



WORKER-PRIESTS—Two young Capuchins are testing the priest-worker movement in Milwaukee—living in an inner city apartment and working part time. Father Paul Yaroeh, left—top and bottom, and Robert (Bob) Bertram, right—top and bottom, are self-supporting and away from their religious community to share, contact and involve themselves with the people they serve. Father Bertram, 28, is a sales clerk in a department store; Father Yaroeh, 33, is a cab driver. The priests are shown at work and in their apartment conducting instructions and a home liturgy. The experiment will be evaluated after a year. (RNS photo)

MILWAUKEE CAPUCHINS

Two fill priest-worker roles in experiment for inner-city

By GENE HORN

MILWAUKEE — Two young Capuchin priests are testing the priest-worker movement here—living in an inner city apartment and working part time.

Exploring a plan that has been successful in France and Holland, Fathers Robert Ber-

tram, O.F.M. Cap., and Paul Yaroeh, O.F.M. Cap., are employed to be self-supporting and away from their religious community to share, contact and involve themselves with the people they serve.

Father Bertram is a department store sales clerk; Father Yaroeh, a cab driver. They live in a five-room, \$90-a-month apartment. Both were hired with full knowledge of their priesthood.

Father Bertram works 20 to 30 hours a week, mostly mornings and no more than two evenings. He's paid \$1.80 an hour and averages \$40 to \$50 weekly.

Working from noon to 6 p.m. five days a week, Father Yaroeh makes about \$70.

They share all expenses, food, clothing and utilities, and hope to put any "left over" funds to good use.

Father Bertram plans to donate his to the Francis Community (formerly St. Francis) School; Father Yaroeh will put his into a credit union serving black people.

Having no car, they chose to live close to the central city and near a bus line. Their neighborhood has a mixture of white, black and Spanish-speaking peoples.

THEY BEGAN their experiment the first week in May through Father Bertram's initiative and interest. His inspiration came from the priest-worker movement in France, which he said he feels could meet the needs of people in this country.

Stronger motivation came last fall when he met several public officials from Holland who visited here. They told him of Capuchin priests who worked full time and offered Mass in neighborhood churches.

Father Bertram said the group, which was on tour to find out how Americans solved urban problems, found conditions in Milwaukee were similar to those in Holland.

"And, theologically," he explained, "sociologists feel one thing lacking in urban life is a sense of community, getting people together. That's what we would like to do—further the community feeling already here."

Ordained about a year and a half ago, the young priest discussed the matter with Father Matthew Gottschalk, O.F.M. Cap., pastor of St. Francis parish, where he is assigned.

Father Gottschalk was interested, "seemed very favorable and gave me encouragement," he said. "So I wrote to the Capuchins in charge of experiments."

They asked him to submit a detailed plan which they eventually approved.

"There was no problem with them because they were very understanding," Father Bertram noted. "But I kind of pushed it by setting a starting date."

Father Yaroeh added that the Capuchins assigned to St. Francis, St. Elizabeth and St. Benedict the Moor parishes had talked about a program of this type for some time.

He learned of Father Bertram's plan through an inquiry from the provincial superior, who asked him and several other Capuchins if they were interested.

ORDAINED five years ago, Father Bertram formerly served at St. Benedict's and St. Elizabeth's parishes but now is assigned to St. Francis.

"I was interested," he explained, "because I felt the walls around the friary hindered contact with people. Here we can reach out to a lot of people who wouldn't come there—those on the job and in the neighborhood."

Another reason, said Father Bertram, "is a look to the future when there will be a married priesthood. Bishops are hung up on the idea that they can't support married priests but this is one way it can be done."

"So many of our (Capuchin) parishes are in the inner city and not self-supporting. Since donations are going down I see the day when we will have to have a lot more of this, especially in the more professional ranks as teachers and counselors, so we can do work more closely related to parish duties."

Another priest is expected to join them in the fall but during the summer a black student from St. Francis Brothers school, Mount Calvary, will help.

AT THE department store, Father Bertram is a "flyer,"

one who does selling in different departments as needed. He said he took the job because he wanted to come into contact with many people, to test religious witness and to bring joy and happiness to them.

In his spiritual role he gives convert instructions to persons in their homes, offers Mass at neighboring parishes and teaches at Francis Community School which he is helping reorganize.

(The former St. Francis School will be under lay control and independent of the parish when classes resume in September.)

Father Yaroeh decided on driving a cab because the company he works for serves the central city. He said his job gives him leads to help people in need.

He already has aided several persons in finding homes and assisted a hard core poverty family in need of clothing and home furnishings.

"Sometimes when you meet these people you have to use your sixth sense," he explained. "By talking to them you find out they're hard pressed and then you give them a free ride or a cut rate."

"Our purpose is to share our wealth with the people in the community and help them all we can," he said.

In his priestly duties he offers home Masses and also helps priests in various neighboring parishes.

HOPING to make the Eucharist the focal point of neighborhood community life, both priests have begun a program in their apartment to provide evening Masses, Bible services and group discussions.

The Bible service and discussion meetings will alternate on Tuesday evenings; on Wednesday there will be Mass for those over 30; and a young people's liturgy is scheduled Thursday. Leaflets have been distributed throughout the neighborhood inviting attendance.

Their apartment includes a living room, dinette to be used as a den for discussions and Mass, two bedrooms, kitchen, pantry, washroom and storage space. Basic furnishings were provided by the St. Vincent de Paul Society.

A backyard is large enough for barbecues and outside meals to meet neighbors. They also have one section of a five-car garage for other use.

Father Yaroeh said that in developing their approach to the priesthood they hope to prepare a paper based on community life at home, and their relationship to the neighborhood and entire city.

He said they intend to become involved in various neighborhood programs and projects and initiate action with the people. He cited, as examples, an inner-

PHILADELPHIA — Should a bishop resign his post as a member of the hierarchy if he cannot fully accept Pope Paul's encyclical banning all artificial birth control?

Cardinal Bernard Alfrink's answer was couched in terms of surprise. "Why, it (the encyclical) is not a question of belief. It is a question of discipline and theology."

"Besides," he added, "it is not an infallible document."

(The reporter's question was an obvious reference to the resignation of Auxiliary Bishop James Shannon of St. Paul-Minneapolis.)

The Archbishop of Utrecht, Holland, considered one of the most progressive prelates in the Church, was also asked if he thought the question of artificial contraception would be reconsidered soon by Church authorities.

He replied: "I hope so."

THE DUTCH cardinal came here to address a theology institute at Villanova University. After his speech, he met with reporters for an interview.

Dressed in a grey suit and wearing a Roman collar, he answered candidly nearly all the questions put to him. He conducted the interview in English; he did not require an interpreter.

Cardinal Alfrink described the present times as "a very difficult period" for the Church. Slowly searching for a way to describe the meaning of dissent in the Church, he said, "We have to go through this period to find the truth. In the human life, there is nothing that is all good. All we have and all we are has two sides — good and evil."

"Certainly there is opposition to the spirit of the Second Vatican Council. The opposition is everywhere, in all the world."

"Perhaps," he continued, "it would be a miracle if it (the opposition) were not there. Perhaps it is understandable that after the Second Vatican Council there is a certain resistance. We should have great optimism and great patience."

"The Church is a world Church. There are bound to be progressive current and conservative currents. It's necessary that we have these two currents. After all, you need two sides for a dialogue."

"The resistance to Vatican II is perhaps strong, but the faithful must always be optimistic. A believer should have much optimism."

ASKED IF he thought the College of Cardinals was qualified to elect a pope, Cardinal Alfrink suggested that "perhaps there could be another way more useful. There could be a group of bishops representing local hierarchies . . . but there could not be found a way that would not have some difficulty."

He said he thought it would be wise for laymen to participate in the election of a pope. In fact, he noted, centuries ago

Educational TV grant given ND

NOTRE DAME, Ind.—A two-year University of Notre Dame experimental program designed to use television to reach thousands of adults in need of basic education has received an initial grant of \$120,403 from the U.S. Office of Education.

The program, known as "Project Reach," is directed by Samuel D. McClelland, an instructor in communication arts. Targets of the program are the estimated 25,000 adults in St. Joseph County with less than an eighth-grade education.

"Project Reach" will train adult basic education students in television skills, use their productions in broadcast campaign to boost enrollment in adult basic education programs, and combine closed-circuit instructional television with individualized instruction to teach basic education classes containing adults of varying achievement levels.

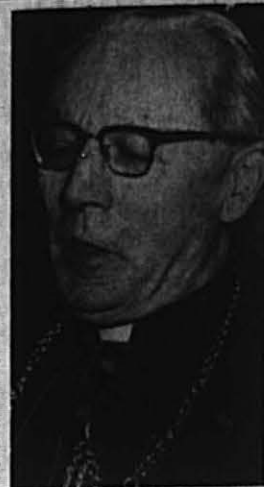
New record

NEW YORK—Fordham University received an all-time one-year record high of \$5,306,950.82 in cash gifts during the fiscal year which ended June 30.

city development project, Elm community center, programs at St. Michael's parish and closer association with youngsters at a nearby public school.

The experiment is planned for one year, after which it will be evaluated, but Father Yaroeh added, "the feeling is that this type of program will gain more adherence as we go along."

An interview with Cardinal Alfrink



CARDINAL ALFRINK

there were lay cardinals in the Church.

"I don't know the reasons why the lay cardinals disappeared. Perhaps the Church was not too content," he observed.

A priest asked Cardinal Alfrink if he thought that there was a chance that the requirement of celibacy would be removed for those in the priesthood. The prelate replied:

"That (celibacy) certainly is not a theological truth. I don't know if it would be possible to change. It's a question of time."

In his address at the institute, Cardinal Alfrink described the way the Catholic bishops of Holland operate. In contrast to the closed meetings of the hierarchy in the United States, the bishops of Holland hold their meetings with representatives of the laity, clergy and religious orders. The news media also attend the sessions.

"It is a remarkable and happy fact," the cardinal noted, "that in this open and public dialogue, as public as a meeting of parliament, at times with almost 100 journalists present and under television floodlights, the moral prestige of the bishops is not harmed, rather it is enhanced. "By this means . . . the bishops arrive at a new method of

exercising authority. It is not only a realization of a mutual dialogue among the bishops themselves, but also a dialogue of bishops, experts, and representatives of priests, laity, and religious with each other. . . .

"This consultative process is one in which the bishops do not remain aloof and they do not officiate as proclaimers of the faith having responsibilities which cannot be delegated. And as such, the process of consultation is taken extremely seriously by all concerned."

THE BISHOPS of Holland, said Cardinal Alfrink, "prefer to view authority as a service performed by brothers, to proclaim, to make holy, and to guide."

Further defining the tasks of bishops, the Dutch cardinal said they should "create the conditions under which the free and joint search of the entire people of the Church has a chance, and under which, believing and acts of belief are acts which can constantly be posited within the community as free acts."

The Church, he believes, should do right both by "personal freedom" and by the "responsibility we all bear for each other."

"It is necessary," Cardinal

Alfrink said, "on the one hand to give people room and provide support for them, because they have individual and group differences in position and background which often leads to differences in their judgment of this age and in their vision of the future."

"On the other hand," he said, "it is also necessary to bring these persons and groups into an encounter and dialogue with each other. In this mutual encounter, they can clearly accept the answerability they need to have for each other."

Asked to describe the greatest need of the Church today, Cardinal Alfrink said, "Confidence from all the members—from the center to the periphery. It is very necessary to re-find this climate of confidence."

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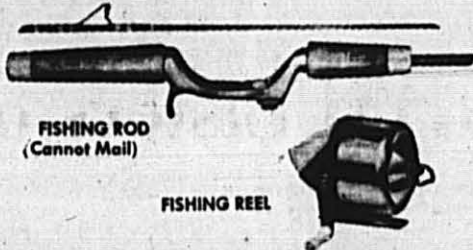
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IN MAIL INTERVIEW

Belgian cardinal discusses his views

OAKLAND, Calif. — Cardinal Leo Suenens of Malines-Brussels, Belgium, has responded to criticisms of his remarks calling for a fuller exercise of collegiality in Church government.

In a mail interview with the Catholic Voice, Oakland diocesan newspaper, Cardinal Suenens spoke of the views he had earlier expressed in the French Catholic periodical, Informations Catholiques Internationales.

In the French magazine, the 64-year-old Belgian cardinal criticized the election of popes by the college of cardinals, and criticized the college of cardinals itself. He said all who are affected by a decision of the Church should be involved in what he called the "decision-making," though not necessarily in the "decision-taking."

After the interview in the French magazine appeared, there were press reports of a letter from members of the col-

lege of cardinals to Cardinal Suenens, whose views the other cardinals criticized.

The letter, the press said, was signed by Cardinal Eugene Tisserant, dean of the college of cardinals; Cardinal Jean Villot, papal secretary of state, and Cardinal Gabriel Garrone, prefect of the Congregation of Catholic Education. Cardinal Tisserant has confirmed only that he sent Cardinal Suenens a letter, but he refused to disclose its contents.

The Oakland interview follows:

Q. Cardinal Suenens, would you have said the same thing if the Pope had been Pope John XXIII instead of Pope Paul VI?

A. Exactly the same. This is not a matter of individuals, but rather of functions.

Q. Are you not commenting on the Curia as a "whole" when in fact there are members of the Curia of various viewpoints?

A. I have said from the outset that to classify them as a single bloc would be an oversimplification.

Q. Have you received any criticism on your recent interview from any of the hierarchy in Rome?

A. Yes, from some Cardinals in private letters.

Q. What are the main criticisms that have been leveled against your positions as expressed in the interview?

A. Well some people feel that I am attacking persons, when I am speaking only of functions. They seem to feel my comments about the papal nuncios have

been personal attacks. My intention was not at all to discuss persons nor local situations in the present or the past, but the difficulties of the role of a papal nuncio in the post-conciliar church, especially in regard to the nomination of bishops where the role of the nuncio is, in practice, decisive.

Because of that the theology of a nuncio is vital, and by "theology" I mean the vision or understanding which the nuncio has of the Church in the world of today. It will be according to that criterion that the nuncio will favor the person he feels is the right man for the place. It happens only accidentally that under the present system of appointments the vision or liberty of actions of a nuncio is better than that of the local hierarchy.

I rejoice at that happy accident, of course, but this function of a nuncio must be seen and studied in normal circumstances and as a whole, and not in exceptional or accidental situations. It seems that some of my correspondents apparently misunderstood what I said about nuncios in general. The nuncio's function makes him the man to whom people complain. Thus there is a risk that if a nuncio is not careful, he can be imposed upon by individuals who are hostile to the bishops.

This could happen anywhere in the world and the circumstances will vary according to the individual temperament. I did not say that all nuncios can or do succumb to that risk, thank God, but rather that that risk is inherent to the function. My comment should have been read in that perspective and not given a personalistic interpretation.

Q. Have you had reactions from places other than Rome?

A. Yes, I have received a great number of letters thanking me for the fact that I said what so many are thinking—and seeing in that openness something other than destructive criticism. I really think when a crisis exists, the first need is to disassociate the truth from any excesses of language and from negative criticism. It's very different to criticize out of love for the Church and the Pope rather than out of lack of faith—the danger yesterday was the loss of popular acclaim, today the danger is a possible loss of intellectual acclaim. Some people have said, in a cautious way, that they agree with what I said, at least 80 or 90% it, but that it was inopportune for me to have said all that I did at this time.

My answer to that reaction is as follows:

(a) I start the discussion by asking just what day or month or year the discussion of those problems will be opportune. Somehow I never get an answer to that precise question.

(b) Then I observe that where there are tensions it is always opportune to admit them frankly. That is a first step to solution. I think now is the opportune time because we are in a crisis; we are losing some of the best members of the Church. It is urgent for us to open a dialogue with them to help them to remain faithful. The time has passed for us to be like an ostrich with our head in the sand.

(c) Finally, I think the problems I have raised for discussion will need a serious time of study in the Church. I am not speaking for tomorrow. I am

thinking in the context of the future, the next generation, but we have to start the discussion now.

Q. Will the Synod of Bishops solve the problem?

A. A synod cannot solve such complex problems in a forthright or without serious theological preparation and then not only with theological competence. The best we can hope for is that with the help of the new Theological Commission established by Pope Paul, the synod will make a good inventory of the problem. We don't need some generic juridical tests, but simply to face the real problems of daily life.

Q. There have been reports to the press that Cardinal Tisserant has sent you a strong letter of protest and asked for a public retraction. Is that true?

A. The press has carried such reports of letters from Cardinal Tisserant and other cardinals. According to these reports my interview was judged as being defamatory, disrespectful and even slanderous with regards to officials of the Roman Curia.

Let me say, first of all, that difference of opinion is quite normal in the Church, but I cannot accept that my intentions are questioned and that a discussion which was about ecclesiastical structures should be considered as an attack on personalities. I had attempted, at the beginning of the interview, to anticipate such criticisms in emphasizing that I would only speak "in terms of tendencies, functions and institutions as such, rather than of personalities;" in any case I say again that the intentions of individuals are not under question, and to classify them 'en bloc' would be an over-simplification. Furthermore, I mentioned in the interview that the problems of the administrative reorganization of the Church and the exercise of ecclesiastical authority have been already questioned for many centuries, and were even brought before the First Vatican Council. It is obvious, that I

was not speaking of specific persons, but rather of structures and system in the Church. Discussing the exercise of authority is not at all the equivalent of denying that same authority.

I, therefore, consider as being totally unacceptable the accusation made against the interview, saying it was defamatory and slanderous and I therefore also see no cause for a retraction.

Q. One of the main objections seems to be that regardless of whatever merits your criticisms might have there is no need for public discussion of the problems.

A. I quite admit that there can be divergence of opinion about the adequacy of public discussion of these problems. Certain people want them to be treated in very private circles and others do not want them to be discussed at all. But my answer to that criticism is that the problems are there—as public as can be. I did not bring out any secrets—the council documents already have raised and made public many of those problems, and the council wrote a strong invitation for the people of God to express themselves. If the Church is the people of God, then this is a normal consequence.

Frank, open and constructive dialogue, inspired by a love of the Church and its head (Pope Paul), is a sign of vitality and strength. It is normal and healthy that there should be this open discussion about vital problems which concern the whole Church, and all the more so, when these problems are felt in their acuity and urgency all over the world, and are being publicly discussed in the press, whether we like it or not. Intolerance of public discussion of these differences, under the pretext of preserving unity, seems to me to be harmful in the present day.

Furthermore, the numerous and positive reactions to the interview, coming from laity and priests of every rank, from at home and abroad, show that the suggestions made merely ex-

pressed the feelings of many and that, if implemented, they could help to surmount the tragic situation in which the Church finds itself today and which impedes its mission in the world, in the service of humanity.

We are confident that a careful reading of the whole original text and not falsified extracts or fragments out of context will enable one to form an objective judgment.

And to conclude, it would per-

haps be useful to re-read these lines of His Holiness, Pope Paul VI, by which he invited the members of the Roman Curia "to receive criticism with humility, reflection and even gratitude. Rome has no need to defend herself by turning a deaf ear to suggestions coming from honest voices, and all the more so, when they come from friendly and fraternal ones." (Sept. 21, 1963).



CARDINAL SUENENS

VATICAN DIRECTIVE REVEALED

Halt experimentation, IHM Sisters ordered

NOTRE DAME—The Immaculate Heart of Mary (IHM) Sisters, a religious order long embroiled in controversy over experiments with new forms of religious life, have received a four-point order from the Vatican telling them, in effect, to end their experiment, Ave Maria, Catholic weekly magazine, revealed here.

The order from Rome, delivered to IHM headquarters in Los Angeles on May 29, calls on the Sisters to:

- Adopt a standard, uniform habit rather than, as presently, allow each sister to choose what she will wear, according to the nature of her work.

- Return to the educational apostolate as the specific work of the community, rather than the variety of activities in which the sisters had been engaging.

- Emphasize the primacy of spiritual over apostolic works and establish a fixed schedule of community spiritual activities.

- Co-operate with the bishop of the diocese in which they operate. This requirement includes most notably Cardinal James Francis McIntyre, Archbishop of Los Angeles, with whom the IHM Sisters have been engaged in a long controversy concerning their experimental reforms.

The directive indicates that the Sisters are expected to incorporate these rules into their constitution by their next general chapter in August, but some of the IHM Sisters said that they hope to be able to continue the experiment until the following chapter, scheduled for 1973.

Nonetheless, a spokesman for the Sisters said, the "four points" have now been placed "first on the agenda" for the August meeting.

Ave Maria said that the chief significance of the directive is its occurrence just prior to the IHM chapter and the implication that the community must decide on a fixed rule at this chapter. It had been expected that a longer period of experimentation would be allowed before formalizing a new set of rules.

The experiments, objected to by Cardinal McIntyre and now turned down by the Vatican, are similar to those being tried by many communities in the U.S. One of the IHM Sisters told Ave Maria that there is "a great concern" in the community "that we should be singled out; many orders are doing exactly what we are."

Archbishop James V. Casey of Denver, the head of a special committee which had been established to study the controversy, presented the directives

to the Sisters after receiving them from Archbishop Luigi Raimondi, Apostolic Delegate to the United States. The directive originated with the Sacred Congregation for Religious at the Vatican.

In its July 12 issue, Ave Maria said that attempts to contact Archbishop Casey for a comment were unsuccessful; he was reported to be out of town and unavailable for comment.

The other members of the committee also declined to comment, Ave Maria said. They

are: Auxiliary Bishop Joseph Breitenbeck of Detroit, Archbishop Thomas A. Donnellan of Atlanta and Father Thomas Gallagher of the Apostolic Delegate's office.

SPOKESMEN for the IHM Sisters did comment, however, and confirmed the report which had not previously been made public. Examining the possibility that the Sisters might decide not to incorporate the four points into their rule, Sister Mary Mark Zion, vice president of Immaculate Heart College, Los Angeles, said it is not clear what would happen to the

Change for change sake undesirable, Pope says

VATICAN CITY—The Church is anxious for renewal and change but not at the expense of a break with its great tradition, Pope Paul VI said in a general audience (July 2).

The Pope, speaking to thousands in St. Peter's Basilica, devoted himself to the theme of new things or novelty and change in the Church in the period following the Second Vatican Council. He noted that a number of changes have already followed on the council and that more are to come in time.

However, he cautioned against embracing novelty or change

Faith, peace, unity 'concerns' of Pope

VATICAN CITY—Problems of faith, peace and ecumenism have been the chief concerns of Pope Paul VI as reflected in his public statements, according to a compilation of the Pope's speeches and other papal documents published here.

The volume, entitled "Teachings of Pope Paul VI," contains texts issued during the past year and was published to coincide with the sixth anniversary of the Pope's coronation. Among its most notable texts is the encyclical on birth control, Humanae Vitae.

In an introduction to the collection, Msgr. Fausto Vallaine, Vatican press officer, observes that "faith is the most constant problem in the pastoral teaching of Paul VI and the theme to which he returns." Msgr. Vallaine's introduction also emphasizes the themes of peace and ecumenism.

for the sake of change alone. As he put it: "In itself novelty means change. Change must be judged not only in itself as regards its content and purpose. Does what is new today really lead us to a better Christianity?"

WHILE welcoming renewal, the Church finds the question of the "new" extremely complex, said the Pope. He added that "the new cannot be produced in the Church by a break with tradition."

"The revolutionary mentality has penetrated considerably the mentality of Christians too, of good Christians. The break we can consent to is that of conversion, of the break with sin, but not with the inheritance of faith and of life of which we are the responsible and fortunate heirs."

The Pope said he does not want a rigid and outmoded Christianity but that the renewing of the life of the Church must come from a returning to its original sources.

"If you meditate on it, change in Christian life and in the Church can come from purification, an operation which is now in progress and, indeed, which always is in progress."

"It can come through a deepening. Who can say that he has understood everything, appreciated everything of the treasure of the word, grace and mystery which we carry within ourselves? How much Christianity can grow along this path! And then through application: it is not so much a matter of inventing a new Christianity for new times, but of giving to authentic Christianity the new points of reference of which it is capable and which we need."

group's canonical status in such a case.

The superior of the IHM Sisters, Sister Anita Caspari, was absent, but an assistant, Sister Mary Mark, said that Sister Anita had earlier answered the directive "at length," had raised some additional questions and had received no reply. Sister Mark said that in the light of Pope Paul's 1966 motu proprio on the religious life, the community felt it could continue its experiments until the 1973 chapter, which will be the second regularly scheduled chapter since the Second Vatican Council.

The chapter this August will be the first such meeting regularly scheduled since the council, though there have been several extraordinary chapters. The motu proprio says that experimentation may be prolonged until the chapter immediately following the first regular post-conciliar chapter.

In contradiction to this papal guideline, Sister Mark said, the directive from the Congregation for Religious "seems to say that our experimentation period is to end with this chapter."

She reported that there was among the sisters "a certain amount of disillusionment with the kinds of entanglements that people can get into when they think they are being obedient."

THE FOUR POINTS in the latest directive are familiar to the Sisters, having been presented by Father Gallagher, in a letter from Cardinal Ildebrando Antonetti, Prefect of the Congregation for Religious, last year. Similar directives were sent about a year and a half ago to all religious communities through Mother Mary Omer, chairman of the Conference of Major Superiors of Religious Women, by Archbishop Raimondi's office. The IHM Sisters, however, seems to be the first community specifically told to incorporate these points into their rules and to do so almost immediately.

Mother Mary Omer, in transmitting the directives, told the various religious superiors that they "may wish" to communicate it to their fellow Sisters.

The issue of experiment has already led to a division in the IHM Sisters. A year ago, the community was temporarily split into two groups. Some 90 percent of the members, about 440 Sisters, remained with the superior, Sister Anita, and chose to continue the experiment. About 90 others, who are headed by Sister Eileen MacDonald, chose to continue the traditional way of life.

At the height of the controversy last year, widespread support was expressed for the Sisters who wished to continue experimenting. One bishop, Remi de Roo of Victoria, B.C., told the small group of IHM Sisters in his diocese that he would continue to support their experimentation unless "I get a ruling otherwise from the Holy Father personally."



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Comment

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

They like it, but

An all-too-human element is rather glaringly apparent in a far-reaching survey on public and private schools conducted by Gallup International.

The poll indicated that more than 80% of those living in areas served by public, private, and parochial schools would re-establish all three types of schools if they were to build new communities. In other words, the vast majority of Americans who have been exposed to it are enthusiastic about the nation's dual system of education.

But the poll revealed a catch. Americans like pluralism in education; they like it so much, in fact, that a majority would send their children to private or parochial schools—if tuition were free.

When the question of a direct public subsidy to students for non-public education came up, 59% opposed such a subsidy and only 38% favored it. This is thought-provoking—as editorial writers are wont to say when they don't want to think because the weather is too hot and muggy.

But an abundance of deep thought is not really needed in this instance. The Gallup survey comes at a time when public schools are growing. Some make the Taj Mahal look like a back-road vegetable stand! At the same time parochial schools across the land—and many non-religious private schools, too—are closing, simply because they can't stand the financial strain.

Approximately 70% of American communities have parochial schools while only one-third have private independent schools. Some 13% of the nation's 50 million elementary and secondary school pupils are enrolled in nonpublic schools, but less than 1% are in private schools not related to churches.

Private schools were most often rated superior because they are thought to give students more personal attention, while parochial schools were generally praised for their image of good discipline.

Parents who have children enrolled in private schools said they chose private rather than public education because of opportunities for "better education."

The American people like what parochial and other non-public schools have to give. If they like it enough, they surely will come to the conclusion that it is worth saving—and that the facts speak loudly and clearly that it can be saved only by generous support from the public sector of the national economy.

Federal snooper

Until recently the federal government claimed wiretap and eavesdrop powers only in cases involving the national security. Generally this was interpreted to mean that the government could maintain whatever surveillance was deemed advisable over foreign spies or persons suspected of espionage.

But in a Chicago U.S. District Court the Justice Department argued the President has the power to use electronic snooping and wiretapping at his sole discretion against any group suspected of trying to overthrow the government.

Neither the courts nor Congress can curb this authority, contends a Justice Department memorandum submitted in the court where eight demonstrators will be tried on criminal charges growing out of violence at the Democratic National Convention last summer.

The government admitted overhearing, by wiretap, conversations by five of the eight indicted. It turned over logs of the conversations as sealed exhibits, requesting a protective order against disclosure.

The crucial part of the memo concerns the powers of the President to use modern surveillance methods against both foreign and domestic groups since he has "both the expertise and factual background to assess the 'reasonableness' of using such methods. It questions the right of Congress to restrict the President's power to gather information necessary to the proper exercise of his constitutional powers. Nor are such presidential powers subject to judicial review, the Justice Department maintains.

Further, the memo says the government does not believe the Fourth Amendment protection against unreasonable search and seizure prohibits the President from using electronic surveillance in circumstances the President alone deems "reasonable."

In assessing this sweeping allocation of right and power to the President (translate federal government), one must go back to a 1967 decision of the Supreme Court. That ruling held that electronic eavesdropping amounts to search and seizure, which the Fourth Amendment permits only under a warrant issued by a judge. At the same time the high court declared unconstitutional a New York State statute which provided for such warrants because it gave the state courts too much discretion. The opinion did, however, suggest warrant procedures which would satisfy the Bill of Rights.

Congress and the Department of Justice acted on that ruling. Title III of the 1968 Omnibus Crime Act set up a procedure whereby law enforcement officers may use bugs and taps pursuant to judicial warrants, and still satisfy the Constitution. Attorney General John N. Mitchell went on record as saying the Justice Department intended to make use of that law.

Instead, the Justice Department now has reversed its stand and, in the Chicago District Court memorandum, says it doesn't have to bother with any legalistic or constitutional restrictions. In effect the President (again read federal government) is above the law and outside the restriction of Congress and courts.

Aside from any question of possible abuse of this power, doesn't this argument run afoul of everything the administration has been saying about laws applying equally to all citizens? Is the sole discretion of the President the basis on which a citizen's right to privacy is to be determined?

We are not among those who believe wiretapping, bugging, etc., are dirty business per se. In certain cases they are valid, necessary, protective operations. But even the government should not be allowed carte blanche in this area. And that, in reality, is what the Justice Department is claiming.

The ruinous game

Senator William Proxmire of Wisconsin, as chairman of the Senate-House economy in government subcommittee, is quietly but in devastating fashion exposing the sham and arrogance practiced by military budgeteers.

Under questioning from Proxmire, the director of Navy procurement control recently admitted the military deliberately deceives Congress by "playing a game" with cost estimates. The object of the game is to get approval for projects by concealing the real expense.

Isn't that just plain bald-faced lying, Proxmire wanted to know. Not at all, demurred the procurement director. He preferred it be called "disingenuousness." ("Disingenuous: Giving a false appearance of simple frankness."—Webster's Third New International Dictionary.)

Whatever the moral implications of such a "game,"

it is fantastically successful. Once Congress gives the green light, excess costs are no problem to the military. During the 1950's and early 1960's the average actual unit cost of missiles produced was three times the original estimate. For fighter aircraft, the ratio was approximately two and one-third. The first nuclear aircraft carrier was supposed to cost \$430 million. It actually cost closer to \$600 million.

The classic case of underestimation is now in progress. Originally the Sentinel anti-ballistic missile system was to have cost \$4.4 billion. A year later it was tagged \$5.5 billion. Just before Sentinel was renamed Safeguard by our euphemistic President, the figure had risen to \$9.5 billion. The estimates for Safeguard recently have ranged from \$12 to \$21 billion, and the case is still being argued.

In view of Congress' eagerness to rubber-stamp Pentagon requests, however, the need for "disingenuousness" is questionable.

Representative Don Edwards of California has noted Congress' reluctance even to hear counter-testi-

mony. Examination given military budgets in congressional military committees is almost entirely one-sided. Edwards reviewed one series of hearings which ran to 3,000 pages of testimony from 300 witnesses. Of those witnesses, 298 worked for the Pentagon or within the military services. The other two represented the National Rifle Association. It is with such objectivity and disinterest that this nation becomes committed to spend billions upon billions on military hardware while at the same time it builds stockpiles of unkept promises and unresolved discontent among its citizens.

The division in the Senate over President Nixon's ABM proposal is striking, and unprecedented, evidence that the country is reaching a crisis of conscience. The past few months have seen a mounting demand for a reassessment of national priorities. At the crux of the debate is the monstrous military complex and the question whether or not it will be allowed to consume the very lifeblood of the people of the United States. Those who do not believe we have reached such a fateful junction in national affairs have not been paying attention to all the signposts along the way.

● GEORGE SHUSTER'S VIEW

Senator Kennedy and China policy

By DR. GEORGE N. SHUSTER

Senator Edward M. Kennedy spoke recently on "China Policy for the '70's." The New York audience consisted of experts on Asia, but the talk is so challenging and important that there ought to be a wider audience for it. The Senator advocated a change from a "war policy" to what he called a "policy of peace." But this was not a starry-eyed plea for a "soft" attitude, but a very realistic, hard-headed analysis of what he thinks the situation now is. The text, I may add, has been reprinted in the Congressional Record of March 29, 1969.

hard fist that came down on the "enemies of the people?" A great chapter in our missionary history was closed with the almost unbelievably awful outcry of the victims.

There is no reason why we should not remember all this. We should, indeed, especially in these days call to mind what religious and social tragedy is like. But all the old ways of dealing with China are completely out of date. That the Nationalist Chinese army on Taiwan could ever spearhead even a minor revolt on the mainland is now manifestly utterly unrealistic. It is the Soviet Union and not any thoughtful student of this country's foreign policy which

wishes to tie the great strength of the United States to the tottering hitching post on Taiwan.

To be sure, the mainland is the scene of turmoil and struggling for power. But there is not the slightest reason to suppose that we could ever influence the outcome.

The first of Senator Kennedy's proposals is, therefore, that we return to the policy which the United States adopted prior to the Korean War, namely that it would remain neutral in any struggle between Chinese factions.

This would not mean that we would abandon our treaty commitments, but it would signify the withdrawal of our token

military force in Taiwan and not encourage acts of espionage and sabotage on the mainland. However, the question is complex and the Senator made it quite clear that no easy resolution of it is possible.

The second proposal is far broader in scope. It is that we reverse our stand on China's admittance to the United Nations. Instead of vetoing every move in this direction we should encourage affirmative action. Not to do so simply means that we, without admitting it publicly, are trying to bolster the position of the Soviet Union in the hope of gaining some measure of "friendship."

There is nothing in the record

to support this hope. It is not to our advantage to have wars break out anywhere in the world. Nor has the Kremlin made the slightest concession to the West. Indeed it has invaded Czechoslovakia and suppressed its people. The only possible policy, it seems to me, is that which Senator Kennedy advocated. We should take a flexible position and find out what response can be elicited from Peking.

These would ensure renewed efforts to involve China in discussion of nuclear non-proliferation and disarmament. We would seek to reestablish diplomatic representation in both Peking and Washington. Present restrictions on travel and

non-strategic trade would be lifted according to virtually the same pattern we have accepted insofar as the Soviet Union and Eastern Europe are concerned. Cultural exchanges, too, would gradually be promoted.

All this would take time and require much effort. We may fail, but at least we would have discarded our blinkers and looked reality squarely in the face. Shall we keep on doing what we are now doing, which means only that we are thinking of unthinkable war or shall we try to find out how much harmony and peace we can establish?

To me the answer seems clear.

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● THE BLACK VOICE

Security versus the right to privacy

By REV. LAWRENCE LUCAS

A few weeks ago some Federal Bureau of Investigation transcripts of tape recordings offered substantial support to the belief of many that organized crime dominates a large portion of American labor, business and politics. Moreover, these transcripts demonstrated unholily and extremely close alliances between organized crime and law enforcement agencies, particularly municipal police departments. These alliances exist not only between the local officers on the beat and small time hoodlums but between the higher echelons in crime and in law enforcement.

Such information was made public when — in conjunction

with a recent Supreme Court decision—a lawyer for an accused New Jersey Cosa Nostra leader demanded what electronic evidence the FBI had collected on his client. The client is now under indictment on a federal racketeering charge.

Thanks to the court's ruling and those taking advantage of same, the public is being better informed about how their government operates in this area. Our own country and other nations as well in the last fifteen years have made tremendous advances in the development and use of "bugging" devices. Not only in the most intimate recesses of one's home, but even in public places, including simply walking on the streets, there are instruments which make one's conversations the possession of total strangers. In fact, it is the perfection and success of these techniques that

raises serious questions that must be discussed and solved.

No one, I think, seriously denies that any society for its very life must be able to protect itself against serious threats to its existence both from within and from without. In order to defend against, it is obvious that there must be some knowledge of and some means of obtaining knowledge of where the threat lies.

Those FBI transcripts, and undoubtedly others not yet revealed, contained much valuable information on organized crime which is a far more serious threat to our society than "anarchist" students who some see as exclusively and/or primarily our source of danger.

The connection between these high-class criminals and their political and law-enforcing protectors reveal the latter as far more criminal-coddling than "criminal-coddling judges" and "bleeding-heart do-gooders." But, of course, when many people talk about "law and order," they are not speaking about these kinds of criminals and law-breakers. They mean only the poor ones and especially the poor black ones for whom the rich and powerful white ones are directly responsible.

Much of this evidence has been gotten through wiretapping and the like. It is highly improbable that any convictions will result from this knowledge

since wiretap evidence is now inadmissible in court. Yet, there can be legitimate rejoicing for what has been learned. The awareness of the extensiveness of organized crime and its "legitimate" ramifications and connections may lead to a public outcry for stricter, honest, and realistic law enforcement. It may lead to public demand for stronger ethical codes with teeth, not only for judges but also for congressmen, mayors and police officials.

If such follows, there is cause for rejoicing. But in rejoicing over the "what" we have to pay close attention to the "how" which is the other side of the "bugging" and wiretap coin.

(Copyright, 1969)

● WHAT OF THE DAY

Hits coddling of lawbreakers

By REV. JOHN DORAN

It is interesting to read how eight college presidents in New York have made a solemn statement on what an ordinary person would have thought all the time—that there should be no coddling of student lawbreakers. It is interesting, I say, because it is a return to sanity from the position which some of the college presidents actually held this last year.

There is a very clear point brought out in their statement. These presidents say that the right of students to protest and to seek changes must be protected, and indeed it must. They are human beings, semi-adults, and living in a particular environment which can at times be stuffy, outdated, and no longer pertinent to the education which these young ones need. The students have a right to express their dissatisfaction with the system, even while they are living within it, a right which should not be taken away from them.

However, the right of the students to express their views does not take away from the faculty and the administration of the college the right to have divergent views and to cling pertinaciously to them. The faculty and the students are not equals either in position or experience. The higher position of the faculty and administration and the longer experience enjoyed by these men and women are weighty items to be counterbalanced to the demands of the students. Sheer sense tells us that these views of the

faculty must be considered closely along with the wishes of the students.

When a conflict grows up between the administration, faculty and students, all sides must be heard and usually some compromise can be reached on a working agreement between the sectors involved.

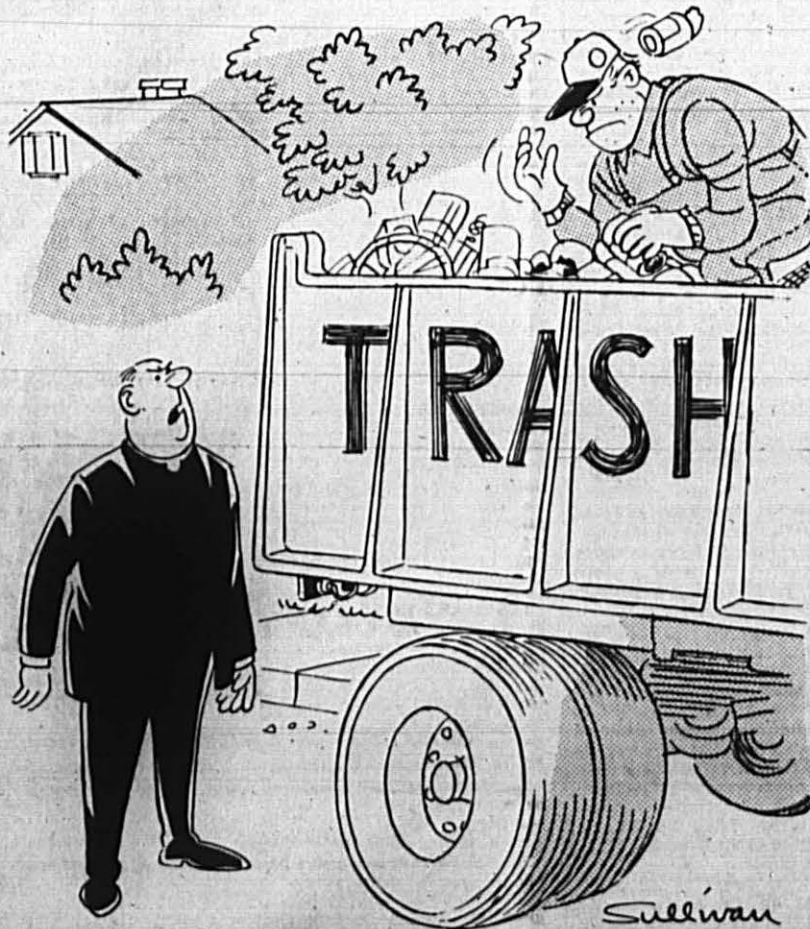
When, however, the students seek to force their wishes upon the faculty and administration, and seek to do this by illegal means, an entirely different situation arises. Here one is not involved with the ancient art of persuasion and argument, but with the use of brute force, the rule of the jungle over the rule of the mind.

When force is brought to bear, even the legitimacy of some student demands gives place to the illegitimacy of the means used. As an example of what I mean: If you can persuade me to give a hundred dollars to some needy charity, you have done a reasonable thing; if you hold me up and take the same hundred dollars from me—even to give it to the same charity—you have done

an illegitimate thing and have perpetrated a crime for which you should be punished.

The same is true of the students. If they use legitimate means to try to persuade the faculty to bring about some changes in the university condition. When, however, they use legitimate means to try to persuade the faculty to bring about some changes in the university condition, they are acting reasonably and in accordance with the best American tradition. When, however, they use illegal means, even for a good end, they have committed a crime and should accept the consequences which society has appended to such a crime. No amnesty should be given to the crime perpetrators, only the protection which the law provides for all, that a fair trial shall precede any imposition of sentence.

Though the above is general knowledge, it does give some satisfaction to see where university presidents are stating it again. It's good to find that even in academia common sense may still find a place.



"WELL, THE HOUSEKEEPER WAS WRONG, SO KEEP LOOKING — IT'S ABOUT SIX INCHES HIGH AND HAS 'ST. CHRISTOPHER' ACROSS THE BOTTOM."

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By MSGR. R. T. BOSLER

Q. I've read several books on hermits and trappist monks. While Christ set the example of fasting and meditating, he also walked among the people. It seems to me these monks, though they spend a great deal of time praying, spend more time worrying about their own souls. Why do they shut themselves away from the world when they could do so much more by lending their goodness and wisdom to all men?

A. Thomas Merton was a Trappist monk who shared his goodness and wisdom through his books and writings. He was keenly aware of the problems of war and poverty faced by his contemporaries. And though most hermits and cloistered monks and nuns are not able to do what Merton did, you will find that they all have a keen interest in their fellow men everywhere in the world.

They are the "universal human beings" who shut themselves away from the world to make their fellowmen more world-minded—not worldly-minded, but world-minded. Hidden in their monasteries they become the symbol and the reminder that the human race is one and that God saves men not as individuals but as members of a marvelous world community.

They do struggle with their own faults and practice mortification, but not because they are worrying about their own souls but because they are striving to perform more effectively their role in the Church. And that role is to be the part of the Church that is making sure that the human family will be worshipping and praising God continuously and ever advancing in the knowledge of God through contemplation. They are attempting to do what Christ did when he spent the nights in prayer. They



are humble enough to realize that no mere Christian can do all that Christ did; so they are content to support with their prayers the other members of the Church who walk among the people.

One last point. There are thousands of research scientists in laboratories all over the world. Most of them discover little if anything and remain unknown, and yet without them there would not be the laboratories where scientific breakthroughs are made. The monasteries of cloistered monks and nuns are the laboratories in which spiritual breakthroughs are made by the St. Theresas, the St. Johns of the Cross, the Little Flowers and the Thomas Mertons.

Q. Will you please print the correct way of going to confession? Is there a short form for going to confession? I went through the old form, which is quite long, and the

priest flew into a rage and scared the life out of me. I haven't gone to confession since.

A. I can hardly blame you. The priest should have explained what he wanted of you. Once upon a time, it seems, children were taught to begin their confessions with the recitation of the "Confiteor" down, at last, to "through my most grievous fault." This was time consuming and needless, especially when many were waiting in line for confession.

There is no particular formula for confession. The trend today is to make confession as personal as possible and to avoid reciting a "grocery list" of sins. The next time you confess—and do try another priest—begin immediately with: "It has been weeks since my last confession."

If you are not aware of any serious sin, then mention several of the failings you are most sorry for or particularly want to

improve upon. If you have nothing to ask the priest, say immediately: "That is all," and be quiet while the priest gives his advice and recites the words of absolution. The act of contrition should have been said before entering the confessional. You do not say it while the priest is giving absolution; you are supposed to listen to the words of absolution.

Q. Is an alcoholic capable of contracting marriage? I understand an alcoholic is often the victim of a physical or mental disease. If he were drunk at the time of the marriage would it be a valid marriage?

A. If a person were so drunk at the time of the marriage ceremony that he did not fully realize what he was doing, he would be incapable of making a marriage vow. If he were so drunk that the next day he had no recollection of going through the ceremony, then surely the vow would be meaningless.

The fact that he is an alcoholic would not in itself make him incapable of pronouncing a vow. The question is: was he so drunk at the time of the ceremony that he did not know what he was doing?

Q. Some churches use linen cloths on the communion rail and some have discontinued this ancient custom. Is there any recent ruling pertaining to the above or is it optional to use this linen cloth?

A. The cloth is optional. So is the communion rail. The faithful may receive Communion standing or kneeling. Newer churches are providing communion tables for those receiving standing.

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• YOUR WORLD AND MINE

Poet given a quick political education

By GARY MacEOIN

Ned O'Gorman, poet and long-time magazine editor, has just edited a book (*Prophetic Voices*—Random House, \$6.95) which I recommend as priority reading to President

Nixon and to his special envoy to Latin America, Nelson Rockefeller.

The introduction is the best part of the book, by itself worth the price of admission. In it, O'Gorman recounts how he went off in 1965 as "a cultural representative" of the State De-

partment to assure the young intellectuals of Latin America that the United States, for all the wars on her inner cities, was still a land of revolutionary hope.

He was in Argentina, in May of that year, when he was "jolted from poetic fancy into the real world by a revolution . . . America had landed marines in Santo Domingo. 'Yankee, Yankee, asesino,' shouted wandering mobs of angry Argentines; the American embassy was stoned."

The rudest part of the jolting for Poet O'Gorman was the reaction of State Department officials. "They all told me—ambassadors and secretaries,

consuls and cultural affairs officers—that the invasion was a disaster but they had no choice but to defend it." And they added that he was also in the employ of the State Department and had similarly no choice.

When he refused, "one officer wept, one called me a traitor, another threw roadblocks in the way of my travels in Brazil by cancelling lectures, flying me over enormous distances at a moment's notice and letting me while away hours beside swimming pools waiting for contacts that never came . . . As the days passed, anger and despair grew: I looked into the face of my country—a frightened, brutal, counter-revolutionary face."

Yet another shock was to follow. On his return home, he decided to ask a number of distinguished people around the world to contribute to a symposium exploring the philosophy of revolution and presenting alternatives to destruction.

To his consternation, he quickly learned that many of them would not even negotiate with him. When they learned that he had recently been a State Department cultural envoy, they immediately classified him "not as a poet on an innocent expedition, but a spy, patsy, dupe of the State Department, the FBI, and CIA, which were notorious all over the world for baroque political amorality, bearing gifts of counterrevolution and war to the poor and hungry."

This same message has come through loud and clear from every country visited by Governor Rockefeller as special presidential fact-finder, as well as from the countries whose governments cancelled visits because they feared they would not be able to control outbursts of hostility by their people.

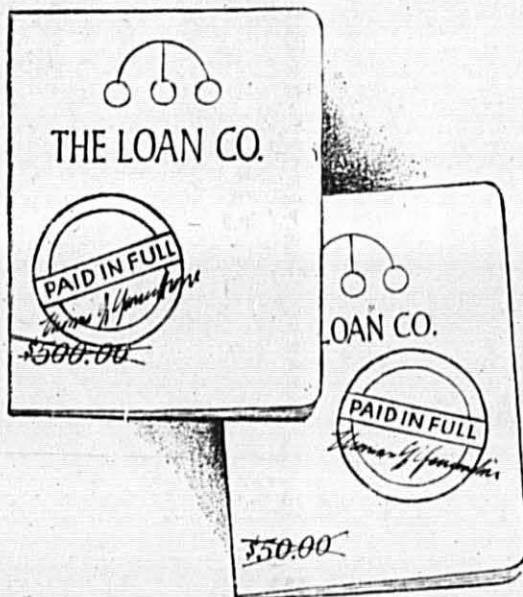
There is, nevertheless, no slightest indication that it has been heard either by the envoy or by the principals in Washington. Brooklyn-born Galo Plaza, former president of Ecuador and a lifelong friend of the United States, took an unusual step as holder of the nonpolitical office of Secretary General of the Organization of American States, when he publicly chided Governor Rockefeller. "Those protests you have heard," he warned, "are not the voices of a few left-wingers instigated by outsiders. They are our suffering people."

Yet it is obvious from the maneuvers at the meeting in Trinidad of the Inter-American Economic and Social Council that Washington is not prepared to discuss seriously the development programs which Latin American governments insist are essential to forestall hemispheric chaos. It remains committed to a policy of trade as usual, meaning trade whose terms we dictate.

Nor should it be forgotten that these are already less than minimal programs. The governments which formulated them are mostly interested in maintaining the present distorted system. The protestors in the streets, kept at a distance from Mr. Rockefeller by tanks, want much more and they want it fast. They will settle for nothing less than a social revolution.

What emerges here is the limited value of so-called "fact finding" as long as the evaluators of the facts are blinded by their preconceptions and vested interests. Our last hope would seem to be the prophetic voices of poetic visionaries.

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The Parables

THE DEBTORS . . . "There were two men who owed money to a money lender, one owed him five hundred dollars and the other one fifty dollars. Neither one could pay him back, so he cancelled the debts of both. Which one, then, will love him more?" "I suppose," answered Simon, "that it would be the one who was forgiven more." "Your answer is correct," said Jesus.—7 Luke 41-43

OPINIONS

Beyond the image

To the Editor:

Good public relations can go a long way in creating an attractive image but it must not run afoul of the truth-in-packaging law. We all might heed this observation by Winston Taylor, a director of information for the United Methodist Church, to fellow members of the Religious Public Relations Council.

Mr. Taylor recently challenged the organization to make a positive effort toward broader participation by minorities and young people at all levels of church affairs. He pinpointed the hypocrisy of sending funds to Africa to convert and educate black people when Afro-Americans are unwelcome in many churches here.

Publicists are being careless with the truth, Mr. Taylor said, when they deliberately confuse good news with happy news and ignore reality.

In defense of the PR men, it should be said that most of them are doing their job as they are paid to do it. Too many of us, inside and outside churches, prefer sop to substance. Granted there must be a sense of balance and proportion in reportage, but sweetness and light do not characterize historic perspective or the nature of society today.

We are living in tumultuous times. Pertinent and far-reaching questions underline events and they will not be silenced by equivocation or indifference. Those questions have to be

(Continued on page 7)

House of Lords backs revised divorce laws

By JOHN A. GREAVES

LONDON — The House of Lords, Britain's upper chamber of Parliament, has removed the last major obstacle to the new more permissive divorce laws. After seven hours of intense debate, they voted approval by a 122-34 vote.

Five Anglican bishops voted for the bill, and three against. Anglican Archbishop Michael Ramsey of Canterbury abstained, upsetting the divorce lobby's claim that they had the full backing of the State Church.

The bill passed more comfortably than expected, partly because the majority of members of the House of the Lords missed the vote on this crucial issue because they were on their way to Wales to attend the investiture of Prince Charles.

THE NEW law, dubbed by critics as a "philanderer's paradise" and "a Casanova's charter," would make the irrevocable breakdown of a marriage the sole ground of divorce. This would replace the existing practice of a divorce petitioner having to prove a marital offense such as adultery, cruelty, perversion, desertion or non-summation.

The most controversial clause allows divorce by mutual consent after two years of separation, and grants divorce after

five years of separation even if one partner, however innocent, objects.

LORD LANGFORD, a Catholic who is a member of the British cabinet and is ordinarily the chief government spokesman in the House of Lords, went against most of his party by opposing the bill. The bill has already passed the crucial second reading—the "agreement in principle" phase—in the House of Commons.

LORD LANGFORD said he regards certain essential features of the bill as "utterly evil." Catholics, he claimed look on marriage as a divine institution established by God as a permanent union between one man and one woman, and are vehemently against divorce.

The most horrible provision, he continued, permits a man who has left his wife "to kick her out after five years."

The bill, which was introduced privately and not by the government, nonetheless has been given the unofficial blessing of the labor government of Prime Minister Harold Wilson, which provided much parliamentary time for its discussion.

The bill now goes to committee for discussion of some technicalities. Yet its main features will not be changed, and it is expected to become law by the end of this year.

Catechetical expert tells of 'hang-ups'

DARLINGTON, N.J. — Much of the controversy surrounding new catechetical texts stems from human problems rooted in communication, a catechetical expert told the first statewide congress of the Confraternity of Christian Doctrine here.

As a result "there is a lot of confusion, a great deal of polarization. People are no longer talking with each other," according to Father Carl Pfeifer, S.J., assistant director at the national CCD center in Washington.

Father Pfeifer spoke to some 200 priests, Sisters, Brothers and lay people from throughout the state who came together for an intensive four-day program of talks and workshops.

HE SAID that the problem today is to build bridges between the past experience of people and the current way of life. "Where once the Church was marked by stability," he said, "by a unity in creed and morality, this is no longer true."

"You have only to look at Paul VI's Credo and the Dutch Catechism, at the various positions on such ethical matters as war and birth control. Even in worship: I have to ask how to say Mass when I go across the Potomac from Virginia to Washington."

As a result, he said, the Church finds itself in the position of struggling to forge a unity deep enough to sustain the new pluralism.

To do this, educators "must be careful of fads; they can do more harm than good. Parents can be rightfully concerned when a teacher of religion gets too involved in secular humanism."

The task of the catechist, he said, is to show both parents and the bishops "that what we are doing grows from traditional roots, just as we have to show liberals that we are aware of what is going on in the world today."

AT THE same time, he said, it is the teacher and not the text which is most important. These are the questions which should be asked, he indicated:

"Is he (the teacher) capable of responding to the contempor-

ary world? Is he sufficiently grounded in theology to forge ahead? Does he have a sufficient knowledge of people? Does the aspect of faith grow out of the whole of his life, does he live his life catechetically?"

The reason so many of the modern texts emphasize secular things, Father Pfeifer said, is that this is what is important to people today.

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AT BROAD RIPPLE POOL

Annual swim meet set July 14 and 15

The 16th annual Archdiocesan Swim Meet will be held next Monday and Tuesday, July 14 and 15, at the Broad Ripple Park pool, with more than 1,000 swimmers expected to participate in the 25 events.

Immaculate Heart of Mary parish is the defending overall team champion. The Northsiders are trying this year to retire the Jake Seyfried Traveling Trophy by capturing their third consecutive win. Strong competition is anticipated, however.

Swimmers will be classed in Novice or Open categories depending upon eligibility. Novice events will be 50 meters, Open events will be 100 meters

and relays a distance of 200 meters.

Team trophies will be awarded to overall, Novice and Open champions. First through third place winners will receive medals, while ribbons will be given fourth through sixth place.

The Meet begins each night at 6 p.m. Swimmers are asked to be suited and ready to go at 5:45 p.m. Spectators are welcome in the bleachers located above the dressing area.

Co-sponsoring the Archdiocesan Swim Meet again this year is Hoosier Athletics, Inc. Head starter is Jerry Krug. William S. Sahn will serve as meet director.



CADET BASEBALL RUNNERS-UP—Second place is never as good as first, but these St. Michael's still posted a remarkable record in the CYO's Indianapolis Deaneries' 1969 Cadet Spring Baseball program. The Westsiders won seven straight games to capture the Division One championship in regular season competition, then defeated the Division Two Kings, Our Lady of Lourdes, in the first round of the league play-offs, before losing to Holy Name in the title game. Head Coach Randy Noel (back row, right), who doubles as Cadet Football coach for the parish, led the boys to their fine season, with help from Assistant Coach Bob Mohr (third from right). Standing at the left is St. Michael's CYO Priest Moderator, Father Harold Ripperger.



ESSAY CONTEST WINNER—Miss Ellen Dugan, above right, recent graduate of St. Mary Academy and a member of Holy Trinity parish, Indianapolis, received third place in the annual Irish History Essay Contest sponsored by the national Ancient Order of Hibernians. Topic of the contest was "The Dramas of Eugene O'Neill and Their Reflections on His Irish Background." Awarding a \$25 check to Miss Dugan above is Mrs. Carl W. Bittle, historian of the Ladies Auxiliary AOH. Two grade school youngsters received honorable mention for their essays on another topic. They were: Laura Lanahan, of St. Matthew's parish, and Donald Phelan, of St. Catherine's parish.

Outdoor dance set this evening

INDIANAPOLIS—The annual summer outdoor dance sponsored by the Indianapolis Deaneries Youth Council will be held this (Friday) evening at St. Christopher's parish, 5301 W. 16th Street.

Music will be provided by Sir Winston and the Commons. Admission is \$1 and a CYO Card. Guests are welcome. Door prizes and refreshments will be available.

Proceeds for the event traditionally benefit the summer activities sponsored by the Youth Council.

Funds allocated

TORONTO, Ont.—Share Lent funds totalling \$616,000 have been earmarked for 56 self-help projects on three continents by the Canadian Catholic Organization for Development and Peace.

It's Holy Name again in Subnovice event

A record turnout of 1,165 youths participated in the Subnovice Swim Meet this past Monday evening at Brookside Park pool. Holy Name parish, Beech Grove, captured its fifth consecutive team title with a strong depth showing, scoring in 13 of the 20 events.

Close behind Holy Name's 66 points for the second place trophy in the overall tabulation was St. Luke's with 59 points, and Immaculate Heart of Mary with 57 points.

In the Boys' Division, Holy Name emerged on top with 47, followed by Our Lady of Lourdes, 34, and St. Mary's, 21. St. Luke's took Girls' Division honors with 59, their total meet points, followed by Immaculate Heart of Mary, 44, and Holy Name, 19.

FOURTEEN new records and one tie were registered in the meet's 20 events, indicating the calibre of the participants.

Double wins were scored by the following:
Bob Fobes, St. Lawrence, Boys' 13-14 freestyle, new record (13.7); and Boys' 13-14 butterfly, new record (16.4).

Official stoned at Mboya rites

NAIROBI, Kenya—Angry Luo tribesmen, followers of their slain leader, Tom Mboya, pelted President Jomo Kenyatta's car with sticks, stones and shoes when he arrived (July 8) for the requiem Mass at Holy Name cathedral here.

Police used tear gas to disperse about 100,000 weeping and wailing Africans outside the cathedral. The tear gas seeped into the church while Archbishop John J. McCarthy, C.S.S., of Nairobi celebrated the Mass. Kenyatta and members of his cabinet attending the service put handkerchiefs over their faces, tears streaming from their eyes.

Mboya, the minister for development and economic planning, was killed July 5 by an unknown gunman in downtown Nairobi. His body lay in state

Jenny Corsaro, St. Philip Neri, Girls' 15 and over freestyle (16.3); and Girls' 15 and over breaststroke (20.9).

Brian Griffin, Our Lady of Lourdes, Boys' 15 and over freestyle, new record (13.6); and Boys' 15 and over butterfly, tied record (17.1).

NEW RECORDS were established in all four relays (100 meters). Relay winners were: Boys' 13-14, Holy Name (1:02.7); Girls' 13-14, St. Luke's (1:08.3); Boys' 15 and over, Holy Name (1:59.3); and Girls' 15 and over, Immaculate Heart of Mary (1:11.5).

In addition to team trophies, ribbons were awarded individual winners down to sixth place.

Nearly 75 adult workers were on hand to lend a smooth assist in completing the massive competition for the meet. Officials for the event included:

Scorers, Mrs. George Schnieders and Mrs. Charles Murphy; timer, Dave Oberling; judge, Richard O'Connor; clerk-of-the-course, Bill Sylvester; and starter, Bill Kuntz.

JUNIOR SUB-NOVICE SWIMMING MEET

Boys' 13-14 25 Meter Backstroke: 1. Bob Wiggens, Immaculate Heart; 2. Dan Henthorn, St. Lawrence; 3. Mark Miller, Our Lady of Lourdes. Time: 18.9 sec.

Girls' 13-14 25 Meter Backstroke: 1. Ann Mills, St. Lawrence; 2. Mary Loughery, St. Luke's; 3. Rita Green, St. Philip Neri. Time: 20.1.

Boys' 15 and Over 25 Meter Backstroke: 1. John Eckrich, Holy Name; 2. Jim Brennan, St. Andrew; 3. Jeff Cabel, St. Mary, Rushville. Time: 17.4 sec. (new record, 16.9 set by Jim Brennan in trials).

Girls' 15 and Over 25 Meter Backstroke: 1. Debbie Fieber, St. Christopher; 2. Cindy Reeding, St. Michael's; 3. Alice Semmerstein, St. Lawrence. Time: 20.7 (new record).

Boys' 13-14 25 Meter Freestyle: 1. Bob Fobes, St. Lawrence; 2. Mark Miller, Our Lady of Lourdes; 3. Russ Jenkins, St. Mary, Rushville. Time: 14.1 sec. (new record, 13.7 set by Bob Fobes in trials).

Girls' 13-14 25 Meter Freestyle: 1. Mary Christensen, St. Luke; 2. Carolyn Howard, Immaculate Heart; 3. Claudia Wood, St. Luke. Time: 16.5 sec.

Boys' 15 and Over 25 Meter Freestyle: 1. Brian Griffin, Our Lady of Lourdes; 2. Mike Dietz, Holy Name; 3. Steve Moriarty, St. Barnabas. Time: 14.0 sec. (new record, 13.6 set by Brian Griffin in trials).

Girls' 15 and Over 25 Meter Freestyle: 1. Jenny Corsaro, St. Philip Neri; 2. Cathy Howard, Immaculate Heart; 3. Sue McCullum, St. Luke. Time: 18.6 sec. (new record, 18.2 set by Jenny Corsaro in trials).

Boys' 13-14 25 Meter Breaststroke: 1. Mark McConahay, St. Barnabas; 2. Mark Kirch, Our Lady of Lourdes; 3. Steve Dickmeyer, St. Andrew. Time: 21.7 sec.

Girls' 13-14 25 Meter Breaststroke: 1. Jeanne Vannas, St. Mary, Rushville; 2. Julia Lorton, Immaculate Heart; 3. Helen Day, Greenwood. Time: 21.7 sec. (new record).

Boys' 15 and Over 25 Meter Breaststroke: 1. Chuck Watts, St. Ann; 2. Steve Moriarty, St. Barnabas; 3. Kevin McGoff, St. Philip Neri. Time: 19.7 sec. (new record, 18.7 set by Steve Moriarty in trials).

Girls' 15 and Over 25 Meter Breaststroke: 1. Jenny Corsaro, St. Philip Neri; 2. Sue Eppner, St. Michael's; 3. Shannon Crockett, St. Michael's. Time: 21.3 sec. (new record, 20.9 set by Jenny Corsaro in trials).

Boys' 13-14 25 Meter Butterfly: 1. Bob Fobes, St. Lawrence; 2. Chuck Day, Greenwood; 3. George Kyle, St. Barnabas. Time: 16.4 sec. (new record).

Girls' 13-14 25 Meter Butterfly: 1. Mary Loughery, St. Luke; 2. Mary Christensen, St. Luke; 3. Helen Day, Greenwood. Time: 18.4 sec.

Boys' 15 and Over 25 Meter Butterfly: 1. Brian Griffin, Our Lady of Lourdes; 2. Jim Clark, St. Mark; 3. Chris Lewis, St. Catherine. Time: 17.1 sec. (tied record).

Girls' 15 and Over 25 Meter Butterfly: 1. Margie Roth, Little Flower; 2. Mary Schnieders, Immaculate Heart; 3. Barb Bogard, Holy Name. Time: 20.2 sec. (new record).

Boys' 13-14 100 Meter Freestyle Relay: 1. Holy Name; 2. Immaculate Heart; 3. Our Lady of Lourdes. Time: 1:02.7 (new record).

Girls' 13-14 100 Meter Freestyle Relay: 1. St. Luke; 2. St. Joan of Arc; 3. Immaculate Heart. Time: 1:08.3 (new record).

Boys' 15 and Over 100 Meter Freestyle Relay: 1. Holy Name; 2. St. Mary, Rushville; 3. St. Barnabas. Time: 59.0 (new record).

Girls' 15 and Over 100 Meter Freestyle Relay: 1. Immaculate Heart; 2. St. Luke; 3. Holy Name. Time: 1:11.5 (new record).

TEAM

1. Holy Name 47

2. Our Lady of Lourdes 34

3. St. Mary, Rushville 21

Girls

1. St. Luke 59

2. Immaculate Heart 44

3. Holy Name 19

Over-all

1. Holy Name 66

2. St. Luke 71

3. Immaculate Heart 59



NEW JUNIOR YOUTH COUNCIL OFFICERS—Leading the Indianapolis Deaneries Junior Youth Council during the coming year are the four officers shown above. Bill Newman, left, of St. Matthew's parish, serves as president. He is a Cathedral High School senior. Vice president is Ned Miller, right, of St. Joan of Arc parish. He is a senior at Brebeuf Preparatory School. Mary Schnieders, second from right, of Immaculate Heart of Mary parish, serves as secretary, while Mary Cecil, of St. Philip Neri parish, is treasurer. Both girls are seniors at St. Agnes Academy.

CYO NOTES

Entry deadline for the Junior Tennis Tourney is July 30. The event will be held August 2, 3 and 9 at Ellenberger, Brookside and Garfield Parks.

The Junior Talent Contest is scheduled in the Garfield Park amphitheatre on the evening of August 17. Thirty acts will be featured in three categories: vocal, variety and instrumental. Entry deadline is July 29 with auditions set tentatively for August 6.

Coaches of Cadet and "56" Football League entries are encouraged to submit applications before July 31. Eligibility blanks and physical forms will be returned to the parishes by return mail. Practice may begin August 20.

Entries for the Junior and Cadet Fall Kickball League season are due by August 11.

Details on the Junior CYO Summer Spiritual Activities scheduled August 26 and 27, will be released within two weeks.

Governing board

ATCHISON, Kan.—The first autonomous governing board—Independent of the control of St. Benedict's Abbey—has been approved for the 11-year-old St. Benedict's College here, Abbot Thomas Hartman, O.S.B., chairman of the present board, has announced.



PHILIPPINES-BOUND—Father Alton Wintz, O.F.M., a native of St. Louis parish Batesville, has been assigned to the Philippine missions of the Franciscan Fathers of the Cincinnati Province. He will teach English at Our Lady of the Angels Seminary in Quezon City. Departure ceremonies will be held at 2:30 p.m. Sunday, July 13, in the Batesville parish church, followed by a reception. Since 1965 Father Wintz has served on the faculty of Bishop Luer High School, Ft. Wayne.



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TIC TACKER

'Christian Summer Challenge'

By PAUL G. FOX

"Christian Summer Challenge" was the theme of an intensive, two-week vacation Bible school conducted in June among the nearly 200 families who reside in an Indianapolis public housing project.

The ecumenical event, held at the project located at Perkins and Raymond Streets on Indianapolis' Southeastside, was sponsored by the Beech Grove Ministers' Fellowship and co-directed by a Catholic nun.

Seven Protestant and Catholic church congregations—aided by a Catholic community of nuns—provided the leadership, the 60 instructors and the finances to reach about 175 youngsters living in the project between the ages of 4 and 18 each day.

More than 1,100 persons reside in the 186 completed and occupied apartments of the 250-unit project, according to Donald Bate, project manager. An equal number of black and white families reside there. Many of them had been displaced by highway and building construction throughout the metropolitan area.

SINCE ALL WERE strangers to each other and to the surrounding community, the suggestion of the co-operative Bible school met with immediate acceptance from the project manager and the residents.

Serving as co-chairmen for the Christian Summer Challenge were Mrs. Lela Nelson, of Park Grove Baptist Church, and Sister Jeanette Mesker, O.S.B., a Benedictine nun who teaches art at Our Lady of Grace Academy, Beech Grove. Project funds were handled by Rev. J. P. Monson, of Faith Assembly Church.

The project's community center and several unoccupied apartments were made available to the army of workers who organized and conducted classes in five age levels. Each of the participating churches assumed responsibility for specific classes.

At the close of the effort on Thursday, June 19, all parents living in the project were invited to an open house and outdoor entertainment program. The youngsters' handcraft work was displayed in the community center.

An estimated 350 persons attended the open house, allowing the parents to meet the committee members and program workers.

CO-DIRECTORS Mrs. Nelson and Sister Jeanette indicated that the initial efforts of the group proved successful and that preliminary plans are under consideration for the summer of 1970.

Participating groups in the Christian Summer Challenge program included Beech Grove Church of the Nazarene, Beech Grove United Methodist Church, Faith Assembly Church, First Christian Church of Beech Grove, Holy Name Catholic Church, Park Grove Baptist Church, South Emerson Avenue Church of God, and Our Lady of Grace Convent.

NAMES IN THE NEWS—Stephen J. Ransdell, son of Mr. and Mrs. Gordon J. Ransdell of Holy Name parish, Beech Grove, was recently graduated from the U.S. Air Force Academy in Colorado. He received a bachelor of science degree and was commissioned a second lieutenant. The Kennedy Memorial High School graduate began pilot training this summer at Craig AFB, Alabama. . . . Sister Mary Victoria Canon, S.P., a former teacher at St. Jude's School, Indianapolis, has received a fellowship to the Maryann Frostig Center of Educational Therapy in Los Angeles for full-time study during the coming school year. She will specialize in working with children having learning difficulties. . . . Cadet Thomas B. Clingerman, son of Mr. and Mrs. Cleo B. Clingerman of Holy Spirit parish, Indianapolis, has been named to the Dean's List at Virginia Military Institute. He is a 1966 graduate of the Latin School. . . . Miss Agnes Mahoney, a retired public school teacher and administrator, recently completed 50 years of continuous teaching of weekly religion classes at the Indiana Boys School in Plainfield. She is a member of St. Susanna's parish, Plainfield. . . . Charles E. Stimming, a member of St. Joan of Arc parish, Indianapolis, and past president of the Archdiocesan Council of Catholic Men, has been named chairman of the program committee for the National Council of Catholic Men. The committee will evaluate the programs presently offered by NCCM and will present recommendations for improving and adding innovation to the present program structure to the national board at its fall meeting.

Speaks out for papal diplomacy

VATICAN CITY—The Vatican City daily has followed up Pope Paul VI's new legislation on papal envoys with a lengthy defense of papal diplomacy and papal representation among the national Catholic communities.

A front-page article in the daily, *L'Osservatore Romano*, asserted that papal diplomacy carries out "a task of fundamental importance, that is, to bring to the local churches and to the nations in which they are rooted the presence and the witness of the treasury of truth and grace of which Christ has made His vicar on earth the participator, the depository and the dispenser."

NOWHERE did the article deal expressly with proposals Cardinal Leo Suenens of Malines-Brussels put forward in a wide-ranging and widely publicized interview criticizing, among other things, the present forms of papal representation abroad. The Belgian Cardinal had proposed that the ambassadorial function of papal envoys be given to laymen, that nuncios be natives of the countries where they carry out their tasks, and that they have a temporary mandate designed to deal with special situations. The Vatican City newspaper said: "Talk about the outmod-

ing of diplomacy as an instrument of contact among people is hardly new. It has been extended even to the so-called pontifical diplomacy, in tones both various and not always balanced or in concord with the reality dealt with."

The article reviewed the history of papal diplomacy. Beginning in the ages when Constantinople ruled the eastern Roman empire, this review extended into the centuries of Germanic rule in Italy, through the centuries of feudalism (when reform movements "turned to the Pope and found in him not only help and defense but authentication of their inspiration"), into the age of absolutism (when disputes between Pope and princes over privileges were "in reality over basic principles of the Church's freedom and independence").

ND head opposed to vote change

WASHINGTON—Father Theodore M. Hesburgh, C.S.C., chairman of the U.S. Civil Rights Commission, has made known his opposition to the Nixon administration's proposal to rewrite the 1965 Voting Rights Act. His three-page letter was received by the House Judiciary Committee which has been holding hearings on voting-rights legislation.

Father Hesburgh stated (July 1) that the administration's proposal to abolish advance federal clearance of new state and local election laws would weaken the government's efforts to eliminate discrimination against Negro voters.

Atty. Gen. John M. Mitchell, who was testifying on the administration plan, had proposed as a substitute that the federal government could file suit against any state and local elections laws that were racially discriminatory.

REP. EMANUEL Celler of New York, committee chairman, who previously had opposed the proposal, said he is "suspicious that the administration really wants to kill the Voting Rights Act by this ruse" of proposing seemingly broader legislation.

Rep. William M. McCulloch of Ohio, the committee's ranking Republican, while not questioning the administration's motives, said its proposal could endanger simple extension of the Voting Rights Act, which is due to expire next year.

Rep. McCulloch, in opposing the administration plan, said the 1965 law has been "highly successful" in enabling 800,000 Negroes to register as voters in seven southern states that previously used literacy tests and other devices to bar them from registering.

REP. CELLAR, backed by the Civil Rights Commission, contends the gains could be lost if the Voting Rights Act is allowed to expire. Reps. Celler and McCulloch are sponsoring a five-year extension of the act, and claim they have majority support on their committee.

Mitchell has countered that if those states resume discriminating against Negroes, the attorney general could go to federal court to block them.

The trouble with that, committee sources said, is that it puts the burden on the federal government to find the discrimination and prove it, perhaps allowing some discrimination while the cases are going through court. The same objection is raised to Mitchell's proposal to replace pre-clearance laws with a clause enabling the attorney general to block them in court after they are passed.

Father Hesburgh, president of the University of Notre Dame, has been a member of the Civil Rights Commission since 1958, and was named chairman by President Nixon in March.



NEW GUILD OFFICERS—Mrs. Howard S. Young, Jr., above center, of St. Luke's parish, has been elected president of the St. Augustine's Guild. Vice-president is Mrs. Jack L. Martin, right, also of St. Luke's parish, while Mrs. Robert G. Hedge, of Immaculate Heart of Mary parish, serves as recording secretary. Not present for the photo were: Mrs. Joseph FitzGerald, corresponding secretary; and Mrs. Albert Gavit, treasurer. The St. Augustine's Guild assists the Little Sisters of the Poor in the operation of St. Augustine's Home for the Aged, located at 2345 W. 86th Street, Indianapolis.

Two retired Sisters are buried at Woods

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for two retired Sisters of Providence were held at the motherhouse during the past week. Sister Mary Reparata Ryan died July 3, while Sister Agatha Marie Jahn died the following day.

A native of Chicago, Sister Mary Reparata entered the convent in 1913. She taught in several of the high schools staffed by the community and served as superior in Malden, Mass., Joliet and Galesburg, Ill. Her last mission was at Our Lady of Providence High School, Clarks-ville.

FAILING health required her retirement to the motherhouse in 1960.

Survivors include two brothers and four sisters: Father William Ryan, S.J., Edwin Ryan, Sister Margaret Mary, S.P., Mrs. Ella Kilkenny, Mrs. Marie Casey and Miss Cecilia Ryan, all of Chicago. Another sister, Sister Catherine Cecile, S.P., died in 1965.

SISTER AGATHA Marie entered the convent in 1920 from Jasper. An elementary school teacher, she taught at Holy Spirit and Holy Cross Schools, Indianapolis, St. Joseph's, Jasper; and in other states. Her last appointment was at St. Andrew's, Chicago, from which mission she returned in 1964 to the motherhouse because of failing health.

Survivors include two sisters and two brothers: Mrs. Mary Ann Habig, Mrs. Margaret Wright and Omer Jahn, all of Jasper; and William Jahn, Portland, Ore. A sister, Sister Mary Angela, S.P., died in 1963.

The in-service workshops in inner-city teaching in Indianapolis June 23-August 1 and the Urban Education Conference in Cincinnati August 12-20 were set up to fill needs indicated by the Sisters.

Backs bus aid

ST. PAUL, Minn.—Gov. Harold LeVander, in a strongly worded letter, has asked the Minnesota State Board of Education to encourage those school districts that wish to bus non-public school students this fall.

Black Sisters set up offices in Pittsburgh

PITTSBURGH—The National Black Sisters' Conference, a chartered, nationwide organization of black Catholic nuns, has established its headquarters here.

The 200-member organization aims to "study and evaluate the moral and spiritual aspects of white racism." It also aims to "seek more effective ways to bring about a living Christian relationship between blacks and whites on the social and educational levels of American life," the organization's charter stated.

Sister Martin de Porres Gray of the Sisters of Mercy, conference president, said the organization will hold its second annual meeting at the University of Dayton, Ohio, in August.

Opinions

(Continued from page 5) heard in the light of everyday experience and answered in a tongue understood by all men. That goes for those who write the news and those who read it.

Ecumenical PR man Indianapolis

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James J. Russell, K.S.G., member of Holy Trinity Parish, New Albany, and a Past President of the Archdiocesan Council of Catholic Men.

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Invasion of Czechoslovakia seen a blessing in disguise

By MSGR. JAMES I. TUCEK

The Czechs commonly say that the Russians did them a favor when they rolled in with their tanks one summer night in August, 1968.

As far as the nation is concerned, the presence of the Soviet troops, which is armed invasion and armed occupation pure and simple, has given

(The author of this article is former head of the NC News Service Rome bureau, who recently spent several months in Czechoslovakia.)

them a cause for national unity which they have not known since the national uprising against the nazis in 1944.

As far as the communist government of Czechoslovakia is concerned, it is embarrassed. And that increases the hopes of the general populace, who long ago became disenchanted with their communist government, yet saw no way out. The Russian invasion and subsequent bully tactics have made it eminently clear to every Czech that his country has become one vast prison with the Russians as jailers.

AS FAR AS the Catholic Church is concerned, its position is strengthened. This is because the Church has been the greatest opponent of the communists from the beginning, and now, seeing that the Church was right, many former foes have become her friends and

are quietly supporting her efforts, even in high and official places.

The unity which the Russian occupation has created in the Czechs is heartening and inspiring to witness. It expresses itself mainly in a spirit of dignified non-cooperation. Contrary to what news reports may indicate occasionally, the Czechs generally abhor all unnecessary violence and vandalism.

For example, the day after Jan Palach's funeral (he was the university student who burned himself to death in protest over government censorship), one of the mourners with tears in his eyes said to me: "Did you see the funeral? The quiet and dignified procession of thousands of mourners was the greatest protest we could have made. How proud we were!"

On the other hand, on May 29, the day after the young Pragans celebrated the victory of the Czech ice hockey team

Names co-pastors

DETROIT — Experimental programs in pastoral co-operation were given a boost here when Cardinal John Dearden of Detroit named co-pastors to three diocesan parishes. Two of the parishes involved in the co-pastor appointments have two priests each, the other three priests. All now have the title of pastor with equal authority in specified areas of pastoral concern.

over the Russians by going on a rampage and burning out the Soviet Air Lines ticket office, everyone to whom I talked was ashamed of their "unworthy conduct." President Dubcek went on the radio that night to talk to the nation and said that he understood how the young patriots felt but that their conduct was a shame to the nation.

SHORTLY AFTER the August, 1968, invasion a leaflet printed in tens of thousands found its way to every corner of the country. It was a "Ten Commandments of Non-Cooperation" which called for the removal of street signs in the cities and highway signs in the country and counseled everyone to give the Russian troops wrong directions. The campaign was effective against the movement of the troops. The street and highway signs have not yet been replaced.

The spirit of dignified protest is kept alive with keen humor in the highly developed theater of the nation. It never fails to bring a roar of laughter and applause from the audience when actors ridicule the "accomplishments" of their communist government and the "friendship of their Russian allies."

"I would rather the Russians be my friends than my brothers," the Czech version of our puppet Charlie McCarthy once remarked. When his straight man asked why, he said, "Because brothers I can do nothing about, but friends I can choose as I please."

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Woods nun in England on film industry tour

ST. MARY-OF-THE-WOODS, Ind. — Observation of filming techniques and evaluation of criteria for film criticism is the object of a summer study tour in England and Ireland undertaken recently by Sister Estelle Scully, S.P., assistant professor of English at St. Mary-of-the-Woods College.

Sister Estelle left this week for London where she will work for four weeks at the Motion Picture Export Association office. During her stay there she will be attending film screenings with critics of the English press.

"I hope to evaluate how the English classify their films and see how their rating system compares to the new system in the United States," Sister Estelle said.

"THE ENGLISH system has been in operation for some time and is said to be more strict than the rating system recently introduced in this country by the Motion Picture Association of America."

Her stay in England will include extensive observation at the Warner Brothers-Seven Arts Studios near London.

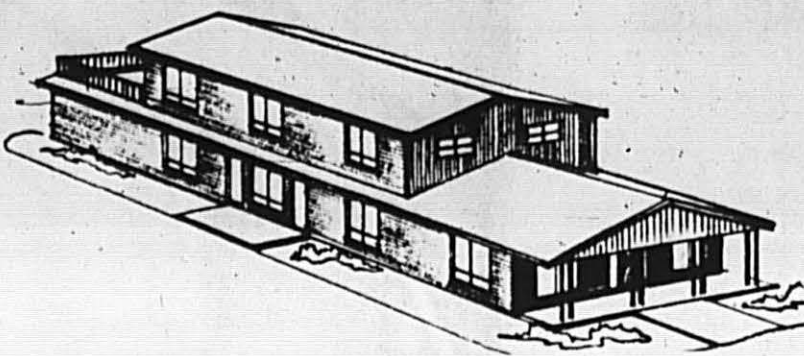
The first of August will see Sister Estelle in Ireland, where she will work closely with three documentary producers: George Morrison, Louis Marcus and Kevin McCleary.

Morrison will be working on a documentary on ancient Irish sculpture. The other two directors should also be filming during Sister Estelle's stay in Ireland.

INFORMATION gathered on the trip will be used by Sister Estelle in teaching her "History of Film" and "Film Criticism" classes next year.

Sister Estelle is also planning a second annual Christmas vacation film workshop in New York City for Woods students. During a two-week stay the students will attend screenings and meet with film critics.

The study of film criticism is relatively new in American colleges and universities, but is growing rapidly. A recent survey revealed film courses are now being taught in almost 200 colleges in the United States.



NEW CLARKSVILLE RECTORY—Construction bids were due this week on the proposed new rectory for St. Anthony's parish, Clarksville, which will replace a building over 100 years old. Garner and Kissinger, of Jeffersonville, designed the combination administration center and living quarters for the Conventual Franciscan Fathers who staff the parish. The two-story, brick and aluminum edifice is expected to be started by August 1. St. Anthony's pastor is Father Benjamin Knopp, O.F.M. Conv.

LOOKS TO FUTURE

IU trains teachers to face problems of human relations

By HENRIETTA THORNTON

BLOOMINGTON, Ind. — Indiana University's School of Education, with Dr. David Clark, a member of St. Charles parish, as dean, is endeavoring to meet the problems facing America today through its Human Relations Commission.

The problems can never be solved unless our educational system is improved to meet the needs, which places a special burden on schools of education, according to Dean Clark. "It all begins with education," he said.

This is a responsibility the IU Education School's Human Relations Commission is honestly trying to meet, with a major assist from the university's over-all human relations program.

The School of Education's Commission has charted one of the nation's most extensive programs to correct education's neglect of disadvantaged students, from grade school through college. One year old, the commission's plans are based on its experiences in the past year, during which time the main task was to outline projects of the Human Relations Commission and to begin changes on both a short-term and long-term basis.

IN THE PAST school year, the Commission sponsored a three-week-long "Focus: Black America" program, feeling that most of the meaningful change must be within white suburbia.

"We must provide more opportunities for ghetto children, but if tomorrow's teachers cannot help change the attitudes within the white communities, we won't progress very far," Dr. James Weigand, who served as co-executive secretary of the Commission during its first year.

The Commission feels that the ghetto child is at a serious disadvantage when he begins



DEAN CLARK

school if that schooling is provided by teachers unprepared and unwilling to help overcome this disadvantage. "If teaching is first-rate and attuned to the needs of students with other than middle class backgrounds, the barriers to an equal chance will have been greatly diminished," Dean Clark said.

In order to meet the problem the IU School of Education plans to hire this fall a consultant to the school's faculty, who has experienced ghetto living yet is qualified to serve as a consultant.

The education librarian will develop lists of materials relevant to minority group education and will develop a means for getting these lists in the hands of faculty and students who need them.

PROGRAMS for the School of Education will be linked with IU's "Operation Catch-Up," the Afro-American Studies Program when this gets underway, the Urban Studies Program, and the Midwest Equal Opportunity Program.

A committee will work to stimulate student interest in minority group education.

The School of Education curriculum will be updated to tomorrow's teachers and will have facts relevant to the education of minority group and economically disadvantaged students in urban settings. Also to be implemented are a range of techniques for increasing the sensitivity of faculty and students to the problems and life style of persons in urban settings.

In-service conferences and workshops will be provided for teachers. Seminars will help assist local school administrators get a better understanding of and working relations with minority groups.

The children from disadvantaged backgrounds — financial, cultural, and educational, black or white — need special motivation and financial assistance if they are to enter college, the

IU Human Relations Commission feels. And once on the college campus, their needs often multiply and in the past often have been ignored.

PROGRAMS of the Human Relations Commission which will focus on this include:

The Commission will have five paid assistants from the graduate and undergraduate student basis; there will be student representation on all task forces of the Commission; the School of Education Discriminatory Practices Committee, begun last year and separate from the Human Relations Commission, will continue to inquire into all charges of discrimination within the School of Education; an agency within the School will search for financial aid for students; the School will seek to stimulate new sources of scholarship aid for racial and ethnic minorities; renewed and expanded efforts will be made to recruit college-bound black students; tutorial programs will be expanded, and ways will be sought to sensitize members of the School of Education to increase their awareness of the needs and problems of minority groups.

"The nation's school systems need help not only in the form of better trained teachers and university assistance for students nearing college age but in upgrading of their existing programs and by having poor practices called to their attention," Dean Clark said.

This becomes touchy, the Hu-

Remember them in your prayers

CLARKSVILLE
† ARTHUR F. JONES, 89, St. Anthony, July 5. Father of E. E. (Sam) Jones, of Clark County.

† ANNA P. MEYER, 75, St. Augustine, July 2. Mother of Joseph A. Meyer of Hapeville, Ga. and Charles R. Meyer of Fort Worth, Tex. A sister also survives.

GREENSBURG
† PAUL R. NIENABER, 27, St. Mary's, June 29. Husband of Roberta A. Nienaber; son of Luella Nienaber; brother of Marjorie, Irene and Mary Ann Nienaber.

† THELMA PETERS, 65, St. Mary's, June 17. Wife of LeRoy Peters; mother of Sara Pohlman of Hobart; sister of Raymond Rolles and Mildred Walker, both of Greensburg.

† CLARENCE H. MILLER, 55, St. Mary's, June 14. Husband of Helen T. Miller.

INDIANAPOLIS
† CHARLES J. LEE, Little Sisters of the Poor Chapel, July 2.

† ROBERT J. MITCHELL, 79, Immaculate Heart, July 5. Husband of Helen J.; father of Marcella C. Keefe, John R. and Maribeth Mitchell.

† PATRICIA J. ANDERSON, 46, St. Mathew's, July 5. Wife of Richard; mother of John M., Richard D. and Judith A. Anderson; daughter of Mr. and Mrs. Richmond E. Eastman; sister of Dr. James W. Eastman.

† MARGARET C. CARR, 69, St. Joan of Arc, July 5. Wife of Michael J.; mother of Stella Hackney, Michael M. and Rosemary Bosh.

† EDWARD L. HOLLOMAN, 69, St. Anthony's, July 5. Husband of Matilda; father of John F., Edward, James T. and Yeoman I. William J. Holloman, Catherine Childers, Sister Ann Matilda, S.P., and Mary J. Mattingly; brother of Catherine O'Mara.

† JOHN E. ALTMEYER, 73, St. Anthony's, July 7. Husband of Anna; brother of Harry and Ralph Altmyer, Mary Summers, Beulah Chapman and Marion Schneider.

† ROBERT G. CROAK, 50, St. Mark's, July 7. Husband of Judy M.; father of Tim, Jim, Cindy and Barbara Croak; son of Katherine Scott; brother of Richard Croak and Alma Hall.

† HAROLD F. R'HOFF, 72, St. Mary's, July 7. Father of James R'hooff and Jean Branson; son of Mrs. Oral R'hooff; brother of Helen Pratt.

† JAMES B. AUGSBURGER, 67, St. Andrew's, July 8. Wife of William; mother of Mrs. Carl Marie of Richmond; father John and David Kahle, both of Indianapolis; Donald Kahle of Richmond; sister of Mrs. Henry Knauer of Richmond.

† WILLIAM S. MCCASLIN, 72, Holy Cross, July 8. Uncle of James J. McCaslin.

† PHILIP P. MOSS, 81, Sacred Heart, July 9. Husband of Kate; brother of Frances A. Scheper and Margaret Bientz.

† MATTIE M. BRIDGES, 89, Our Lady of Lourdes, July 9. Aunt of Mrs. Charles Butler.

† JAMES G. MARTELL, 14, St. Ann's, July 9. Son of Charles and Donna Martelli; brother of Paul, Philip and Charles Martelli.

† FRANCES L. CRAWFORD, 79, Little Sisters of the Poor Chapel, July 8. Father of

Lee, John and Carl Crawford, Marie Gottmoller, Joan Easley and Lois Crawford; brother of Anna Burton.

† RUTH L. SMERDEL, 45, St. Ann's, July 8. Wife of Joseph A.; mother of Joseph E.; daughter of Della Barbaby; sister of Charles, Fred, Walter and Harry Barbaby, Theresa Middleton, Margaret Shinkle and Daisy Barbaby.

MADISON
† DOROTHY PRATT, 49, St. Mary's, June 29. Wife of Donald; mother of William, Donald E., Deborah Pratt and William Morris, Edna Turpin and Garland Hacklin.

NEW ALBANY
† JOHN R. MILES, 82, Holy Family, July 2. Father of Father John W. Miles of New Mexico; brother of Henry S. Miles, Mrs. Bertha Thomas and Mrs. Zelma Beatty, all of Louisville.

RICHMOND
† FLORA C. KAHLE, 78, St. Andrew's, July 5. Wife of William; mother of Mrs. Carl Marie of Richmond; father John and David Kahle, both of Indianapolis; Donald Kahle of Richmond; sister of Mrs. Henry Knauer of Richmond.

† ESTHER C. COONEY, 80, St. Andrew's, July 5. Mother of Richard Cooney of Richmond and Rozella Mackay of Greensburg.

† MARY ROSE VECERA, 45, St. Andrew's, July 7. Mother of Guy and Joseph M. Vecera; Mrs. Thomas Reynolds, Denise and Linda Vecera; daughter of Mrs. Anna Mercutio; sister of Joan Mercutio, all of Richmond.

† JOHN PARADISO, 80, St. Mary's, July 8. Husband of Rosina; father of Mrs. Julia

Lauer and Joann Paradiso, both of Richmond; Perry Paradiso of Fairfax, Calif., and Rame Aldo Paradiso of Vandalia, O.; brother of Louis and Gignolo Paradiso, both of Italy.

† HAROLD (Jack) REED, 79, St. Mary's, July 8. Father of Mrs. Ribbott and Mrs. George Kaiser of Zionsville, Harold Reed of Indianapolis; brother of Mrs. Ethel McVee of Greenville, O.

SEYMOUR
† EDWARD D. (Pete) MORITZ, 70, St. Ambrose, July 5. Brother of Charles L. Moritz of Louisville, Henry J. and Christopher B. Moritz, both of Seymour; Mrs. Minnie Weaver and Mrs. Josephine Woolfs, both of Seymour.

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Vatican moves to calm fears on Italy stock investments

By PATRICK RILEY

VATICAN CITY — The Holy See has moved to calm public fears that it is liquidating its stock investments in Italy.

A spokesman admitted that the Holy See was adjusting its investment portfolio, but said the changes "have neither the extent nor the hidden purposes attributed to them."

Italian newspapers had speculated that the Holy See was preparing to sell its entire interest in the big real estate firm Societa Generale Immobiliare, and that this was the first step in the liquidation of all Vatican investments in Italian corporations. The newspapers further speculated that the Vatican was spurred to take its funds out of Italy by its dispute with the Italian government over a tax on dividends, or by fears of a communist takeover in Italy.

The Holy See's press officer, Msgr. Fausto Vallainc, said he believes Vatican holdings in Immobiliare come to a little more than five per cent. Some news-

papers had put it as high as 30%.

Of the Holy See's recent stock transactions, Msgr. Vallainc said: "In their limited scope they are part of the ordinary management of any estate. They are operations that are carried out today just as they were carried out in the past and therefore there is no reason for alarm."

(Less than half a century ago, the Holy See was reduced to borrowing funds to pay the expenses of the conclave that elected Pius XI. Seven years later, in 1929, the Holy See received the equivalent of almost \$3 million from the Italian government in settlement of the expropriation some six decades earlier of Vatican properties and territories. These funds were the foundation of the Holy See's present worldwide investments.)

THE REPORT that the Vatican plans to sell its holdings in Immobiliare was based on the recent entry of Michele Sindona into Immobiliare's board of directors. Sindona is a specialist

in the transfer of securities, and had purchased a block of Immobiliare stock for the account of a French banking house.

During earlier controversy over payment of income tax by the Vatican, former Finance Minister Luigi Preti estimated that the Vatican's stock holdings in Italy were in the order of \$160 million. That would come to about one per cent of the market value of all corporation shares in Italy.

DESPITE THE relative slenderness of the Vatican holdings, it is feared the sudden withdrawal of all the Vatican's Italian investments could cause further deterioration in Italy's chronically unstable and currently weak investment market.

The Holy See has also stated it will pay income tax on its Italian investments if the government insists, but it has asked time to pay such a retroactive tax in installments. The government has not publicly responded to this offer, which the Holy See made publicly in October. At that time it was estimated that the taxes due since 1963 when the tax law came into effect would amount to about \$7 million.

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JEFFERSONVILLE D D I 50 YEARS OLD—Discussing plans above for the 50th anniversary dinner of Jeffersonville Circle No. 95, Daughters of Isabella, are Mrs. Hilda Risacher, general chairman, and Miss Jane Moser, program chairman. The dinner will be held at Yandell's Restaurant, Clarksville, on Monday evening, July 14. Father Robert J. Walpole, chaplain, will be the master of ceremonies. Margaret Sparks is the present regent.

INDIANAPOLIS Calendar of Events

FRIDAY, JULY 11

The Secret Life of Walter Mitty, starring Danny Kaye, will be shown at 8:15 p.m. in the air conditioned audio-visual room of St. Thomas parish, 46th and Illinois Sts. Admission, 75c.

Summer Outdoor Dance, sponsored by the Indianapolis Deaneer Youth Council, from 8 to 11 p.m., at St. Christopher's parish, Speedway. Admission \$1 and CVO card.

SUNDAY, JUNE 13

Card Party, sponsored by St. Theresa Auxiliary, Knights of St. John, at 2 p.m. in Little Flower school auditorium. All games played. Pie and coffee available.

SOCIALS

Thursday: St. Catherine's parish hall at 6:30 p.m.; Secunia 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 K 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, 2 p.m.

Father McAvoy dies; noted ND historian

NOTRE DAME, Ind.—Father Thomas T. McAvoy, C.S.C., professor of history and archivist at the University of Notre Dame, was found dead on July 7 in his office in the Memorial Library. He was 65 years old and death, apparently by a heart attack, came sometime during the week-end as he worked alone in his office.

An authority on the history of the Catholic Church in the United States, Father McAvoy had written and edited several books in the field, including *The Great Crisis in American Catholic History, 1895-1900* which won the John Gilmory Shea national prize for history writing in 1957.

AS DIRECTOR of the University Archives since 1929, he nurtured a collection of historical documents which is one of the best sources available for the early history of the Catholic Church in America. Several Notre Dame students specialized in the area under Father McAvoy's tutelage.

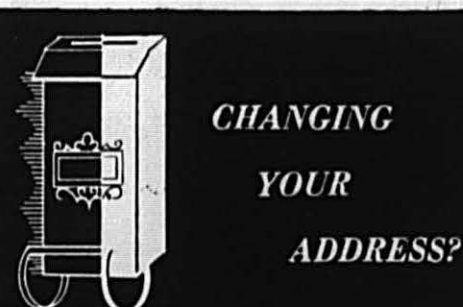
A native of Tipton, Ind., who was ordained in 1929, Father McAvoy received his bachelor's and master's degrees from Notre Dame and his doctorate in history from Columbia in 1940.

HE JOINED THE department of history faculty in 1933 and headed the department between 1939 and 1960, a time of great expansion on both the under-

graduate and graduate levels. He also served as managing editor of the Review of Politics, a quarterly published at the University.

His latest book was a biography of Cardinal John O'Hara, a former president of Notre Dame and archbishop of Philadelphia, published in 1967. He was completing work on a general study of the Church in America at the time of his death. He was active in several professional organizations.

He is survived by four brothers and three sisters. Funeral services were held Wednesday on campus with burial in the Community cemetery.



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Portugal unity center opened

BUARCOS, Portugal—Dr. Eugene Carson Blake, general secretary of the World Council of Churches (WCC), presided at recent ceremonies opening the new Ecumenical center here.

The center consists of one main building with library, lecture halls, and seminar rooms. Future plans include 10 smaller buildings on the property.

Dr. Blake outlined the goal of the center as follows: "We believe that the world of the 20th century, tragically split by wars, hunger, and lack of understanding among peoples, needs places where individuals can meet for dialogue to grow in understanding and destroy the barriers which separate them."

Representatives of Catholic, Presbyterian, Methodist and Lutheran Churches of Spain and Portugal attended the opening.

Theologian dies

ST. PAUL, Minn.—Msgr. Rudolph G. Bandas, 73, pastor of St. Agnes parish here for the past 11 years and an internationally known theologian and catechetical author, died of cancer (June 26) at St. Joseph's Hospital where he had been a patient for the past several months.

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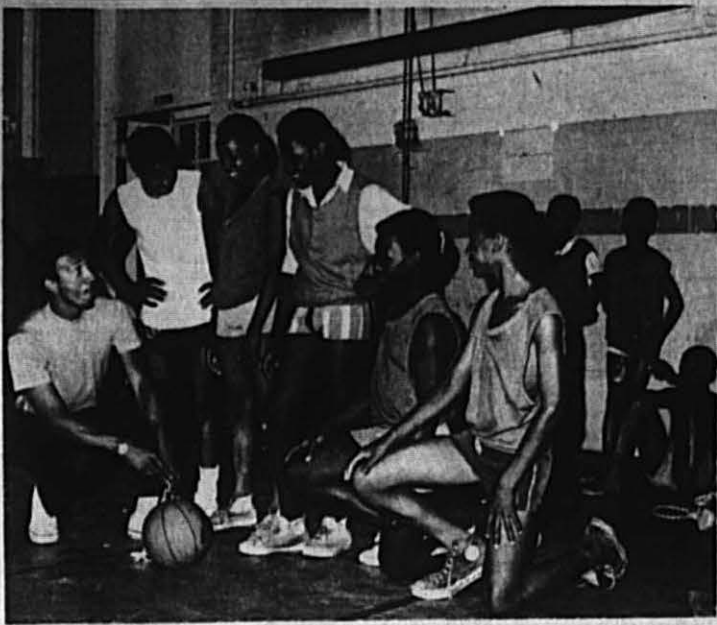
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SCENES AT MARIAN COLLEGE YOUTH CAMP—Two hundred-and-fifty Indianapolis inner-city youths from 12 to 18 are participating in a six-week youth camp this summer on the Marian College campus. The program is being financed through a \$25,000 federal grant made available through the National Collegiate Athletic Association (NCAA)—U.S. Gov-



ernment National Summer Youth Sports Program. Directing the staff at Marian is George Dickson, a member of the college physical education department. Each day the youngsters receive experienced instruction and practice in basketball, swimming, softball, volleyball, tumbling and touch football. One hundred-and-twenty-five boys and girls are brought



to the campus in separate morning and afternoon sessions by chartered buses which have picked up the participants at special loading sites. The entire 250 assemble daily in the college dining facilities for lunch provided by the youth camp. In the first photo above, Evansville University basketball ace Larry Humes, a member of the staff, offers pointers to sum-

mer aspirants. Miss Linda Summer, swimming instructor, is shown in the center of the second photo. Program director George Dickson and Mrs. Mary Rogers, a liaison officer provided by the Indianapolis Community Action Against Poverty (CAAP) program, chat with a group of boys during lunch in the last photo. The Marian program will continue through August 7.



NEW FIFTH WHEELERS' OFFICERS—Leo M. Stadtmiller, above left, has been elected president of the Fifth Wheelers Club, an organization of Catholic widows and widowers. He is a member of St. Thomas parish, Fortville. Other new officers are, from left: Mrs. Aleen Yocum, of Christ the King parish, vice president; Cyril DesJard, of St. Mark's parish, treasurer; Mrs. Ruth Ippenbach, of St. Joan of Arc parish, recording secretary; and Mrs. Joan Griffin, of Immaculate Heart of Mary parish, corresponding secretary. The organization numbers about 100 members.



CUB SCOUTS HONORED—Seven cub scouts of Pack No. 483, St. Simon's parish, Indianapolis, recently received the Parvuli Dei Medal. They are, front row, (left to right): Russell Miller, Mike Riley, James Kerigan, Jeff Nevels and Alfred Hubbard; back row: Joseph Doles and Charles Bordenkecker.

Festival slated at Holy Spirit

INDIANAPOLIS—The annual three-day Holy Spirit Festival will be held this week-end, July 11-13 at the eastside parish. More than \$7,000 in prizes will be featured along with daily dinners and carry-outs.

The Friday menu will be a Fish Fry, with service from 4 p.m. until the food runs out. Chicken and Ham Dinners will be served Saturday, starting at 2 p.m. The Sunday fare will be Chicken and Beef Dinners beginning at noon. Sandwiches and pizza will be available throughout the week-end.

Allen Amusement Rides are scheduled for the Midway throughout the Festival.

The grand prize will be an

CAC picnic set

INDIANAPOLIS—The Catholic Alumni Club of Indianapolis will join CAC groups from Kentucky and Ohio for a "Tri-State Picnic" at White-water State Park in Miami, Ohio, on Sunday, July 20. For additional information contact Gerald Spahn, 787-5964, 700 Turtle Creek, South Drive, Apt. 2, or Miss Marianna Stout, 356-3771, 1754 N. Audubon Road.

air-conditioned 1969 Cadillac, to be awarded Sunday night. Friday's prize is an eight-inch Sony television, while Saturday's prize is a Jenn-Aire indoor barbecue. Two bicycles will be awarded Sunday after-

'Gay Nineties' dance slated

INDIANAPOLIS—Pinky Lavender and his eight-piece band will be featured at the second annual "Gay Nineties" Party and Dance, to be held at St. Andrew's parish, 4050 E. 38th St., on Friday, July 25.

Sponsored by the parish athletic committee, the program will include a roving barber shop quartet and sing-a-long session. Polish sausage, sauerkraut and beer will be available.

The event will be open to the public. Admission is \$3 per couple.

Programs help inner-city youth Festival opens at Holy Angels

PHILADELPHIA—The Philadelphia archdiocese, through four of its community-service agencies, is operating 14 separate programs to give more than 13,000 disadvantaged, inner-city youngsters a better break this summer.

The programs, now in progress, involve more than \$413,000 in federal aid channeled through city agencies, local anti-poverty groups, and the public school district of Philadelphia, in addition to grants from two private foundations, a fraternal organization, a public utility and the archdiocese.

INDIANAPOLIS—The annual three-day Holy Angels Summer Festival gets underway today, July 11, on the parish grounds at 28th and Northwestern Ave.

Fish Fry and short orders will be featured Friday and Saturday from 1 to 11 p.m. The Sunday attraction is a Chicken Dinner, served from 12:30 to 5 p.m.

Also featured will be booths, rides and entertainment for all age groups. Heading the list of special prizes to be awarded is \$1,000 in cash. Second prize is a trip for two to the Bahamas plus \$100.

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119 Oldenburg nuns are taking summer courses

OLDENBURG, Ind.—Graduate study and research, including seven doctoral and post-doctoral programs are occupying 119 Sisters of St. Francis at 41 universities and colleges this summer. Another 200 are studying at Marian College and its Oldenburg branch.

Grants for summer study were received by 13 Sisters teaching at the elementary, high school and college levels. Subjects include advanced chemistry, science curriculum building, mass communication, English, Spanish, history and finance.

Geographic distribution of the Sister-students covers 15 states and Germany. Heaviest concentration is in the Midwest, from Minnesota through Kentucky, and from Kansas through Ohio; the East Coast has a trickle from New York through Florida.

Largest graduate enrollment, 34, is at Xavier University, Cincinnati. Next in descending order of numbers in attendance are: St. Louis University, Ball State, University of Detroit, Cardinal Stritch College, Clarke College, John Carroll University, Marquette, Butler, Indiana University, and Purdue.

Parley slated

CHICAGO — The National Catholic Conference for Interracial Justice, with headquarters here, will hold its biennial convention at Loyola University in Los Angeles, August 21 to 24.

VIEWING WITH ARNOLD

You just wouldn't believe it

By JAMES W. ARNOLD

It may not have been intended, but "MacKenna's Gold" is the funniest western spoof of the season. It is "high camp" in its own time.

One can never be sure about intentions, but it seems incredible that such respectable pros as producer-writer Carl Foreman ("High Noon," "Born Free") and director J. Lee Thompson (who filmed "Guns of Navarone" for Foreman) could have provided all the gaffes in "MacKenna" by accident.

Yet it is not advertised, or consistently performed, or consistently funny, or consistently terrible. The impression is that, perhaps Foreman and Thompson began to make an epic, but things began to disintegrate, and finally, like a fat woman going off a diet, they just let out their girdle.

Gregory Peck, playing about

as nobly traditional a lawman as one can imagine, gets the map to a legendary "valley of gold" from a dying old Apache chief (would you believe Eduardo Cienfuegos). He is captured by a seedy gang of Mexican and Indian bandits (led by Omar Sharif), who force him to take them to the gold. Eventually, the party picks up some money (a captive heroine, half the population of a nearby town, a band of marauding Apaches, a cavalry troop) that the Arizona desert begins to look like the Los Angeles freeway.

The expedition is clearly doomed, since the characters must face not only their own greed and depravity but an old Indian curse. What happens when the survivors reach the hidden gold will be obvious to any fans of old accursed treasure movies: there is a big fight, a massive earthquake, a perilous escape, and the only one who gets any gold is the hero, who presumably will spend it on something wholesome, like the heroine, an orphanage, a farm, or a new horse.

Among the more hilarious ingredients:

• After gathering a tremendous cast (Eli Wallach, Lee Cobb, Burgess Meredith, Raymond Massey, Edward G. Robinson and perhaps 25 others), and spending a half-hour of interminably trite dialogue showing how they represent various "respectable" excuses for greed, Foreman kills them all off in the very next scene. They are ambushed by soldiers, who inexplicably keep blasting away as if they were pacifying a Vietnamese village.

• In mid-desert, dying of thirst, the party comes across a hidden lake that looks like Lake Tahoe. The bad guys (Sharif and his slightly cracked Indian companion Julie Newmar) immediately go swimming in the bull. The good guys (Peck and Camilla Sparv) chat politely for a while, then jump in with their clothes on. Miss Newmar, who has a passion for Peck, assaults him underwater, but he beats her off. Then she attacks Miss Sparv, but again the tireless Peck beats her off. Meanwhile, Sharif sits coyly nude on a rock, puffing a cigar and making crucial observations like, "You know Hesh-ke (Miss Newmar) has a terrible temper."

• At their destination, everyone waits breathlessly for the sun to rise over the jagged rocks. It rises, and suddenly the cast is bathed in a light show, a kind of mini-"2001." What's happening? "Could be quartz deposits," Peck says helpfully.

• The shadow of a needle-shaped rock points 'o a secret passage, and the dauntless crew soon find themselves in the valley of the Jolly Gold Giant. While the villains are stuffing their pockets with nuggets, Greg and Camilla decide to escape, for some reason by climbing a mile-high wall of rock as sheer as the backside of a Volkswagen. Sharif pursues, grinning, with an axe. "Once at the top, the boys decide to have a brawl at the edge of the cliff, while Camilla runs about giving Greg things to hit Omar with."

• Soon the Apaches arrive, and their whooping sets off the phoniest earthquake since Victor Mature pulled down the Temple in "Samson and Delilah." The cast climbs back down the wall, and dodging falling quags, gets out. Just for kicks, Foreman then destroys the rest of the set. In the sky an absurdly small golden cloud of dust appears, like the puff of a Civil War cannon, and superimposed is the fact of Old Indian Clannell, smiling in satisfaction.

There are lots more treats, like Telly Savalas shaving his head, Keenan Wynn laughing decadently at all Sharif's jokes, and Ted Cassidy as a monstrous Apache given to big dialogue like "Look!" "No!"

and "Soldiers!" (He is the logical successor to Mike Mazurki). Miss Newmar has no lines at all, but uses her eyes a lot, playing her sinister squaw like a combination of Lady MacBeth, Theda Bara, and Candy.

"MacKenna" has its share of violence and death, with so much sadism in tone that one feels that some explicit events must have been cut. But if approached in the proper spirit, the movie is no problem. It is just magnificently ridiculous.

Current national box-office leaders (compiled from Variety, but not necessarily recommended):

1. Winning (A-3): Paul Newman as a winning race driver and a losing husband who pays too much attention to his carburator and not enough to his spouse.

2. Romeo and Juliet (A-4): Zeffirelli's lush visual, teenage-oriented version of the great tragic romance is not exactly good Shakespeare, but it's a beautiful and exciting movie.

3. Goodbye Columbus (A-4): An intellectual falls for a rich materialist. After sorting out all the bedroom scenes, the chief

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 parishes.

Corydon—St. Joseph's, Sunday, July 13, at Harrison County Fairgrounds, Chicken dinner.

Indianapolis—Holy Angels, 28th and Northwestern Ave., July 11, 12, 13. Fish fry, short orders, chicken dinner.

Osgood—St. John's, July 20.

Hamburg—St. Anne's, July 27.

Sellersburg—St. Paul, July 27.

Jennings County—St. Anne's, Sunday, August 24—chicken and ham dinners.

question is who will reject whom first.

4. The Longest Day (A-1): The re-release of Darryl Zanuck's re-staging of D-Day. Expertly detailed, but strangely unimoving.

4. If It's Tuesday, This Must Be Belgium (A-3): A surprisingly funny but much too sexy movie about a mixed bag of Americans taking a budget tour of Europe.

'MOD SQUAD' CITED

For escape, television viewers are now returning to the law

HOLLYWOOD (CPF)—While Rowan and Martin and the Smothers Brothers were making most of the TV headlines this past season, the real story may have been the quiet return to popularity of shows dealing with law enforcement.

After watching news about violence on the streets and on the campus, more-and-more viewers this past year tried to calm their fears, it seems, by turning to programs like "Adam-12," "Dragnet," "Ironside," "Hawaii Five-O," "The FBI," "Felon Squad" and "N.Y.P.D.," all of them showing law enforcement agencies operating efficiently.

Not to mention "Mod Squad," a series about three drop-out youths who work as undercover agents for the police and which the TV critic for the Catholic Standard and Times of Philadelphia labeled "probably the sleeper of the year" in his annual listing of the year's best television series.

"MOD SQUAD" features Michael Cole as a rebellious young man from a rich background, Peggy Lipton as a hippie-type girl from a rough environment and Clarence Williams III as a ghetto black who has no love

for the white establishment. Together they work with Tige Andrews as a police captain who supervises their work, which is to expose adult criminals who exploit youngsters.

The weekly hour-long stories deal with such contemporary issues as narcotics, abortion, juvenile gangs and student protesters.

The three young performers "do a fine job in projecting a favorable law enforcement image in the eyes of millions of youthful Americans," commented TV critic Charles Oxtan, who writes for a number of Catholic weekly papers.

He also suggested that the popularity of other programs with law-enforcement themes proved "that the vast majority of the American people—though too often silent—still support those who put their lives on the line daily to maintain law and order."

Although crime-theme shows have always been a mainstay in TV programming, a notable difference this past season was the predominance of "teamwork" shows as opposed to "lone eagle" shows.

THE LATTER category was represented this past season

with "The Outsider" (being cancelled) and "Mannix," in which the heroes do things their own way, follow no rules and make up their own as they go along.

In the Young Catholic Messenger recently, TV critic William Kuhns attempted to differentiate for his young readers the difference between "the detective genre" and "the police genre" of TV shows.

"Essentially, the private detective story is built on the individual and the individual's ability to do things on his own," Kuhns explained. "He goes it alone."

"The police genre is almost the opposite. The police work together. They are not concerned about proving themselves heroes, but with doing a job. And they follow rules. Each of the shows depicts men who work in teams, who themselves obey the laws they uphold and who depend finally on their authority as police — and not on their ruggedness — to flush out the culprit."

"In general, they use guns, police records and communications systems and brawn rather than their own ingenuity. In that sense, police shows are not as fascinating as private-eye shows."

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CONOVERVILLE AREA Sunday Radio 11:30 a.m.—Hour of the Crucified WCHS 12:00 p.m.—Sacred Heart WCHS	NEW ALBANY AREA Sunday Television 11:30 a.m.—Christophers (2) 4:30 p.m.—Guidelines (2)
INDIANAPOLIS AREA Saturday TV 7:30 a.m.—Lessons for Living (4) Sunday Television 6:30 a.m.—This is the Answer (6) 7:00 a.m.—This is the Answer (6) 7:15 a.m.—Sacred Heart (6) 7:30 a.m.—The Christophers (12) 8:00 a.m.—The Christophers (12) 8:30 a.m.—Now (12) 8:45 a.m.—Religion in News (8) 9:00 a.m.—Day of Discovery (6) 10:00 a.m.—Challenge (8) 10:00 a.m.—Lamp Unto My Feet (8) 11:00 a.m.—Lamp Unto My Feet (8) 12:00 noon—Focus (4) 12:30 p.m.—Day of Decision (4) 12:30 p.m.—Cross Exam (12) 1:00 p.m.—Directions '69 (12) 6:00 p.m.—Summer Focus (12) "Education and the Negro"	SUNNYVALE AREA Sunday Radio 6:15 a.m.—Hour of St. Francis WKLO 6:45 a.m.—Sacred Heart WKLO 6:15 a.m.—Sacred Heart WKLO 9:15 a.m.—Your Catholic Visitor WHAS 9:45 a.m.—Sacred Heart Hour WKAT 7:30 p.m.—Catholic Hour WAVE
Monday TV 1:00 a.m.—Forum (12) 1:00 a.m.—Forum (12) 6:15 a.m.—and 1:00 a.m.—Devotions (6) with Fr. James Higgins	NORTH VERNON AREA Sunday Radio 11:30 a.m.—Religion Program WKBY 10:30 p.m.—Ave Maria Hour WGLM
Friday Radio 6:00 a.m.—Sacred Heart WFLC 9:30 p.m.—Religion in Review WJAC	SALEM AREA Sunday Radio 9:30 a.m.—Hour of St. Francis WSLM 12:15 p.m.—Hour of St. Francis WSVL
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NEW LOOK IN RETREATS

'Flexible' schedule offered at Fatima

By ELLEN DUGAN
(Second of two articles)

Our Lady of Fatima Retreat House, like its sister-institution Alverna, is concerned with updating retreat curriculum in an effort to provide the spiritual formation needed by the post-Vatican II Christian.

According to Father Kenny C. Sweeney, director, and Sister Mary Ann Duffy, O.P., one of three Dominican Sisters on the staff, Fatima offers a flexible schedule of retreat for women in the Central Indiana area.

"The choice between a traditional or modern approach is made by the individual," stated Father Sweeney. "For example, there is a choice of silence, and certain discussions are optional."

AT FATIMA, the Way of the Cross and the Rosary are part of a retreat week-end. But the Way of the Cross devotion has been updated to depict the elements of turmoil in society that corresponds to Christ's passion. And the new Scriptural Rosary, featuring brief passages from Scripture, is the "official" version of the Rosary there.

"Each of these approaches is aimed at making the service meaningful and relevant to our time," Sister Mary Ann commented.

Those who choose to "go their own way" may walk the quiet



FATHER SWEENEY

paths that wind through the 13-acre grounds surrounding the retreat house. The flexibility also accommodates the non-Catholic women who sometimes make retreats at Fatima.

This brought a comment from Sister Mary Ann that the term "Christian" might well be used instead of "Catholic" when speaking of retreats and renewal.

MARRIED couples may attend a special week-end of renewal at Fatima. The value of this retreat, according to Sister Mary Ann, lies in association.

"Couples gain so much simply through discussion with other couples. So often married people are on their own island. By

this spiritual opportunity they can be oriented through the individual to their home and family," she explained.

Business and professional women, shut-ins, Religious and other special groups also plan their own programs. "There is not one area that is not covered," Sister Mary Ann stated.

The Cursillo is offered for married women whose husbands have also made a Cursillo. Like the program at Alverna, the women's Cursillo is lay-conducted and sponsored. Sister Mary Ann called its purpose "a workshop in Christianity" centered through the parish.

"This apostolic activity encourages women to go back to their parish and family to apply their knowledge and insights," she explained.

A "mini-retreat" is the name Father Sweeney attaches to an Evening of Recollection, another of the spiritual exercises offered at Fatima.

"One evening is scheduled for groups and clubs that request it. The schedule and speakers are chosen upon recommendation from the group," Father Sweeney revealed. The emphasis of an Evening of Recollection repeats the theme of God, self and others.

YOUTH ADVANCES for high school seniors are specially designed for young tastes. "This is not the old ideas of retreat," said Father Sweeney. "A religious experience together as a community is what the teenager wants. It is totally open and uninhibited. The complete ideas of the Youth Advance were fashioned by the young people themselves."

"I can honestly say that openness and the comments the teenagers offered on evaluation sheets are responsible for developing the Advance," Sister Mary Ann said. In each of the programs the Mass is the high point. "Full participation is

the most rewarding event of the retreat," the nun stated.

Despite the fact that national figures show a decline in the number of Catholics making a retreat, Fatima's numbers are rising this year.

"I feel this indicates that the retreat movement is growing as Christians search for values in our society. Its rewards are many. An awareness of commitment and motivation in this direction is in anyone who has made a retreat," commented Father Sweeney.

The renewal program at both Fatima and Alverna Retreat Houses has broadened the use of the facilities to week-days as well as week-ends.

"In recent years we have been going day and night as a center of spirituality," commented Sister Mary Ann. "We offer religious education in our own program. But the facilities are also used frequently by groups in all areas that are religious-oriented," she concluded.

NOW IN FOSTER HOME

Twin teen-agers looking for a home

By ANN REIN

INDIANAPOLIS—It looks like a good summer for a pair of freckled-faced teen-agers.

They have been invited to spend it with a foster family with whom they spent last summer's vacation from St. Vincent's Home in Vincennes.

Just having someone ask for them is a cheering experience for twins Bob and Beth (not their real names). If you are 13 years old, can hardly remember a normal family life and have seen a younger brother adopted, you begin to wonder if anyone wants you.

Beth and Bob are set for the summer.

But what about next fall? Foster homes are only temporary. These amiable blue-eyed twins need a permanent home, according to Catholic Social Services.

THEY NEED parents who will say: "We want to adopt you. We want you to be our children. Both of you. We want to love you—and have you love us. We want you to have our name but we will understand if it's hard for you to forget the one you have had for 13 years. We are willing to see you through first dates, drivers' licenses, high school, finding a place in the adult world. We would look forward to diplomas, weddings and grandchildren."

They need parents who know it won't be easy. But then, who said being a parent was really easy?

Just helping children like Beth and Bob, who have spent over half their lives in an institution, adjust to a warm, intimate, stable family can be a demanding task.

IN SOME WAYS, Beth and Bob's story is pretty typical of youngsters placed in Catholic Social Services' care. Their parents were divorced with the father granted custody of the children. He found it impossible to hold down a job and care for three small ones. But then tragedy struck deeper. The father deserted them and the children were declared legally abandoned.

Sometimes the agency has little trouble finding an adoptive home for such a child. Beth and Bob's younger brother has a "home for good." But he was only nine. There are two of Bob and Beth, and they are a little older.

The twins have come through these shattering experiences re-



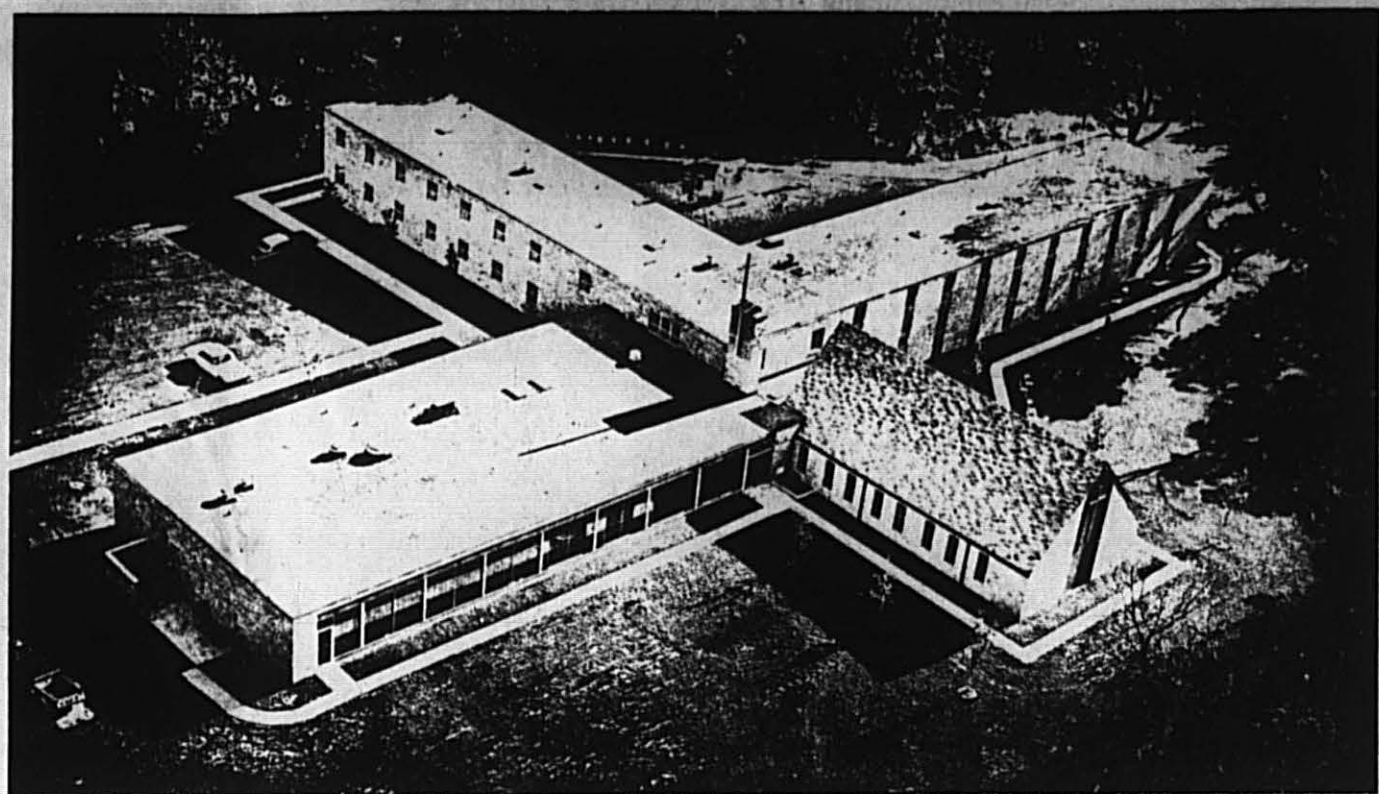
BOB



BETH

markedly unscarred. They are friendly, bright-eyed and do well enough in school—if only someone really cared if they brought home a good math paper.

There are those who care if Beth and Bob have a stable future. They are on the staff of Catholic Social Services, 1632-9401, and would like to talk to potential adoptive couples who share their concern. Joseph A. Osburn is the person for whom to ask.

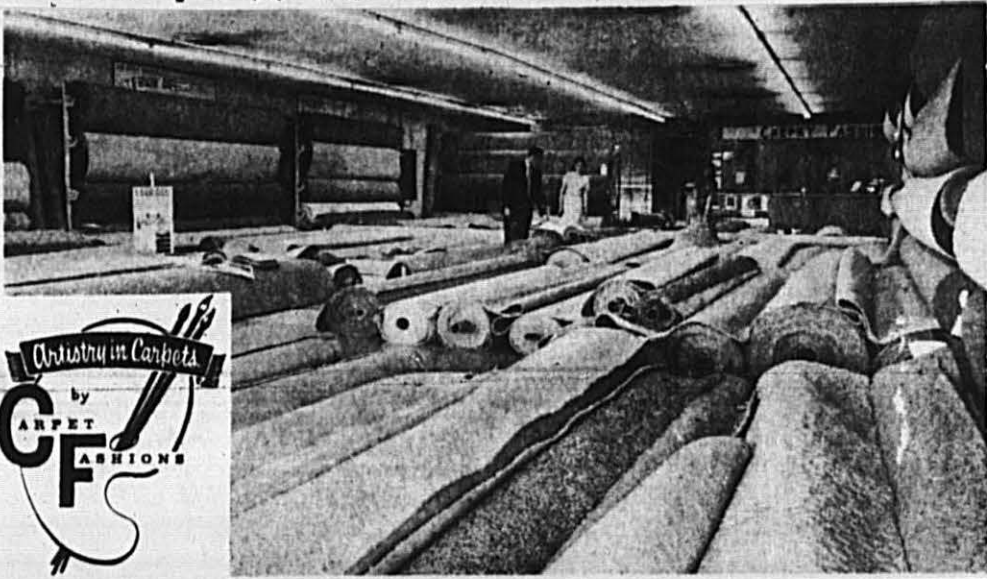


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U.S. Vatican official rejects large quarters

VATICAN CITY—The new secretary of the Congregation for Religious and Secular Institutes, Father Edward Heston, has turned down an apartment of "seven, eight or nine rooms" that goes with the job.

Instead, the Ohio-born Holy Cross Father has taken a couple of rooms at a residence for American priests working in Rome.

"After more than 40 years of community life I felt no vocation to be a hermit," he explains.

"I WOULD HAVE had to furnish the apartment, which has seven, eight or nine rooms. It would have cost a lot of money to fill it up even if I got the most Spartan furniture."

"Besides, the apartment is in the offices of the congregation. It would have been bad psychologically to be so close to work."

Father Heston sent these reasons to the Vatican authorities in a letter asking to be dispensed from the use of the apartment.

POPE PAUL VI himself replied. He said it would be preferable to take the apartment, but he recognized how hard that would be for a man accustomed for many years to community life. He therefore left it up to him.

"So I went to Villa Stritch," says Father Heston. He adds that there is an apartment shortage for cardinals of the Roman Curia. At least two have no official residence.



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