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TO MEET IN ST. LOUIS

Russ, U.S. churchmen schedule conference on arms limitations

WASHINGTON—In an effort to help create a climate in which a rational solution to the problem of war can take place, churchmen from the United States and the Soviet Union will meet (Oct. 3-7) in St. Louis to discuss "The Christian Concern for Arms Limitations."

They will meet in closed sessions with theologians, bishops, and experts on armaments and international affairs.

A joint statement might be issued at the conclusion of the conference, according to Father Patrick P. McDermott, S.J., assistant director for peace, division of world justice and peace, United States Catholic Conference, who is making arrangements for the meeting.

He said it is hoped that the St. Louis meeting will be the first in a series of talks between American and Soviet churchmen.

AUXILIARY Bishop John J. Dougherty of Newark, N.J., episcopal moderator of USCC division of world justice and peace, issued a statement welcoming the opportunity to discuss "the paths to peace," adding:

"I see it as an enterprise close to the heart of the Prince of Peace, the Lord we love and serve. I see this action as a living witness of the great yearning of the churches to assist the human family in its search for world peace."

Nine Soviet delegates, headed

by Orthodox Bishop Juvenaly, vice chairman of external church affairs, Patriarchate of Moscow, will arrive in New York City September 29. The delegation will be represented by Russian Orthodox, Lutheran, and Baptist clergymen and laymen.

FOUR PAPERS will be presented by each delegation: "The Problems of Limitation of Nuclear Arms and Missile Defense Systems," "The Basis of Christian Concern for Arms Limitation," "How Should International Peacekeeping Be Strengthened," and "The Work of the United States Churches for Peace."

The paper covering the theme of the meeting will treat the arms limitation problem from a theological point of view with reference to Holy Scripture as a foundation, according to Father McDermott.

"The world, now more than ever," he said, "stands at the brink of either self-destruction or self-creation. Either is possible with the rapid evolution of science and technology in this century."

"This global decision for death or for life is an option which is within man's power to make, a decision which will depend as much on man's spiritual evolution as on his technological progress," Father McDermott said.

The meeting, he pointed out, "will not attempt to find a facile solution to the arms race. It is hoped, however, that the consultation will help create a climate in which a rational solution can take place."

RARE PRIVILEGE—Sister Sylvia Hammond, C.S.J., distributes Holy Communion to an elderly Eskimo woman. Permission for the rare and unusual privilege was obtained from the Holy See by Bishop Robert Whelan, S.J., of Fairbanks when he learned the nun and Sister Pauline Dibb, C.S.J., were spending 10 weeks in remote areas of the diocese teaching catechism, arranging teachers' workshops and home visiting. Because there are few priests to cover the vast area, the nuns were able to distribute Holy Communion in the absence of a priest. (RNS photo)

Schedule ordination rites this week-end

ST. MEINRAD, Ind.—Archbishop Schulte will officiate at ordination rites to be held on Friday, Saturday, and Sunday (Sept. 26-28) in the Archabbey Church here.

Two monks of St. Meinrad Archabbey will be ordained to the priesthood in ceremonies to be held Sunday, Sept. 28. They are Frater Raymond Studinski, and Frater Nathan Mitchell.

Frater Raymond, a native of Detroit, is the son of Mr. and Mrs. Leonard Studinski, of Dearborn, Michigan. He is a candidate for the master of arts degree in religion from Indiana University and the master of divinity degree from the St. Meinrad School of Theology.

On Friday, Sept. 26, Archbishop Schulte will confer the tonsure on Edward Hildebrand (Indianapolis), Theodore Frison (Portland in Oregon), Michael Heimer (Gary) and Donald Howard (Owensboro).

THE FOLLOWING day the same four men and Gregory McAndrews (Joliet) will receive first minor orders. During the ceremonies on Sunday, Theodore Frison, Michael Heimer, Donald Howard, Gregory McAndrews and Michael McDevitt (Springfield, Cape Girardeau) and Thomas McSherry (Oklahoma City-Tulsa) will be ordained to the second minor orders.

On the Inside

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The case of Bishop Karl De... George Staley...

Hoosier missionary keeps in touch by tape recordings...

U.S. symposium urges greater authority for Synod...

A word from the Archbishop

TO THE CLERGY, RELIGIOUS, AND LAITY OF THE ARCHDIOCESE OF INDIANAPOLIS

GREETINGS:

In a large number of parishes in the Archdiocese, priests, Sisters, and laymen have been carefully studying the mounting problems of the Catholic schools, problems which were difficult to foresee just a few years ago. In the next few months, decisions will have to be made that will shape the future of these schools. These decisions will be serious in their consequences. The form which education takes is a vital issue in the continuing life of any society. The future of the Church in America and the future of Catholic education are necessarily joined together. On this Catechetical Sunday, all of us should seriously reflect on our personal values and priorities and the use of our personal resources in regard to the future of Catholic education holds in our lives.

More important than operating schools is the essential work of religious education for all the faithful, adults as well as children. This fall, an Archdiocesan-wide program is beginning which will provide greatly needed assistance to all those who are teaching religion, whether in schools or in other programs. The priests and Sisters in this work need your interested support and co-operation, along with the patience so necessary with all beginning efforts. The problems facing religious educators today are far more complicated and challenging than those of the past.

The decisions that have developed within the Church following the Second Vatican Council present a serious problem for religious educators. On the one hand, there is a developed an unhappy conservatism which needs to be balanced by an understanding of the Church as she exists in time and in history. On the other hand, there has arisen a revolutionary progressivism which needs to be balanced by an appreciation of the meaning of Tradition and the teaching office of the Church. All those concerned with religious education at any age level should work in a special way for a truly Christian unity within the Church.

Not only in education but in all of our works, we should try to bring together as we pray together the words that "all of us who share in the body and blood of Christ be brought together in unity by the Holy Spirit."

Asking God to bless you with a deeper awareness of His word, I am

Faithfully yours in Christ,

Paul C. Schulte
Archbishop of Indianapolis



FRATER NATHAN MITCHELL



FRATER RAYMOND STUDINSKI

Is Pope planning visit to Poland?

WARSAW — The possibility of a visit to Poland by Pope Paul VI remains a topic of discussion here, both privately and in the press.

At present, the chief point of disagreement in such discussions seems to be whether the Pope would come to Poland as a private citizen invited by Stefan Kobielak, or as a head of state invited by the Polish government.

In Perspektywy (Perspectives), a new Communist weekly publication, editor-in-chief Dobrosław Kobielak wrote an article suggesting that the Polish government would have no objection to a visit by the Pope as an official guest of the government.

SURVEY RESULTS REVEALED

Bishops see increased collegiality, lay role

NEW YORK—A majority of the U.S. Catholic bishops queried by the publishers of a business newsletter of a business newsletter said increased collegial authority and increased participation by the laity will be among major developments in the Church in the years ahead.

Some 63.2% of the bishops' group said they favor full financial disclosure by the Church and 84% favored taxation of Church-owned property used for secular purposes.

A personnel shortage is the "most urgent problem" cited by 46.2% of the bishops, followed by such matters as inadequate finances (23.1%); escalating diocesan costs (19.2%); innovations in doctrinal teaching and liturgical practices (15.4%); religious vocations (15.4%); vocations, 7.7%.

SIXTY-FOUR per cent of the bishops believe that clerical departures are a critical issue in the Church, but 50% of them also believe these departures will decrease. Some 83% of the bishops view former priests as "psychologically unhealed," and 91.7% blame "their defections on neglect of prayer."

These and other statistics appear in the September 17, 1969, issue of the Gallagher Presidents' Report, a business newsletter published here. The newsletter said its survey of Catholic bishops revealed "Church administrator faces problems similar to corporation executive."

The newsletter contended that it formed a "scientific sampling" of 27 bishops in a geographic cross-section of U.S. dioceses. It said the bishops in the study represent 13.4 million American Catholics (27.9% of the total 48 million Catholic population) and oversee 11,494 priests (30.1% of the total 37,454 diocesan priests).

The newsletter noted that while the bishops surveyed rank celibacy relatively low as a reason for clerical departures, this contrasted with opinion of former and active priests who ranked it first in two surveys conducted earlier this year by The Gallagher Presidents' Report.

AMONG the other findings of the survey: More than 85% of the bishops reported an increase in the Catholic population of their diocese over the past five years. None reported a decrease.

The bishops said they spent 19% of their time on "chancery problems" and only 4.7% on both financial administration and fund-raising programs.

Fifty per cent of the bishops set annual financial goals in planning for future growth; another 42.5% undertake studies on relocation of parish resources, while 34.6% establish long-range financial programs. But 23.1% said they have no set plans.

Thirty-two per cent of the bishops reported that the current annual operating expenditures in their dioceses exceed income.

The bishops said they spend more of their annual operating budget on education (38.1%) than on anything else, including "charity." Said the newsletter: "Business has stake in Church future. E.g., textbook publishers, school equipment and supplies manufacturers."

One hundred per cent of the bishops said "No" when asked if the Church should abandon the parochial school system. Forty-five per cent said they would first close the secondary school grades in

Appointed
VATICAN CITY—Archbishop Thomas A. Donnellan of Atlanta has been named a member of the Congregation for Religious.

SUCCEEDS SISTER CAMILLA

Presbyterian minister named St. Mary-of-Woods librarian

ST. MARY-OF-THE WOODS, Ind.—A new librarian has taken over duties at St. Mary-of-the-Woods College and is lending an additional ecumenical touch to the Catholic women's college.

Norman D. Dow, an ordained Presbyterian minister, began duties this week on the Woods campus replacing Sister Camilla, S.P., who retired last May after serving as librarian for 43 years.

Dow comes to St. Mary's from Houston, Texas, where he had served as pastor of St. Mark Presbyterian Church (U.S.) for two years. Prior to that he had served as librarian and assistant professor of bibliography at Austin Presbyterian Theological Seminary for 12 years.

A NATIVE of San Antonio, Dow was educated in the Lone Star state gaining his bachelor of arts degree from the University of Texas in 1948, and his bachelor of divinity degree from the Austin Presbyterian Theological Seminary in 1950.

He also holds the master of arts and master of library science degrees from the University of Texas and the master of theology from Austin Presbyterian Theological Seminary. Currently Dow is working on his dissertation to complete the requirements for his doctor of theology degree from the University of St. Andrews, Scotland.

The title of his dissertation is "Early In-School Monastic Missionary Activity." Work on the dissertation has taken him more than 25,000 miles through western Europe following in the footsteps of early monks and priests.

DOW's impressions of the St. Mary's library are generally favorable, particularly in relation to the varied 165,000-volume collection and the physical facilities.

He paid particular compliments to the woman work done by Sister Camilla during her more than four decades as librarian. "She has done a tremendous amount of valuable work during the years," Dow said. "And her tremendous store of knowledge and understanding will certainly be missed."

Sister Camilla, who is recovering from an auto mishap during the summer, will continue to work in the library on a part-time basis during the near future while she continues a long-postponed task of organizing many old materials relating to the early history of St. Mary-of-the-Woods College.

During her tenure as librarian the collection increased from approximately 23,000 volumes to today's total of about 165,000. In addition the library moved from cramped quarters in Foley Hall to the new building which has a capacity of 250,000 books.

IN ADDITION to the regular collection, Sister Camilla collected a large number of rare books and other artifacts ranging from dolls of all countries to some of the largest collections in this area of Hummel figurines.

Sister Camilla's library work began at the Chicago Library School followed by work at the University of Wisconsin where she attained her library certificate in 1915. She received her bachelor of arts degree from St. Mary-of-the-Woods College.

THE ACTUAL breaking of the ground will be made by Mother M. Stephanina, O.S.F., president of the governing board, and invited guests representing the hospital's medical staff, Guild, administration, and civic and business leaders.



NEW WOODS LIBRARIAN—Norman Dow, new library administrator at St. Mary-of-the-Woods College, looks over part of the library's rare book collection with Sister Linda Hahus, S.P., assistant librarian. (Photo by Kadal)

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A reception will follow the ceremonies, during which time visitors can view a model room of the new addition in the auditorium.

The new building will provide in excess of 200 beds, bringing

(Continued on page 7)

Open house set

INDIANAPOLIS—St. Maur's Ladies' Guild, in cooperation with St. Maur's Seminary and Monastery, will host an open house and tea at the seminary, 4615 N. Michigan Road, on Sunday, Oct. 5, from 2 p.m. until 5 p.m. The public is invited.

Recommendation

WASHINGTON — Establishment of a national office to further the Church's work in black communities has been recommended by the administrative committee of the National Council of Catholic Bishops.

Report: National Council of Churches

By MARJORIE HYER

NEW YORK—When Roman Catholics speak of "the council," usually they are talking about the gathering at the Vatican early in this decade.

But when Protestants talk about a "council," they are likely referring to an organization that has headquarters in New York City, roots in congregations throughout the land and a program that in one way or

another reaches into every corner of the earth. Statistically, the National Council of Churches is an organization founded 50 years ago, with a present membership of 33 Protestant and Eastern Orthodox communions. Its member churches have 144,195 local congregations with a combined membership of more than 42 million.

POLICIES of the council are determined by a 250-member general board, which meets

four times a year and by a much larger general assembly, which meets every three years. Delegates to both these bodies are selected by the constituent denominations on the basis of membership size. State and local councils of churches are also represented on both the general board and general assembly.

Member communions give up none of their autonomy in joining the national council. The council has no authority to enforce its policies on member churches or to undertake to speak for its constituency in pronouncements on social or political affairs.

True, the council has issued statements and taken stands on a wide variety of conditions in today's world and these pronouncements have more than once been misinterpreted as "speaking for" 42 million Christians. Such statements are arrived at by a careful process which usually involves study by the general board and by national judicatories, and, in the case of official pronouncements, scrutiny by two different sessions of the general board.

At the end of this process they are still, strictly speaking, only the actions of the National Council of Churches. But because the council includes such a wide spectrum of Protestant and Orthodox Christianity in this country, its word carries considerably more weight than that of any single denomination standing alone.

The council's wide-ranging program offers both services—and a few goods—for use by member communions in their own programs and the opportunity for members to multiply their ability to witness to their faith in the world.

The council produces stewardship film strips to help a local congregation raise its budget, and it carries on a Delta Ministry in Mississippi to help dispossessed, unemployed Negro sharecroppers find ways to become self-supporting, self-respecting citizens in God.

It produces professional quality radio and television programs for sponsorship by local councils of churches, and it produces—or helps churches in developing countries produce—simple leaflets to help new literates learn the fundamentals of the Christian faith, the principles of personal hygiene, or how to raise more productive cows.

It provides both the encouragement and the materials to help local churches develop

Editor's Note—The general board of the National Council of Churches held its fall meeting in Indianapolis. NC News Service had a special reporter, Marjorie Hyer, veteran Protestant journalist, cover the sessions. In this special report she provides background on the NCC and its relation to the Catholic community.

closer ties with Christians of other traditions, and joins forces with Catholics and Jews to fly high above the clouds of prejudice and bigotry to starving children of Biafra.

One of the landmark achievements of the National Council of Churches was the publication of the Revised Standard Version of the Bible. This venture was actually initiated by the International Council on Religious Education, one of the ecumenical organizations which predated the NCC and which came into the council as its division of Christian education. In 1966 a Catholic edition of the "RSV" Bible was published with only minor adjustments in numbering of certain Old Testament books to conform to the Latin Vulgate.

THE COUNCIL has four major divisions: overseas ministries, Christian life and mission, Christian education, and Christian unity. Churches which are not members of the national council can and do take part in the work of a particular division. The Southern Baptist Convention, for instance, has thus far declined full membership in the council. But the denomination has been active in certain programs of the division of Christian education.

Similarly, the Philadelphia-based Medical Mission Sisters have been active in the division of overseas ministries for the past year.

With the impetus to ecumenical endeavors given by Vatican II, Roman Catholic levels at both formal and informal levels have mushroomed.

Five Roman Catholics now serve in executive posts on the National Council staff. They are Father David J. Bowman, S.J., now special assistant to the council's general secretary, ecumenical services; Sister Anne Patrick Ware, assistant director, department of faith and order; Father Richard W. Rousseau, S.J., assistant director, department of faith and order; Father Edmund Delaney, S.A., executive assistant to the director of the department of faith and order; and Father Edward Geers, S.V.D., associate secretary of the committee on agricultural missions and the division of overseas ministry.

The oldest in point of service is Father Bowman, who in 1966 left a teaching post at the Cath-

olic University of America, Washington, D.C., to become an executive of the Protestant ecumenical body.

In discussing the role of Catholics on the council staff, he stressed that "none of us is an official representative of the Catholic Church; we have not been sent by the Church." On the other hand he made it clear that the five do not mask their own religious affiliation. "We are Roman Catholics working at the council."

FATHER BOWMAN is firm in assurances that he has no problems in being loyal both to his Protestant employer and his Catholic faith. He speaks with enthusiasm about his work in particular and the council in general. He can in the same sentence express approval of an action taken by "our bishops" and the hope that "our bishops" will do likewise, seemingly without trouble that the two antecedents of the same pronoun are still a reformation apart.

The esteem in which the council holds its first Jesuit staff member is reflected in the fact that in his current assignment he will spend most of his time interpreting the program of the Protestant body to state and local councils of churches.

In the light of his experience on the national council staff,

Father Bowman feels the U.S. Catholic Conference would do well to reciprocate and "hire some of the brethren" on its staff, although he acknowledges that the tradition of staffing the USCC with priests might preclude such a move for the present.

While the majority of national council executives are clergy, lay men and women are represented in fair numbers also. The council's general secretary, Dr. R. H. Edwin Epp, is a layman. Until her resignation a few weeks ago, Mrs. Cynthia Wied headed the division of Christian unity.

The possibility of full Roman Catholic participation in the national council is currently under active study of a committee co-chaired by Cardinal John Carberry of St. Louis and the Rev. Dr. John Coventry Smith, a United Methodist minister missions executive and a president of the World Council of Churches.

The national council, at its last general assembly in Miami three years ago made the will come clear in a special resolution that recognized the Roman Catholic Church as "being in agreement with the preamble to the constitution of the NCC" and directed that the Catholic Church "be added to the list of communions in such agreement."

With representation of the general board, divisional committee

official level continues to grow in many areas—in Christian education, mass communications, specialized ministries, home and overseas ministries, church-state relations, in civil rights and anti-poverty efforts and in programs to combat hunger, among others.

Mrs. Bernard Law, executive director of the U.S. Bishop's Committee for Ecumenical and Interreligious Affairs attends national council general board meetings as regularly as NCC staffers.

When and if the Roman Catholic Church becomes a full member of the National Council of Churches, it will certainly come as no stranger.

IRELAND AT THE UN

By AUSTIN J. CARLEY

UNITED NATIONS, N.Y.—United Nations Secretary-General U Thant had two embarrassing visitors from Ireland during August. And whether he wants to or not, he may soon have more, including Ireland's Prime Minister Jack Lynch.

The two August visitors were External Affairs Minister, Patrick J. Hillery, who hustled in from Dublin, while the Belfast and Londonderry riots were at their peak, and Bernadette Devlin, who stayed behind the Bogside barricades, until a full day's violence was brought to a halt by the arrival of British troops.

Then, (unaware, I presume, of the co-incidence) Bernadette hit the United States mainland within minutes of Hurricane Camille's arrival.

Foreign Affairs Minister Hillery demanded UN action: "The Security Council must send a peace-keeping force to Northern Ireland" was the theme of all his speeches and press interviews.

(Uistler's parliament at "Stormont has lost control—Britain has no moral right to take over—We must have an international force take over to keep order and prevent loss of life," he told me.)

BUT NEITHER U Thant nor the Security Council seemed anxious to take up the peace-keeping cudgels to prevent "Protestant and Catholic killing each other in Ireland, especially after Britain's UN Ambassador, Lord Cadogan, said: "This is off Uistler; this is a British internal matter." Britain was determined to use her Security Council Veto if any UN action was proposed.

Foreign Minister Hillery was allowed to state his case before the Security Council, but was politely told that "The Irish Troubles" was not part of the day's official agenda. Both Mr. Hillery and the Dublin government, however, seem pleased. World wide publicity and the embarrassment of Belfast and Londonderry made the failure to get a UN mission sent to Ireland.

U Thant's second visitor, Miss Bernadette Devlin, M.P., spent 15 minutes of her time listening.

A spokesman for Thant said that Bernadette was received in her capacity as legislator ("The Secretary usually grants interviews to visiting Members of Parliament, who request them") and not as a partisan leader.

Whether or not Miss Devlin's monologue convinced U Thant that the Irish Government and the Ulster Catholics had a good case, it now seems that Dublin is determined to keep up the pressure at the UN. Soon after his arrival home, Mr. Hillery told the press that he intended to bring the dispute before the General Assembly later this fall. And reliable sources in Dublin believe that Premier Lynch himself will lead the Irish delegation, if the General Assembly can be persuaded to include "The Irish Question" on its agenda in plenary session.

WILL IRELAND succeed in getting its case before the General Assembly, which opened September 14th and will continue in session through October, November and most of December? Spokesmen for the government in Dublin and members of the Irish delegation to the United Nations are hopeful that they will.

To do so, however, they have a tough road to follow. UN diplomacy is usually tedious and often ineffectual. But even if nothing more than world publicity, Irish Ambassador Cornelius Cremin is determined to try to bring his country's centuries-old battle with England before the world forum.

Most Southern Irishmen resent the fact that the last vestige of British domination of Ireland—the occupation of the six Northern Counties by Brit-

ain—prevents the re-unification of Ireland.

Although Northern Ireland has been a de facto state for nearly half a century, and despite recent efforts by both sides to let bygones be bygones, long battle of wills, and perhaps of violence, likely in the not-too-distant future.

A massive publicity campaign has already been started by the Irish Government. The United Nations campaign is part of it, as few Irish diplomats or government officials are naive enough to believe that the General Assembly will authorize force to Ireland, even if conditions should deteriorate to the point of civil war.

Last time the General Assembly sent such a force was during the Suez crisis, 14 years ago. Since then peace-keeping missions have been regarded as the province of the Security Council.

AS SOON AS the 125 delegations arrived on September 14th all those likely to be sympathetic to Ireland's cause were no doubt sounded, lobbied and persuaded to table a resolution. Most of the new nations and a good many of the old ones are as unaware of the "Irish Troubles" as the United States. And whether or not Ireland gets on the agenda may depend on what happens elsewhere in the world.

During the early weeks of the Assembly, in Assistant Secretary-General's office, world issues will be discussed in general debate. During this period Irish diplomats will try to bring Uistler before the assembly, and to study the reaction of delegation members.

If it is decided that world opinion is favorable, then one of the Seven Committees has to be persuaded to table a resolution on Ireland which in turn will be presented to the Assembly in plenary session.

It is unlikely that any further discussion of a peace-keeping force will be made. Britain would veto it, and much more favorable publicity is likely from a discussion, and perhaps the Security Council would team to look into majority-minority relations, and the civil rights question. Britain's Labor Government is much less likely to oppose actions which accept the present status of Northern Ireland, than ones which are intended to undo partition.

But even if Ireland scores a diplomatic triumph here this fall, Ireland's old troubles will hardly be eased much. World publicity may elate or embarrass, but it hardly tends to make protagonists forget their differences. If any UN agency can help solve the Irish question, perhaps it is UNESCO.

The Irish have very long memories as well as a romantic sense of history. If a UNESCO team of unbiased historians could be sent to Ireland, and teach youngsters and adults of North and South the kind of men and women the long-dead heroes they kill each other for in the twentieth century really were, few, if any, Irishmen would walk in parades on holidays.

THE REAL King Billy who won the Battle of the Boyne 300 years ago, and the real King James who lost it would fall to arouse a lusty demonstration today if they could return. Perhaps the historic Cromwell, who fell to cause the O'Donnells and even the real St. Patrick himself might disapprove many of their devotees today. The reason stones and shed blood in their name.

But Joyce's hero, Stephen, who says in *Ulysses*, "History is a nightmare from which I am trying to awake," may have a point.

German synod plans evoke wide criticism

BONN, Germany—Publication of preliminary plans for (West) Germany's first national Catholic Synod, scheduled to begin in the fall of 1972, drew immediate criticism, not only from outspoken "progressive" Catholics, but also from neutral quarters and a large portion of the secular press.

They seemed to agree that the Synod, in its planned form, may easily become a "debating club" whose conclusions can be ignored or rejected by the hierarchy.

According to the preparatory commission of the German Bishops' Conference, the "Synod of the German People" will be composed of the 22 diocesan and 22 auxiliary bishops of the 22 West German dioceses, 22 representatives of the diocesan priests' councils, 22 representatives (lay and clerical) of the diocesan pastoral councils, 22 representatives (lay and clerical) of the diocesan youth councils, 22 representatives (lay and clerical) of the diocesan women's councils, 22 representatives (lay and clerical) of the diocesan family councils, 22 representatives (lay and clerical) of the diocesan social service councils, 22 representatives (lay and clerical) of the diocesan health service councils, 22 representatives (lay and clerical) of the diocesan cultural service councils, 22 representatives (lay and clerical) of the diocesan sports service councils, 22 representatives (lay and clerical) of the diocesan music service councils, 22 representatives (lay and clerical) of the diocesan dance 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THE WEEK'S NEWS IN BRIEF

The Pope has had it with dissent, a bishop calls for due process in the Church, new controversy stirs at Catholic University, changes involving Holy See discussed, and German bishops' stops functioning as bishop. These and other items made the headlines during the past week. The highlights:

Pope Paul VI said priests may be too involved in the secular world. He also said there has been too much free discussion of priestly celibacy. The Pope emphasized the need of the Church today to take courage in itself for what it is attempting to accomplish and to fulfill the promise of the Second Vatican Council.

He said the Church must "recover trust in itself, in the divine charisms it carries within itself and in its heritage of truth" that tradition has given it.

A majority of U.S. Catholic bishops queried by a New York business newsletter said increased collegial authority and increased participation by the laity will be among major developments in the Church in the years ahead.

The newsletter noted that while the bishops surveyed rank celibacy relatively low as a reason for clerical departures, this contrasted with opinion of former and active priests who

ranked celibacy first in two surveys conducted earlier this year by The Gallagher Presidents' Report.

The newsletter said its survey revealed the "Church administrator faces problems similar to (a) corporation executive."

Father Edmund Roche of Ottawa, delivering the keynote speech at the Regional Conference of Atlantic Priests in Halifax, N.S., predicted the next 10 years will show real divisions in the Catholic community on major issues and called for "as much freedom as possible" to seek new solutions to modern crises.

"Today's world is no longer the world of Vatican II and unless we soon realize this," he said, "another Pope and another Council are going to be sent by God to give us a real jolt."

Father Roche said the clergy should be flexible in dealing with the changing world. Priests, he added, should see a new Church-world relationship evolving.

The German bishop who is accused of being a war criminal has stopped fulfilling his functions as a bishop.

A spokesman for the office of Cardinal Julius Döpfner of Munich said Auxiliary Bishop Matthias Defregger will not administer Confirmation, ordain, make archdiocesan visits, or carry out other functions of a bishop until criminal proceedings against him are completed.

Civita Cattolica, Rome Jesuit fortnightly review, asked whether Bishop Defregger should remain at his post in light of his explanation of why he had to take part in the wartime massacre of 17 Italian villagers.

The growing demand for practical procedures of due process in the Church, far from signaling a rebellion against authority, stands as a "whole sign of brotherly concern for justice and charity in our mutual relationships within the Church," Bishop Lawrence J. Casey of Paterson, N.J., said. "Nothing," he pointed out, "makes a leader wiser in judgment or more prudent in action than the prospect of legitimate criticism to which he must listen."

The Catholic University of America in Washington found itself on the threshold of a possible new controversy over "academic freedom" as the school year got underway, and once again the focal point of the difficulties was the university's troubled school of theology.

Key figure in the present case is Father Roland Murphy, O.Carm., who was overwhelmingly selected by faculty members in an advisory vote last spring to be the school's new dean.

Ordinary procedure is for the trustees to accept the recommendations of the schools involved as to who will be their dean, but the trustees held up confirmation of Father Murphy, and Dr. Clarence C. Walton, university president, has appointed a search committee to make a new recommendation.

The bishops of Brazil, in a far-reaching statement, called on the military junta to move toward "normal legal" rule by returning to constitutional government and by permitting the normal functioning of congress and the judiciary.

The government's rule by military decree since last December has unleashed a chain of violence and repression, which the bishops reproved.

"Nobody can deny that Brazil is undergoing exceptional circumstances, a transitional situation stemming from causes which we understand," the bishops said. "But we consider it indispensable that Brazil return to the juridical norm through a constitution representing the real interests and hopes of the people."

Bishop Alexander Carter of Sauli Ste. Marie, Ont., president of the Canadian Catholic Conference, said proposals for changes between the Holy See and national bishops' conferences were designed for closer contact with the Pope by bishops and the people of the Church.

Following a symposium sponsored by the Canon Law Society of America in Dayton, Ohio, Bishop Carter was asked if a symposium proposal for relation changes advocated doing away with such offices as papal nuncio and apostolic delegate.

He said emphasis of the recommendation is positive and added: "We are rather anxious to avoid any unpleasant attack upon any individuals or structures."

In an effort to help create a climate in which a rational solution to the problem of war can take place, churchmen from the United States and the Soviet Union will meet October 3-7 in St. Louis to discuss "The Christian Concern for Arms Limitations."

They will meet in closed sessions with theologians, bishops, and experts on armaments and international affairs.

Revelation described as an 'ongoing thing'

CINCINNATI—Revelation, as a result of catechism lessons, bears a stamp of antiquity. But take it from Father William Toohy, C.S.C., of the University of Notre Dame, revelation is "a now thing," just as contemporary as today's television programs.

Father Toohy, president of the Christian Preaching Conference, drove home his point in talks to religion teachers of the Cincinnati archdiocese, here, in Dayton and in Hamilton.

"Revelation is an ongoing thing," he declared. "It did not cease when the last evangelist put down his pen. God is still meeting with man."

HE EXPLORED the tendency to treat revelation as "information, data, doctrines, statements" instead of as "the experience of God meeting man." Where originally revelation had been "God seeking and speaking," it gradually became "God being sought and spoken about," he said.

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Dutch bishops promote talks with clergy, laity

THE HAGUE, The Netherlands—in a letter to all Dutch priests inviting them to a national consultation in November, the Dutch bishops said that they are "conscience-bound to remain in touch with priests' councils and with the views of the faithful."

The bishops said that they consider open discussions between bishops and other Catholics—particularly between bishops and priests—a great necessity.

The consultation will be held at Noordwijkerhout November 24 and 25 to discuss the life and work of priests, one of the topics to be discussed at the fourth session of the Dutch National Pastoral Council in January, 1970.

The bishops promised that if

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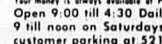
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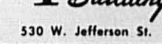
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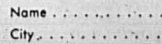
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Cardinal has label for Italian leftists

ROME—Cardinal Alfredo Ottaviani, prefect emeritus of the Doctrine of Religion, has said that leftist-leaning Catholics in Italy should be called "holy water Catholics" because they are closest "to the door of the church and far away from the altar and pulpit."

The cardinal made his observation in a periodical, Relations, published by a group of Catholics and supporters of the traditionalist and rightist tendency in Italy. He also elaborated on his comments in a phone interview with the national Italian news agency ANSA.

THE CARDINAL was commenting on a tendency in some Italian Catholic circles today to play down the Church's earlier condemnation of communism and to favor new approaches to communism and was criticizing those who vote for communist government officials.

These Catholics, said the cardinal "are not so very active in the church to get near the altar

and the pulpit. They do not frequent the sacraments very much. When they go to Mass they are the first to leave because they are closest to the holy water font and the door. They are very active in political considerations, with tendencies more or less praiseworthy, but they are not very much involved with the activities of the spiritual interests and of the church."

THE CARDINAL said there is no need for a new Church statement on communism or about those who vote for communist candidates. "A new document by the Church is superfluous. What has already been stated is sufficient," he said, citing the statement of Pope Pius XI, Pius XII and John XXIII.

Noting that eight million people in a Catholic country such as Italy have voted for communist candidates in the last elections, he said that it is up to the pastors to explain better the Church's teachings in this matter.

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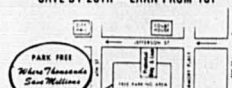
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Comment

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

War and the draft

The administration's stance that further troop withdrawals are warranted because of the increased efficiency and strength of the South Vietnamese forces borders on sham, if it is not outright deceit.

The rationalization is all on the side of the administration and purportedly originates with field commanders. But there is hardly a respected newsmen in Vietnam who will vouch for any evidence of new-found efficiency. Certainly American casualties and Vietnamese defections are as high as ever. And for many reasons the upgrading of Vietnamese troops is proceeding at a tortuous pace.

But obviously the administration must put on the best face possible as it moves to defuse anti-war sentiment. Mr. Nixon has had his inaugural hiatus. It is now open season for critics. The President is going to have to start delivering on his campaign pledge to end the war one way or another and pulling out some of the troops is at least a down-payment on that promise.

Moreover, political pressure in the United States is for a reduction in American involvement everywhere abroad, but particularly in Asia. Senate Majority Leader Mike Mansfield has called for a freeze on U.S. personnel in Laos and Cambodia, as have other members of Congress. Mr. Nixon will have to respond to those demands sometime soon.

Two years ago, in an article he wrote for Foreign Affairs review, Mr. Nixon warned the nation could not stand another Vietnam and outlined a cubank of men and resources. That policy is shaping up now but it is being wrapped and presented to the public in the form of specious arguments.

The cancellation of November and December draft calls is another effort to dampen dissent. That plus a promise to reform the draft by executive order if Congress does not act should help keep the peace on campus and restore the peace of mind to students who have loudly protested the war and they have made an impact on the public mind and conscience. But they could not have done so if there were not already widespread feeling that the war was a horrible mistake to begin with.

Interesting new evidence to support that view is given in a new book published this week. Written by Washington newsmen Joseph C. Goulden, "Truth Is the First Casualty" (Rand-McNally) is an in-depth report on the incidents which led to congressional passage of the Tonkin Gulf Resolution, the only authority for full-scale U.S. commitment in Vietnam.

The Senate Foreign Relations Committee last year conducted a full investigation into the second incident which resulted in the massive U.S. retaliation and subsequent involvement of over a half million U.S. troops. The committee concluded that nothing occurred to warrant that response in firepower or manpower. Goulden reviews the Senate investigation but adds an extra dimension—first-hand interviews with Navy crewmen who were on duty when the two intelligence ships allegedly attacked by Communist torpedo boats.

One sonarman describes the hours he spent vainly watching for targets on his screen—the targets the other ship was firing on. The only one he saw, and which he almost fired on, was the other American ship.

President Johnson is quoted in the book as saying, "For all I know, our Navy was shooting at whales out there."

Goulden's compilation of interviews makes that supposition entirely plausible. And because of what may well have been a horrendous mixup, 39,000 American men have died and a quarter of a million more have been wounded.

Right to life

The rights of the unborn, so often forgotten in the legislative rush to liberalize abortion, were upheld last week in a precedent case in a California appeals court.

The slaying of an unborn child capable of living if born prematurely can be considered murder, the court said. The decision was made in the case of a man who had beaten his divorced wife so badly that the unborn child she had been carrying for seven months was killed. Attorneys had asked the court to stop the murder prosecution, contending that the law does not consider an unborn fetus a human being.

The court disagreed, and in doing so reinforced the traditional view that the unborn do have legally protective interests. But more than that, the ruling in effect confirms that the unborn also have substantive and procedural due process rights. They have the right to their day in court to protect those interests or to seek legal judgment if their interests are denied.

A key element in the ruling was the "stage of viability." The fetus had developed to the seventh month, an age at which it could be expected to survive, if born. That point doubtless will prompt pro-abortionists to disregard the importance of the ruling. But they will have a hard time getting around the expectation of survival issue or the right to due process that is recognized.

Abortion terminates the life of an unborn child, one who possesses the potentiality of developing in the womb of his mother, and in due time, of taking his place in the world as human person. The decision to terminate life is made by someone other than the unborn child and is made without his consent.

His "inalienable right" to life is wrested from him. If the unborn has rights, which the great body of religious, ethical and social tradition says he has, then those rights must be protected. That is what opponents of liberalized abortion are convinced is the case. And that is what the California appeals court has said.

Easy does it

This fall Congress is expected to eliminate tax exemptions now granted churches on their unrelated business income. The House Ways and Means Committee has drafted a tax reform measure that coincides very closely with recommendations made to it by the U.S. Catholic Conference and the National Council of Churches. There is little doubt the measure will be approved by Congress.

A demand for changes in the blanket exemptions now given income of churches and religious organizations has been growing in recent years and most church leaders recognize the justice of those demands. The USCC and the National Council wisely moved in with

• GEORGE SHUSTER'S VIEW

The case of Bishop Karl Defregger

By DR. GEORGE M. SHUSTER

The case of Bishop Defregger, former wartime Captain in the German Army and now Auxiliary Bishop of Munich, was made a topic of worldwide furor by Germany's slick scandal sheet, *Der Spiegel*. This is no doubt the most successful sleuth anywhere.

Part of its immense success is probably due to the fact that after the Nazis (to most of whom some juicy story was likely to have been attached) went down the drain, there were a lot of people who hoped that some Adenauer's Christian Democrats would be found to have six mistresses in six castles or maybe even in archiepiscopal palaces.

It is unnecessary to say much about Captain Defregger's endorsing an order to shoot a number of civilians during guerrilla warfare in Northern Italy. This was certainly no deed of mercy. With just a little imagination one can see the bloody victims on the ground.

Still it is very far from clear that this was an infraction of the rules of war as formulated up to that time. The German Courts have said as much and certainly no other verdict is likely to be impressive at this safe distance.

What is really extraordinary is that Captain Defregger, coming home from the awful holocaust of the peoples, became an exemplary priest. Another such priest, Cardinal Julius Döpfner, I have known over a good many years. There are no other clerics in Bavaria whose creative and successful pastoral missions have been more widely appreciated and more deservedly acclaimed.

To close the military part of the story, I suppose that nearly every active officer has to live down the memory of episodes which in later years bear his memory. In my own recollection there are talks with a very distinguished U.S. intelligence general whose duty it was to order the bombing of "secondary targets"—that is those without mili-

tary significance—and whose conscience gave him many hours of agony afterward.

What on the other hand, is very deserving of notice is that after every one of the recent great wars returning soldiers decided that the priesthood was there to be their vocation. Other Christians and some Jewish groups have seen comparable things happen. Sometimes the "Roman" Catholic Church witnessed the plea of outsiders to respect their convictions and to make their ordinations possi-

• THE BLACK VOICE

Wait until the war's over—for what?

By REV. LAWRENCE LUCAS

Several months ago, I was having lunch with the personnel manager of a large firm in New York. We got to discussing the urban situation and its connection with the Vietnam war.

He was very solid on the belief that as soon as the war ends—which will be soon—billions of dollars will be made available for our cities and the urban poor. If blacks who represent such a large portion of the urban poor can be just a bit more patient, things will work out with the war's completion. It's all a matter, he thought, of increasing the domestic pie so there will be more to go around.

I was taken aback somewhat. You can't really believe that. I said, in the first place, please do not go around talking to black people about patience. There has been no group of people on God's good earth who have been more patient and loving of their oppressors than black people in these United States. Now, they don't want to hear a blessed thing about patience except in so far as white folks begin practicing it.

Maybe I am too pessimistic. I went on, but I think a far more basic question than the size of the pie is how we will divide the

prosals that were both realistic and enlightened. And, as the House measure reflects, the proposals are in line with the thinking of Congress.

But is exemption-cracking likely to be contained on the federal level? The California legislature earlier this month passed a bill which would levy state corporation taxes on income derived from non-church-related business. The proposal at this writing is still awaiting the signature of Governor Ronald Reagan. It will probably get it, and no doubt the action will set a precedent for other states to follow and possibly expand upon.

The traditional advantages enjoyed by churches and religious organizations over private concerns have not always been healthy, for either business or churches. There are abuses that need checking and a practical balance of interests should be restored. Broad

vineyard. There must be quite a few of them.

None of the men to whom I have referred were chaplains. I have known many chaplains, of course. They were given to praising the Lord and passing the ammunition, which are highly desirable efforts when you are at the front, regardless of what they may seem in a metaphorical sense when one is thinking of being drafted, or service in Vietnam. Men like Captain Defregger, having done their grim duty in the grimmest

• YOUR WORLD AND MINE

'Bankers and Aquinas agree on dialogue'

The idea that the end of the Vietnam war will result in large sums of money for new social programs on illusion. Moynihan explained that monies from a termination of the conflict would be consumed through the mid-1970's by current and proposed military and domestic needs.

A few days later, Dr. Arthur Burns, counselor to President Nixon, attempted to assure the people that a quick end to the war could produce funds that would be available for the cities and social programs. It took Mr. Nixon but a short time to demolish the Burns' view during his address to the 61st National Governors' Conference. "Dreams of unlimited billions of dollars being released once the war in Vietnam ends are just that—dreams," he said. "True, there will be additional money, but the claims on it already are enormous."

The monies, our President is telling us, are already spoken for. There should be no illusions that what some call "peace and growth dividend" will automatically solve our national problems, or release us from the need to establish priorities.

Black people have a good idea that Mr. Nixon has already set his priorities, and they know where they are. That's why my winning 20 dollars is such a tragedy.

I have no reason to believe the kinds of priorities represented by those figures will not remain even when the pie gets bigger. So sure was I that we decided to put 20 on it.

The answer or strong indications of the answer was soon in coming. On August 25, Daniel P. Moynihan, assistant to the President for urban affairs, revealed that a high-level administrative economic study called

Dialogue, the Letter points out, is not a new technique, citing Saint Thomas Aquinas to support its statement, something I had not expected from a bank journal. But it finds the technique of particular application to our society. The "technological extension of human capacity to do things has altered a radical change upon our environment and demands new ways of thinking, feeling, valuing and deciding what is to be done. The ideal society in an age of total communication is the civilization of the dialogue."

As I read that comment, I was reminded of a recent study by a Catholic sociologist, Dr. Jean Remy of Louvain University, of the function of conflict in the life of the Church. It struck me that the viewpoint was very similar.

It is Dr. Remy's belief that a society in which conflicts are reduced to a minimum would lack the opportunity to refine itself and evolve. "This stagna-

tax reform, such as that envisioned by the House Ways and Means Committee, is welcome.

However, as the California bill hints, there may now occur a concerted tax raid on the churches. This could have a devastating effect on church resources. It could all but destroy the Catholic school system. It could hurt welfare and dozens of other endeavors and thereby severely reduce contributions to the general well-being of all citizens.

Nothing good could come of such drastic reaction to past privilege and tradition. But once it has started, it may be difficult to convince hard-pedaled state and local treasurers that they are acting in their own worst interests. We hope that will never be necessary but the American penchant for extremes does not rule it out.

And perhaps — though this comparison is more far-reaching than it doubtless should be — it is worth calling to mind that Augustine's Confessions were written at a far from youthful age. I think that the greatest concession we could make to the enemies of righteousness would be to take *Der Spiegel* seriously.

I earnestly hope that everybody who reads this will—whatever he may think of Germans and their Wehrmacht—repulse in the blessed reality of Bishop Defregger's service to the great cause on earth. If you want to add a couple of yards to the net in which sinners are caught,

please remember that one of our most ancient prayers is that light may come to those who sit in darkness.

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By MSGR. RAYMOND BOSLER

Q. Is there any explanation as to why Jesus Christ did not leave anything in his own handwriting while he was on this earth. Surely He was the one person who knew how and what to write.

A. For people in the ancient world, knowing how to write was the exception rather than the rule. Even those in high places, kings, noblemen, and merchants, depended on professional scribes to keep their records and carry on their correspondence.

In Jesus' time the scribe had become the scholar of Judaism. Besides knowing how to read and write, he was an expert in the law and the traditions of the Jewish religion. Matthew indicates that Jesus was not a scribe. (Mt. 7:29) and so he may or may not have known how to write. Of course, one may say that as God he knew everything, but it is equally true that as man he did

not. Luke remarks that Jesus increased in wisdom as well as in stature and favor with God and man. (Lk. 2:52). How Jesus could be God and yet submit to the limitation of being truly a man is part of the deep mystery of the incarnation.

Even though Jesus was not a scribe, he was a teacher and could hold his own with the best of the Jewish scholars. He followed the normal method of teaching of his day, that is, he gathered a group of disciples and instructed them by word of mouth. It was common for the disciples to pass on the gist of the master's teaching, and gradually collections of sayings came into being, the so-called "logia" or words of the teacher.

The sayings of Jesus, which had been handed down by oral tradition, were included in the Gospels. And so, while Jesus did not write out his lessons or dictate them to a secretary (as Paul sometimes did), we do have his authentic message in the Gospels as it was preserved and remembered by his disciples.

Q. Is it a sin to pray for some kind of personal happiness for one's self? Is this a selfish desire?

st? When I think of all the troubles in the world, young soldiers going to war, illness, poverty, and all the other plagues of mankind, I feel very guilty about this desire. Nevertheless, it is still there, deep in my heart, the yearning for happiness.

A. Deep in every human heart is that same desire for happiness. A long time ago St. Augustine in his Confessions struggled with the problem you

describe. He decided that the desire was so great that nothing in all creation could satisfy it, that the desire for happiness in every other thing was nothing less than a burning desire for union with God. "You made us for Yourself," he prayed to God, "and our heart is restless until it rests in You."

This is not to say that we cannot have happiness in this life. But happiness in this life is something that we ought not

pray for; it is rather the result of prayers for other things. Happiness in this life comes from letting the Spirit of God take over our lives. St. Paul says the Spirit brings "joy, peace, patience, kindness, goodness, truthfulness, gentleness, and self-control" (Gal. 5:22). It is this state of living that brings us joy and happiness.

Yours is really a false dilemma. Pray for the troubles of this world, the young soldiers

going to war, etc., and you will find happiness for yourself.

Q. A near relative of ours who is a Catholic married a Protestant girl before a justice of the peace. Is it a church law and is it mandatory to have such a marriage "blessed," to use the vernacular of the people? Is there a church penalty against the Catholic partner for not having the Catholic ceremony? Is the procedure to have

the "blessing" performed by a priest very intricate?

A. Your relative is married civilly to the Protestant girl, but according to the laws of the Catholic Church he is not properly married. Our Church requires a special form for civil marriages. To be united in what the Catholic Church considers a permanent, valid marriage, a Catholic must marry before an authorized priest and two witnesses. The purpose of this law is to prevent hasty and ill-prepared marriages.

The Church does not question the legal effects of the marriage of a Catholic before a justice of the peace and would not permit such a person to marry in the Church until a civil divorce had been obtained. Once the divorce is obtained, however, the Church would allow another marriage. Thus a young Catholic who married in the civil courts and whose parents and pastor entered an ill matched marriage before a justice of the peace and shortly thereafter sought relief from the divorce courts would not

be in the position of one who could never marry again or if married would be cut off from the sacraments.

If your relative is serious about his marriage and wants to be altogether sincere with his wife, he will arrange with a priest to make a civil marriage. This is a very simple ceremony. The priest will have to give several instructions to the wife, acquaint her with the principal beliefs and duties of her Catholic husband and help her decide whether or not she can come to some agreement on the Catholic upbringing of the children. This is necessary before the priest can obtain a dispensation from his bishop for the marriage. But this is routine for any mixed marriage between a Catholic and a Protestant.

So long as your relative lives with his wife without violating the marriage as we say in the Church, he may not receive the sacraments. This is the penalty imposed upon him for his manner of living.

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• THE YARDSTICK

Construction industry and the housing crisis

By MSGR. GEORGE HIGGINS

President Nixon is about to set up a 12-man tripartite commission for the study of labor management problems in the construction industry. It will include, on the government side, the Secretary of Labor, the Secretary of HUD, the Director of the Federal Mediation Service, and on the industry side, Professor John Dunlop of Harvard University as Secretary of the commission. The construction unions will be represented by the President of the AFL-CIO Building and Construction Trades Department and the Presidents of three of the major craft organizations. Management will be represented by the top executive officers of four national contractors' associations.

The establishment of this commission will be a step in the right direction. In my opinion, however, the range of its membership and the scope of its assigned responsibilities are too limited to achieve its stated purposes. In other words, inflation in the building and construction industry cannot be effectively controlled by concentrating exclusively on labor costs and related labor-management problems. Though labor has

mittently high at the present time and though the industry is saddled with a number of restrictive regulations, these factors are not the only cause of soaring housing costs. There are other more significant factors at work, including extremely high interest rates, steadily rising real estate taxes, and the rapidly increasing cost of land.

The inflationary impact of these three factors is spelled out in an article entitled "Baldardash," in the September issue of the Electrical Workers' World, published by the International Brotherhood of Electrical Workers (1200 15th St., N.W., Washington, D.C.). This IBEW article makes the following points, among others:

1.—The borrower (in the case of a single dwelling unit) will repay \$40,320 on a \$15,276 mortgage at 8 percent interest for thirty years. This is almost three times the cost of the house.

2.—The surest way to extend the interest alone comes out at \$25,044, or over one and one-half times the original cost of the house.

3.—Land represents the fastest rising element of all major housing costs. In 1959, the average price for the site of a new, FHA-insured, one-family home was \$1,000, or 12 percent of the total house price. By 1957, the aver-

age site value had increased to \$3,766 and represented 20 percent of the total house price.

In the light of this information, which was pulled together, not by the IBEW, but by the McGraw-Hill Company working on an assignment from the President's Commission on Urban Housing—it's little wonder that the IBEW is upset about the fact that critics of the construction unions, "with their easy access to communications media," persist in trying to make the general public believe that wage rates and union regulations are the primary cause of inflationary housing costs.

The lead editorial in the September issue of Fortune magazine, which admittedly is not a mass communications medium—is a perfect illustration of

what the IBEW was complaining when it said in the article referred to above that the "unreasonable persistence of the intensive attack on construction labor costs defies explanation."

Fortune's editorial, "Breaking up a Labor Monopoly," clearly leaves the impression that wage rates and union regulations are primarily, if not exclusively responsible for the current building cost crisis. It does this by concentrating on these factors while neglecting even to mention the impact of excessively high interest rates, soaring real estate taxes and inflationary land costs on the total cost of housing units.

Fortune's relation to the problem, as the title of its September editorial indicates, is to "break up the labor monopoly."

which, allegedly, is strangling the construction industry. To this end it calls for "reform groups," and the construction industry itself, to press for action under the anti-trust laws to the extent that such action is possible under these laws and to campaign for amendments to present anti-trust legislation to the extent that this may be needed to bring the unions into line.

The IBEW sees in this kind of criticism "a direct attempt to influence public opinion and, thus, create conditions which weaken all of organized labor's bargaining position by limiting the effectiveness of construction unions." Fortune has anticipated this kind of counter-attack and has tried to nip it in the bud. "There is no reason," it says, "for such a proposal (i.e. to break up the labor monopoly) that bring suit against the construction unions under the anti-trust laws) to send the rest of labor into delirium tremens. The col-

lective-bargaining rights of labor are well embedded in the law and in the unwritten economic constitution of the land as well."

Be that as it may, there is ample reason for Fortune's proposals to the effect that the construction unions see red and to gird themselves for battle. In other words, they can hardly be expected to grin and bear it when a magazine of Fortune's influence in the business community blatantly mounts a campaign to convince the public and the Congress that the building trades have gotten out of hand and must be cut down to size. This kind of criticism may or may not be motivated by a desire to weaken all of organized labor's bargaining position, but at best, it's a shoddy form of propaganda. Let's hope that it will be rejected out of hand by the President's new commission on labor relations in the construction industry.

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Quest for 'due process' is praised by prelate

PATERSON, N.J.—The growing demand for practical procedures of due process in the Church, far from signaling a rebellion against authority, stands as a "wholesome sign of brotherly concern for justice within the Church," Bishop Lawrence B. Casey of Paterson said (Sept. 25).

"Nothing makes a leader wiser in judgment or more prudent in action than the prospect of legitimate criticism to which he must listen," the bishop wrote in the Beacon, Paterson diocesan newspaper.

"When power is exercised without provisions for checks and balances, there is the danger that a habit of domination and a spirit of intolerance will develop. The growing demand for practical procedures of due process is a symptom of this desire for checks and balances. I believe that this is a wholesome sign of brotherly concern for justice and charity in our mutual relationships with the Church."

THE BISHOP made his observations in an expanded version of his regular weekly column, By the Way, in which he announced the convocation of the diocesan synod. The column also discussed authority, collaboration and service in the light of the Second Vatican Council, and examined the role of the Church—and of the bishop—in meeting the problems of the world.

The modern bishop, Bishop Casey said, must rely on the co-operation of those whom he serves in order to accomplish anything. While his authority remains, he continued, it should be based on conviction, reached through dialogue instead of through arbitrary decisions.

Bishop Casey praised the contributions made in the Paterson "Indispensable" — Pope Paul said here that while the traditional parish may require some modification of its activities it is "not a thing of the past" but a "living and indispensable" part of the Church.

THE BISHOP chided those who regretted the fact that Vatican II had even taken place, saying that it was providential that Pope John did convocate the council, he said. "If he had not, the Church would be unable to cope with conditions as they now exist, both within their own community and outside of it."

Bishop Casey contrasted the tenor of the Vatican Council with the humanistic aspects of today's socio-philosophical revolution, noting that while the council emphasized the dignity of man, it was always in its relationship with God.

"Along with its emphasis on the dignity of the human person," he continued, "Vatican II, the most pastoral of all the general councils, also accented service, a service that would reach out to all men. It was with persons rather than with institutions."

THE EFFECT of that philosophy reaches each bishop, Bishop Casey said. "A bishop must be eminently concerned about everything that involves human beings and he must have a special concern for those who are struggling to pull themselves out of the depths of poverty and despair in which they have been kept by injustice and bigotry. To be a bishop means to bring Christ into contact with the people he serves and to encourage them to follow Christ in life."

The bishop said he had initiated preparatory work for a diocesan synod as part of a policy of examining new approaches of solving current problems.

"Our common aim," he said, "is to form a kind of community wherein the people of the diocese will realize their full measure of freedom and dignity as sons of God, and their responsibilities toward one another."

Raps Father Doran

To the Editor:

Never have I read such an "intolerant" diatribe as that of Rev. John Doran's September 12th column entitled "He's weary of waiting." He pontifically lumps all priests who leave the priesthood as "quitters." Generalizing is both unscientific and uncharitable, as well as ignorant.

would refer Father Doran to the article in the Register, September 14th concerning reasons why young priests leave. Frustration is first and foremost—the stifling of their ideas both by clergy and lay people.

These priests left because they felt themselves unable to put into practice the concepts

of reform introduced by the Second Vatican Council. Father Doran counsels patience, hinting that the ones who stick may be the ones who will bring about the "travest and most battered" stick, he says.

Leaving the religious life can't compare to ending a marriage, where other lives depend upon the priest's staying. A priest's family is touched, of course, but they do not depend upon him.

The Church, since Vatican II, has been stressing the individual's worth and conscience—perhaps this is what motivates the priests who take their courage in hand and take the great, painful step of leaving. It is definitely not "turning tail and running," but a long process of prayer, distress and agony of mind.

The survey referred to above shows that the priests went through a process of from two to five years before reaching the decision to leave the priesthood. Now just where does a man's conscience come in if he is to smother it just to "stick it out," when he knows this is all wrong for him?

Father Doran thinks "life should have its hard parts." It has, for everyone. Being misunderstood and bearing criticism and censure from intolerant people could come under that. I dare say many bishops and cardinals would be the kind of pastor who might leave a progressive conscientious young priest not much choice.

Neither Father Doran nor the Register article touched upon another type of young priest who leaves—the one who has honest doubts as to his vocation. They can't always know until after a period of maturing, and perhaps the desire to spare

(Continued on page 7)

USCC unit is renamed

WASHINGTON—The Department of Christian Formation, United States Catholic Conference (USCC), has been renamed the Department of Education.

The change in the department's name was approved by the USCC administrative board at a meeting here and announced by Bishop Joseph L. Bernardini, USCC general secretary.

The Department of Christian Formation, directed by Father Raymond A. Luckner, was established last year to co-ordinate the activities of the USCC divisions which provide leadership and program assistance to dioceses, institutions, and individuals concerned with the Christian education and training of young people and adults. These are: the Division of Elementary and Secondary Education, the Division of Youth Activities, the Division of Campus Ministry, the Division of Adult Education, the Division of Religious Education, and the Division of the Confraternity of Christian Doctrine.

The administrative board also approved changing the name of the Division of the Confraternity of Christian Doctrine to the Division for Religious Education—CDC.

Many dioceses now use the term "director of religious education" rather than "director of the CDC."

Unity meeting

VALLETTA, Malta — The third in a series of Catholic-Methodist meetings was held here in September to discuss the ministry and opportunities for both churches to join in solving the problems and challenges facing present-day Christianity.

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Unbeaten list is beginning to taper off

The preliminary schedule for the annual Youth Week Observance, October 26 to November 2, was announced this week.

Francis Hospital will hold an annual Chrysanthemum Show on Saturday, Oct. 25, at the Indianapolis Athletic Club. The hospital function is held in cooperation with the St. Francis Hospital Guild and Medical Society.

Scout meeting
NEW ALBANY, Ind. — Holy Family parish will host the October meeting of the Wyandot Council of the Greater Boy Scouts of America.

The Arneys are the parents of LaVern Robertson, John L. Arney and Jeanie Miller. They have 11 grandchildren and six great-grandchildren.

Alumni to meet
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Lutherans to host art exhibit

By PAUL G. FOX

The 12th Annual "Art for Religion Exhibit" will be held this November 9th to 23rd in the parish hall at Bethlehem Lutheran Church, Indianapolis.

Competition is open to all contemporary artists and poets in the State of Indiana. No limitation is placed because of religious affiliation of the artist or creedal focus of the work submitted. Originals in any medium are acceptable, but subjects should be a religious expression. Included in the competition are fine arts and liturgical arts in all media, and poetry.

The competition will be juried by two competent jurors—one a competent professional artist and the other a theologian conversant with the arts.

Cash prizes will be awarded for art expressions having exceptional religious significance chosen by the jury. Award medals will also be presented.

Entry cards and more information are available upon request from: Mrs. Sam Light, Secretary, Bethlehem Lutheran Church, 526 E. 52nd St., Indianapolis, Ind. 46205.

NAMES IN THE NEWS—Sister Mary Ann (Mary Albert) Duffy, O.P., one of the original group of Dominican Sisters who arrived four years ago to staff Our Lady of Fatima Retreat House, Indianapolis, has been transferred to a retreat house in Albuquerque, N.M. She will leave Indianapolis on October 2. An open house will be held in her honor from 1 to 4 p.m. Sunday, Sept. 28, at the retreat house.

Best wishes to Mr. and Mrs. John Arney, members of St. Philip Neri parish, Indianapolis, who marked their 50th Wedding Anniversary on September 23. They returned to the place of their marriage—St. Anne's Church, Jennings County—for a Mass of Thanksgiving.

DISCUSSION LEADERS NEEDED.—The Junior Great Books Program, sponsored by the Catholic School Office, has need of four adult discussion leaders for the Indianapolis outside. No leaders are at present available for seventh and eighth grade youngsters from Little Flower, Holy Spirit and Our Lady of Lourdes Schools, according to Mrs. Thomas Maxwell, co-ordinator of the program. These groups will meet every three weeks on a week night to discuss seven books in the series. Interested persons may contact Mrs. Maxwell, 787-0448, or Mrs. Donald Wendling, 897-1460.

Hospital

(Continued from page 1)

the hospital's total capacity to more than 500 beds. The cost will be in excess of \$8 million. Funding will be in part from the Indianapolis Hospital Development Association, with the bal-

ance to come from private and community donors.

The rooms will feature predominantly private accommodations with baths, television, new deluxe console controls, special lighting, electric beds, and nursing stations computer controlled. Each nursing unit will feature two deluxe private rooms in addition to the normal private and semi-private accommodations.

A new automated concept of central dispatch of sterile supplies has been introduced. Pharmaceuticals will be dispatched by pneumatic tube and dumb waiter system to expedite administration of medications.

An all new Dietary Department will include dining facilities for visitors and hospital employees. Modern telephone and communications systems are planned.

The radiological department is now preparing for special procedures such as heart catheterization and implants of pacemakers.

Included in the plans is a tunnel to connect the new complex with the existing computer center and power house facilities.

THE TOTAL building is designed to provide a functionally efficient operation and form the

base of the future St. Francis Hospital Center.

The new addition supplements the existing 300 bed hospital. In 1951, the original structure was expanded with the completion of a south section. The tremendous growth of the hospital in the post-World War II years necessitated further enlargement of the southside health facility.

A grant from the Indianapolis Hospital Development Association in 1957 enabled the Sisters of St. Francis to add a large north wing, which increased the number of beds to nearly 300.

FATHER CURRAN, asked by stu-

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Vatican cites rules for orders of nuns

By MARGARET M. CARLAN

ST. LOUIS—Six points including "collaboration" with their local bishops and acceptance of the principle of religious dress were outlined by a Vatican official here as "the minimum required by competent authority in the Church as the basis for approval of a religious institute in the Church."

Father Edward L. Heston, secretary of the Vatican congregation for Religious, told the annual meeting of the International Union of Major Superiors of Women's Religious Institutes (CMSW) that their orders should conform to the following provisions:

- Corporate witness;
- Sharing of community life;
- Community prayer;
- Religious dress;
- Primacy of the spiritual in their purpose;

(The directives sent to the IHM nuns both before and after a study of the Los Angeles controversy, a special Pontifical commission have been generally regarded as upholding Cardinal McIntyre and aimed at stopping the experimentation. However, almost identical directives sent to all U.S. orders of nuns close to two years ago have apparently not limited similar experimentation by others.)

FATHER Heston agreed that the points presented are open to varying interpretation and said he attempted to explain them to the superiors as principles rather than universal rules.

Controversy

(Continued from page 1)

best interest of the school of theology and of Catholic University," he said. "I have repeatedly stressed in my meetings with the school of theology and with the students the important distinction between academic freedom and administrative responsibilities. I believe that the faculty is coming to accept this distinction. I know that it is a distinction readily accepted by the deans council of the university and the overwhelmingly bulk of the academic senate."

"For certain members of the faculty to act as if there is no difference . . . as to blur the picture among students, trustees and the entire Catholic community at precisely the time when it is essential to clarify the relationship," Dr. Walton continued. "Administrative talent is one of our scarcest resources," he stated.

"In searching for academic administrators, therefore, it is important to find people who are part of every part of the country—and not exclusively from within our own university structure. Our search committee does represent leadership from within the school itself, within the student body, and from positions outside the university."

The members of the search committee are Fathers Walter Schmitz, S.S., Warren Reich, and Carl Peter, all members of the school of theology; Father Eugene Van Antwerp, executive secretary of the university department, National Catholic Educational Association, and Father William A. Wallace, O.P., dean of the faculty of theology at the College of the Immaculate Conception, the Dominican house of studies in Washington. The committee will also include students from the school of theology at Catholic University, but they have not, as yet, been designated.

AT A MEETING (Sept. 21) with students and faculty, Dr. Walton said he had decided not to submit Father Murphy's name to the board of trustees because of the complexities of the controversial case. He strongly denied, however, that the principles of academic freedom had been violated.

Dr. Walton said he had decided it probably would be best for the university to look for an outside leader, not a current member of the school's faculty and staff. By custom at the university the faculty's vote for its own dean is usually respected in the naming of administrative officials and department heads by the university rector.

Father Curran, asked by stu-

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dents to comment, said the trustees' non-acceptance of Father Murphy as dean was explicable only because the biblical scholar was a dissenter on the birth control issue. It is, he said, "a clear violation of the integrity and academic responsibility of the university community."

Father Curran also said if there is no room for Father Roland Murphy at the university, then it raised serious questions for him (Curran) and, he presumed, for others on the faculty, about their continued teaching at the school.

Father Murphy told the students he would find it "illogical and inconsistent" to continue teaching at the university beyond this year if his nomination as dean could not be approved by the university board of trustees, although he said he in no way intended this as a threat to the university.

At the meeting, Dr. Walton agreed with faculty insistence that there be "no priori exclusions" of anyone for consideration as dean. Thus, Father Murphy is still as eligible as is any faculty member.

AFTER THE meeting, a committee representing the school's student body drafted a letter expressing the students' support of Father Murphy. The letter was to be sent to Dr. Walton, to the university's board of trustees and to the faculty of the school.

The committee voted to boycott classes (Sept. 28) in support of Father Murphy.

A resolution was adopted to set up voting procedures to elect the two student delegates to serve on the search committee for a new dean. The student delegates who will be elected are directed to support Father Murphy in the search committee, the resolution said.

The resolution also stated the student delegates are supposed to report back to the student body in one month, and that they are to observe no confidentiality on the workings of the search committee.

A statement was proposed by a group of students and read to the committee, expressing the students' disappointment over the lack of leadership of the part of the faculty as a group. The student body was given the option of signing the statement, which was later to be given to the faculty.

The committee's resolutions were read to the student body (Sept. 22), and all were passed.

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INDIANAPOLIS

Calendar of Events

SATURDAY, SEPT. 27

Benefit Card Party, sponsored by the Marydale Guild, in the Wm. H. Block Company downtown auditorium at 1:30 p.m.

SUNDAY, SEPT. 28

The Sacred Heart Fraternity, Third Order of St. Francis, will meet at 3 p.m. in Sacred Heart Church.

FRIDAY, OCT. 3

Nocturnal Adoration members are reminded of the customary watch.

CARD PARTY, sponsored by St. Roch Altar Society, in the parish hall, 3603 S. Meridian St. All games played beginning at 2 p.m. Door prizes.

MONDAY, OCT. 6

Card Party at 1 p.m. in Union Federal hall, 564 E. Washington St. Sponsored by the Blue Ladies of Our Lady of Lourdes for the benefit of Veteran Hospital patients.

SOCIALS

Thursday: St. Catherine's parish hall at 6:30 p.m.; Secunia High School cafeteria, 5 p.m. **Friday:** St. Bernardette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph C. of C. Club rooms at 8:30 p.m.; St. Christopher school social room, Speedway, 7 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.

Dinner reservations are \$2 per person and may be made by calling Bill and Nita Rueter, 856-4612, or John and Rosie Clegg, 637-5497.

Style Show set by Holy Angels September 27th

INDIANAPOLIS—Miss Carole Swanson, popular local model, will be featured at the "Autumn Leaves" fashion show, sponsored by the Holy Angels Adult Parish Club, Saturday, Sept. 27.

The latest fall fashions from Sears, Lafayette Square, will be shown from 3 to 5 p.m. in the school auditorium at 28th and Northwestern. Tickets, at \$2 per person, may be obtained by calling Mrs. Deliah Brown, 926-2644.

Speaker sees Catholics developing new 'saints'

INDIANAPOLIS—"Catholics today are no longer looking to the traditional saints or models of sanctity for inspiration and emulation," a prominent newspaper publisher told an adult education audience last week. "They are developing their own saints and heroes. And if I had to pick out one who seems almost universally popular I think my choice would be Senator Robert F. Kennedy."

Donald Thorman, publisher of the National Catholic Reporter, lay-edited weekly, spoke before several hundred persons last Saturday night in St. Thomas Aquinas Church. His appearance was sponsored by the tri-parish adult education program of St. Thomas, St. Joan of Arc and St. Pius X parishes.

SPEAKING on the topic "The Secular Christian Searches for Sanctity," Thorman stated that the search for sanctity in the American Catholic's life "has been steadily moving from the sacred to the secular."

"As individuals attempt to put the developing secular sanctity theory into practice in the everyday rhythm of their lives

there are inevitably many dislocations," he said. "And, more, as past practices and safe, secure models of conduct are abandoned or at least put aside, model-less and in many respects spiritually rudeness individuals move ahead with some confidence in the pursuit of sanctity but feel as if they are floating aimlessly in their 'spiritual' lives."

"At the heart of the matter seems to be the grasping of many of today's Catholics with the dualism still inherent in much of contemporary Catholic thought, that the sacred and the secular, the natural and supernatural, are somehow distinct and separate. The problem, of course, is the call of sanctity combines the sacred and the secular in our daily life and somehow must bring about a meaningful reconciliation of the two."

Dr. Haim Ginott coming to Clowes

INDIANAPOLIS—One of the most ambitious projects ever undertaken by the Guardian Angel Guild will be the appearance of Dr. Haim Ginott at Clowes Hall in Indianapolis on Tuesday, Oct. 15, at 1 p.m. Author of "Between Parent and Teen-ager," Ginott appears regularly on television, dispensing his own inimitable brand of advice to troubled parents.

Proceeds from his Indianapolis appearance will help support the Guardian Angel Guild's work at St. Mary's Child Center and other enrichment and remedial programs supported by the Guild for the Archdiocesan School Office.

Tickets for the Ginott program are available by calling 233-3920 or 231-3826. Mrs. D. Joseph Fitzgerald and Mrs. William E. Kennedy Jr. are chairman of the event, and Mrs. H. J. Baker is Guild president.

CFM schedules meeting Sunday

INDIANAPOLIS—The Christian Family Movement will hold a dinner meeting at 6 p.m. Sunday, Sept. 28, at Fatima Retreat House. Following the dinner, Father Keith Hovey, of the Lafayette House, will address the group.

Dinner reservations are \$2 per person and may be made by calling Bill and Nita Rueter, 856-4612, or John and Rosie Clegg, 637-5497.

Downey Council sets Bar-B-Que

INDIANAPOLIS—The seventh annual Bar-B-Que, sponsored by the Magr. Downey Council K of C, will be held Saturday, Sept. 27. Serving will be from 7 to 9 p.m., indoors at the council house, 511 E. Thompson Road.

Following the meal, Bill Adair's orchestra will play for dancing beginning at 9:30 p.m. All members, their wives and guests are invited to attend.

DCCW to meet

INDIANAPOLIS—The quarterly meeting of the North Indianapolis Deamery Council of Catholic Women will be held Wednesday, Oct. 1, in the Protestant Chapel and Youth Center (Building 721) at Fort Harrison. Mrs. Louis Krieg, deamery president, will preside.

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FATHER JAMES ROGERS

Tape recordings help Hoosier missionary 'keep in touch'

EVANSVILLE — Greetings to his friends in Indiana arrive on regular tapes from Father James Rogers located at Mission de Santiago Apostol, Lima, Peru. Father Mariluis Blikie, pastor of Holy Rosary, has made one of the tapes available for publication.

At the time the message was recorded, Father Rogers had reached the halfway point in his training and was recalling some of the highlights of his first months in South America. The tape was interspersed with music which he picked up from the transistor radio he carries with him. Included in the music was also a mass celebrated by his fellow priest students. This was popular music and the voices of the nuns was reminiscent of the famous "Singing Nun," in fact, one of the hymns had been composed by "Dominique."

FATHER ROGERS said that he was learning not only the language of the people, but the culture, history and social conditions of the area. Over weekends he often goes to the mission where the St. Meinrad Benedictines work. This is about as far away as Holy Rosary is from Resurrection Parish. One coincidence was that the pastor there is Father Lorenzo Kratz whose parents were living in Newburgh at the time Father Rogers went there. With Father Lorenzo's native of Indianapolis and Father Germane, Father Rogers usually says Mass at three different locations during the week-end and stressed that he also found the visits very relaxing and enjoyable, a home away from home.

At the time of the July moon-shot Father Michael had arranged the TV to show through a large glass window facing the street to enable the Indians to enjoy the event. About 50 or 60 gathered around to watch. There was no school the day the astronauts returned to earth.

Watching this show was out of the ordinary for Father Rogers who says there isn't much time for TV although he does get the 9 o'clock news from the U.S. and keeps fairly up to date through the newspapers.

He described Lima as a city comparable to Detroit—approximately 2 million and extremely modern for the most part but with outlying districts of indescribable poverty.

The women in the city itself dress in the latests of fashion which are not bought in stores. Because of the cheap manual labor, people's means have their clothes hand made.

He found the types of peoples extremely interesting and lists four main types as Indian "of Inca or Mayan descent," Chi-

nese, Negro and European White. These are then intermarried in such a fashion as to result in a varied combination of features that makes for a completely unique citizenry. He says there is absolutely no racial prejudice. The Peruvian has a mild temperament and is hospitable and friendly and exhibits no anti-"gringo" feelings although there is some feeling against foreign canines.

FATHER ROGERS thinks the present government has instituted many good reforms: agrarian; fishing, etc. He says the people are not against the United States but in striving for their own independence from foreign control they seem all most apologetic about their reforms. They are taking steps in "cutting the apron-strings," and look forward to increased freedom from outside controls.

The much talked of "culture shock" which he was warned of does not frighten him as the classes he is taking are preparing him for the differences between North and South America and the people seem very cooperative. He describes the poverty as like nothing he ever saw in the United States, but says that even there the people are attempting to improve their conditions as best they can. The



FATHER ROGERS

biggest problem seems to be that of hygiene, as there are very primitive sanitary facilities.

Included in the description of the city was that of the three most prominent churches: St. Peter's, San Francisco and St. Dominic. At the last mentioned are the relics of both St. Rose of Lima and St. Martin de Porres.

St. Martin is to Peru what Guadalupe's devotion is to Mexico. There is great veneration of saints in Peru, and that to St. Martin leads all the rest.

Father Rogers has spent some of his holiday time seeing various interesting sights in the country. One, Machupicchu, is the lost Pre-Incan city. This was rediscovered by U.S. Senator Hiram Bingham in 1911. Much of the city is still to be excavated, but what has been uncovered shows an extremely high culture pre-dating Columbus' discovery of America.

The stone work made a deep impression on Father Rogers. These stones are so close fitting that "no razor edge could be forced between them," and all this without the aid of mortar. He said there were some corners which were made by carving out the edge rather than fitting two stones together.

HERE HE ALSO visited the burial grounds where many skeletons are still in evidence although not all this has been uncovered either. He himself pulled out a piece of a basket which was in excellent condition, strong and resembling bamboo. Many pieces of pottery, all more than 500 years of age, are found in great abundance. From these pieces the archeologists can learn much of the culture of the past.

Father Rogers said that he had still not achieved as much facility in Spanish as he wished for, but since he still had another four or five months to go he was hopeful that he would improve greatly. He said his courses at Evansville University had given him an advantage over some who knew nothing of the language. The trainees will be regrouped after the mid-term holiday.

He ended with good wishes to all, especially the Newburgh school administrators and Monsignor Most. His address is Rev. James Rogers; Padres de Santiago Apostol; Apartado 36039; Miraflores, Lima, Peru.

Charges private pupils 'deprived' of U.S. funds

ST. LOUIS—Catholic school children throughout Missouri are being "unjustly deprived" of a full share of federal educational assistance funds, according to the St. Louis Archdiocesan School Office and the Missouri Catholic Conference.

The Conference, in an effort to secure what it considers a rightful share of these funds, is offering legal aid to pastors and school administrators. Court action, it said, has not been ruled out.

The funds are those authorized by the Elementary and Secondary Education Act (ESEA) of 1965. Title I of the ESEA, the major feature, gives federal money for virtually any program that meets the needs of children in the district who are educationally and economically deprived. An important aspect of the ESEA, it was noted, is that the funds are to be spent on all deprived children of a particular area, whether in public or private schools, on an equitable basis.

In a letter sent to pastors and school administrators, the Missouri Catholic Conference charged that the federal funds are not being used equally to benefit parochial school children.

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Art studio opens adult classes for fall session

ST. MEINRAD, Ind. — The Abbey Art Studio of St. Meinrad Archabbey has announced the opening of classes in ceramics, painting, and weaving. In conjunction with Art Studio, a class in dress pattern design and construction will be offered by a member of the Monastic tailor shop. The Art Studio courses are now in their sixth consecutive year.

Classes began on Tuesday, Sept. 23, and will be held every Tuesday throughout the year. The courses offered in the afternoon session, which is scheduled from 1 to 3 p.m., C.D.T., are painting and ceramic making. The evening courses, scheduled from 7 to 9 p.m. C.D.T., will consist of painting and ceramic work, with the addition of a course in weaving and a course in dress pattern design and construction. These latter two

courses are offered only in the evening. THE CLASSES are open to all adults who are interested. The fee for each of the classes is \$1 per session. The purchase of materials and supplies is extra.

Father Donald Walpole, O.S.B., professor of art history at St. Meinrad College, will again conduct the afternoon and evening classes. Father Donald is a graduate of the School of Art Institute of Chicago, where he majored in graphic arts. Brother Kim Malloy, O.S.B., will conduct the afternoon ceramic class and the evening weaving class. Brother Kim has studied ceramics for the past two summers at the John Heron School of Art in Indianapolis. Samples of his work in weaving will be on display at the Smithsonian Institute in Washington, D.C. during the month of October.

Ranks of Dutch priests dropping

AMSTERDAM, The Netherlands—There has been a marked acceleration of priests leaving the ministry, according to a report written at the request of the Pastoral Institute of the Netherlands' Church Province (PINK).

Between 1958 and 1964, the average annual number of priests who left the ministry was 15. In 1965, the number who left was 44; in 1966, 79; in 1967, 151; and in 1968, 196. All those who left the ministry had been ordained since 1945.

The reasons priests gave for leaving the ministry include: rigid Church structures, authoritarianism among the bishops, uncertainty about the effectiveness of the priestly office, obsolete ideology, secularization and the increasing number of persons who find the Church unconvincing.

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Bishop advises Czech parents

1968 headed by the now deposed Premier Alexander Dubcek.

Under the former Stalinist-line communist regime, parents in Czechoslovakia were required to register children for religious instruction at the school offices. The Church authorities opposed the regulation on the ground that they considered it an attempt to discourage parents from registering their children for such instruction.

The present procedure is one of the many changes introduced by the new liberal regime that took over in Czechoslovakia in

1968 headed by the now deposed Premier Alexander Dubcek.

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VIEWING WITH ARNOLD

Brainchild of a Negro genius

By JAMES W. ARNOLD

"The Learning Tree," Gordon Parks' fictionalized memoir of his 1920's Kansas boyhood, is significant as one of the first intrusions of reality into the mythical mid-western small town, heretofore a kind of Camelot of flowering elms, gracious farm houses, drugstores and b & n concerts on the square. It is all there, as pretty and benevolent as ever, but from the perspective of a black youth, grown now to a sensitive and mature artist, the colors are deeper and truer. It is like seeing a sketch suddenly etched in three dimensions: the gnarls appear on the trees, the brown patches on the grass. This is the first feature film in America by a Negro, a fact so easy to authenticate that it is itself embarrassing. Parks, until

now known chiefly as a Life photographer and writer, has scripted and directed, produced, and composed the music. This gifted man finally got his chance (thanks to persuasive intervention with Warners by John Cassavetes) at the age of 36. Parks shows he is not of the angry generation. His film tells the truth, so it challenges the white conscience. It has deep feeling, but no rage, though rage consumes one of his characters. There is also a detached compassion for the bigot and the white liberal, neither of whom has been the recent beneficiary of much Christian charity.



Parks is also refreshingly non-1969 in his main thesis, which is that he was saved from bitterness and despair by the old-fashioned values of a good mother. The film is built on a parallel between the lives of his friend Newt (Kyle Johnson), who heroically (Alex Clarke), who goes errand and violently to an early death. The main dif-

ference (perhaps over-simplifying for the film) is that Newt (naïveté) is love and morality in the home. In a stunning tornado sequence that opens the film, Newt's family searches for him, while Marcus crashes into the storm after a fight with his alcoholic father. Scenes of Marcus walking with his Mom (Estelle Evans) discussing God, death and their hometown (where there is "some good, some bad, like a fruit tree... a learning tree").

When Marcus gets a job, it's as a chore boy in a black brothel. Newt's mother forces him to work an entire summer for a white farmer he has injured. The harshest contrast is at Christmas: while Newt's family exchanges gifts, Marcus, still angry, rejects the preachment of some visiting clergy. When they leave, a guard pencils in the face of Christ on a holy card and gives it to Marcus: "Now you have a black God. Merry Christmas, nigger."

The boys are linked even in sorrow. Just before the poetic, extremely moving sequence of the death and funeral of Newt's mother, Marcus watches the nondescript truck carrying away the corpse of his criminal father, followed by the single motorcycle of a fat, Negro-baiting police sheriff.

While racism touches the lives of both youth, the results are tragically different, yet intertwined. The most ironic moment occurs at the end. The deputy has just shot the fleeing Marcus in the back, and his body has dropped like a stone into a pond.

"Rest easy," the deputy tells Newt. "You won't be bothered with him no more." Yet obviously Newt will never forget. Marcus has been part of his "learning." And Parks, the successful black director of a \$2 million movie, remembers his unfortunates first to this day.

At times the movie is awkward and melodramatic, especially in easy stereotyping of characters, qualities made to seem even worse by the inexperience of the actors. It is occasionally wordy when it should be wordless (the judge's moralizing courtroom speech), and silent when the audience is crying a phrase or two of insight (Newt's final scenes with his mother and Marcus).

The movie's merits and flaws are more blemishes. Among the many fine moments:

a closeup of a blind uncle as for the film sometimes slips in to naïveté) is love and morality in the home. In a stunning tornado sequence that opens the film, Newt's family searches for him, while Marcus crashes into the storm after a fight with his alcoholic father. Scenes of Marcus walking with his Mom (Estelle Evans) discussing God, death and their hometown (where there is "some good, some bad, like a fruit tree... a learning tree").

Current National Box-Office Leaders (compiled from Variety, but not necessarily recommended):

1. Goodbye Columbus (A-4); Intellectual boy meets rich material girl. The chief question, as we romp through endless bedrooms and some sharp Jewish satire, is who will quit first.

2. The Bridge at Remagen (A-3); A good war-action film that hoped to be something more, with some good acting by George Segal and Robert Vaughn.

3. Midnight Cowboy (A-4); The souls of two lost men touch, for a moment, in the sick night world of Times Square. Another tour of hell, bitter, raucous, sardonic, but worth it this time.

4. The Wild Bunch (B); A tough and beautiful western gangster film, dedicated to the doubtful proposition that realistic violence will horrify the mass audience.

5. True Grit (A-1); John Wayne will never do better than he does in this funny, picturesque and no-nonsense western. Recommended: Midnight Cowboy, True Grit. Also: 2001 (A-2), (A-3).



SCENICIA PRINCIPAL RECEIVES TRIBUTE—Father Harry Hoover, second from right above, received recognition from the student body at Scenicia Memorial High School, Indianapolis, this past Monday. Principal of the diocesan school since its opening 17 years ago, Father Hoover recently was appointed pastor of St. Mary's parish, Richmond. An appreciation plaque was presented the retiring principal by Ott Murrie, president of the Student Council. Bev Brown, an officer of the school's Father Tom Club, presented a banner. Both are seniors. Also shown is Father Joseph McGinley, newly-appointed Scenicia principal. Father McGinley previously served as assistant principal there.

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JUBILARIANS—Mr. and Mrs. P. Kesterson will celebrate their 50th wedding anniversary with an open house in their home, 4303 Fairhope Drive, Indianapolis, on Sunday, Sept. 28. Friends and relatives are invited from 2 to 5 p.m. A Mass of Thanksgiving will be offered at 7:30 p.m., Wednesday, Oct. 1, at St. Jude Church. The Kestersons are the parents of Sister James Michael, S.P., principal at Our Lady of Greenwald School, Stewart James, Vernon, and John K. Kesterson, all of Indianapolis. There are 16 grandchildren.

Radio and Television

BLOOMINGTON AREA		Sunday Television	
Monday-Friday Radio	11:30 a.m.—WFTS	6:30 a.m.—Christ the King	(3)
6:00 a.m.—Sacred Heart	WTIS	4:30 p.m.—Guilberts	(3)
CORNELIUS AREA		Sunday Radio	
Sunday Radio	6:15 a.m.—Sacred Heart	WGLD	
11:30 a.m.—Hour of the Crucified	WGLD	7:45 a.m.—Sacred Heart	WGLD
2:00 p.m.—Sacred Heart	WGLD	8:15 a.m.—Sacred Heart	WGLD
7:30 a.m.—Sacred Heart	WGLD	9:15 a.m.—Your Catholic Visitor	WGLD
8:45 a.m.—Hour of the Crucified	WGLD	9:45 a.m.—Hour of the Crucified	WGLD
10:30 a.m.—Catholic Hour	WGLD	10:30 p.m.—Catholic Hour	WGLD
11:30 a.m.—Hour of the Crucified	WGLD	6:45 p.m.—Bishop Hour	WGLD
INDIANAPOLIS AREA		Sunday	
7:30 a.m.—Lentons for Living	(3)	7:30 p.m.—Bishop's News	WHSR
11:00 a.m.—Hour of the Crucified	WHSR		
SUNDAY TELEVISION		NORTH YERON AREA	
6:30 a.m.—This is the Answer	(3)	Sunday Radio	
7:00 a.m.—Hour of the Crucified	WHSR	7:00 a.m.—Hour of the Crucified	WHSR
7:15 a.m.—Sacred Heart	WHSR	8:00 a.m.—The Crucified	WHSR
7:30 a.m.—The Crucified	WHSR	8:30 a.m.—Now	(3)
8:00 a.m.—Now	(3)	8:30 a.m.—Day and Night	(3)
8:30 a.m.—Day and Night	(3)	9:00 a.m.—Hour of the Crucified	WHSR
9:00 a.m.—Hour of the Crucified	WHSR	9:30 a.m.—Day and Night	(3)
9:30 a.m.—Day and Night	(3)	10:00 a.m.—Lamp Unto My Feet	(3)
10:00 a.m.—Lamp Unto My Feet	(3)	10:30 a.m.—Lamp Unto My Feet	(3)
10:30 a.m.—Lamp Unto My Feet	(3)	11:00 a.m.—Focus	(3)
11:00 a.m.—Focus	(3)	11:30 a.m.—Hour of the Crucified	WHSR
11:30 a.m.—Hour of the Crucified	WHSR	12:00 p.m.—Hour of the Crucified	WHSR
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Greater authority for Synod is urged by U.S. symposium

DAYTON, Ohio—A symposium of bishops, theologians, canon lawyers and others here urged Pope Paul to give greater authority to the international Synod of Bishops.

The meeting, financed in part by funds from the National Conference of Catholic Bishops, was sponsored by the Canon Law Society of America, the University of Dayton and the Bergamo Center for Renewal.

Resolutions approved at the symposium recommended that Pope Paul personally participate as much as possible in the day-to-day deliberations of the Synod, which will open in Rome October 11, and that the deliberations be open and not secret as planned.

At present the Synod is a consultative body of bishops called to meet at the Pope's command and to discuss those matters in which he seeks advice. However, participants in the special symposium here declared, "An episcopal synod should have bishops in full collaboration with the Pope in view of their episcopal prerogative, not merely as consultants and advisers as the present Synod of Bishops is constituted."

BISHOP Joseph L. Bernardin, general secretary of the National Conference of Catholic Bishops, participated in the symposium.

Seek a closer liaison among bishops, Pope

By GEORGE M. BARMANN

DAYTON, Ohio—The head of the Canadian bishops conference said here proposals of changes between the Holy See and national bishops conferences were designed for closer contact with the Pope by bishops and the people of the Church.

Bishop Alexander Carter of Sault Ste. Marie, Ont., president of the Canadian Catholic Conference, attended a symposium sponsored by the Canon Law Society of America at the University of Dayton here.

A group of 15 theologians and other Church experts drew up proposals calling for changes in relations between the Holy See and national conferences of bishops, as well as scrapping the present agenda for the Rome Synod of Bishops, slated to begin October 11, in favor of one of a greater collegial nature.

At a press conference following the symposium Bishop Carter was asked if the symposium proposal for relation changes advocated doing away with such offices as papal nuncio and apostolic delegate.

FIELDING the question adroitly, Bishop Carter said the emphasis of the recommendation was positive. He added "we are rather anxious to avoid any unpleasant attack upon any individuals or structures." He stressed it was not the intent of the group to consider the Holy See's system of diplomatic representations.

"But we do think that contemporary conditions call for direct contact between the presidents of conferences as the normal spokesmen for the bishops of the Church and for the people of the Church."

Another symposium proposal was that "matters of universal importance . . . be promulgated to the people of God through the synod in order to insure proper consultation and effective implementation."

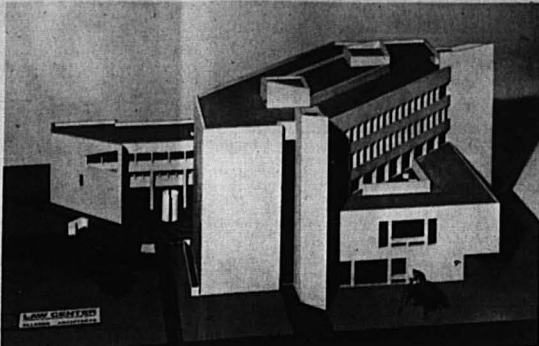
Asked if this meant that the group was telling the Pope how to issue an encyclical, Bishop Carter said that if the word "suggesting" replaced the word "telling," he would agree that "you could legitimately draw that conclusion."

BISHOP CARTER said he came to the symposium as an individual bishop, not as spokesman for the Canadian hierarchy. He said the symposium's statement on the theological foundation of collegiality "is very important."

The theology "corrects a trend that has existed in the Church for the last couple of hundred years and redirects it back into the collegial aspects of the structure of the Church," he said.

He said that, in his opinion, the symposium recommendation of most importance was one which proposed a permanent synod.

"It has more far reaching consequences than recommendations which were made on specific issues," he observed. A regular, "on-going type of dialogue between the bishops and the Pope" allows for more significant participation of bishops in their collegial role, he added.



MODEL OF NOTRE DAME LAW CENTER—An architect's model reveals the contemporary design of the proposed \$3.5 million Law Center at the University of Notre Dame. The five-level building, designed by Ellerbe Architects of St. Paul, Minn., will provide facilities for 600 law students and a faculty of 25. It will include classrooms and seminar rooms, the latest in audio-visual facilities, a general library and a smaller faculty working library, as well as offices for faculty, administration, student and alumni activities. The program to raise \$6 million for the building and related faculty and library development was launched at a campus dinner Friday, Sept. 19, at which Erwin N. Griswold, solicitor general of the United States, spoke.

ASKS FOR REDEDICATION

Pope wonders if clergy dissent has been carried a bit too far

CASTELGANDOLFO, Italy—Pope Paul VI has said that priests may be too involved in the secular world and that there has been too free discussion of priestly celibacy.

Speculating at a general audience here on how far the Church should go "in introducing the priest to the ways of the world," Pope Paul stressed the need of the Church today to take courage in itself for what it is trying to accomplish and to fulfill the promise of the Second Vatican Council.

He said that the Church must "recover trust in itself, in the divine charisms it carries with itself and in its heritage of truth" that tradition has given it.

Noting that this is the Church's reason for living and working, Pope Paul called for an effort by the Church to reunify its broken nature into the "only and universal Christian family."

THE POPE pointed to some of the implementations of the council that are already evident, but stressed that there is a need for the Church "finding itself once more interiorly united, in concord, disciplined and happy." As points of pastoral accomplishment, Pope Paul alluded to the renovation of the liturgy and the updating of canon law.

He asked for a rededication to works of sanctity and charity and an effectiveness in the fields of "pastoral, missionary and ecumenical endeavors."

Touching upon good order and stability in the Church, he observed of the modern priesthood: "Maybe one has gone farther than the permissible limit in the effort — in itself praiseworthy — to introduce the priest into the social structure, secularizing entirely his garments, his way of thinking and of living and pushing him along a path which is not his own, a path of temporal competition, thus weakening his vocation and his function as a minister of the Gospel and of grace."

"THERE HAS been too much free discussion on his celibacy. There is too much weakening of the vigor of the aesthetics and of the sacred commitments taken before God and the Church. Perhaps there has been too much recourse to excessive forms of publicity, to irregular experiments, to pressure by

Diaconate plea made

CHICAGO — The National Conference of Diocesan Vocation Directors meeting here heard Auxiliary Bishop Walter J. Schoenherr of Detroit urge that the Church in the United States make full and wise use of the recently restored program of the permanent diaconate.

Bishop Schoenherr told the diocesan vocation directors that even though the permanent diaconate has been restored, it cannot survive on good will and good intentions alone. He called Church hierarchy "The U.S. for more work on the theology. Bishops' Committee for the Permanent Diaconate was formed understanding of how it may be a year ago and training programs are now actively under-

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ARCHDIOCESAN Bulletin
OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS
K of C Council 437 GOLF TOURNAMENT
Sunday, Sept. 28 — 1 P.M.
Riverside Golf Course
Dinner Approximately 7 P.M.—Club House
Adult Club FASHION SHOW
Holy Angels — 28th and Northwestern
Saturday, Sept. 27 — 3-5:30 P.M.
Tickets: 926-2604
October Gave a 23rd CARD PARTY
Immaculate Heart of Mary—Women's Club
Friday, Oct. 3 — 8 P.M.
Chastard High School — 5885 Crittenden
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Estimates cost of school squeeze
DETROIT — Taxpayers here have paid some \$90 million in four years to educate 60,041 pupils squeezed out of Detroit-area Catholic schools by inflation, Auxiliary Bishop Thomas J. Gumbleton of Detroit stated.

"And that," he added, "is only a hint of what the final bill may be."

Previously, the students were educated tax-free, at the total expense of their parents.

Theology School opens 108th scholastic year
ST. MEINRAD, Ind.—Enrollment figures for the 108th scholastic year of St. Meinrad School of Theology were released this week by Sister Marie Mundel, O.S.B., Registrar.

The School of Theology has a student population of 121 full-time students and three part-time. Students are affiliated with 26 Archdioceses and dioceses and 13 religious communities throughout the country.

Four dioceses are represented in the School of Theology for the first time this year. They include: Trenton, Baton Rouge, Davenport and Des Moines. Dubuque and the Congregation of the Oratorians are again represented after some years' absence.

OTHER dioceses represented are the Archdioceses of Indianapolis, Atlanta, Louisville, and Portland-Oregon, and the

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