shannon during the past several days."

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NEW STUDENT UNION OFFICERS—Two students from the Indianapolis Archdiocese were among officers elected to head the St. Meinrad College Student Union for the next school year. William Cunningham, above seated, of St. Simon's parish, Indianapolis, was named president. Stephen Banet, standing left, of St. Mary's parish, Floyd's Knobs, was elected secretary. Other officers include: Dennis Flemming, seated left, of Atlanta, Ga., vice-president; and Richard Sparks, of Fort Wayne, treasurer.

Msgr. Higgins

(Continued from page 1)

satisfaction out of maligning on one of the Society's finest products. The entire Society of Jesus in globo, so to be it. But impugning the motives of individual members of the Society and accusing them of being in the service of the evil spirit is something else again. Lawyers have a name for this sort of malice; they call it libel. Theologians have another word for it; they call it slander.

One example will suffice. Mr. Clinton seems to have it in for Father Donald Campion of America. Incidentally, Mr. Clinton must have sat next to him on numerous occasions at press conferences in Rome when the Council for the respective journals. An unclear spirit, Mr. Clinton says, reigns in the Society at the present time. It's the sort of unclear spirit "which cries out for the exorcist." The devil, in other words.

Moving in for the kill, Clinton tries to illustrate this indictment as follows: "It is not casual error, it is persistent, repeated, multifarious error, dislike of obedience that we find in, for instance, Father Donald Campion's America." In other words, Father Campion is consciously doing the work of the devil.

If that isn't slander, I don't know the meaning of the word. This I do know, however, that hundreds of secular priests—leaving Father Campion's Jesuit conferees aside—and scores of dozens who, to my personal knowledge, have recently enjoyed the hospitality of "Father Campion's America," will disagree.

During the intervening years, I have been willing to give Triumph the benefit of the doubt, however. Their several attempts to destroy the reputation of my associate, Father Frederick McManus, Secretary of the U.S. Bishops' Commission on the Liturgical Apostolate, and their current diatribe against the Jesuits are more than I can take. I hope the magazine goes out of existence—and the sooner the better. I am sorry about that, Mr. Bostel, but I have had it once and for all, and the game is all over so far as I am concerned.

Bishop Shannon, in addition to his duties as auxiliary, had been pastor of St. Helena's church here.

Contemplatives are necessary, Holy See says

VATICAN CITY—The Holy See has once again called for the duty of contemplative nuns "is more necessary than ever for the Church and for the world."

A pontifical letter asserted that contemplatives "are necessary, not only for themselves but for the world."

"At the same time, they proclaim before the world that God is God, that He must be served and loved for Himself, and that He is the source of all those relations of love that men would like to establish among themselves."

The letter, written on Pope Paul VI's order by his secretary of state, Cardinal Jean Villot, was destined for the second meeting of presidents of the federation of nuns and superiors of general orders of contemplative congregations. It was addressed to Bishop Bernardin Collin, O.F.M., of Digne, France, in whose diocese the meeting was held.

St. Meinrad Invite priests
to cast ballot
gets grant
of \$50,000

ST. MEINRAD, Ind. — St. Meinrad Seminary has announced receipt of a grant of \$50,000 from the Frank J. Lewis Foundation of Chicago. The grant was made in support of the St. Meinrad Consortium Program, announced last year.

The first expression of this program is the complete rebuilding of Benet Hall housing college-level seminarians. Benet Hall is scheduled for completion at the end of June.

The Lewis Foundation was established in 1927 by Frank J. Lewis who was successful in the tar and roofing business in Chicago. The Foundation concerns itself with grants to educational institutions, churches and hospitals. Lewis spent his last years in charitable works sponsored by the foundation.

The Benet Hall project will cost nearly \$2 million. One half of this is being sought in a special gifts campaign now being conducted in Indianapolis under the co-chairmanship of Msgr. Cornelius B. Sweeney, V.G., and Frank McFale, an Indianapolis Attorney. Associate chairman are William A. Brennan, Jr. and Charles E. Stimming.

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Archdiocesan groups
support Bp. Shannon

MINNEAPOLIS—Two groups of Catholics, one clergy and one lay, rallied to support Auxiliary Bishop James P. Shannon after he confirmed his resignation in a letter to the Minneapolis Star.

They said they deplored the removal of the bishop from the Church and called for changes that would give priests and lay people a larger role in running the Church and in selecting

Officials of the St. Paul-Minneapolis archdiocese, meanwhile, broke their public silence over Bishop Shannon's letter which disclosed that the Apostolic Delegate in Washington had advised the bishop to follow his departure from office with a self-imposed exile abroad.

Lutheran synod
voices concern
for Bp. Shannon

ST. PETER, Minn. — A Lutheran convention here adopted a resolution giving high praise to Catholic Bishop James P. Shannon and expressing concern about his future.

And in New Haven, Conn., Yale University announced that the bishop had been named to receive the Wilbur Lucius Cross Medal for having achieved eminence in two fields, education and religion. It will be conferred on him at Yale's commencement on June 9.

The convention of the Minnesota Synod, Lutheran Church in America (LCA), meeting at Gustavus Adolphus College, unanimously adopted a resolution which voiced concern that Bishop Shannon's "rare gifts and abilities may be lost to the churches of Minneapolis and the national and perhaps the church universal."

"We have learned to respect Bishop Shannon's honesty and integrity of conviction, to admire his scholarly contributions to Christian education, and to trust his generous and wise leadership in ecumenical relations," the resolution continued.

"As fellow Christians, we extend to Bishop Shannon our deep concern and compassion in his personal struggle, and we respectfully express the hope that the hierarchy of the Roman Catholic Church will make every endeavor to retain his services as a churchman and as a pastor of souls."

The statement from the chancery stressed the confidentiality of the correspondence between Bishop Shannon and his ecclesiastical superiors and said the confidential relationship "continues to exist."

AT LEAST two priests signed a statement expressing inability to give assent to Pope Paul's teaching on birth control, which was submitted last November 23—two months after he wrote the Pope on the encyclical.

The Rev. Edward Flahavan, director of the archdiocese's Urban Affairs Commission, said Bishop Shannon had talked enough privately and semi-publicly to indicate that his dissatisfaction went deeper than the birth control issue.

"I think that was just the tip of the iceberg," he said. "It's not the birth control issue, but I don't think he or anyone else would resign over the encyclical."

A similar view was expressed by Father John Siebenaler, Newman Center director on the University of Minnesota's St. Paul campus.

Father Flahavan called Bishop Shannon's resignation "a tragedy to the archdiocese and to the American Church and to the people outside the Catholic Church who were looking for reforms and now see this kind of thing can still happen."

The archdiocesan Priests' Senate was urged in a statement signed by more than 50 priests to follow up Bishop Shannon's resignation with "appropriate action."

"WE ARE convinced that the statement surrounding Bishop Shannon manifests serious deficiencies, chief among which is that responsibility of lay persons and priests is virtually ignored," the statement declared. "We feel that the whole Church is in some way responsible for the creation of conditions in which competent, respected and sought-after persons, such as Bishop Shannon, seem to be shut out of leadership."

"We deplore the secrecy surrounding the election of bishops. We feel it breeds mistrust, and cannot be for ultimate good of the Church in our times."

The statement asked the Priests' Senate to express its confidence in, and respect for, Bishop Shannon.

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.

Disturbing poll

The continued decline of religion's influence on American life, as reflected in a recent Gallup poll, is cause for further anxiety among those concerned with the vitality of the Church.

More depressing still, the poll indicated that for the first time American Catholics are more pessimistic about religion's impact than are Protestants. By a slim percentage points, albeit, but more pessimistic nevertheless.

The pronounced divisions within the post-conciliar Church have come to a head as Church leaders try to implement Vatican II in confronting the great social issues of today—issues which we often forget bedevil the rest of the world, not just the United States. It is fitting and proper to speak with the tongues of the Gospel, but when it comes to translating Christ's message in terms of here-and-now sacrifice, compromise and change, there is bound to be vigorous controversy.

However disturbing one finds the fact that seven out of 10 American adults think religion is losing influence, it might be well to remember that an equal or larger proportion would also say that the home, university, police and judiciary are in the same plight. Indeed, every vehicle of authority and tradition is under siege. And it is a perfectly natural, if dangerous, condition of change.

The whole world is convulsing with change. So those who view the Church as one of the great social stabilizers are bound to be dismayed that it does not control the speed and direction of disruptive forces. That also helps explain why the most frequently given reasons for religion's decline is that the Church is "outdated" and "not relevant in today's world."

Though the Gallup results cannot be dismissed lightly, they are not cause for despair. They must be discarded for hope. It may be that Americans are discarding their narrow view of the Church's role and destiny and assuming, perhaps without realizing it, the broad vision of what religion can and should mean to all areas of human existence.

If this is the case, Mr. Gallup brings good tidings, not ominous warnings.

Hypocrisy on Hill

Congress is gleefully stomping every last drop of scandal juice from the grapes of wrath strewn around the Supreme Court. Still smarting from the Powell and Dodd affairs, many of the lawmakers are relieved to have some "outside" activity for a change.

However unreasonable it may be, the public mind will refuse to divorce unpopular court decisions from the reputations of the men who help make them.

Nonetheless, it is unseemly at best for Congress to be assuming an air of self-righteous indignation. It is hypocritical to be demanding that the court clean house when there are so many cobwebbed crannies in Capitol Hill.

For the first time this year Congress is making some public answers to questions of ethics it could no longer ignore after the Powell and Dodd hearings. But few of those answers were of any great consequence. The really interesting information, for the most part, is not demanded or is subject only to the scrutiny of congressional ethics committees.

The House of Representatives now requires its members to list some—only some—of their outside financial interests. Members are not required to list clients or business their law partners have with firms regulated by government agencies. Nor are they required to disclose fees for speeches or articles under \$5,000, contributions for office expenses, income from farm subsidies, nor business income from non-government contractors.

The Senate makes a big to-do about listing over-\$300 honorariums for speeches or articles. But it does not require public listing of business income, stocks or legal fees.

There are, in short, far more loopholes in congressional ethics legislation than there are in the tax laws.

Bills have been introduced in both the House and Senate which would establish a code of ethics for the judiciary. As might be expected, the codes are stringent ones and not at all the sort of thing the lawmakers have imposed on themselves. However, a handful of congressmen are reacting responsibly to the proposals. They are insisting that any ethics legislation will have to be applied equally to all branches of government.

Senate majority leader Mike Mansfield, among others, has said he would support a bill making public the income tax returns of every government employee earning more than \$18,000 a year. Mansfield would not be satisfied if federal judges adopt their own rules for financial disclosure. Such self-policing, he said, is not enough.

Self-policing, however, is at the heart of ethics legislation now governing Congress. And Mansfield is right. It is not satisfactory. It would take a lot of gall for Congress to set itself up as an arbiter of judicial and executive conduct when it demands so little of its own. In good sense and good conscience it should not ask of others what it will not do itself.

But we shall have to wait and see whether gall or public interest sways the lawmakers.

Bridgeable gap

There is growing evidence that the generation gap isn't really all that bad. It's there, all right, but then it always has been. Since when have age groups, disparate in time, experience and interests, ever been in complete harmony? Since never.

Tension between parent and child is perfectly natural. The overt dissidence between young and old is a built-in handicap of progress but not the insurmountable barrier to understanding that some make it out to be.

We are glad to see some reason being injected into generational disputes of late. It does not come from television specials whose reason for filming is to highlight the unusual. Nor does it come from an articulate youth minority writhing in the birth pangs of social conscience.

Rather, the reason comes from the great silent majorities among the young and old. Of particular interest are recent studies conducted among campus

populations, parents, and others whose positions make for a natural clash with youthful interests and goals.

A study made by Roper Research Associates shows that not only are real dissidents rare among today's college populations but most students say American society is basically sound and what changes need to be made should be made within the system. Fewer than 9% want to destroy present institutions and only a tiny fraction of those have any suggestions for replacement.

Two-thirds of the freshmen and seniors agree with their parents on most things and they express almost identical material and spiritual goals.

The findings are the same in similar studies conducted at the University of Southern California, University of California at Los Angeles, and California State College. A broad spectrum of family backgrounds and financial conditions was represented.

"The picture that emerges from our data," said Dr. Vern L. Bengtson, a social psychologist who supervised the studies, "is an expression of surprisingly

close communication and understanding between the generations."

Dr. Bengtson found that both students and parents were overwhelmingly oriented toward traditional middle-class values of family and career. Both said a generation gap existed in society at large, but felt it was in little evidence in their personal relationships. Also they felt the gap was inevitable and legitimate, but no more prominent today than it had been in previous generations. The mass media depiction of the generation gap, the surveys concluded, is exaggerated and alarmist.

We agree with that. But we do not agree that the current disaffection of young people with "establishment" values can be dismissed as so much poppycock. The young are able to take a more disinterested, less selfish, more compassionate view of life's inequities. They have not been hoodwinked by conservatism. A society is foolhardy to become so self-satisfied that it rejects justified criticism, whatever its source. Decay sets in when a nation stifles those who would rejuvenate its ideals and extend its reach for human good.

• GEORGE SHUSTER'S VIEW

Student movement has good aspects

By DR. GEORGE M. SHUSTER

I want to say a few words about what seems to me sound and solid in the student movement. For most of our young people, particularly those around my present habitat, are just that—full of ideas, bright and wonderful to deal with, concerned with the welfare of others. Many take a working with and for the poor in stride. If they entertain a dim view of older generations, they may be right.

This may not show up very clearly because of the impact of the mass media on the total situation. When a small group of youngsters discover that by occupying X Hall they can make the front pages of the greatest newspapers and get prime time on TV the temptation to act up is hard to resist. They can get as much publicity as does the President of the United States, or on another level murderers and executives killed in air crashes. Today the news of student uprisings, faculty impotence and presidential isolation are plastered on every prominent billboard in the country. Doubtless there is demonstrated thereby the validity of one radical student contention: the establishment has no moral convictions to which it is dedicated.

Nevertheless, believe me when I say that behind this collision between the new vendors and the out-and-outers who try to drain the life blood from academic society, there exists genuine and intelligent concern with what has often been called academic excellence. Boys and girls want to prepare themselves for useful and imaginative lives. Right now a young man is working in a room adjoining my office, reading through a mass of materials about foundations which I have accumulated so that he can write a paper. I

wonder how many of the vintage of 20 years ago would have done that.

Quite a few question whether the training now provided is rightly designed to help them cope with the social situation in which they find themselves. Take one example. The city of Chicago now has a black population which forms nearly half of the total. Many do not even try to cope with the poverty and family dissolution in which they live. Meanwhile, industry prospers mightily even if the total economic situation is precarious.

What will happen if the black population becomes dominant from the political point of view? Will it still be possible in a city surrounded by white suburbs to separate the managerial roles completely from those of the skilled and unskilled workers?

• THE BLACK VOICE

Black studies are very long overdue

By REV. LAWRENCE LUCAS

A few weeks ago in a discussion on the campus crisis, the question of black studies arose. One of the three discussants took this approach. While such studies can be very relevant to black and white students, it is necessary that they be separate studies for blacks apart from whites? Also, is it desirable that they be autonomous—wholly controlled by blacks?

This is hardly the first time I've heard these concerns expressed by sympathetic whites. It goes to show how if we concentrate on nomenclature to the exclusion of the reality, we can

so often confuse the two. When black students talk about black studies they are speaking in the real context of the present elimination from most branches of studies (especially the historical sciences) of the contribution of black people or anything relevant to black people.

On the other hand, because we have been caught up in names, we have lost sight of the whiteness of our traditional courses of study. For example, for years from grade school up we have been teaching under the title of American History nothing more than white history. Because we were not and are not honest enough to call it that, many people seriously believe we were teaching American history.

All studies in this area confirm that before 1965 extremely

few colleges and universities offered courses in black history or made any effort to examine and reflect upon the experience of the black man in America. In the light of this reality, the black studies demand is simply saying the time is long overdue for programs which should be devoted to the study of the black man's past and his accomplishments in religion, art, politics, literature, science and public affairs.

Moreover, the white studies that we've had in our educational system have been structured, programmed and controlled by whites. This did not disturb anybody. It disturbs too few now. Yet so many seem to get totally unnerved at the mere mention of black studies that are autonomous—or structured, programmed and controlled by black people.

Obviously, black studies does not refer to nor is it intended to mean, for example, a distortion of history by blacks to match the distortion perpetrated by whites. People, to satisfy history and reality like white people have done by black people is no bargain either, even though white people are really in no position to talk about it until they stop doing it.

In the present context of reality a program of black studies should include courses geared specifically to the accomplishments, culture and psyche of the black man. Such subjects as "Black Heroic Past and Present" (as black people see them), "Black Anthropology," "Black Literature, Art and Music," "Black Communication and Symbols," etc., should be taken for granted as being included.

Moreover, these programs and studies, as far as possible, should be under the control and administration of black people. This should not disturb white people, as black people see them, but white people controlling and administering the distortions of the past and present.

Finally, these courses should be offered for course credits and should be mandatory for anyone hoping to function in any educational system that involves black children. Obviously, the same should be true where Puerto Ricans, for example, are involved.

Hopefully, this is not to be a permanent situation. Once the dignity of black people becomes recognized and their freedom becomes a reality and our academic literature becomes free of America's racism, the need for specific programs of black studies will be greatly reduced.

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• A VIEW AT WEEK'S END

Random notes on Father's Day

By JOHN G. ACKELMIRE

This week-end much of the populace is ensnared in the celebration of Father's Day, a trifle of notice which has deteriorated into commercialized frippery.

For the past three weeks a counterforce has been quietly and subtly arranged and cluttered in a manner calculated to make the average male, a confused shopper at best, swear off buying forever except by post.

Father's Day originated as a sloshy afterthought to Mother's Day. It was a mild gut reaction which ballooned into a sort of national holiday when publicists and merchants realized they could palm off almost anything on wives and children to give to dear old Dad—on his charge account.

The gift atrocities this year run pretty much to form. For the 18-stroke-handicap Sunday golfer there are tooled Spanish leather club-head covers with genuine meadowlark feather tassels (\$29.95 ea.). Or for the daddy who envies Pat Paulsen's muscles, a set of gold-plated barbells (\$199.95). Also pajamas with costly pocket programs, apparently put there just in case Pop can't remember who he is by bedtime.

As always, there is a strong emphasis on cookout gadgetry. Oversize chef's hats with laugh-in throwaway lines and cartoons

of half-nude girls. An automatic fire-starting device for the father who was the only kid in his Scout troop to fink his Scoutmaster test. And "stuffed" style barbecue grills with white sidewall tires yet.

This female plot to move the kitchen and dining room outdoors goes over especially big with fathers who spent five years in the Army inhaling purple bugs with orange polka-dotted heads along with C-ration cans of delicious corned beef hash. Makes them wonder why they didn't settle for a tent instead of buying a house.

Father's Day and Mother's Day perhaps would have a point were they limited affairs wherein the very young could express affection in their own imaginative ways. Up to about age 7 most children think their fathers are wonderful. And Mother's Day in some measure helps slow the erosion of filial piety, an ingredient essential to the survival of Christian civilization.

Nor should merchants be consigned to outer darkness for capitalizing on the over-sentimentalization of such occasions. It is the business of business to create—as well as supply—demand. Caveat emptor remains a legitimate guideline in many transactions. If a man averages one man a year, he is foolish enough to let his wife give him a \$287 carved Steuben paperweight, he is beyond saving anyway.

There is another way of redeeming Father's Day. Let it be made an occasion for fathers

to acknowledge to their children (those over age 7) that they are not really the ultimate repositories of the conventional wisdom. Nothing would be lost in the way of parental influence.

The kids already have figured out that for themselves, they should exercise in humility might be good for all concerned.

America never has been a "father knows best" country. Its fabulous historical development militated against the Eurasian patriarchal concept. Nor, thank God, have Americans ever been awayed one whit by self-appointed father figures in public affairs.

I, for one, am weary of hearing about the generation gap as though it were a phenomenon of the 1960's. Generation gaps always have existed, and in the same sharp degree as today. At nearly 57, I feel a generation gap of about 100 years between myself and some of the garrulous Old Guardians of Capitol Hill; either they are 57 years behind the times or I am 100 years premature.



"FRANKLY, IT WASN'T WHAT I EXPECTED WHEN HE ASKED IF WE'D LIKE TO SEE THE PARISH PLANT!"

THE CRITERION

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By MSGR. R. T. BOSLER

Q. The club I belong to refused membership to a Negro. Should I resign or should I keep my membership and work to change the policy? My friends say a private club has a right to select its own membership and that it is ridiculous to talk about the rights of Negroes to belong to a private club where they are not wanted.

A. A private club has a legal right to choose its own membership and, therefore, it is not always wrong to refuse membership to a Negro. Whether a club has a moral right to exclude a Negro just because he is a Negro is another question.

A legal right is one established by civil law. A moral right is one based upon the principles and assumptions that support a people and their way of life. If we assume, as we do in Western democracies, that every citizen should have the

opportunity to better himself and advance as far in society as his talents and energy permit him, then we are admitting the moral rights of the citizens to such an opportunity. A private club may limit its membership to people of a certain religion, age, national origin, educational or cultural background and financial abilities without in any way infringing upon the rights of others to advance themselves socially and financially. However, when in a nation, almost universally, country clubs, athletic and social clubs organized by the prominent and influential citizens exclude Negroes—even those who meet all cultural, educational and financial requirements for membership—then we must honestly admit that we as a nation are putting limits upon how far Negroes may advance and better themselves. So long as such a situation prevails, we are making it difficult for Negro parents and the educators of Negro youth to inspire them to do better themselves. Every time a cultured, successful Negro business or professional man is refused down by prominent citizens of a city for membership in their club, the influence of

Should a private club which bars blacks?

the balanced Negro leadership is weakened and the power of the black radicals is strengthened. What I am trying to say is that clubs of the prominent and influential have obligations to minority groups that no other private clubs have.

Now to get down to your own particular dilemma. I think that you should stay in the club, get more people who think the way you do to join it, become an active member, work on committees and run for office; then one of these days you may

be able to change the policy of the club. If all those who oppose discrimination against Negroes quit the private clubs, the discrimination will go on forever.

Q. I recently heard an ecologist say that man's tendency to mismanage and destroy natural resources and upset the balance of nature stems from the Jewish conception of God enjoining man to multiply and subdue the earth. He further stated that

Christianity is an extension of the Jewish religion and has thus perpetuated and extended the notion of man tilting with nature. He added that at the time when man believed in nature gods he considered himself a part of nature and consequently got along better in and with his environment. Would you please comment?

A. Did anyone ask the ecologist whether he was willing to live with the Aborigines in Australia? He was correct, though.

up to a point. The great liberating teaching of the book of Genesis is that man is greater than nature. Here are the words from the first chapter, verses 26-28: "Then God said, 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.' So God created man in his own image, in the image of God he created him, male and female he created them. And God blessed them, and God

said to them, 'Be fruitful and multiply, and fill the earth and subdue it. . . . The image of God in man is precisely his ability to subdue nature, to help God in the development of nature.

Sure, man has misused the power and freedom God gave him; he has polluted the rivers and the air in his efforts to harness the natural powers of the earth. But evidently God was willing to take his chances with man. By freeing man from the superstition that nature is taboo, so sacred that it cannot be touched or changed, God through his Biblical revelation directed man along the long glorious road to intellectual discovery and mastery of the earth that led to the explosion of knowledge of this scientific age.

The ecologist is blinded by the limitations of his own science. He is interested in preserving natural resources and he is overwhelmed by the mistakes man has made in his efforts to improve upon nature. He overlooks the fact that because man dared to experiment with nature and improve it, this earth is now capable of supporting billions of people instead of a few million and man has discovered how to free himself from the stultifying drudgery that in the past kept all but the few elite from developing their minds. Thanks, however, are due to your ecologist for pointing out the fact that the Western World owes so much to the Book of Genesis.

Q. "Even progressive theologians came up with theological arguments against ordaining women." I called this sentence from one of your Question Box replies. Perhaps if you had said "some" progressive theologians and had cited others who state that there is no theological bar to the ordination of women, the case might have been more fairly presented. Two Jesuit theologians, one Dutch, the other Spanish but

YOUR WORLD AND MINE

Is U.S. military trying to deceive the public?

By GARY MacEOIN

Can America's democracy survive the enormous expansion of the armed forces and the increasing dependence of the economy on military procurement? The issue has come up in its most acute form through the recent congressional probe of the incident of the 6,000 sheep.

The sheep died mysteriously in Skull Valley, Utah, fourteen months ago. The location was not far from the Army's proving

grounds for "toxic agents," and suspicion existed from the outset that some kind of poison gas was responsible.

The Army immediately denied the possibility, and the denial was repeated time and again up to the highest levels. Later, it paid the owners for the loss of the sheep, while still sticking righteously to its story.

Three of its high officials, however, have finally been forced under oath to concede the truth. A year ago the Army has "finally and definitely identified the poison in the sheep as nerve gas." The admission was wrung from the witnesses "a

ligating subcommittee. The episode existed from the outset that some kind of poison gas was responsible.

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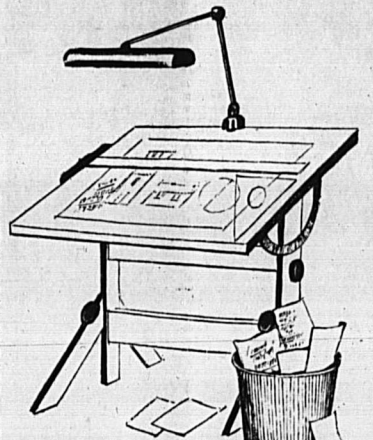
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OPINIONS

Sex education

To the Editor:

Your editorial on sex education was not very charitable to parents. It sounds like you decided that the promoters of all sex education are the "good guys," and any parent that has an objection is naturally one of the "bad guys." It would be foolish for anyone to give all sex education material their final approval without first reviewing it.

Recently, my wife and I reviewed a film suggested for fifth grade boys. This film is definitely used in Indiana now, and is being considered for our local school next fall. We definitely objected to a portion of this film, in fact, we can not see how any parent could not object to this film, at least in part.

Since we parents get so much blame for our children's actions, please do not take away our lawful right to decide what is morally good or bad for them.

Mr. and Mrs. Lester Harmeyer
Batesville

Hats in church

To the Editor:

A few weeks ago you had an article in The Criterion about women going to church hatless. The younger generation with their "hippie" hairdos discarded the little lace doilies they had been wearing and started the hatless fad in church.

The middle-aged, not wanting to be called "old fogies," also discarded hats. (Just like going to a movie).

A man to show respect uncovers his head. A woman to show respect covers her head. And where is respect needed more than in the house of the Lord?

This may have been the reason for the rule, in ages past, for females to cover their heads in church.

Some do not seem to know why they genuflect. Have seen persons just in front of me genuflect towards the pew before they enter.

If they would look at the tabernacle, bend their knee to the floor, if they are able, and say "My Lord and my God" or "Jesus, my God, I adore Thee

here present in the sacrament of Thy love," they would remember why they come to church.

(Name withheld)

P.S. The Criterion would be a much better paper if it would discard those silly Sullivan cartoons on page 4 always downgrading the clergy and the nuns, making them look stupid. They are not stupid; Sullivan is the stupid one. Why not put one of the Ten Commandments in that space explaining how people sin against them? It would be more beneficial.

Grape boycott

To the Editor:

We as farmers and Christians are incensed at your stand in support of the grape boycott. We think it would be more proper for our church leaders to speak out against the unjust and un-Christian actions of the union. How can you advocate the boycott, when it harms people all along the line from the farm owner, operator, workers, transportation agencies to the grocer and the consumer, and is illegal?

A California farm magazine has been condemning Chavez for years, for trying to force workers in Delano County into the union they do not want to join, and now for agitating the grape boycott. They say that many workers lost their jobs, and many received less income. It could be the union is interested in that area because of the two million dollar potential in union dues they could collect.

Recently a farm broadcast from an Evansville radio station carried a transcription from the Chief Deputy Director of farm labor groups in California. He said he was asked to make an impartial study of this grape controversy. He said he did not find the supposed-to-be poverty stricken farm workers, but instead found them owning their homes and cars, and driving to and from work. He said they do not want to join the union. Most of them actually make \$5,000 a year. They are paid a minimum wage of \$1.60 per hour plus 25c a box, and they can easily get \$3.00 per hour. Then if other

(Continued on page 7)

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SOFTBALL STARTS

Junior CYO heads into a busy summer

INDIANAPOLIS—A full program of summer activities for the Junior CYO is under way this week with the start of the Boys' and Girls' Softball Leagues. Twenty-three boys' teams and 20 girls' teams are entered in league competition. New this year will be a post-season tourney for all league entrants. Games will be played on Sundays.

Six teams are entered in the Class C Junior Baseball League, while an insufficient number of teams responded for Class B action.

THE JUNIOR Boys' Match-Play Golf Tourney is being completed this week at South Grove Municipal Course. There were 85 entries.

"Duffer's Delite" has been the nickname of the annual

Junior Golf Outing for boys and girls, to be held Saturday, June 21, at Orchard Golf Center, 9000 S. Meridian St. Entrants have until June 18 to register. Representatives of the Indianapolis Deaneys Youth Council will have a swim and picnic at Marian College, from 5 to 9 p.m. on Saturday, June 28.

JULY activities will include the Summer Outdoor Dance, sponsored by the Youth Council, at St. Christopher's parish, Speedway. It will be held Friday, July 11. The Subnovice and Archdiocesan Swim Meets will also be held in July.

The Tennis Tourney, set for August 2, 3 and 4, the Talent Contest, August 17, and the Spiritual Activity, August 26, 27 will conclude the summer calendar.

Study group critical of Thieu government

WASHINGTON—The government of South Vietnam is "insecure," and relies more on police state tactics and American support than the support of its own people in ruling that land, according to a report made here by a private study team just back from Vietnam.

The group claimed the present South Vietnam leadership is suppressing the opportunity for participation in the political life of the country through torture, harassment and unwarranted detention of men, women and children.

Often, said the study group, victims are not convicted of any crime, or for such "crimes" as having "leftist tendencies."

Supported by church organizations and calling itself the U.S. Study Team on Religious and Political Freedom in Vietnam, the eight-man panel released a 38-page report based on visits to prisons, talks with prisoners, South Vietnamese officials, citizens, and U.S. officials between May 25 and June 5.

ALTHOUGH the group proposed to take no position on U.S. policy in Vietnam, it said present conditions would effectively prevent South Vietnam from developing the kind of government that could resolve differences with the Viet Cong. One member of the study team, Father Robert Drinan,

S.J., dean of the Boston College Law School, said estimates of the number of political prisoners in South Vietnamese jails were 100,000 and upwards, although official figures place them at about 45,000.

Among the study team's other assertions:

• Thousands of South Vietnamese have been jailed without a fair trial, frequently not knowing the charges against them.

• While some prison administrators appeared sensitive to human needs, "the sheer weight of witnesses' statements concerning physical abuse seemed overwhelmingly conclusive . . . torture and brutality are widespread in the arresting and interrogating process."

• Children are not immune from imprisonment. In the so-called "showcase" prison at Chi Hoa, the team said it was told by the warden that 400 children between 10 and 18 were imprisoned although they had not yet been sentenced. One four-year-old was in prison because he had been caught stealing a necklace.

• Children are sometimes tortured in order to gain information from their parents.

• The government uses the threat of communism to silence dissent, "and relies more on police state tactics and American support than upon true representation and popular support."

IN ADDITION to Father Drinan, others making up the study team were Rep. John Conyers of Michigan; Mrs. John C. Bennett, wife of the president of Union Theological Seminary, New York; Allan Brick of the Fellowship of Reconciliation; Rabbi Seymour Siegel, professor at the Jewish Theological Seminary, New York; retired Rear Admiral Arnold E. True; John de J. Pemberton, executive director of the American Civil Liberties Union; and Bishop James Armstrong of the United Methodist Church.

FESTIVAL CALENDAR

For the convenience of Criterion readers, the following is a listing of summer festival and picnic dates throughout Archdiocesan parishes. May we suggest that you take the family, see Indiana, and support the activities of these churches.

Napoleon, St. Maurice—Sunday, June 22.

Osceola, St. John's, July 20.



CADET BOYS' TRACK OVER-ALL CHAMPIONS—As you can see, darkness had overtaken the recent rain-delayed CYO Cadet Boys' Track and Field Meet when our photographer snapped this picture of the new Over-all Champions from St. Simon. The far Bastards not only defended their 1968 over-all title successfully, they added wins in Class B and Class C for good measure and came up with four firsts in individual events. The over-all win gives St. Simon a second year's possession of the Carl F. Gierke Memorial Traveling Trophy, which means that one more title will move the handsome award to the parish's trophy case permanently. St. Simon outdistanced runner-up St. Plus X, 97-81, after edging the same rival by only two points in 1968. Shown with the champs is Head Coach Carl Wagner (back row, left). The lads also, by the way, captured all three class trophies in the dual meet league which preceded the city-wide meet, giving St. Simon a total of six trophies from track competition this spring.



Franciscan nun dies at Oldenburg

OLDENBURG, Ind.—Funeral services for Sister Mary Herbert Brockman, O.S.F., were held at the motherhouse of the Sisters of St. Francis here Tuesday, June 10. She died in the convent infirmary (June 7) at the age of 80.

The St. Bernard (O.) native entered the convent in 1909 and had completed 60 years of religious life. She retired from active duty in 1967.

A primary and intermediate grade teacher, Sister Mary Herbert taught at St. Joseph's School, Shelbyville, St. Vincent's School, Shelby County, and St. Agnes School, Evansville. She also taught in Ohio, Illinois, Missouri and Kansas.

The last of 12 children, Sister Mary Herbert was preceded in death by a priest-brother. Father Herbert Brockman, O.F.M., and a sister, Sister M. Daniela Brockman, O.S.F.

Rummage sale

INDIANAPOLIS—Furniture, clothing and miscellaneous items will be sold at the rummage sale sponsored by the Ladies Auxiliary of the AOH on Friday and Saturday, June 13 and 14. The sale will be held in St. Francis de Sales church basement, 2191 Avondale Pl., from 4 to 7 p.m. on Friday and from 9 a.m. until 6 p.m. on Saturday. The public is invited.

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ANOTHER STRONG SECOND PLACE—They finished second to St. Simon again, but these St. Plus X boys have another fine track season to look back on in future years. Traditionally the most consistent performer in both boys' and girls' track, St. Plus X finished the dual meet season with a triumph in Class B, Division Two, then came on to the city-wide meet and wound up second to St. Simon's repeaters. The Northerners also took two first places in the big meet, plus a flock of other ribbons. Heading the leadership corps for St. Plus X was Head Coach Tom Mitchell (back row, left). Standing next to Mitchell is Assistant Coach Bill Farney, while the other assistant, Brian Walker, is standing behind the boys at the right.



YCA MEMBERS HONORED—Three members of the Indianapolis Young Catholic Adults were recently presented awards for outstanding contributions to the club. Shown with their awards above are, left to right: Norbert Diekhoff, Rita Sheridan and her sister Jean Sheridan. Third from left is outgoing president Robert Evans. Seated in the foreground is Father Francis Gerham, O.M.I., assistant pastor of St. Bridget Church.

Slaying blamed on 'death squad'

RECIFE, Brazil—A "death squad" of people who "think they are saving Christian civilization by eliminating priests and student leaders" was

blamed by Archbishop Helder Pessoa Camara here for the lynching of a priest active in social reform efforts and youth work.

Father Henrique Pereira Neto, a sociology professor and assistant of the controversial archbishop of Olinda and Recife, was found shot, stabbed and hanged by an unidentified group of assassins.

Archbishop Camara led more than 5,000 people in a 12-mile funeral procession for the slain priest. He told the mourners that the victim was one of 32 persons on a list marked down for elimination.

CYO CAMPING PROGRAM

Camp Rancho Framosa—for girls eight to 11:
June 15-23 (seven remain)
June 22-Full
June 29-Full
July 6-Full (Eight to 15)
Camp Rancho Framosa—for boys eight to 12:
July 13-Full
July 20-Full
July 27-Full
August 3-Open
August 10-Open (Eight to 15)
Camp Christina—for girls 10 to 15:
June 15-Open
June 22-Full
June 29-Open
July 6-Open
July 13-Full
July 20-Full
July 27-Open
August 3-Open
August 10-Full

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CYO NOTES

The Junior CYO Boys' and Girls' Golf Outing will be held at Orchard Golf Center, 9000 S. Meridian St., on June 21. Deadline for entries is Wednesday, July 18. Tee time will be from 10 a.m. to 1 p.m.

Entry blanks have been mailed for the Junior Sub-Novice Swim Meet, scheduled Monday, July 7, at Brookside Pool. Deadline for entries is Wednesday, July 2.

The Archdiocesan Junior Swimming Meet is scheduled July 14 and 15 at Broad Ripple Park pool. Entry deadline is Thursday, July 10.

Hunger strike

is continued

BARCELONA—An undisclosed number of priests will continue their three-day hunger strike at the diocesan seminary here despite the request of their bishop to vacate the building.

The priests occupied the seminary to dramatize charges that the Church has not exercised sufficient independence in correcting "certain abuses existing in the nation's public life."

School closings

CHICAGO—Only two Catholic schools in the Archdiocese of Chicago will close this year despite earlier reports that as many as five might cease operations.

Lawrenceburg area softball slate announced

Junior Softball League games for boys and girls in the Lawrenceburg Deaneys were announced this week by the CYO Office. Games for Sunday, June 15, will include:

Boys—St. Paul, New Alsea, at St. Mary, Greensburg; St. Louis, Batesville, at St. Mary, Aurora; St. Peter, Franklin County, at St. Lawrence, Lawrenceburg; Holy Family, Oldenburg, at St. Michael, Brookville; St. Nicholas, Sunman, at St. Anthony, Morris; St. John, Enochburg, by.

Girls—St. Louis, Batesville, at St. Mary, Aurora; Holy Family, Oldenburg, at St. Michael, Brookville; St. Nicholas, Sunman, at St. Anthony, Morris; St. John, Enochburg, by.

Boys' games are scheduled at 2 p.m. and the Girls' games at 4 p.m.

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CYO PUBLICATIONS CONTEST WINNERS—The Second Annual Junior CYO Publications Contest came to an end with the presentation of awards at the closing banquet of the 1969 Junior CYO Convention held recently at Secaucus High School. All but one of the winning parishes are shown in this picture. Front row, left to right: Ellen Early, St. Luke, First Place, Design and Layout; Mary Ahlstrom, St. Roch, Third Place, Design and Layout; Janie Eckert and Donna Bachman, St. Joseph of Corydon, Third Place, Best Publication and First Place, Best Single Article; Vincent Klein, Holy Family, New Albany, Second Place, Best Publication. Second row, left to right: Pam Lebold, St. Andrew, Richmond, First Place, Originality; Nancy Miller, St. Andrew, Richmond, who accepted the Second Place Best Single Article plaque for her sister Peggy; Steve Martin, St. Andrew, Richmond, Third Place, Best Single Article; Leo Medisch, St. Barnabas, Third Place, Originality; Ed Bower, St. Joan of Arc, First Place, Best Publication and Second Place, Design and Layout. For St. Joan of Arc it was the second successive "Best Publication" title.

TIC TACKER

Needed: Chartrand memorial

By PAUL G. FOX

A suitable memorial is needed in the Archdiocese to honor the memory of Bishop Joseph Chartrand, the ordinary from 1918 to 1933.

With the demise of Chartrand High School at the close of the current school year, there exists no substantial monument to recall the influence and leadership of this extraordinary bishop. (Following merger with Kennedy Memorial, the high school will reopen in the fall as Roncalli High School.)

Other facilities or groups in the Archdiocese which bear Bishop Chartrand's name come readily to mind—the Chartrand Memorial Chapel at Marian College, Chartrand Hall at the O'Haus School for Boys, Terre Haute, Cent Chartrand of the Catholic Daughters of America, and the Bishop Chartrand Council Knights of Columbus in Tell City.

All other American-born bishops of this diocese have an institution named after them, save now Bishop Chartrand, a man revered by those "over 40" who knew him and held deep respect and admiration for him.

From the time of his ordination in 1892 the future bishop was associated with St. Peter and Paul Cathedral parish. He was named vicar general and coadjutor bishop with right of succession to Bishop Francis Silas Chafard in 1910, succeeding him eight years later.

Because of his devotion to the Blessed Sacrament, known around the world, perhaps it would be in order to rename the Blessed Sacrament Chapel at St. Peter and Paul Cathedral in his honor. A more suitable memorial would be hard to find.

NAMES IN THE NEWS—James Peterson, son of Mr. and Mrs. Carl W. Peterson of St. Louis, Mo., will attend an intensive six-week program in mathematics this summer at the University of New Hampshire. The graduate is one of 48 students participating in the institute, sponsored by the National Science Foundation. Peterson will attend Reed College next year.

Brother Robert J. Vaughn, C.S.C., son of Mr. and Mrs. Joseph R. Vaughn of Brownburg, will make first profession of vows as a Holy Cross Brother on Monday, June 16, at Notre Dame. The Lawrence Central High School graduate will continue his studies at Holy Cross Junior College, Notre Dame.

Two members of Little Flower parish, Indianapolis, are displaying their oil paintings in the foyer of the Chamber of Commerce Building, 320 N. Meridian St., through June. The artists are Madeline Kleese and Florence Zimmerman. Miss Rosa McNamara, a member of St. John's parish, Indianapolis, was honored recently by Public School 12 where she has completed 50 years of teaching. She and a sister, Margaret, have conducted classes at St. John's parish for many years.

Sister Mary Evelyn Eckert, O.S.B., Archdiocesan School Office supervisor and CCD coordinator will conduct a two-day religious education workshop June 13-14 in Rockville Center, New York. The workshop is sponsored by the Silver Burdette Company, of which Sister Mary Evelyn is a consultant. . . . Nancy Ernest, daughter of Mr. and Mrs. Paul J. Ernest of St. Mary's parish, Greensburg, has received a Hooper Scholarship from the State Scholarship Commission. The recent graduate of Immaculate Conception Academy, Oldenburg, will attend Purdue University in the fall. . . . Sister Mary Owen Elmer, daughter of Mr. and Mrs. Paul Elmer of St. Mary's parish, Greensburg, will renew her vows on June 18 as a member of the Dominican Sisters' Sacred Heart Convent in Springfield, Ill. . . . Best wishes to Mr. and Mrs. Avery Arlt, members of Sacred Heart parish, Terre Haute, on the occasion of their 50th Wedding Anniversary on June 15.

HERE AND THERE—The Divine Liturgy of the Melkite Rite will be celebrated at 4 p.m. Sunday, June 15, in St. Mary's Church in downtown Indianapolis. It will be the last until September, according to Father Albert Al-Jamali. The liturgy is celebrated on the third Sunday of each month at St. Mary's. . . . Nearly 120,000 in scholarships were awarded to 42 of the 135 graduating seniors at Brebeuf Preparatory School, according to a release this week. Over 97 per cent of the class are expected to enter college in the fall. . . . Miss Mary Louise Elmer, 2500 Churchman Ave., Indianapolis, has need for an executive housekeeper. Duties would include supervision of housekeeping, menu planning and purchasing. A modern apartment is provided in addition to salary. She may be contacted at 632-8620. Miss Elmer also has need for a nurse's aide. Applicants may apply at the home.

THEY COME IN NINE'S—June was a somewhat unusual month for the parents of two Indianapolis families with nine children each. For Mr. and Mrs. Archie Smith, of Holy Angels parish, they witnessed their ninth child, Nellie, graduating from high school. What made the occasion unusual was that Nellie was the ninth Smith youngster to receive her diploma from the hands of Archbishop Schulte. She was graduated June 3 from St. Agnes Academy. Four older sisters finished at St. Agnes, one from old St. John's Academy and three brothers from Cathedral High School. . . . For Mr. and Mrs. Robert Hagan, members of St. Michael's parish, it was a different experience. This past week the Hagan's became the parents of their ninth son, Hagan, a popular Little League coach, is taking a lot of ribbing about his "own team." Anyone for football?

Dialogue advanced

GENEVA, Switzerland — delegation of LWF executives "Measurably advanced contact" upon its return from the visit to and opportunities for deepened Vatican City, which included an audience with Pope Paul VI. Dr. Appel stressed that the visit was "far more than a gesture" as "many of the leading personalities of the Vatican circle discussed concerns with us and provided an insight into their working procedures." The report was made at the LWF headquarters here by Dr. Andre Appel, general secretary, the main objective of the speaking for the seven-member

"see how we can widen the dialogue beyond the meetings of theologians and co-operation in social and humanitarian areas."

INDIANAPOLIS
Calendar
of Events

SATURDAY, JUNE 14
Rummage Sale, sponsored by Sacred Heart CYO, from 10 a.m. to 2 p.m. in the school hall at 1502 S. Union St.

Day of Night, sponsored by Project Commitment, from 9 a.m. to 4:30 p.m. at Holy Angels parish, 28th and Northwestern Ave. Luncheon served, \$2.

MONDAY, JUNE 16
Our Lady of Every Circle will meet at 7:30 p.m. at the Magr. Downey C of C hall, 511 E. Thompson Road.

SOCIALS
Thursday: St. Catherine's parish hall at 6:30 p.m.; Secchia High School cafeteria, 5 p.m. Friday: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph C of C Club rooms, at 8:30 p.m. Saturday: St. Bridget parish hall at 6:30 p.m. Sunday: Cardinal Ritter High School at 7 p.m.; two Card Parties at Assumption parish hall, 4 p.m.

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PASTOR HONORED ON 60TH JUBILEE—Hundreds of parishioners gathered in St. Philip North parish church and later in the parish hall on June 5 to honor their pastor, Magr. Albert H. Busald, above, on the occasion of his 60th Jubilee of Ordination. Magr. Busald celebrated a Mass of Thanksgiving on that day and then greeted well-wishers at a parish program. The 35-year-old priest has been pastor at St. Philip's for 35 years. Many of his former assistants and native-sons of the parish returned for the jubilee event.

Woods sets summer teachers' workshop

ST. MARY-OF-THE WOODS, Ind.—A workshop for teachers of culturally different children is planned for this summer at St. Mary-of-the-Woods College. Dr. J. J. Thompson, noted author and authority in the speech and hearing field, will direct the six-week workshop slated from June 23 to August 1. It is entitled "Speech and Language Development for Culturally Different Children: A Psycholinguistic Approach." Purpose of the workshop, according to Dr. Thompson, is to prepare pre-parish and parish grade teachers to meet the special language and speech development needs of children who are socially and economically disadvantaged.

DR. THOMPSON is currently a professor of speech and director of the Speech and Hearing Clinic at Long Beach College in California. He

(Continued from page 5) members of the family work part time, they can earn around \$8,000 per year. This is for uneducated people. He said that Chaves' statements to be mostly propaganda.

We think it is unfair for unions to strike against people who are unable to strike back. If the AFL-CIO is so concerned about poor farmers, why do they constantly strike for higher wages from them? The farmer's biggest problem is the inflationary cost of necessary machinery. Tractors, etc. cost about three times as much as 20 years ago. While prices farmers receive for their production mostly remain the same as 20 years ago.

The U.S. Department of Agriculture reports that farm owners with their large investment, receive less than a dollar per hour for their work. Many of the Delano workers apparently make more than Indiana farm owners.

Farming is the largest industry in the United States, and therefore, the largest buyers from the Union production, and be hurt most from paying their wages. If they really want to help the farmers and the poor, then let them put their income back in line with the rest of society.

Yesterday it was said on radio that now in New York you can phone a certain number and get the latest information on protest meeting from the Students for Democratic Action including the location of the GRAPE rally.

(Name withheld)
Vincennes, Ind.

Correction
Editor's Note — Due to a composition error, a small

Raps 'consumer society'

CASTLEBAR, Ireland—Cardinal Joseph Conway of Armagh denounced the "consumer society" of what he called monopoly capitalism in an address to the congress of the Christus Rex priests' society.

The cardinal described the society he condemned as one with "synthetic values, mass-produced culture and hidden injustices," one in which "the individual is brainwashed, day and night, to consume, to have, even to think and behave in accordance with the advertisements."

(Continued from page 1) ents, still rise up from the world of labor!" he exclaimed.

He made himself the "interpreter" of those "who suffer unjustly, who are unworthily exploited, outrageously made the same of in body and soul, debased by a degrading work systematically willed, organized and imposed upon them," and then dramatically implored: "Hear this cry of sorrow which still rises up from suffering humanity!"

The world of tomorrow will be built up by the youth of today, he said, and he told the ILO that it is up to it to prepare them for this.

"Many of them receive insufficient training, and have no real possibility of learning a trade and finding work," he said. "Many too fulfill tasks which have no meaning for them, and the monotonous repetition of which may indeed cause profit for them, but cannot suffice to give them a reason for living, to satisfy their lawful aspirations to take their place as men in society."

He explained that he had come to the ILO conference as a man, and not as a representative of his government and his agreement and to invite it to persevere in its mission of justice and peace and to assure it of his sincere fellowship.

In the peaceful combat in the "new modern society," Pope Paul promised, "the disciples of Christ intend to take part with all their heart."

All human forces, he said, must work together for the promotion of man, and "the spirit must be put in the place proper to it, in the first place, because the spirit is love."

ALTHOUGH the Pope's talk to the ILO was considered an important event, his visit to the modern secular center of the WCC—described as a "visit of Christian fellowship" by the WCC—was the center of most of the attention here.

In his address of welcome in the center, Pope Paul said that Rev. Dr. Eugene Carson Blake, an American Presbyterian and the WCC's general secretary, told the Pope that his coming was a "great enrichment of the ecumenical movement."

Dr. Blake also said that the Pope's visit to the WCC proclaims to the whole Church and the whole world that the ecumenical movement is not wider, ever deeper towards the unity and renewal of Christ's Church as He wills it.

But the WCC general secretary also pointed out that the growing fellowship among Christians "does not mean unity at the expense of truth but it attempts through the mutual enrichment of our living traditions to fulfill the commandment of Jesus to love one another as we love the Father who is the source of all life and service to all men."

Noting that the office of the WCC-Catholic joint committee on Society, Justice and Peace (SODPEX)—whose secretary is U.S. Jesuit Father Eugene Carson Blake—is located in the center, Dr. Blake said that such common efforts "will deepen and strengthen the love and peace of all men of good will."

At the World Council of Churches headquarters Pope Paul gave assurance that he was praying for an end of divided Christianity, but added the time is not ripe for the Catholic Church to become a member of the WCC.

AFTER RAISING the question of whether the Catholic Church should become a member of the WCC, Pope Paul declared: "In fraternal frankness, we do not consider the question of membership of the Catholic Church in the World Council is so mature that a positive answer could or should be given."

The Pope said the question "contains serious theological and pastoral implications. It thus requires a profound study and commits us to a way that honesty recognizes could be long and difficult."

The Pontiff praised the WCC as a "marvelous movement" and noted the co-operation which has been increasing in recent years between the Catholic Church and the WCC.

POPE PAUL described his visit to the WCC as a clear sign of the Christian fellowship which already exists between the member churches of the World Council and the Catholic Church.

It is, he said, "a blessed encounter, a prophetic moment, dawn of a day to come and yet awaited for centuries."

Workers

to a way that honesty recognizes could be long and difficult. But this does not prevent us from assuring you of our great respect and deep affection. The determination which animates us and the principle which guides us will always be the search, filled with hope and pastoral realism, for the unity willed by Christ."

Christ's will for unity for His Church, as well as "the deep need of men who believe in Him and have been redeemed by Him," he continued, "keep our spirit in a constant tension of humility, of regret for the present division among the followers of Christ, of a hope-filled desire for the restoration of unity among all Christians."

As Dr. Blake had done before him, Pope Paul also cited the joint efforts of the two religious bodies, and expressed his "profound appreciation for the development of these relations between the World Council and the Catholic Church, two bodies led by very different men, but whose collaboration has proved to be fruitful."

After his address and the recitation of several prayers in the conference hall, Pope Paul then met privately with Dr. Blake and M. M. Thomas, chairman of the WCC central committee.

THE REV. IAN PAISLEY, a bitter anti-Catholic Protestant leader in Northern Ireland, had threatened to disrupt the Pope's trip here, but Swiss authorities held him permission to enter the country.

Paisley, however, did land at the airport shortly before the arrival of Pope Paul, but he was detained — not arrested — and then ordered to leave.

A letter to the Geneva police chief mailed from London and signed the Rev. Jack Glass, the name of Paisley's co-leader in the Free Presbyterian Church of Scotland, claimed that a group of Paisleyites would come to Geneva to disrupt the Pope's trip.

According to the Geneva police chief, the letter also said that the Paisleyites would use whatever means were at their disposal to disrupt with violence the Pope's trip, including tear gas and bombs.

Father de Lubac said he knew that by attacking the "negative self-criticism" in the Church he ran the risk of being classified as a conservative or reactionary or "simply outdated," but said he believed people must speak truth to lead the Church out of the "web of ambiguity that is smothering us."

There are also "real prophets among us," he said, citing heroic Christians in the young countries of Africa and those living in oppressed lands.

Other "signs of hope" can be found, he said, in "those outside the Church who seek God without ever realizing they seek him" in works toward social justice.

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Bearings' office

to close shop

CHICAGO—The mid-west office of Bearings for Re-establishment, a national agency that assists former clergymen and nuns to adjust to secular life, has announced that it is closing for lack of funds.

However, offices in other cities will continue to offer job placement, counselling and other services to the increasing number of priests, ministers and nuns who are leaving the ministry or religious life.

Catherine Murphy, co-ordinator of the Chicago office, said the decision to close was made a "ter a five-month effort to raise \$80,000, needed for operating expenses, failed."

Critics

(Continued from page 1) pose a more serious danger to the Church than created by those leaving. The Eucharist, he said, is "the center" of Catholicism, he said, and Eucharistic differences are the worst threat to unity.

DESPITE HIS concerns about the many attacks of Church critics and their "noisy ideology," Father de Lubac said he is not "pessimistic" about the future of the Church.

"The promise of Christ cannot fail," he said, "and His spirit will not abandon the Church."

There are also "real prophets among us," he said, citing heroic Christians in the young countries of Africa and those living in oppressed lands.

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Canadians' welcome to deserters lauded

MONTREAL, Que.—A suggestion that the Statue of Liberty be moved to Canadian soil was made in a statement by Clergy and Laymen Concerned About Vietnam, a national interfaith, anti-war organization with headquarters in New York, which claims 25,000 members in the 50 states and the three major religious faiths.

The statement, signed by 46 religious leaders of the United States, expressed gratitude for the recent decision (May 22) by the Canadian Parliament to grant landed immigrant status to deserters from U.S. armed forces. It is this status which is required for any alien to re-

main in Canada longer than six months.

CALCIV made the statement public at a joint news conference here (May 29) with the American Deserters Committee. It stated: "We pray that your example of compassion and sanity will help lead our country from its errors."

Noting that the United States was seen at one time as a "haven of safety" for refugees from injustice, the clergymen asserted the Statue of Liberty represents this fact, so it now "might appropriately be moved to Canadian soil."

THE STATEMENT declares that "to our sorrow and shame, the United States now has its own political prisoners and exiles." It refers to Canada as "a sanctuary of hope in North America," for its "welcome to Americans who cannot in conscience take part in their country's military adventurism."

The statement concluded: "To give shelter to the homeless is among the noblest of the works of men and nations. We, in turn, pledge ourselves to continue striving for a better United States which, joined to Canada's destiny, can make North America a source of hope for all people."

Tell City DCCW recollection set for June 26th

TELL CITY, Ind. — The Tell City Deany Council of Catholic Women will hold a Day of Recollection Thursday, June 26, at the St. Jude Guest House, St. Meinrad, Ind. Father Timothy Sweeney will conduct the spiritual exercises.

Registration will begin at 8:30 a.m. C.D.T. Luncheon will be served at a cost of \$2.50 per person.

Arrangements for transportation may be made by calling 547-8913. Mrs. William J. Becker is president of the Tell City Deany.

Suit filed

PHILADELPHIA—Six educational, religious and civil rights organizations have filed a suit in Federal court here to block payment of state aid to non-public schools. Named as co-defendants in the action were three Catholic, two Protestant and two Jewish schools, who have filed, under the law, for state payments.



JUNIOR KICKBALL RUNNERS-UP—Even after it's happened twice in succession, a second place finish in the Junior CYO Kickball League must seem strange to these St. Roch girls, who previously had captured five consecutive league championships. Last fall the string was broken by Holy Spirit, and this spring the run was continued by St. Malachy. Still, the Southsiders have been in seven consecutive seasons, have advanced to the title game all three years on their way to the championship game, and defeated St. Lawrence in the first round of the league play-offs. Shown with the girls are Head Coach Marvin Northcutt (back row, right). Next to Northcutt is Assistant Coach Kitty Niehaus, while standing at the left is St. Roch CYO Priest Moderator Father Sigmund Ceglinski, O.F.M.



CADET KICKBALL RUNNERS-UP—This Christ the King Cadet CYO Kickball team came about as close to a championship as it's possible to come without winning. The girls, champions of Division Two and conquerors of St. Catherine in the first round of the league play-offs, lost an overtime battle with defending league champion St. Malachy in the title game. The contest will rank as one of the most thrilling championship games in the long history of the Cadet Kickball League. Coaches Kalle Akin (back row, center) and Peggy Hennessy (back row, second from right) were responsible for the Christ the King surge.



LUTHERANS VISIT VATICAN—In top photo cardinal Franjo Seper, left, head of the Vatican Congregation for the Doctrine of Faith, confers with Dr. Ivar Asheim, center, director of the Department of Theology of the Lutheran World Federation, and Dr. Andre Appel, LWF general secretary, during an unprecedented three-day study tour by a Lutheran delegation to the Vatican. Below, the seven-member LWF group met with leaders of the Congregation for Christian Education headed by Cardinal Gabriel Garrone. (RNS photo)

Remember them in your prayers

brother of Ray and Margaret Clifford.

† FRANK E. KNAPE, 73, St. Mary's, June 9. Brother of Elmer and Albert Bath, both of Harrison, Ind. Mrs. Lucille Williams, Mrs. Anna Deanna and Mrs. Alvina Wolff, all of Harrison, Ind.

† MAURICE E. McDONALD, 64, Sacred Heart, June 7.

† HELEN LOUISE CURRY, 58, St. Joseph, June 9. Mother of Walter Curry, St. Joseph, Ind. Mrs. Charles Francis of New Albany, grandchild of Mrs. Bessie Curry of Corydon. Four brothers and three sisters also survive.

† LOUIS ZINER, 85, St. Mary's, June 1. Father of Paul Ziner of Adams, Thomas Ziner of Greensburg, Edwin Ziner of Memphis, Tenn.; Louisa Gaus and Martha Bess, both of Indianapolis; Mildred Young of Des Moines, Iowa; Mary Robertson of Dallas, Tex.; and Edith Leffer of St. Paul, Minn.

† VIOLA L. TRAPP, 69, St. Francis, June 9. Wife of Darius, mother of Mrs. Dale Gray of Houston. A sister and a stepbrother also survive.

† JAMES A. WILLIAMSON, 81, St. Rita's, June 9. Husband of Lillian, father of Edith Williamson and Kathleen Williamson, stepfather of Leroy Carson and Corneille Elliott.

† PAUL J. BURCH, 58, Holy Name, June 5. Husband of Louise C. father of Paul, Joseph L. and Robert L. Burch, Jean L. Burch and Mary A. Williams, brother of Bernard Burch, Eugene Cline, Bob McAfee and Mary A. Williams.

† ROBERT J. KESSEL, 57, St. Luke's, June 6. Husband of Ada B. father of Robert Kessel, Jr. and Mary J. Kessel, brother of Mary J. Kessel and Frances Steiner.

† JOHN M. CLIFFORD, 85, Our Lady of Lourdes, June 8. Husband of Betty;

† SALVATORE A. BURELLO, 52, St. Catherine's, June 10. Husband of Helen, father of Sam, Charles and Teresia Burrell, Betty J. Stevens, Joan Bichakowski, Joseph, Carlo and Jimmy Burrell, Joie Townsend and Stella DeCaro.

† HARRY SUFFY, 79, St. Joan of Arc, June 10. Husband of Helen F.

† ETHEL E. TRAPP, 79, St. Philip, June 10. Wife of Michael J. mother of Bernard J. James J. and William M. Trapp and Mary T. Mohr.

† MARY WILLIAM, 74, St. Mary's, May 29. Mother of Walter William, Thelma Young, Dorothy McKinley, all of Greensburg; sister of Joseph Meyer of Osgood, Clem Meyer of

Connersville; Clara Hodapp and Betty Hodapp, both of Greensburg.

NEW ALBANY

† HENRY H. LEBERT, 62, St. Mary, June 9. Father of James L. and William D. Mrs. Harold Townsend and Mrs. Wilford Engle, all of New Albany; Bernard of Clarksville. Two brothers and four sisters also survive.

† LOUIS LOCHER, 65, St. Mary's, June 6. Sister of Mrs. Lily O'Brien, Alice and Catherine Locher.

† LOUIS J. PECK, 86, St. Joseph's, June 6. Father of James L. and William D. Peck, both of Terre Haute and Father Adrian Peck of Terre Haute.

† JAMES T. BUCKLEY, 87, St. Patrick's, June 6.

† LUCILLE SWEETNEY BAILEY, 74, St. Ann's, June 10. Sister of Mrs. Adelaide Bailey of Terre Haute and Luke Sweetney of Overland Park, Kan.

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School official lauds Sadlier text series

PHILADELPHIA—Pastors of the Philadelphia archdiocese were informed by the superintendent of schools that the Sadlier series of elementary school religion texts, criticized by some parent groups, is "an excellent presentation of Christian doctrine."

In a letter to all pastors, Magr. Edward T. Hughes said: "We are most concerned that no unapproved textbooks be introduced into the parochial schools, particularly in light of the strong support given to the series by our religion teachers and other groups that have reviewed the program."

(Editor's Note: The Sadlier series is approved for the schools of the Archdiocese of Indianapolis.)

In an apparent reference to a religion series published by the Daughters of St. Paul which some pastors have reportedly sought to introduce into the elementary schools, Magr. Hughes noted: "We welcome the consultations of our parish priests and teachers in the selection of our textbooks. We know, however, that any at-

Elected to parish council for IU's St. Paul Center

BLOOMINGTON, Ind.—Mrs. Elizabeth Bridgwater, service supervisor in the Briscoe Residence Quadrangle dining room at Indiana University, and Dr. Paul Gordon, chairman of the management and administrative studies in the University's School of Business, have been elected to the executive committee of the parish council of the St. Paul Catholic Student Center at IU.

Dr. Gordon, who recently was named chairman-elect for the Indiana Newman Conference, will represent the University faculty on the council and Mrs. Bridgwater, the staff.

The executive council works with members of the Student Governing Board of the St. Paul Center in co-ordinating activities of Catholic students at the University.

Members of the student board are Don DeSapri, Cleveland, O., and Michael Richardson, Fort Wayne, graduate students, and Bonnie Burns and David Keckley, Indianapolis; P. Scott Ricke, Columbus, Ind., and Roger Glascock, Madison, Ind., all undergraduates.

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FATHER WILLIAM ENGBERS

New Alsace pastor to lead summer tour of Europe

NEW ALSACE, Ind.—Father William J. Engbers, pastor of St. Paul's parish here, will conduct a 21-day tour of Europe beginning on August 31, and ending on September 21, 1969. It will include England, Belgium, Germany, Austria, Switzerland, Italy and France.

The trip overseas will be by Air France from New York to Paris and from London back to New York.

Some of the cities in the itinerary besides Paris and London are: Brussels, Bonn, Cologne, Heidelberg, Stuttgart, Augsburg, Munich, Innsbruck, Lausanne, Venice, Ravenna, Rimini, Florence, Milan, Assisi and Rome.

While in Rome it is hoped that the pilgrims will be received in an audience with the Pope. This will be Father Engbers' fourth tour of Europe. Two years ago he led a tour of the Holy Land, Greece, Italy, Turkey and Portugal.

Anyone who might be interested in this tour is asked to please contact Father Engbers for the details. His address is R.R. 1, Guilford, Ind. 47202.

Father Spalding to note Jubilee Sunday, June 15

INDIANAPOLIS—Father Dennis P. Spalding, pastor emeritus of Holy Cross parish, will observe the 40th Jubilee of Ordination on Sunday, June 15.

A reception will be held from 4 to 5 p.m. in Holy Name parish hall, Beech Grove. No invitations have been issued.

Father Spalding served as pastor of Holy Cross parish for 15 years prior to his retirement for reasons of health in 1967. He resides at 1018 Main Street, Jeech Grove.

The principal address was given by Father John Elford, administrator of St. Patrick's parish. Diplomas were conferred by Father Lambert Graf, O.F.M. Conv., hospital chaplain.

Terre Haute members of the graduation class included: Karen Joseph, Paula Williams, Joyce Hill Litherland, Cheryl Golf Monroe, Ruthanne Blanc Osborn, Rosalie Arnold Plack and Judith Lawhorn Rittman.

Others from the Archdiocese were: Karen McMillan, North Terre Haute; Marsha Bordenet, Indianapolis; Evelyn Virostek, Rockville.

Chides Catholics LONDON—Catholics were told in a blunt pastoral from Cardinal John Heenan that if they put more in the collection plate the Church would not have to rely on gambling to secure funds.

FATHER DENNIS SPALDING

TERRE HAUTE, Ind.—Commencement exercises for 20 seniors at the St. Anthony Hospital School of Nursing were held last Saturday, June 7, in St. Joseph's Church here.

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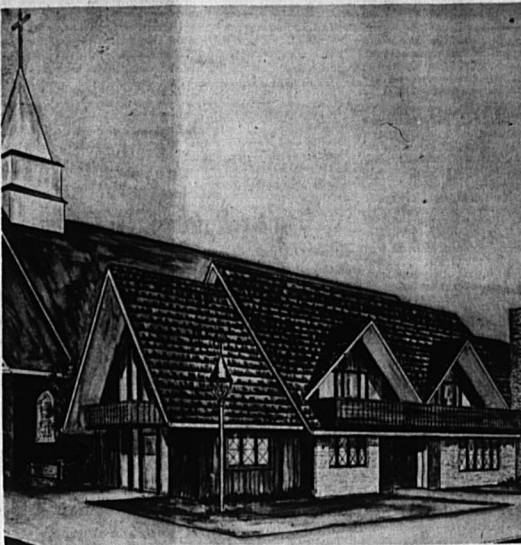
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NEW SEYMOUR RECTORY—Shown above is a sketch of the proposed rectory for St. Ambrose parish, Seymour. Construction is expected to begin soon on the project, which will require the demolition of the present frame rectory. Designed by David B. Hill and Associate, of Seymour, the office entrance will be adjacent to the church facing Chestnut Street and the entrance to the priests' residence will be on the side. St. Ambrose pastor is Father Robert Wilhelm.

Nursing School graduates 20

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Catholic Center will fete IU summer students

BLOOMINGTON, Ind.—An open house for Indiana University summer session students and faculty will be held at the St. Paul Catholic Student Center on Friday, June 20, from 7 to 9 p.m. Father James P. Higgins, director of the Center, hopes that all students and faculty will avail themselves of this opportunity to view the physical facilities of the center.

Planning the open house are Michael Richardson, graduate student from Cleveland; and Mrs. Richardson; Don DeSapri, graduate student from Bloomington; and Mrs. Martin; Dr. Walter Nugent, associate dean of the College of Arts and Sciences and professor of history; and Mrs. Nugent; Dr. Irene Neu, associate professor of history; and Dr. Paul Gordon, chairman of management and administrative studies of the School of Business, and Mrs. Gordon.

During the summer session, Sunday Masses at the Catholic Student Center will be at 7, 8, 10, and 11:30 a.m., and 4:30 p.m., with week-day Masses scheduled for 7:15 and 11:30 a.m. and 4:30 p.m.

To note jubilee TERRE HAUTE, Ind.—Mr. and Mrs. Avery E. Arlie, members of Sacred Heart parish, will observe their 50th wedding anniversary on Sunday, June 15. A reception honoring the jubilarians is scheduled from 2 to 5 p.m. in Sacred Heart school hall. Friends and relatives are invited. No invitations have been sent.

Names observer VATICAN CITY—Pope Paul VI has named Magr. Edoardo Roriva permanent observer of the Holy See to the United Nations Educational, Scientific and Cultural Organization (UNESCO).

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RECEIVES COMMENDATION MEDAL—Chaplain (Capt.) Paul F. Richter, Archdiocesan priest serving as chaplain at Paul Air Force Base in Greenland, recently was awarded an Air Force Commendation Medal for 18 months' duty at McChord AFB, Washington. According to his citation, the chaplain "provided exemplary spiritual and moral guidance for base personnel, their families, and especially the youth." The son of Mr. and Mrs. A. Richter of St. Barnabas parish, Indianapolis, Father Richter served as assistant pastor of St. Christopher parish, Indianapolis, from his ordination in 1961 until becoming a military chaplain in 1967.



RECEIVES COMMUNITY SERVICE COUNCIL AWARD—Jack Reich, board president of the Greater Indianapolis Progress Committee, received a plaque at the recent awards ceremonies sponsored by the Community Service Council. Presenting the award is Mrs. George S. Bond, chairman of the judges. Reich is a member of St. Luke's parish, Indianapolis.



NEW CYO BOARD OFFICERS—The newly-elected officers of the Indianapolis Deaneer's Board of Directors conduct a planning session following their selection at the June Board Meeting. New President Joseph M. Delaney, of Little Flower parish is flanked by Vice-President J. Howard Alltop (left), and Secretary James M. Wilhelm, Our Lady of Lourdes (right). The new leaders will serve during the 1969-70 year, beginning September 1. The retiring President is H. J. Baker, of St. Luke parish.

Protestors bolt ACCW convention

MILWAUKEE—Several women walked out of the annual convention of the Milwaukee Archdiocesan Council of Catholic Women after two social action proposals were defeated.

Miss Elizabeth Steffan, president of the Christian Mothers and Altar Society of St. Leo's church and a delegate representing that women's group, told the delegates:

"This council has been accused of inactivity, and the action today proves it. Every resolution that proposed something concrete has been defeated. We're leaving because we don't think we've accomplished a thing."

She also said she would ask members of her parish organization whether they wished to continue membership on the archdiocesan council.

The five other members of the St. Leo's delegation and some other women left with Miss Steffan. She said her Christian Mothers group had some 350 members.

Controversy within the council, which represents some 90,000 women in the archdiocese, came to light in April when its vice-president, Mrs. Thomas Herman, resigned, claiming that the organization was controlled by John Birch Society members. Mrs. John E. Krueger, Council president, denied that accusation.

The organization's immediate past president, Mrs. Robert Pfeiffer, admitted she belonged to the Birch Society, but added that membership "had nothing to do with my service to the council."

Mrs. Herman said when she resigned that the council had failed to provide leadership in dealing with such social issues as racism, poverty and movements of the judges. Reich is a member of St. Luke's parish, Indianapolis.

Marriage laws seen as block to church unity

BONN, Germany—The Catholic doctrine of the indissolubility of marriage is the main obstacle to reunion between the Catholic Church and Orthodox churches, a Serbian Orthodox bishop has said.

In an interview with the German Catholic news agency, KNA, Serbian Orthodox Bishop Andreas of Banjaluka, Yugoslavia, said that the dogmas of papal infallibility, the Immaculate Conception of the Blessed Virgin and the Assumption are not the major barriers to reunion.

Bishop Andreas said the Orthodox Church allows divorce and remarriage by the innocent partner in cases of adultery.

New officers

DANVILLE, Ind.—Mrs. Charles Woodfall is the newly elected president of St. Mary's parish Altar Society. Other new officers include Mrs. Charles Reynolds, vice-president; Mrs. Jack Davis, secretary and Mrs. Anthony Konechnik, treasurer.



TO PRESENT 'THE MOUSETRAP'—The Agatha Christie mystery "The Mousetrap" will be presented by the Play Inn Theatre at St. Philip Neri parish, Indianapolis, on June 13 and 14 at 8:30 p.m. Shown above in a scene from the production are, from left: Jerry Cramer, Jim Sutton and Dotie Stohler. Tickets are available by calling 634-4117.

Don't call police, NCC asks

NEW YORK—Do not call the police to put down disruptions of church services, the National Council of Churches advised its 33 member denominations in a statement issued by its Division of Christian Life and Mission.

The statement recognized that legal recourse is available if services are disrupted, but added:

"Recognizing these protections of the civil law, we urge the churches not to invoke them unless the disturbance is dangerous and destructive."

The statement urges that demonstrators' complaints "be heard and that the religious group respond to their complaints in such a way that a serious dialogue is generated."



NEW TALBOT HOUSE OFFICERS—James Daly, seated above second from left, is the newly-elected president of the Talbot House Board of Directors, Indianapolis. Other new officers include: Gene Painter, seated left, secretary; and Al Years, seated right, treasurer and executive secretary. Immediate past president is Joseph Worland, seated second from right. Other board members, standing from left are: William Quigley; David Fox, vice president; Thomas Cisco, vice president; James Ludwig; G. Robert Porders; and William K. Drew, vice president. Another vice president, not present for the photo, is Robert Alding.



MAP LAY ALUMNI FUND DRIVE—Paul Stabile, right, newly named executive secretary of the St. Meinrad Lay Alumni Association, discusses the annual "giving" program among the SMLAA with Robert T. Dorr, national chairman, second from right, and Gus Jones, third from right, Indianapolis area chairman for the campaign. Looking on at the left is John MacCaulley, St. Meinrad director of development. The drive ends June 30.

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BLOOMINGTON AREA		Sunday Television	
11:00 a.m.-Monday-Friday Radio		11:00 a.m.-Christophers	(3)
6:00 p.m.-Night Call	WFIU	4:30 p.m.-Night Call	WFIU
6:00 a.m.-Sacred Heart		Sunday Radio	
6:00 a.m.-Sacred Heart	WTTs	6:15 a.m.-Sacred St. Francis	WELD
CORVALLIS AREA		6:15 a.m.-Sacred Heart Hour	
Sunday Radio		6:15 a.m.-Sacred Heart Hour	WMAZ
9:30 a.m.-Monday-Friday Crucified	WCHS	6:15 a.m.-Sacred Heart Hour	WMAZ
7:00 p.m.-Monday-Friday Crucified	WMC	7:30 p.m.-Night Call	WMAZ
INDIANAPOLIS AREA		Monday Night Saturday	
Saturday TV		6:45 p.m.-Monday Hour	WJAP
6:30 a.m.-Lent's Living	(4)	7:00 p.m.-North View of News	WMAZ
7:00 a.m.-Lent's Living	WMAZ	MORE VERMONT AREA	
7:00 a.m.-This Is the Life	(1)	11:00 a.m.-Religious News	WOCH
7:15 a.m.-Sacred Heart	(1)	RICHMOND AREA	
7:30 a.m.-Sacred Heart	WMAZ	Saturday Radio	
8:00 a.m.-News	(1)	6:15 a.m.-Sacred St. Francis	WVEV
8:45 a.m.-Religion in News	(8)	Sunday	
9:00 a.m.-Religion in News	(8)	7:30 a.m.-Sacred St. Francis	WVEV
10:00 a.m.-Challenge	(1)	7:30 p.m.-The Christopher Program	WVEV
10:30 a.m.-Look Up and Live	(1)	10:30 a.m.-Marie Hour	WOLP
10:30 a.m.-Focus	(1)	11:00 p.m.-Night Call	WCI
12:00 p.m.-Focus	(1)	SALINA AREA	
12:30 p.m.-Diagnosis	(1)	9:30 a.m.-Hour of St. Francis	WSLM
1:30 p.m.-Diagnosis	(1)	SHREVEPORT AREA	
1:30 p.m.-Diagnosis	(1)	12:15 p.m.-Hour of St. Francis	
Monday TV		WVLI	
1:00 a.m.-Cruz Eam	(1)	TELL CITY AREA	
1:00 a.m.-Night View	(1)	Daily Radio	
Sunday Radio		6:00 p.m.-Night Call	
6:00 a.m.-Ave. Maria	WIBC	Sunday Radio	
6:00 a.m.-Hour of Crucified	WISF	6:15 a.m.-Sacred Heart	WTCI
6:30 a.m.-Ave. Maria	WISF	7:15 a.m.-The Christophers	WITZ
10:30 a.m.-Sacred Heart	WJAC	7:15 a.m.-The Christophers	WITZ
10:30 a.m.-Sacred Heart	WJAC	9:15 a.m.-Hour of News	WITZ
10:30 a.m.-Sacred Heart	WJAC	9:15 a.m.-Hour of St. Francis	WITZ
10:45 p.m.-Night Call	WPMs	TERRE HAUTE AREA	
10:45 p.m.-Night Call	WPMs	Sunday Television	
6:00 a.m.-Sacred Heart	WPMs	10:00 a.m.-Lent's Living	(1)
Monday-Friday Radio		10:30 a.m.-Look Up and Live	(1)
9:30 a.m.-Religion in Review	WJAC	12:00 noon-Faith for the 20th Century	(1)
10:30 a.m.-Night Call	WPMs	12:30 p.m.-Faith for the 20th Century	(1)
11:00 p.m.-Night Call	WPMs	Sunday Radio	
MADISON AREA		6:45 a.m.-Religion	
Sunday Radio		9:15 a.m.-Sacred Heart	WTH
7:15 a.m.-Hour of St. Francis	WGR	9:15 a.m.-Sacred Heart	WTH
NEW HARTLEY AREA		Monday-Friday	
9:30 a.m.-Lump Unto My Feet	(1)	10:00 a.m.-Lump Unto My Feet	

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HOPEFUL FOR THE FUTURE

Santiago prelate tells about tensions in Church in Chile

SANTIAGO, Chile — Cardinal Paul Silva Henriquez of Santiago admitted that close to 20% of his See's priests have asked for laicalization.

In a televised press conference here, Cardinal Silva also praised "rebel" priests and said the Church in Latin America is working for social reform.

He also admitted the existence of conflict in the Church.

"I know indeed that within the Church there are opposing groups," he said.

"Some use the spur on me so that I start trotting, while others pull the bridle so that I slow down. Thus my role is to coordinate both forces, often an unwelcome, difficult task. I get praise and reprobation from either group, and at times from both together. Yet I accept such a role with gratitude and an open heart. I could not try to do less than Our Lord."

Newsmen asked questions on the Church crisis, the number of priests leaving the ministry, the consequences of the Second Vatican Council, and the tensions between conservatives and reformers.

"THERE ARE indeed such tensions between the old and the young, the ultra-conservatives and the more advanced," Cardinal Silva admitted. "Now we try to ease the difficulties with understanding and love. For instance, a few days ago we met with 19 of the so-called 'rebel' priests. We had an open dialogue and I left greatly admiring their goodness, their vocation and love for the Church, their desire that things improve for the service of men."

"They do not seek any schism; they want to fight within the Church for their views, and that is a very valuable attitude," the cardinal added.

Cardinal Silva said he believes that instead of "deadly crisis," the universal Church is undergoing "tensions of vitality."

"The Church is not inert matter, not an obsolete institution, but a living organism subject to the ups and downs of everyday life. Much of this tension

emerges from points debated during the Second Vatican Council," he said.

Among these points, Cardinal Silva stated, are the priest's new freedom to continue or resign if his conscience so dictates; the drive for social justice and change; the exercise of authority and obedience within the Church.

Cardinal Silva revealed that of his 340 diocesan priests, some 60 have asked to be reduced to the lay state. Among the reasons given, he added, only one shows a crisis of faith. Celibacy is more often cited, and after that the question of authority is mentioned.

"However, the majority of them wish to continue working within the Church," the cardinal added.

He was asked what he thought of the pictures published by the press at the time of the visit to Chile by Archbishop Helder Camara of Olinda and Recife in Brazil. "In which you appeared to be in coral tensions with the 'Red Archbishop,'" he said.

"I fully share his views in substance, although some of his presentations are strictly his style. We have been good friends since we met during the first sessions of the Vatican Council, and we serve the same cause."

ARCHBISHOP Camara has been a leader of reform efforts in Brazil, which has led rightists to call him a communist.

"The Latin American bishops in many parts of our continent are squarely tackling social problems," the cardinal said. "He has only to read their pastoral letters" which time and again insist that the Church cannot keep aloof from the social challenge.

"Yet, let me remind you that when we say 'Church,' that also means the laity. Lay leaders have a duty to transform the social and economic structures of present day society into more humane and more Christian."

"The Church has paid dearly for underdevelopment, such as that which exists in Latin America. For instance, the shortage of priestly vocations is due in part to cultural and social underdevelopment," Cardinal Silva said.

The cardinal added that in order to give better training to its future priests—Santiago has 60 seminarians—"we have decided to reform our seminaries, by educating our young men in closer contact with society, with reality, so that they will not find an unexpected world when ordained."

The old major seminary has been closed and two smaller groups have moved into neighborhood homes under the guidance of pastors and professors.

CARDINAL SILVA commented that the exercise of authority by the bishops "as the Vatican Council said, must change, must undertake an open dialogue with all priests and faithful, in order to achieve that communion, that unity of will in pursuing the goals we all seek: the salvation of men."

But he defended the procedure by which bishops are appointed, after "broad consultations with many persons of knowledge and judgment, so that the more apt and worthy may be chosen."

To the objection that, by allowing more freedom now, the Church is bringing confusion to many, the Chilean cardinal said that "on fundamentals, there is no change, but in other areas of study and debate, the possibilities are many." In case of doubt, he said, "one can always seek the official pronouncements of the Church."

Receive degrees at Georgetown

WASHINGTON — Several Indianapolis Archdiocesan students were among the 1,725 students who received degrees last Sunday at Georgetown University here. The June 8 commencement was Georgetown's 170th.

Lawrence Brooks, S.J., of Indianapolis, received a master of science degree. Linus Beck and John Koch, both of Indianapolis, received bachelor of foreign service degrees. Recipients of bachelor of arts degrees included: Thomas H. Herter, of Bloomington; Charles Schab and Gerald A. Schroeder, both of Indianapolis.

Oppose school aid

BOSTON—The Massachusetts Civil Liberties Union declared here that it is "deeply concerned" about the state Constitutional Convention's initial approval of two amendments that would provide aid for parochial schools.

Fence meeting

BUDAPEST — Clergymen of the Catholic and Hungarian Reformed Churches were urged to take an active role in the peace movement during a regional peace meeting held in Szekesrad.

Regional young adult parley set

INDIANAPOLIS — Two hundred delegates from Indiana, Ohio and Michigan are expected to attend the regional Catholic Young Adults Conference to be held this weekend at Stouffer's Inn.

Msgr. Thomas J. Leonard, director of the National CYO Federation, and Larry Conrad, chief counsel for the U.S. Senate Subcommittee on Constitutional Amendments, will be principal speakers.

Among the workshop sessions to be presented include the following topics: the Inner City, the Role of the Region, the Catholic Education System, the New Morality and Leadership. Leading the session of the Role of the Region will be Ed Roberge, assistant director of the CYO in the Detroit archdiocese.

Theme of the conference is "Get With It," a call to young adults to become involved in the Church and the world.

New regional officers will be elected during the conference and installed during a community Mass on Sunday. Saturday's activities will be concluded with a swim party and dance.



MSGR. THOMAS LEONARD

17 get degrees from Xavier U. in Cincinnati

CINCINNATI — Seventeen candidates from the Indianapolis Archdiocese were among the 1,500 degree recipients June 4 at the 131st commencement of Xavier University here.

Indianapolis graduates who received bachelor of science degrees in business administration included:

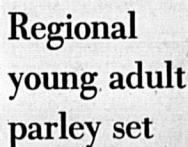
William D. Brake, Anthony T. Gaughan, Stephen K. Heidt, Robert J. Lane, Robert J. Odenwaller, Daniel J. Sheehan, and James F. Williams.

Recipients of bachelor of science degrees were: Charles J. Brunette, Dale R. Haller (magna cum laude), John G. Hoeft, Thomas J. Kiebach, Robert J. Kress, Daniel J. O'Malley, Gregory S. Probst, and John M. Tepe (cum laude), all of Indianapolis; John H. Seider, Richmond, and Frank R. Scheidter, Greensburg.

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NEW SERRA CLUB PRESIDENT—Robert B. McNamara,

left, a member of St. Luke's parish, Indianapolis, is the newly-installed president of the Serra Club of Indianapolis. He succeeds Charles G. Wagner, right, a member of Immaculate Heart of Mary parish. The Serra Club, an organization of business and professional men interested in promoting vocations to the diocesan priesthood, has about 65 members in the Indianapolis club.

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CINCINNATI — Seventeen candidates from the Indianapolis Archdiocese were among the 1,500 degree recipients June 4 at the 131st commencement of Xavier University here.

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William D. Brake, Anthony T. Gaughan, Stephen K. Heidt, Robert J. Lane, Robert J. Odenwaller, Daniel J. Sheehan, and James F. Williams.

Recipients of bachelor of science degrees were: Charles J. Brunette, Dale R. Haller (magna cum laude), John G. Hoeft, Thomas J. Kiebach, Robert J. Kress, Daniel J. O'Malley, Gregory S. Probst, and John M. Tepe (cum laude), all of Indianapolis; John H. Seider, Richmond, and Frank R. Scheidter, Greensburg.

Recipients of bachelor of arts degrees included: Thomas H. Herter, of Bloomington; Charles Schab and Gerald A. Schroeder, both of Indianapolis.

Recipients of bachelor of science degrees in business administration included: William D. Brake, Anthony T. Gaughan, Stephen K. Heidt, Robert J. Lane, Robert J. Odenwaller, Daniel J. Sheehan, and James F. Williams.

Recipients of bachelor of science degrees were: Charles J. Brunette, Dale R. Haller (magna cum laude), John G. Hoeft, Thomas J. Kiebach, Robert J. Kress, Daniel J. O'Malley, Gregory S. Probst, and John M. Tepe (cum laude), all of Indianapolis; John H. Seider, Richmond, and Frank R. Scheidter, Greensburg.

DOESN'T TELL SOLUTION

Bishop says Vatican in accord on center Msgr. Illich started

MEXICO CITY—Bishop Sergio Mendez Arceo of Cuernavaca said that Vatican authorities have agreed with the solution he proposed for the controversy surrounding a study center in his diocese.

He did not say what the solution was.

The Center of Intercultural Documentation (CIDOC), founded by Msgr. Ivan Illich, who left the priesthood in March, was the target of Vatican action in January. At that time, the Apostolic Delegate in Mexico, Archbishop Guido del Mestri, delivered a decree announcing the Vatican's doctrinal position forbidding priests and Religious to attend courses in training at CIDOC for work in Latin America.

At a press conference here, Bishop Mendez Arceo admitted the resolution of the CIDOC controversy was the main purpose of his recent trip to Rome.

"In my declaration of January 28," the bishop said, "I left a door open by declaring that 'doubtless it (the CIDOC incident) had been occasioned by a circumstantial misunderstanding.'"

"That was why I hastened to submit further and ample information to the Pope. There were others, besides myself, connected with the case, who submitted further information. In this manner, further light was thrown on the case and the Holy See, that is to say, the Pope and his closest collaborators, especially Cardinal (Franjo) Seper (prelate of the Doctrinal Congregation), have with Christian generosity agreed with the principle of my solution, but I can tell you no more now. I will do so at the proper time."

In January, Bishop Mendez Arceo had given no reasons for the ban on the center. Supporters of those moves expressed surprise that the Doctrinal Congregation had given no reasons for the ban, despite the fact that Bishop Mendez and Msgr. Illich had gone to Rome in 1968 to discuss the center.

WHILE some Church members have accused the center

and Msgr. Illich of subversion and of being on the brink of heresy, 14 priests of the Cuernavaca diocese and some 140 persons in New York signed petitions urging re-examination of the ban.

CIDOC, a secular Mexican corporation, conducts intensive courses in Spanish and seminars on Latin American culture and social changes at its Institute for Contemporary Latin American Studies, attended by an average of 200 persons a month. Students for the language school come from the United States, Canada and Europe.

Several institutions of higher learning in the United States conduct of campus seminars at CIDOC, including the State University of New York, Fordham University in New York, Mundelein College in Chicago, and Lutheran colleges in Minnesota and Iowa. Other universities recognize credits obtained at the center.

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Mass is interrupted by black activists

ST. LOUIS—A group of St. Louis blacks interrupted a noon Mass at a middle-class suburban Catholic church and later announced that it was the first in a summer-long series of "Black Sundays."

The St. Louis Archdiocesan Human Rights Commission, in a subsequent statement to all Catholic pastors, asked that "incidents be avoided" when and if disruptions of services occurred in their churches.

The statement noted that "since all persons are welcome in every Catholic church, the visits to Catholic churches in the area should not in itself be a cause for concern."

THE demonstration (June 1) took place at Ascension church in Normandy, a 25-year-old suburb of middle-income whites and a few but growing number of blacks living in single family bungalows. The interruption of the Mass, the first such incident at a Catholic church here, was sponsored by the Action Committee To Improve Opportunities for Negroes (ACTION) of a local militant black group of several years' standing.

Percy Green, ACTION chairman, said his group was sym-

pathetic to James Forman and the National Black Economic Development Committee but was independent of it. ACTION's demonstration, its first, was at a Catholic church because Catholicism is the largest denomination in St. Louis, Green explained.

THE ACTION group approached the Ascension pulpit immediately after Father Paul A. Zipfel, an associate pastor, finished reading the Gospel. They asked to be allowed to read a list of demands, but Father Zipfel refused after an unidentified layman came forward and threatened to eject the ACTION spokesmen. Father Zipfel announced that the group would not be allowed to speak, the congregation applauded and the demonstrators left the church.

Later, ACTION spokesmen said they are planning a series of "Black Sundays" at other Catholic churches in the area to detail charges of white racism by the St. Louis archdiocese and demand support and financial aid for black programs. ACTION said it would give no advance notice of churches to be visited.

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ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

"THE MOUSETRAP"

Friday - Saturday, June 13-14 — 8 P.M.

St. Philip Neri Hall — 550 North Rural Street

OLDENBURG ALUMNAE of Indianapolis

Pitch In Supper and White Elephant Sale

SPECIAL Business Meeting

Tuesday, June 17 — 6:30 P.M.

Southside K of C — 511 Thompson Road

RUMMAGE SALE — One Day ONLY

Christ The King CYO

Thursday, June 19 — 7 A.M.-5 P.M.

Church Parking Lot — Kessler Blvd. E. Dr. and Crittenden Ave.

These announcements are available without charge. To have your event listed, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled.

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