

'PREPARE FOR FUTURE'

# Go beyond council, Cardinal Suenens tells theologians

BY DORIS REVERE PETERS

BRUSSELS—Cardinal Leo Suenens urged a world congress of theologians to help solve problems left unsettled by the Second Vatican Council, move beyond the council's decrees and make ready for "the next phase in the history of the Church."

In the opening address (Sept. 12) at the biggest theological gathering since the Council ended in 1965, the Belgian cardinal envisioned a "third Vatican Council" that he hoped would be one of Catholic-Orthodox-Anglican-Protestant reunion—with Jerusalem rather than Rome the place.

The six-day congress attracted major attention by bringing together 222 theologians and 800 observers to explore the future of the Church.

"You have a magnificent task to fulfill, namely, to bring Vatican II to full maturity and to prepare the next phase in the history of the Church," the cardinal said in the city's Palais des Congrès.

"What the future will bring we don't know. But we may hope that Vatican II has only been an introduction, and that one day we shall have an ecumenical council which will bring together the representatives of all the Christians in the world and will restore and proclaim the visible unity of all the followers of the Lord."

CARDINAL SUENENS asked the congress participants to give priority to three urgent problems that he said were left in suspense since Vatican II and on which further research was needed.

He quoted from a letter of Pope Paul VI to a September 1966 theological congress in Rome: "The conciliar decrees are not so much a destination as a point of departure toward new goals. The renewing power and spirit of the council must continue to penetrate to the very depths of the Church's life. The seeds of life planted by the council in the soul of the Church must grow and achieve full maturity."

Said Cardinal Suenens: "It would seem to me that, among those seeds of life that must grow and unfold their latent potential, there are certain problems not solved by the council which particularly deserve the attention of theologians."

He identified the first as a conflict within the council's constitution on the nature of the Church, with one chapter a dynamic approach to community and the next chapter a static one showing the Church as mainly hierarchical and institutional.

Cardinal Suenens said such lack of harmony in approach is hampering renewal, with the need vital to work out a synthesis as soon as possible.

"The relationship between the Pope, visible Head of the Church, and the bishops cannot be properly understood without first of all determining the relationships between the universal Church and the local Churches," he said.

A solution is also essential, the cardinal continued, "because on it depends the success or the failure of any 'basic law' which canon lawyers are working upon to serve as a basic Constitution of the Church."

"It would, indeed, be disastrous to bring out a premature legislation which would start from inadequate theological premises," he added. "It might jeopardize the whole issue of ecumenism."

A second draft of a revised canon law code is to be sent soon to all the world's bishops from the Vatican.

THE NEXT POINT THE cardinal asked

## Interfaith rite slated at Brebeuf

INDIANAPOLIS—Parents, faculty and students at Brebeuf Preparatory School will officially open the year with an interfaith service at 9 a.m. on Friday, Sept. 18. The theme of the service is "Man's Search for God."

Participants in the program are Associate Rabbi Murray Saltzman of the Indianapolis Hebrew Congregation, Rev. Canon Charles G. Gibson, rector of Christ Church Cathedral, and Father Carl E. Meirose, S.J., president of Brebeuf.

In a letter to all parents, Father Meirose stressed that such a service responds to the religious needs of all members of the student body. An honors convocation will follow the service.

## Ceremony notes Abbey centenary at St. Meinrad

ST. MEINRAD, Ind.—On Thursday, September 17, the Benedictine Community of St. Meinrad celebrated the centenary of its elevation to the status of an Abbey. The Most Reverend Luigi Raimondi, D.D., Apostolic Delegate to the United States, was principal celebrant at a celebrated Mass in the Abbey Church.

The centenary was celebrated by the members of the Monastic Community and the two schools: St. Meinrad College and St. Meinrad School of Theology.

OTHER DIGNITARIES present included Archbishop George Biskup of Indianapolis and Archbishop Thomas McDonough of Louisville, Bishop Francis Shea of Evansville, Bishop Raymond Gallagher of Lafayette, and Bishop Leo Pursley of Fort Wayne-South Bend and Bishop Henry Soneker of Owensboro and Bishop Richard Ackerman of Covington. Many of the Benedictine Abbots in the United States also attended the celebration.

The Apostolic Delegate officiated at the celebrated Mass held Thursday for the Monastic Community and the students of the two schools. The Mass was preceded by a Liturgical Reception for Archbishop Raimondi by Archbishop Gabriel Verkamp, O.S.B., Archbishop of St. Meinrad, and was followed by a dinner in the Archbishop's honor in the Monastic Dining Hall.

Traditionally, a community of Benedictines is first known as a Priory. As the institution grows in size, works, and number, it is likely to be elevated to the status of an Abbey.

Five Abbeys and two Pories have been founded by St. Meinrad. They are New Subiaco Abbey, Subiaco, Arkansas, 1878; St. Joseph Abbey, St. Benedict, Louisiana, 1889; Assumption Abbey, Richardson, North Dakota, 1899; Marmon Abbey, Aurora, Illinois, 1933; Blue Cloud Abbey, Margin, South Dakota, 1952; Saint Charles Priory, Occidente, California, 1958 and Priory of St. Benedict, Huaraz, Peru, South America, 1964.

## Fr. Kenneth Wimsatt dies at St. Meinrad

ST. MEINRAD, Ind.—Funeral services for Father Kenneth Wimsatt, O.S.B., were held at St. Meinrad Archabbey on Saturday, Sept. 12, with Archbishop Gabriel Verkamp, O.S.B., officiating.

Father Kenneth, who was 46, was found dead of an apparent heart attack on Thursday, Sept. 10 in the monastery. The Stanley, Ky., native entered the Benedictine community here in 1943 and was ordained in 1948. He was a philosophy and German teacher at St. Meinrad College. In 1962 he became a founding member of the Benedictine foundation in Huaraz, Peru, serving as superior of the group for two years before returning to St. Meinrad because of ill health.

Father Kenneth was appointed prior of St. Charles Priory, Occidente, Calif., in 1966, a post he held four years before returning to the seminary college faculty. He is survived by three sisters and two brothers: Mrs. John Royter, of Waverly, Ky.; Mrs. Joseph Mulligan, of Stanley, Ky.; Mrs. Joseph Mullin, of Opa-Locke, Fla.; Col. Joseph Wimsatt, of McLean, Va.; and William Wimsatt, of Paris, Ill.



NEW SCHOOL YEAR, NEW SCHOOL—These sixth and eighth grade youngsters attend All Saints School, an eight-grade consolidation of neighboring St. Joseph's and St. Anthony's Schools which opened last week at the latter location on N. Warren Ave., Indianapolis. The enrollment there is 275 pupils. Several youngsters from Assumption parish also are enrolled in the school as Assumption School was closed in June. Shown above with Sister Donna Watke, S.P., second from left, principal, and Sister Mary Jerome Bockhold, S.P., right, in the All Saints library are (from left): Donna Castagnola, of St. Anthony's parish; Amelia Mick, of Assumption; Mary Jo McKittick, of St. Anthony's; (seated): William Mick, of Assumption; Tom Plummer, of St. Joseph's; and Mike McNeely, of St. Joseph's. Sister Mary Jerome is school librarian.

## 280 freshmen set new Marian honors record

INDIANAPOLIS—Marian College opened its doors last Sunday to 280 freshmen students for three days of orientation and testing. Classes began Wednesday.

A round of meetings, social events and traditional sophomore class harassments integrated one of the highest achieving academic classes in Marian's recent history into the school's atmosphere and academic setting.

Forty per cent of the Freshman class graduated in the upper one-fifth of their high school classes and 18 earned Presidential Scholarships. Honor scholarship recipients, those graduating in the upper 15% of their class, number 43, while 15 students are on academic grants for those achieving in the upper 20% of the high school class.

Including students receiving academic awards, a total of 60% of the class is receiving financial assistance in some form during the first semester at Marian. The further class profile shows that nine students are residents of foreign countries, one-third come from states other than Indiana and 33% are from Indianapolis. Of the students, 73% will live on campus, and as last year, 44% are men, 56% women.

The new students and their parents were greeted by Marian President D. J. Guzzetta, introduced to Marian's academic program by Sister M. Norma Rocklage, acting Dean of Academic Affairs, and attended various academic sessions conducted by faculty representatives from each academic department. Formal activities concluded with a buffet for freshmen and their families at the President's home.

## Ecumenical talks delayed on U.S. level

BY MARJORIE HYER

NEW YORK—A proposed national ecumenical consultation originally slated for November or December has been postponed indefinitely, it was learned here.

The consultation was authorized by the National Council of Churches general board at its June meeting in Washington, D.C. The gathering was intended to involve communities outside the NCC umbrella—including the Roman Catholic Church as well as the members of the ecumenical organization.

Purpose of the projected consultation was to hammer out recommendations for "a new ecumenical mode of relationship and joint action," according to the enabling action adopted at the June general board meeting.

SUBSEQUENT exploration and conversations with leaders of various churches within the NCC have indicated that the time is too short to plan for a large-scale consultation that could accurately reflect the sentiments of the communities involved.

At least one informal, off-the-record conference of church leaders was held during the summer to explore the possibilities of the larger consultation later this year. Among the churches represented at this conference, in addition to NCC member-communions, were the Roman Catholic, Southern Baptist, Lutheran Church-Missouri Synod and the American Lutheran Church.

THE PROPOSED ecumenical convocation was part of an overall timetable for the creation of a new and more inclusive ecumenical agency in this country that would be expected to replace the National Council of Churches. That timetable, adopted last June, called for a second national meeting in 1972 that would launch the new, still-to-be-formulated ecumenical organization.

Dr. R. H. Edwin Espy, general secretary of the NCC, said "there will be further meetings this fall looking toward a consultation at a later date."

## Open House will cap nonpublic school try for statewide support

INDIANAPOLIS—The Indiana Committee on Nonpublic Schools will sponsor a "Focus on Nonpublic Education Week" October 11-18. The Archdiocese of Indianapolis will mark the week with an open house to be held on each parochial grade school on Sunday, October 18, 1:30 to 3:30 p.m.

Announcement of the statewide observance was made by Alfred W. Meyer, chairman of the committee, during a press conference held Tuesday. At the same time Meyer distributed to the news media copies of a new brochure on nonpublic education in Indiana, "Help Keep Our Schools Open."

The brochure is being made available to candidates for the Indiana legislature, state and local government officials, and church and civic leaders throughout the state. It details the tax savings nonpublic schools represent in each county, discusses the "purchase of secular services" bill that will be introduced in the 1971 General Assembly and presents arguments in favor of passage.

ON TUESDAY afternoon Meyer, who is Dean of the Valparaiso University School of Law, also addressed a seminar on nonpublic school aid sponsored by the Indiana Council of Churches. The two-day seminar held in the Marriott Hotel there was attended by approximately 40 church leaders from around the state.

Commenting on the planned open house programs, Meyer said, "In the view of our committee, large numbers of our citizens do not realize that an integral part of total Indiana education is represented by our nonpublic schools. We want them to see for themselves." He said all committee member schools are inviting every concerned citizen to visit one or more of the schools, to talk to the principal and the teachers and "to learn first-hand how important it is that this vital segment of our Indiana education system continues to operate effectively."

"We urge the general public, particularly those citizens with children in school, to inspect both the physical facilities and to observe the regular classes in session... as a means of evaluating both the quality and quantity of our educational programming," Meyer added.

In addition to the brochure prepared for general distribution, the nonpublic school committee has printed a booklet which will be distributed in all Archdiocesan churches on Sunday, October 11.

Presenting the case against aid to nonpublic schools at the ICC seminar was Sigmund Beck, prominent Indianapolis attorney and president of the Indiana Jewish Community Relations Council.

Beck termed nonpublic school aid the "most divisive problem in education today." He expressed strong opposition to public aid on the grounds that it would cause the proliferation of private and church-related schools.

## Jesuit nominated in stunning upset

BOSTON, Mass.—Robert F. Drinan, S.J., on leave from his post as Dean of Boston College Law School, won the Democrat nomination as Representative from Massachusetts Third Congressional District. Wire services called the 47-year-old Jesuit's victory over incumbent Rep. Philip J. Philbin a "stunning upset."

Father Drinan waged a vigorous anti-war campaign. Though Philbin is 72, observers did not believe his age was a factor in his defeat. Philbin had been retired expectantly to Congress for the past 28 years.

## PUBLIC IS INVITED

reduce the "accountability" of school administrators.  
increase racial segregation.  
reduce the quality and the number of public schools.

BECK SAID he feared that the "drips and dabs" of public aid now being given nonpublic schools would be drastically increased in the future. He stated that the proposition to be presented to the state legislature next year is a "palliative" which does not come to grips with the real dilemma of nonpublic schools.

In presenting the case for nonpublic school support, Meyer cited the financial contributions made by the 281 Catholic, 65 Lutheran and 16 National Union Christian schools in the state. He noted that "one out of every nine school children in Indiana is enrolled in these schools," making a total of 112,750 pupils.

"The shifting sands of constitutional (Continued on Page 7)

## Papal guard forces slashed by Pope Paul

BY JAMES C. O'NEILL

VATICAN CITY—Pope Paul VI has abolished all forms of papal guards except the Swiss guards to demonstrate clearly the purely "religious nature of his mission."

"Coincidentally, the abolition of the various corps of guards came within five days of the 100th anniversary of the fall of papal Rome, in which troops killed and were killed as the kingdom of Italy wrested from Pope Pius IX the last vestige of the ancient papal states."

The announcement of the fall of the papal troops today came almost as decisively as did the fall of Rome 100 years ago.

Pope Paul's letter, addressed to his secretary of state, Cardinal Jean Villot, said the decision to abolish the various corps of guards was taken after "careful consideration and with regret."

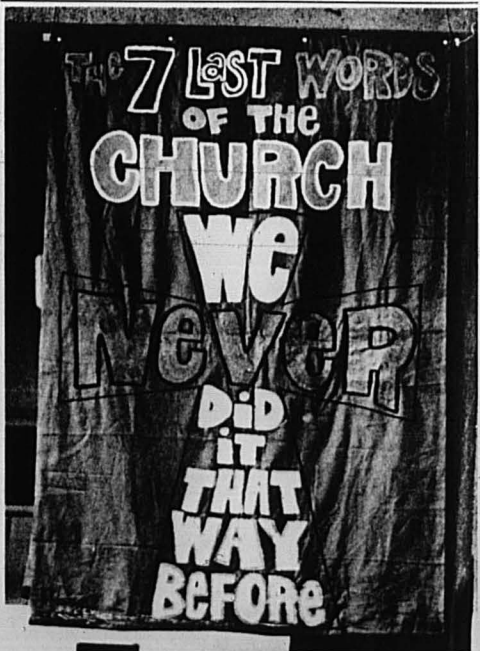
THE LETTER, DATED Sept. 14 and released to the press the following day, in effect disbanded the Guard of Honor (formerly the Noble Guard), the Papal Guard of Honor and the Pontifical Gendarmes (in effect the internal police force of Vatican City).

The three groups include about 700 men.

While the final decision came somewhat as a surprise to many in Vatican City, the "demilitarization" of the state of Vatican City has been slowly progressing for several years. But its final accomplishment was undoubtedly hastened by a number of recent squabbles among the troops over precedence, privileges and pay.

Dissolution of the various guard corps also was necessary because their functions for the most part have become honorary rather than necessary.

"We well understand that, among other things, the existing military corps in the service of the Holy See, though deserving of all praise, no longer correspond to the needs for which they were founded," Pope Paul wrote.



THE BAPTISTS TOO—While banners have become popular in many churches, few deliver as strong a message as this one which hangs in the Trinity Baptist church in San Antonio. (RNS photo)



# Parish Adult Education

BY LAWRENCE LOSONCY

(Lawrence Losoncy is Director of the Adult Division of the Department of Education, United States Catholic Conference.)

A new trend becoming increasingly evident in parish religious education programs is the great emphasis on adult education. In many parishes today it is not uncommon to see programs for parental involvement in the religious education programs. This takes many forms, such as preparing children for first reception of the sacraments, sex education, parish councils and liturgical involvement.

While there are areas which are common to most programs, the most noticeable aspect of adult religious education today is the wide variety of parish programs. As a result adult religious education varies widely and reflects the individual character and identity of each parish.

The Holy Family Program in the diocese of St. Paul-Minneapolis is one example. This parish started a program preparing their own children for First Confession and First Communion at least

ten years ago. Since that time, nearly one hundred parishes have started their own sacramental reception program similar to the Holy Family program, but tailored to their particular parish.

**INDIVIDUALITY HAS** reached the point that many parishes have written their own material, designed their own content area, and provided their own teacher training programs. The adaptation and individualization factor has become so important that it has now achieved a professional status. For example, in St. Paul, Minn., Burt Benson serves as a consultant-educator assisting parishes devising their own approaches to religious education.

Parish sex education and liturgical education programs also vary, as do parish councils. The individual character of each parish today demands that they have different approaches to their education needs and different forms of liturgical worship. Since Vatican II, many lay people have recognized the need for a true community parish with its own individual character. Such parishes are testimonials to the fact that people understand differently, and that religious education involves as much learning and insight as it does teaching.

While the early concern with Adult Education was primarily religious education it was only after Vatican II that religious education broadened quickly to include parish councils, family life and the parental role to any great degree. Now the movement is broadening even more to include human relations, environmental and ecological education, political education, cultural and artistic expression, social action, and a wide variety of special interests. These special interest programs assume various forms.

A PARISH IN BROOKLYN recently ran a program designed to orientate parents to the problems and realities of drug use in their parish. A parish priest in Michigan spends all morning and most of the evening having coffee with the mothers in the morning and the fathers in the evening. Confined to his rectory because of ill health, he has reached thousands of adults in a consistent, calm, open-minded approach that has transformed the people of his parish into socially concerned Christians, whose liturgy reflects their new sense of mission and identity.

There are no magic formulas for a successful adult religion program, but there are some things to remember. From the experience of those who have successful adult education programs in their parishes, some basic guidelines may be set forth:

1. Adapt: Each program is going to be different, depending on parish needs and resources. Do not slavishly copy another parish's "success story." Be open to the needs of your own people.

2. Be thorough and brief. Keep your offerings "short and sweet"; adults learn quickly.

3. Variety: Offer options in your program; no one learns the same way.

4. Involve as many as possible in both the planning and evaluation of adult education. An overlooked aspect of adult education today is evaluation. It is more honest and to the point if it is done anonymously, but it ought to be done in

community (Lk. 22:27; Mk. 9:35; 10:43). More specifically the priest is ordained to serve the unity of the parish community. He has the particular gift and task of community leadership.

St. Paul, like Vatican II, recognized that the whole Church shares in the one Priesthood of Christ, but that various members of the Church participate in that Priesthood in different ways. There are many gifts or charisms within any Church community, but all of them are given by the Holy Spirit for the service of the whole Body (Rom. 12:4; 1 Cor. 7:7; 12:4). One such gift is that of administrative leadership (1 Cor. 12:8) which involves not the taking over of all other charisms, but is responsible for freeing and coordinating all the various gifts. This is the gift and role of the ordained parish priest.

**WHAT THIS MEANS** in practical terms is that the priest's leadership role as serving the unity of the parish involves recognizing the fact that his parishioners have various abilities that are gifts of God for the service of others. Some are expert teachers and experienced in communications arts, others have various creative talents, some have managerial skills, all have their unique experience of and insight into the meaning of being a Christian in the contemporary world. Instead of assuming responsibility for performing all these functions himself, the priest's role is to coordinate and integrate the various gifts found in his parishioners.

His leadership role of serving unity in parish religious education naturally includes the priest's liturgical, sacramental ministry; it does not reduce his authority within the parish community but implies a new manner of exercising the legitimate authority he has in the "ministry of the word."

Few priests have been trained for the delicate demands of this new "job description." Few parishioners have grown up with this understanding of the priest's role. The priest can only discover and exercise his role of leadership in serving parish unity in an environment of trust and understanding. In other words, the community is as responsible as the individual priest for helping him learn how to effectively exercise his leadership role in today's changing Church.

one way or another as a permanent, consistent aspect of the program and of each course or session.

5. Don't measure success in quantity but in quality. A core group of educated adults is a realistic goal for a first attempt at adult education. Such diverse dioceses as Denver, Grand Rapids, Richmond, Baltimore, Boston, and Brownsville, Texas, are finding out what it means to have a core group of educated adults. Lansing, Michigan, has made the core group practically the keystone of all further development.

6. Use your resources. The resources available to parishes today are nearly without limit. They include TV in addition to a wealth of published and audio-visual resources.

7. Make provisions for special needs within your parish. The elderly, the shut-ins, the handicapped, the retarded, all need special concern. Those with special interests or needs, such as the migrant workers, minority groups, and the poor should have special consideration.

Parish programs cannot be all of one kind, because people are not of one kind. Adult education needs to be in the service of all who need it, but especially in the service of those who want it most. There is a great revival of Christian concern traveling this land today, a revival which includes adult religion education. What it means for us and for the future remains to be seen. But we can be sure that something good will come of it.

## KNOW YOUR FAITH

### SCRIPTURE TODAY

## Ss. Peter and Paul and collegiality

BY FR. WALTER M. ABBOTT, S.J.

Catholic commentators generally hold that the "Council" of Jerusalem (Chapter 15 of the Acts of the Apostles) recognized and proclaimed what Paul would teach extensively in his letters to the Romans and the Galatians: the Mosaic Law was abrogated; justification is by faith and not by works of the Law; salvation is through Christ.

When the Second Vatican Council was being prepared, I remember some scholars published articles holding that these items of the faith were declared by Peter in his speech at the "Council" to have been divinely revealed, and therefore Chapter 15 of Acts witnessed to the primacy of Peter, the infallible magisterium, and conciliar decrees, both doctrinal and disciplinary. The meeting of Jerusalem with Peter presiding, they said, thus stood as a model for future Ecumenical Councils. Some pointed out that the meeting of the Apostles was characterized by freedom of speech, justice, and charity. They must have been pleased when Vatican II proved to be endowed with the same qualities.

**MANY PROTESTANTS** hold that Peter did not preside over the "Council" because he had ceased to be head of the Church and was head only of the mission to the Jews, as Paul was head of the mission to the Gentiles. For this they lean heavily on Chapter 2 of Paul's Epistle to the Galatians, which I would like you to read now, although we will study the whole epistle later. They argue from Acts 15 and Galatians 2 that James had taken Peter's place as head of the Church. Whatever you hold on the leadership of the "Council," I think your study will have shown you that it was Paul who provoked the "Council" of Jerusalem. As you can see from the beginning of Chapter 15, it was what Paul and Barnabas did at Antioch that triggered developments leading to the calling of the "Council."

Paul and Barnabas were making converts and not requiring them to accept circumcision. Visitors from Judea began to circulate in Antioch and to teach that there was no salvation without circumcision "as the Law of Moses requires." Fierce argument ensued. The result was a decision to appeal the matter to the Apostles and elders in Jerusalem. Paul's victory in the "Council" certainly enhanced his prestige in the Church.

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"You are my brother, I am responsible for you." (NC Photo)

### WORSHIP AND THE WORLD

## The Campus Ministry

BY FR. JOSEPH M. CHAMPLIN

Father Patrick O'Brien's Irish brogue betrays his birthplace. He did grow up on the Emerald Isle, but has spent his years as a priest in California. And his present work as Newman Chaplain at Sacramento State College indicates that he is very much "tuned in" to this generation of American students.

Any person—parent, teacher, priest—concerned about today's youth wonders how to reach them, how to communicate with a group so passionately concerned about changing structures and improving conditions in the world. Sunday, even daily Mass celebrated with special attention given to their immediate

interests seems to attract them. It apparently says something to these people. At least Father O'Brien finds that to be true and his experience is rather typical of the situation on college campuses across the United States. A few examples should illustrate this approach.

On the Sunday before Thanksgiving, the chaplain opened his homily with a two-minute talk on the family of man. "You are going home to your own families in a few days," he told the congregation, "but you should remember that you also are part of a larger family, the human family of man. Just as you are responsible to and for your own family, so you have a responsibility to and for the members of this wider family. To help us all realize that, we are going to have a litany of prayer for our brothers in the world."

**THE LIGHTS WERE** turned off and slide projector flashed on the wall every 15 seconds pictures of different persons in need of our help or support. Eldridge Cleaver was there, too, too, were Mexican farm workers, doctors working in surgery, a grave digger, the President standing alone at a window looking out upon the nation, Arab refugees, inner city poor people. At each slide the congregation prayed in unison, "You are my brother, I am responsible for you." Their response varied, warm and strong for some, hesitant and weak for others. At the end, Father O'Brien simply reminded his listeners that over the holiday vacation they should remember the two families to which they belong.

One Sunday, the Irish-born priest remarked that today they would seek to hear God speaking in words of their own culture. Immediately a stereo amplifying system carried the Beethoven song, "Eleanor Rigby," to all corners of the hall. When the music stopped, he carefully read the words of this hit which touch on absurdity, the meaning of life, marriage, death, priesthood and the Church. Some discussion and interpretation followed

with a summary by Father O'Brien at the conclusion.

**OCCASIONALLY** students involved in social work, in helping the mentally ill, the retarded, the senior citizen, a few impoverished will get up and give a brief explanation of their work and how it relates to the Christian message and to the day's Mass. This is a popular "dialogue homily" and could go on at great lengths. However, the celebrant never permits it to exceed half an hour and the entire eucharistic service takes no more than an hour at any time.

This kind of liturgy simply starts where the congregation is, on their level, and attempts to lead them to God and bring the Lord into their everyday lives. In addition, it utilizes the very latest developments in the field of communication. No one should quibble with success—nor fault worship forms which bring back to the altar a "lost people" and helps them re-discover Christ.

**BUT IT DOES** highlight a problem in the adaptation of our Roman Catholic liturgy to contemporary needs. In 1958 an instruction on Sacred Music and the Sacred Liturgy contained some explicit prohibitions about the use of automatic musical instruments and machines as well as film projectors in liturgical functions. True enough, that was, in our rapidly changing age, a long time ago, and we understand better today the real need and function of visual aids for effective communication. But the specific legal restrictions still stand on the books.

Fortunately, the Council Fathers, in articles 37-40 of the Constitution on the Sacred Liturgy, suggest broad guidelines for "adapting the liturgy to the genius and traditions of peoples." We can hope that in the near future these broad norms may be used to face the problems which priests like Father O'Brien encounter in developing a modern Mass for the campus ministry.



"You are my brother, I am responsible for you." Within the practice of the liturgy, there is evidence of concern as shown in the eyes of these altar boys in the Holy Land. (NC Photo by Robert Hirschfeld)

## Focus on the priest

BY FR. CARL J. PFEIFER, S.J.

The person who has perhaps the most difficult role in parish religious education today is the parish priest. The difficulty of his position arises from the rapid, dramatic changes that are taking place

outside as well as inside the Church. What is required of priests in many present day parishes differs significantly from the requirements of just a decade ago. It can be helpful to reflect on several aspects of the priest's role in parish religious education.

In many parishes up until very recent times—and in some places yet today—the parish priest was more often than not one of the best educated persons in the parish. In doctrinal and moral matters he was usually the unique and unquestioned parishioner. His actual superiority of knowledge about the Church's teaching was complemented by the cultural environment of respect for clergymen and educators.

**NOT ONLY DID** the commonly expressed respect for persons in authority assist the priest in his role, but the uniformity of teaching and practice within the Church was of particular help. Priests then as now faced difficult situations in parish religious education, but in general the Church's teaching and practice was clearly defined. Within a stable and uniform Church the authority and role of the priest was relatively clear to everyone.

Because of his well-defined and generally accepted role, the priest could readily undertake a dominant position in parish religious education. It was not unusual that the priest taught children catechism, instructed converts, selected and trained teachers, chose the textbooks, scheduled classes, led adult discussion groups, and handled the finances in addition to preaching God's Word and administering the sacraments. Naturally priests often asked for assistance in some aspects of the overall program, but it was quite clear that the priest was in charge and responsible for planning and implementing the full scope of religious education in the parish.

Today the culture is changing, theology is developing, and as a result the priest's role is much more ambiguous. In a large number of parishes there are dozens of men and women with far greater educational background and experience than the priest. Even in specifically doctrinal and moral realms of Church teaching many parishioners have far more up-to-date training than their parish priest. Other members of the parish are highly skilled in communications, management, finances, and education. The world in which the parishioners live is infinitely more complex and confusing, and there is a new pluralism in the experience and understanding of the Church. There are legitimate differences as to how Catholics worship, how they view major moral issues of our time, and even how they express authentic Catholic doctrine.

**WITHIN THIS** HIGHLY complex, mobile, pluralistic culture and Church the role of the priest is being rethought. An emerging understanding of the priest's role places emphasis on the biblical insight that the priest, like Christ, is basically to be the servant of the







# Comment

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

## The Message is the medium

Terminating this week is an association of almost three years standing in which The Criterion Press, Indianapolis, has published an Evansville edition of The Criterion for the Diocese of Evansville. It has been an association of sharing—sharing in friendship, in a spirit of camaraderie, in the common labor of making religious publications an interesting, informative integrant of Church life.

Beginning October 2 the Evansville diocese will for the first time in its history produce its own diocesan weekly newspaper. It will be known as The Message, the winning entry in a Name the Paper contest sponsored by the diocese. The paper will be printed at the Tell City News Publishing Co., Tell City, Ind.

From the formation of the diocese until 1956, Evansville was provided with an Evansville section

of the Indiana Catholic and Record, forerunner of The Criterion. From 1956 to January, 1968, the diocesan newspaper was published by the National Register at Denver, Colo., and was called the Register of Southwestern Indiana.

We are reluctant to see the Indianapolis-Evansville partnership come to an end. However, we congratulate our neighboring diocese for continuing to emphasize close and diverse communication in the Catholic community.

"In all the response I received while this decision was being deliberated, Evansville Bishop Francis Shea said, 'the overwhelming theme was that the people want to read about local issues written by local people.'"

We welcome The Message to the ranks of the diocesan press and wish it Godspeed in its mission among the people of Evansville.

## Disposing of a nightmare

All the Army wanted to do was get rid of the stuff before it could kill U.S. civilians, not the enemy for whom it was intended. So it took the containers which were beginning to show corrosion, encased them in concrete and dumped 67 tons of nerve gas 250 miles out into the Atlantic.

Nobody in the Defense Department expected Congress to notice the operation, much less get excited about it. Both happened. Now the Army has vowed there will be no more dumping of nerve gas in the Atlantic or anywhere else. When disposal becomes necessary, the gas will be detoxified in special incinerators with only a harmless smoke emitted over the neighboring countryside.

It isn't the kind of thing that people like to worry about anyway, but apparently no one outside the Defense Department was fully aware, until a few years ago, that the U.S. was, indeed, still manufacturing an assortment of deadly nerve gases and stockpiling them in huge quantities. The matter probably never would have become a topic of heated discussion if herds of sheep grazing near an isolated arsenal hadn't dropped dead.

Even though President Nixon has recommended that stockpiles be greatly reduced and manufacture

severely curtailed if not stopped altogether, that doesn't appear likely. Both the U.S. and Russia got their hands on the German formula for nerve gas at the end of World War II. Both nations have perfected it and discovered new varieties. The Defense Department says it has to have plenty of the stuff on hand because the enemy has plenty, and short of an enforceable international agreement banning its use, the ghastly business will remain brisk.

There are now eight storage depots in various parts of the country, but the rate of manufacture and the size of the gas stockpile is classified information not available even to Congress. Nor is the amount of money spent in making the gas known. The Russians presumably could figure the output from cost.

So it appears nerve gas is here to stay. And with it the nightmare that it may one day be used in retaliation or accidentally unleashed on an innocent civilian population right here at home. The Army says it is no longer necessary to haul the gas half way across the continent to dump it, thereby endangering countless millions of lives. When need be, the gas can be burned up in special furnaces. That assurance is supposed to make us all sleep better.

## A man of substance and style

Predictably enough, the retirement of Cardinal Richard Cushing prompted an outpouring of comment about an ecclesiastical "last hurrah." The allusion was to Edwin O'Connor's famous novel about the twilight of the old-time Irish political boss and the advent of new forces in Massachusetts politics.

The allusion is not altogether without merit. Cardinal Cushing is South Boston Irish to the core of his being, and much about his distinguished career which made him the youngest archbishop in the world at the age of 49 was inextricably tied in with an older order of things.

But "last hurrah" is far too mealy-mouthed a summation of the career of one of the best-known and most popular Catholic prelates this nation has produced. Cardinal Cushing has been no Skeffingtonesque character unable

to adjust to change. At his own request, he goes into retirement at 75 simply because of nagging ill health, not because of any unadaptability to new ways. Frequently, in fact, he has been in the vanguard of the changing Church on some matters.

The American Church and the American people are going to miss the public presence of Cardinal Cushing. He not only has been a leader of substance and vast accomplishment, but he has adorned American Catholicism and the whole American scene with a legendary personal imprint. We hope it is not shallow to say his personality has had the altogether wholesome impact on the Church that Casey Stengel's had on baseball and Knute Rockne's on college football.

Cardinal Cushing always has had a way of saying startlingly uncommon things in common

words. He gets through to people, and makes good sense in the doing. His utterances, his actions, his particular enthusiasms always have been perfectly natural to him, an outgrowth of his sometimes flamboyant, sometimes exceedingly humble individuality. In a century flawed by follies and vain pretensions, his unpredictable naturalness has been a fountain of unending delight.

His style in words and actions has been soldier-like in a way—plain, sinewy, prompt, vehement, bold, sometimes hard but never harsh or cruel, often irregular and incontinuous, sometimes momentarily bewildering, but always falling into place somehow in a way that has left his followers with an assurance that here is a man who knows life and its daily concerns, a man who cares deeply about every fallen sparrow.

Cardinal Cushing will be remembered as the brilliant long-time administrator of the nation's second largest diocese and

as the imaginative, dynamic architect of great Latin-American missionary works.

But we suspect that the memory of him that will never fade is the one of him standing in sub-zero cold and shouting a seemingly endless inaugural prayer for President John F. Kennedy while wreathed in smoke from a lectern blaze caused by an electric heater, firemen swarming all around him. One of his Boston Catholic boys had made it all the way to the White House, and neither the threat of freezing to death nor being roasted alive was going to keep him from having his whole say with God about the matter.

And then, in the best Cushing style, he exited laughing about the fire with a wonderful throwaway line about "the devil asking for equal time."

The devil may keep on asking for equal time and perhaps get it—only to find the audience has departed with Cardinal Richard Cushing.

## QUESTION BOX

# Why did they add to Our Father?

BY MSGR. R. T. BOSLER

Q. Isn't it presumptuous for creatures to attempt to perfect or embellish the Lord's Prayer since it is the only one thus far composed and actually dictated by the Creator?

A. Is it an adequate rationalization merely to explain that early Christians and well-meaning Protestants also added words or to say that the added words are unobjectionable and in good religious taste?

I think, by way of analogy, that the art world might be justifiably upset if a group of amateurs (with the best of intentions) should break into the Louvre some night and try to further beautify the face of the Mona Lisa.

A. My, but you are disturbed. You are all bothered because the words "For the kingdom, the power and the glory are yours now and forever" are now said at Mass. They are not added to the Our Father, as you seem to imply, but to the prayer "Deliver us, Lord, from every evil," which follows the Lord's prayer.

But even were the words added directly to the Lord's prayer, your argument would hold no weight. The Our Father is not the only prayer given by our God. The Psalms are divinely inspired prayers. And in First Chronicles we have David's prayer: "Yours, Yahweh, is the greatness, the power, splendor, length of days, glory... Yours is the sovereignty..." (1 Chr. 29:11) The "For yours is the kingdom" is but a shortened form of David's words used by the Jews at the time of Jesus as a conclusion to prayer.

Moreover, it is quite possible that the Our Father Jesus taught actually did finish with the familiar refrain. We know that the very first Christians used these words with the Lord's prayer for that is how the prayer appears in the "Didache," and Apostolic book written at about the same time the Gospels were composed.

Not everything Jesus said was written in the Gospels. Since "For yours is the kingdom..." was a conclusion to prayer as well known then as our "Through

Jesus Christ our Lord..." is today, the evangelist may have thought it not necessary to add it to his text.

Q. Several times a day by radio you hear a plea from C.A.R.E. to give food, clothes and donations for 300,000 homeless, underfed and sick children, while we have untold numbers of people who are wealthy, waste money and in a great many cases live immoral lives. Why doesn't God help the poor children instead of those undeserving people?

A. Your problem arises from an utterly false notion of God. There have been pagan religions in which gods were adored who treated humans like puppets, but the God we worship created us, we believe, in his own image so that we might cooperate with him in developing the earth and the life it sustains.

Creation is an on-going action in which God wants his creatures to share. Men are not only to pass on life from generation to generation but they are to develop the resources of this earth so that all men can advance to an ever higher form of life.

God wants men to have life and have it ever more abundantly, but he wants men to share in the giving of this life. He wants poverty removed, he wants wealth and the good things of life enjoyed equally by all men, but he wants men to bring this about.

The wealth that we have as individuals and as a nation is not ours to do with as we will; we have it as cooperators of the Creator to use it for the betterment of the whole human race. Perhaps the worst form of immorality is to waste wealth, for it is to hold back God's plan for the advancement of the human race. If there are 300,000 underfed, sick children in the world, this is not God's fault, but the fault of the wealthy individuals and nations that have not cooperated with God in developing the underdeveloped nations.

Q. My neighbor, who teaches C.C.D. classes, has informed me that in Mass, after the priest has received Holy Communion, we may leave as so many people do and that only courtesy would

have you stay until the priest leaves the altar. Is this something new that I've missed?

A. Well, isn't this courtesy enough reason? Is there any other place or get-together where people have a greater obligation to be courteous than at Mass?

The new liturgy calls for a period of community thanksgiving after Communion; so now more than before one should stay until the end of Mass.

Q. My husband would like to have a sterilizing operation. He needs my signature. I hesitate to do this for fear of excommunicating ourselves from the Church. We have a family of five children. Is there any way the Church would receive permission from the Church? Would we be excommunicated?

A. No one in the Church can give permission for this operation. You would not be excommunicated for cooperating in this action, but you would be doing something the Catholic Church considers immoral.

## THE BLACK VOICE

# Martin Luther King and FBI

BY REV. LAWRENCE E. LUCAS

It was very interesting to see the timing on TIME magazine's report on John Williams' book, "THE KING GOD DIDN'T SAVE." It was interesting because it came out at the same time the Southern Christian Leadership Conference (SCLC) was in convention in Atlanta.

(Coincidentally, too, was the picketing of Mrs. Coretta King over alleged fund shortages and dissension at the Martin Luther King Memorial Center at the same time.)

TIME reported Williams' book as indicating Dr. King's "extensive and vigorous sexual activities" which were uncovered by FBI phone taps. Also the

book reports J. Edgar Hoover lecturing to Dr. King about his morals as a Nobel Prize winner.

Mrs. King, in talking to reporters, remarked: "The conversations between my husband and Mr. Hoover which he related to me, do not correspond at all to the TIME magazine report." She went on to add: "The love, concern, and devotion which Martin expressed toward me and the children are our most precious and treasured memories. The all-embracing love which he symbolized for all people was experienced in a most profound way by his own family."

CORETTA'S REMARKS were characteristic of the great woman she is, I have no way of proving the allegations one way or another anyone than you have; most folks will simply believe what they want to. I wonder, however, whether most of us will dismiss this story as quickly as we did when such were spread about John, Robert, Ted and Joseph Kennedy, and their wives rose to defend them.

I was myself surprised to learn there is a special moral for Nobel Prize winners known so well to J. Edgar Hoover. I am wondering if there is no special morality for FBI chiefs.

In the first place, there had never been any sensible explanation as to why Martin Luther King Jr.'s telephone was tapped to begin with. Does the FBI find need to

tap, for example, Rev. Billy Graham?

Secondly, who in the FBI disclosed the "information"? Does Mr. Hoover's morality allow his department to use or misuse data gathered under the guise of national security in order to whitewash (some people call it blackmail) anyone legitimately criticizing that "impeccable" department?

MR. HOOVER'S MORAL sensibilities seem to operate in different ways depending on who is involved. During the Eisenhower administration, if you recall, a certain gentleman close to the then President had some stories breaking about alleged homosexual tendencies and activities. Mr. Hoover was the first to come to his defense and to offer support. Apparently, he forgot his lecture on the expected morality of people in high places. The same kind of thing subsequently happened during the L. B. Johnson years. I wonder if he has ever lectured certain senators and judges and FBI agents about morality?

This is no defense for Martin Luther King's extra-marital activities. I DO assume, however, anyone innocent until proven guilty. Hearsay and gossip are not proof. It is a reminder that even if such allegations were true (and I do not believe them), they do not discredit the great works and words of the man.

Only fools and hypocrites pretend that they do.

## WHAT OF THE DAY

# Report from Russia

BY REV. JOHN DORAN

What shall I say of Russia? I have been here but five days now—certainly not long enough to get to know a land, really not long enough to straighten out first impressions.

Russia—an enigma to the world, an enigma to itself. Holy Russia of the days of Christendom, centering its holiness now in the vast lines of people who wait each day to visit Lenin's Tomb, who have forsaken the empty tomb of Christ for the embalmed body of a man!

Russia—an Eastern country and a Western combining the infinite patience of the East with the mechanical productivity of the West. A country which throws astronauts into space, but

carries bricks on two-man stretchers on the job.

Russia—where friendliness will show at one moment and cold indifference at another, where stately buildings will show marks of miserable workmanship and indifferent maintenance, where parks and walkways are laid out well and clean, but never give the picture of real care which one sees in Germany or Holland.

Russia—a police state still in many ways, especially toward its own, but where foreigners travel with minimum disturbance, much better treated in customs and immigration than in many other places of the world.

Russia—who can tell the many faces of its peoples and its lands? Certainly not I, who am so newly here and wondering still when impressions will coalesce into conclusions, when sights and thoughts will take on the bones and flesh of ideas. Russia, I knew you not before I came here and I know you not still.

## Hollywood, have mercy

We presume it was inevitable and must be accepted with at least a measure of good grace.

The first movie about a marrying priest opened recently in New York to "mixed reviews," as the theater crowd would say. The National Catholic Office for Motion Pictures gave it a sympathetic pat on the head and an A-4 rating. But Variety, the show business trade journal, panned it as nothing more than a "sudsy romantic melodrama" that would take a lot

of selling to clear the box office in the black.

But what bothers us most is Variety's statement that there are at least a half-dozen other ex-priest films in the planning or shooting stages. And one television network is reportedly toying with the notion of an afternoon soap opera based on the domestic tribulations of a former celibate.

We predict that by this time next year we will be grateful to return to the schmalz of a Roman-collared Bing Crosby or Barry Fitzgerald.



"MATTHEW, HOW ABOUT JOINING MARK, LUKE, AND ME? WE'RE STARTING A WRITER'S SCHOOL."

## THE CRITERION

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## AN NC NEWS ANALYSIS

# Church in South Vietnam strong and conservative

(The author of this article, a New Zealand Catholic journalist, has just completed an extensive tour of Southeast Asia.)

BY JOHN P. KENNEDY

The Catholic Church in South Vietnam is a strong Church. It is also a very conservative Church, with a long history that goes back to the beginning of the 17th century when French Jesuits established a mission there.

Today the Church is an important factor in the political life of the country. The strong anti-communist feeling among Catholics has played no small part in stiffening the attitude of the South Vietnamese government toward talk of neutralist policies. Generally, Catholics tend to be firmly behind the government's policies. They are well represented in the legislature, many Catholics are in government service and they appear to be heavily represented in the officer corps of the army.

A considerable element of strength in the Church of South Vietnam is the sizeable number of North Vietnamese Catholics who went south after the 1954 Geneva settlement which handed the northern half of Vietnam over to President Ho-Chi-minh. Northern Vietnamese Catholics were fervently anti-communist and the immediate consequence was that at least 600,000 of them fled to the south.

THE PEOPLE WHO WENT from the north appear to have retained their identity. In some cases whole parishes went south, pastor and people alike, and remained together. Some of these pastors are very powerful in that they have the complete support of their people, even to the point where any attempt by a bishop to transfer them would be to court serious trouble.

Throughout Southeast Asia one gets a first and lasting impression that the Catholics in that part of the world really live their faith. Post-conciliar changes are being made in varying degrees among the countries of the area. Structural revisions are beginning to take place. Priests' senates, diocesan pastoral commissions have emerged in some areas. But, to a great extent, all these are changes in terms of the overall problems the Church faces in that region of the world.

This is most evident in South Vietnam.

WHILE THE CHURCH is important in the country's political life, it can be said that for all its involvement it is still to some extent isolated from the rest of the country.

The reasons for this are to be found in the history of Catholicism in Vietnam. The pioneer French Jesuit missionaries made great progress. One of their accomplishments in Vietnam was the development of a Roman letter system for the Vietnamese language which is still used.

But although their converts ran into hundreds of thousands, the way was far from smooth and for more than two centuries the Church suffered intermittent persecution.

Persecutions continued sporadically into the last century, and they were one

of the factors that led to French armed intervention in Indo-China, and then the establishment of a French protectorate. While this led to peace for the Church, it also created problems because it tended to associate Catholicism with the colonial power, whereas Buddhism and Confucianism were seen as the faiths of Vietnam.

This is an association that is greatly lessened now, although it has not gone completely. More extreme Buddhist factions do not help matters by playing on some of these old memories for their own ends.

In the struggle that developed against the French, Catholics played their part. They, just as much as Buddhists or Confucians, or communists, died in French jails.

AFTER WORLD WAR II there followed a long struggle of attrition against the French which finally resulted in their being ejected in the Geneva

settlements.

Some of the old problems such as resentment against Catholics because they did not follow the old, traditional practices of ancestor worship, smouldered on, and they flared up in the late 1950's and early 1960's when Catholic President Ngo Dinh Diem clashed with the Buddhists.

The Buddhists claimed that Diem favored the Catholics, that he gave them key positions and loaded them with favors. There is some truth in this, but it is not the whole truth. More to the point is the fact that over the years the Church had built up an impressive educational structure, and the results of this were reflected in many Catholics being better qualified for posts than other Vietnamese.

This still applies. There are some 1,200 Church schools and a Catholic university.

It is the clannishness of Catholics,

## FROM THE OTHER SIDE

# Church camping

BY ALVIN F. KLOTZ

Church camping seems to be primarily a Protestant version of ministry. Roman Catholics have been very productive in the development of the retreat center, but I am not aware of any area in this country where they utilize camping to the degree that Protestants do.

The camp meeting was an integral part of the evangelistic fervor which fashioned many areas of rural America. Camp meeting grounds were established in wooded and watered areas, partly because of the natural beauty and partly because of the utility. There was food and drink for the family to assemble. In the earlier years evangelistic services were held out under the trees. Later rough hewn "tabernacles" were built for the preaching services where large numbers would gather for protracted meetings.

The development of state health laws began to place these facilities under scrutiny. Epidemics were not uncommon. A little more than 50 years ago the annual conference of the Church of the Brethren was hit by an outbreak of typhoid fever while meeting at Winona Lake, Indiana, and a number of people died. So "camp meeting" grounds have developed into well ordered institutions as a result of earlier misfortunes.

In the 1920's there was a rash of growth in a new concept in camping in the major denominations. This was a type of conference camping, basically oriented to youth, which began to stray away from mass techniques. Camp sites were developed to accommodate as few as 100 campers and leaders. In this setting there was a vital interchange between camper and counselor.

Ministers and laymen who have been involved in camping have generally been

some of our more incisive leaders in religious education. I was exposed to group dynamics and some of the present learning techniques that are common in the classroom were used in my early years of camping. In many ways the atmosphere of openness in the camp setting has provided the means whereby churches could break new ground in relating to those both inside and outside the fellowship.

Nowadays church camping is very much oriented to the small group. Here it attempts to deal with the person who is struggling with self-identity by creating a warm, sensitive, Christian family constellation within which he can grow. Every action carried out or decision made by the group has meaning. The warmth of the group is enhanced by the beauty of the setting and the absence of negative primary influences that may characterize life back home. It is a great experience to see the fluorescence of personality in such an atmosphere. Counselors, too, are positively affected and often claim it to be the greatest week in their lives.

FROM THE INITIAL CAMP site at Williams Bay, Wisconsin, camp property has proliferated so that it represents a major investment by Protestant churches and groups of churches. Much of the land was bought in earlier and cheaper days when it was thought of as wilderness. Much of it is now prime vacationing property with lake frontage so its value has also increased considerably.

Actually, the greatest problem is leadership. Church camping takes days and weeks of prime vacationing time and many who should be interested feel they just can't give the time.

By and large, the day of the mass camp meeting is over and the old tabernacles are rotting down. A new and more meaningful experience has taken over. But church camping is a dynamic movement, and like the chameleon will probably continue to change its spots.

## YOUR WORLD AND MINE

BY GARY MACOIN

My belief in the ultimate triumph of justice revives as I watch the campaign in favor of Archbishop Helder Camara of Recife, Brazil, for this year's Nobel Peace Prize gain momentum.



The proposal put forward by Pax Christi, the international Catholic peace movement, has been seconded by a wide variety of religious, humanitarian and labor organizations. Three Protestant members of the Swedish parliament have also championed him in a letter to the Norwegian parliament's Nobel committee.

The reasons are summed up by THE

particularly among the former North Vietnamese, which appears to set them aside.

However, it is pointed out that the whole position of the Church in Vietnam has to be seen against a background of war, that it is a war about which Catholics feel very strongly and that not until the war has ended or some agreement has been reached will there be any real opening-up.

APART FROM THE liturgy, the Church in Vietnam is moving slowly in the area of post-conciliar change, but it is a matter of hastening slowly. The changes that have come about in Western countries will come later in Vietnam. A basic reason is that the priest remains the central and vital figure in the South Vietnamese Catholic parish. Also to be taken into account is the traditional respect which Vietnamese, and other oriental, accord their priests of whatever faith and their inherent respect for age and position.

There is also, as far as the Church in Vietnam is concerned, a further factor which does not apply in a great measure to other Asian countries. This is that the Church is not dependent on a missionary clergy. Bishops, priests, brothers, nuns are largely Vietnamese, although there are European priests at work in the country.

Again, unlike some other Asian countries, there is no shortage of vocations. The Church has, if anything, more vocations in all fields than it can cope with.



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CHRISTIAN CENTURY, which describes itself as an ecumenical weekly, in its June 10 issue:

"Helder Camara, Latin America's leading advocate of nonviolent social change, seems to us an eminently worthy choice for the Nobel Prize—if not, indeed, virtually an inevitable choice! Certainly the diminutive but courageous prelate—who only a few days ago again condemned the Brazilian regime's use of torture against its political opponents—deserves recognition for his work among Brazil's poor, his efforts to bring about land reform, his role in the formulation of Vatican II's statements on social justice, his contribution to international understanding."

LAST MAY I VISITED him in Recife. Diminutive he is, indeed, with an impish smile and a broken tooth, to identify himself with his people who can never afford to visit a dentist.

He wears none of the trappings of his archbishop's office. He lives and works in the sacristy of an old, rundown church, has neither servants nor automobile. His bed is in a crypt under the main altar. At sixty, he still writes poetry, brief expressions of his fragility, his defenselessness and his staying power.

When I was young I loved to wander among mountain peaks.

Who, I asked myself, when I saw the gap between two peaks, why not jump right over?

And all my life, clutching an angel's hand, I have done just that, precisely that.

He is completely at home in every company. I saw him celebrate Mass in a schoolroom in a slum for about 50 leaders of community action programs, all working class people with little formal education. The dialogue sermon, with the archbishop mostly at the receiving end, lasted half an hour and dealt with the problems of the community.

Two months earlier, he had been talking in universities in the United States and Canada. A week later, he was in Paris. "A few years ago," a Parisian magazine wrote of this visit, "a maximum of 2,000 Parisians came to hear Dom Helder

Camara when he spoke in the French capital. But last month, no fewer than 10,000 jammed the Sports Palace for his Appeal to the West; and many more thousands who couldn't get in listened in nearby streets. The story was the same in Marseilles, in Orleans, in Louvain, in every European city visited by the archbishop of Recife. And in addition, most of his listeners on every single occasion were people under thirty."

WHAT IS THIS spellbinding message? Its essence is distilled in a short document he drafted with Ralph Abernathy when the two pacifists met recently in Brazil: "We are especially concerned with the widening gap between the poor of the world and the rich—not only of material goods, as the rich get richer, and the poor remain in misery—but the growing gap in understanding. The indifference of the well-to-do is perhaps the major obstacle in the world today."

This year alone the indefatigable archbishop has carried this message to the United States, Canada, to France, to Belgium, to Sweden, to Switzerland, to Italy. And before the year is out, the little man's big voice will ring out in Japan, in Australia and in New Zealand. All around the world, everywhere but in his homeland, where the military dictatorship has made him a non-person in the press, on radio, and on television.

What is most impressive about Dom Helder—perhaps frightening is the word—is his total conviction that his goals can be achieved without violence, that those who "have" can and will be converted.

As his statement with Dr. Abernathy concluded: "There is hope, and there is a great dream of a world in which there will be no more misery, no more war, no more prejudice, and all men will be free. This was the dream of Jesus Christ, of Mahatma Gandhi, and of Martin Luther King, Jr. It is our dream, too."

## School closings

OMAHA—Catholic school closings are "for real" here, according to the archdiocesan superintendent of schools, who announced that seven elementary and two high schools will not open this semester and that the pupil decrease is "double" that of last year. Father Thomas O'Brien, noting that persons who cite non-public school closings as a myth are on the verge of a "rude awakening."

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## FULL SCHEDULE SUNDAY

# Record crowd attends CYO grid Jamboree; East wins, 22 to 19

For the third successive year the East (Vikings) toppled the West (Chiefs) in the annual Cadet Football Jamboree held last Sunday at the CYO Stadium before a record crowd of 3,000 spectators. The Vikings clinched their 22-19 victory with a touchdown in the last period of play.

The first touchdown was scored in the second period by St. James when Mike Squillace completed an 18 yard run against St. Rita. St. Rita retaliated right after the kickoff with a 66 yard touchdown pass from John Whitfield to Felix Glavia. Both teams missed the try for extra points and left the scoreboard with a 6-6 tie.

Three periods later St. Luke put seven points on the board against Nativity marking the first full week of with a four-yard run by Kevin Lewis and an extra point by Pat Conolly. That was all the scoring for eight periods of play.

THEN ST. ANN made it 19-6 for the West with a four yard run by Mike Barnes against St. Thomas, completing West's scoring for the day.

East came alive again in the last two quarters of play. St. Jude scored against St. Joan of Arc on a six yard run by Mark Henninger and added two extra points on a pass from Henninger to Anthony Sullivan. At this juncture, the tilt was 19-14. East came back in the last quarter with St. Philip downing Holy Name with an eight yard touchdown run by Kevin Fahey from John Whitfield to Felix Glavia. Both teams missed the try for extra points and left the scoreboard with a 6-6 tie.

With the Jamboree out of the way attention turns to the put seven points on the board against Nativity marking the first full week of with a four-yard run by Kevin Lewis and an extra point by Pat Conolly. That was all the scoring for eight periods of play.

also gets underway on Sunday. In the "56" League defending league champion Immaculate Heart opens Sunday against its Northside rival, Christ the King, at the CYO North field (Chatard) at 1 p.m.

Division 1 champ St. Joseph, now absorbed in the new school All Saints, plays St. Michael at Riverside 1 field at 12:30 p.m.

Division 3 champ St. Patrick, now combined with Sacred Heart for football competition, will play St. Bernadette at the CYO Stadium Field 2 at 12 noon.

DIVISION 4 champion St. Simon opens with St. Jude at Ellenberger Park at 12:30 p.m.

St. Andrew, Cadet League defending champion, and Division 1 champ as well, plays host to Little Flower at 3 p.m.

Division 2 leader Lady of Lourdes welcomes St. Pius X into the division at Ellenberger Park at 3:30 p.m.

Division 3 winner St. Malachy meets its perennial contender for divisional honors, St. Catherine, at Brownsburg High School at 2:30 p.m.

Division 4 champ St. Rita plays at the CYO Stadium Field 2 at 1:15 p.m. against St. Bernadette.

As usual, The Criterion will follow season play and carry scores and standings on a weekly basis.

BY THIS week-end all 91 kickball teams will be in action. The Junior league with 31 teams began play Tuesday and Wednesday. The Cadet "B" League, CYO's newest kickball venture, opened Thursday with 21 teams. Today Cadet "A" League is starting play with 39 teams.

The season will continue through the second week of October, with Cadet "A" playing on Mondays and Fridays, the Cadet "B" League on Tuesdays and Thursdays and the Junior League on Sundays and Wednesdays.

Game results and league standings will be carried in The Criterion.

## National Merit test semifinalists named

Twenty-three students in Catholic high schools in the Archdiocese of Indianapolis and six in the Diocese of Evansville are included in the list of National Merit Semifinalists in the 1970-71 National Merit Scholarship. The list, compiled by the National Merit Scholarship Fund, includes students from 3,000 high schools nationwide. The list of semifinalists in the Indianapolis Archdiocese and their respective schools include: Archbishop Sheen High School, Indianapolis—Robert J. Collins; Patrick A. Dolan, J. Joseph Farrell, Michael A. James, Francis C. Klotz, Bruce K. Treflinger and John H. Vaughn; Cardinal Ritter High School, Indianapolis—Christine Metcalfe; David R. Houghland; Ferdinand Cathedral High School, Indianapolis—Ronald J. Alsop, V. Ehrhart.

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## Set unity activity for Youth Week, Oct. 25-Nov. 1

INDIANAPOLIS — A n ecumenical activity sponsored in cooperation with the Indiana Council of Churches is one of the highlights of Youth Week being planned by the CYO office. Details have not been finalized.

A Communion Breakfast will open the week's festivities on Sunday, October 25. Scheduling throughout the remainder of the week includes a Youth Week dance Sunday night, October 25; Hobby Show, October 26; CYO Banquet, October 28; Junior Baking Contest and closing dance, November 1.

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interpretation" have made the public less interested in legal technicalities and more concerned with "what is good in terms of educational policy," Meyer stated.

He noted a decline in the 1969-1970 nonpublic school enrollment of 7,543

## Release slate for papal trip

VATICAN CITY—Pope Paul VI will spend a full week on his forthcoming trip to the Philippines and Australia.

The Vatican has announced that the papal plane will leave Rome Nov. 26 and land at Manila on the morning of the following day. He will remain in Manila for three days of meetings and ceremonies and then will fly to Sydney on Nov. 30, arriving there in the afternoon. The papal visit to Australia will conclude Dec. 3.

The Vatican announcement made a point that the program of the Pope's visit is still being worked on, but that so far the following schedule has been fixed:

**MANILA:**  
Nov. 27—Arrive in morning; proceed to cathedral to celebrate Mass for the clergy and Religious; in afternoon, visit President Ferdinand Marcos and meet with government officials;

Nov. 28—Entire morning dedicated to meeting of Pan-Asian bishops; in afternoon, celebrated Mass for ordination of an unspecified number of priests from all parts of Asia.

Nov. 29—Special Mass for Philippine people; visit to Philippine Catholic radio station, Radio Veritas; a message concluding the bishops' meeting; in afternoon, a meeting with non-Catholic religious leaders and a visit to a poor section of Manila.

**SYDNEY:**  
Nov. 30—Arrive in afternoon; celebrate Mass in cathedral for clergy and Religious;

Dec. 1—Entire morning devoted to meeting of Australia-Oceania bishops; in afternoon, meet with federal authorities of the country; a commemorative Mass for bicentennial observance of the discovery of Australia;

Dec. 2—In morning, visit relief and charitable programs; in afternoon, visit to the people of the city; in afternoon, visit to offices of the Australian state of New South Wales; meet with non-Catholic Religious leaders;

Dec. 3—Mass for the missions.  
No mention of possible refueling stops or other stops was made by the Vatican. However, it seems certain the papal plane will have to put down at least once, both coming and going, to take on necessary fuel.

The bulletin did not specifically state that the Pope will leave Manila on Nov. 29. It said he will be in Manila on Nov. 29 and then will arrive in Sydney on the afternoon of Nov. 30. This could permit him to make the rumored stop at Djakarta, Indonesia.

students from the previous school year. He said preliminary reports from Catholic schools in Marion County indicate a further decline of more than 1800 students this school year.

"THIS POINTS up the fact that nonpublic schools in Indiana are facing grave economic problems in meeting rising costs. The spiral of inflation and the continuing need for increased quality of education are being felt. While salaries are increasing, taxes and other inflationary costs of living are cutting into church contributions which, for the most part, finance most of our nonpublic schools," he added.

Meyer said the purchase of secular services bill is "typical of a trend that has developed at both the Federal and state level since World War II, and especially during the last decade. The Federal government has enacted a number of statutes providing assistance for secular education in both public and nonpublic schools, and many state governments have followed suit. This trend represents a definite evolution in American educational policy."

Meyer said 23 states currently provide some form of assistance for children attending secularly qualified nonpublic schools. "Far more important, however, than statutes dealing with transportation, textbooks, health services, and driver education are state programs which demonstrate the gravity of state legislative judgments that assistance to secular education in nonpublic schools is sound public policy." States which have adopted such a policy stance are Pennsylvania (1968), Connecticut, Rhode Island and Ohio (1969) and Michigan and New York (1970).

OHIO'S AID to nonpublic schools was discussed in detail during the Wednesday morning session of the seminar by Dr. Herbert D. Brum, director of the Division of School Finance, Ohio Department of Education.

Brum noted that Ohio had enacted a fair bus bill (1965), an auxiliary services mandate (1967) and a teachers salary supplement act (1969). The latter provides \$17.5 million annually to help pay the salaries of non-Religious teachers giving instruction in secular subjects. Teachers receive the aid through a supplemental contract with local public school districts. Maximum supplement is \$3,000 per teacher in elementary and secondary nonpublic schools.

As overall administrator of nonpublic school aid, Brum said he felt it had benefited Ohio's public and nonpublic schools alike. The teacher salary supplement law has resulted in the establishment of 30 area coordinators' offices. Through these offices the administration of nonpublic education has been updated, making for more efficient funding and program supervision in all schools.

Paul Weaver, chairman of Impact, Indiana, and a legislative consultant to the ICC, enumerated for seminar participants the legislative difficulties facing any nonpublic school proposal in the 1971 General Assembly.

## Enrollment of 60 set at Seminary in Indianapolis

Sister Teresa A. Mount, S.P., Registrar of Catholic Seminary of Indianapolis, O.S.B., announces the registration of 60 students for the fall semester.

Catholic Seminary of Indianapolis began the school year sharing the office and classroom facilities of Christian Theological Seminary in a cooperative agreement between the two schools designed to provide a greater quality of Theological Education and Training in Ministry for both schools in an ecumenical "clustering."

Each school retains its particular identity and agrees to share resources, faculties and facilities wherever possible and advisable. The Evening Division continues at the Catholic Seminary of Indianapolis campus, 4545 Northwestern Avenue.

CSI opened the academic year with a total of fourteen faculty members, seven full-time and seven part-time. Rev. Mario R. W. Shaw, O.S.B., continues as Administrator, with Rev. Bernard Patterson, O.S.B., as Rector and Sister Teresa A. Mount, S.P., as Dean and Registrar.

Of the total 60 registrants, 16 are enrolled full time at Catholic Seminary, seven are special students and 37 are students enrolled at Christian Theological Seminary who have registered in courses offered at the Catholic Seminary of Indianapolis.

## INDIANAPOLIS

### Calendar of Events

**SUNDAY, SEPT. 20**  
TWO CARD PARTIES in Assumption downstairs hall 1105 S. Blaine Ave. All games played beginning at 2 p.m. and at 7 p.m.

**MISCELLANEOUS CARD PARTY**, sponsored by the Knights of St. John, Auxiliary 308, at 2 p.m. in Little Flower auditorium, 14th and Bosart.

## SOCIALS

**TUESDAY:** St. Bernard's, 6:30 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m., Secenia High School cafeteria, 5 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's

## SENT MEMO TO STATE DEPARTMENT

# Father protested police torture in Uruguay, Mitrione's son says

BY MAXINE SHAW

WASHINGTON, D.C.—Dan Mitrione, Jr., son of the U.S. public safety advisor kidnapped and killed by guerrillas, told NC News in an exclusive interview that his father had sent the U.S. State Department a confidential memo protesting police torture in Uruguay.

"It was a classified memo," he said. "I have no idea of the contents... but they (the State Department) did allow me to say this one thing: that my father is on record as saying that better interrogation methods are needed to decrease the amount of torture in the political realm."

Alejandro Otero, a former Montevideo police chief who worked with the elder Mitrione, who was a native of Richmond, Ind., recently claimed that Americans have been involved in violent methods and torture with the backing of the Uruguayan government. The U.S. House of Representatives Foreign Operations and Government Information Subcommittee announced its intention to investigate the American public safety programs in Uruguay and Brazil.

A SPOKESMAN FOR the subcommittee said its investigation would be part of a "broad, worldwide look at public safety," and that the kidnapping and murder of Mitrione was "part of the picture."

"My father is not the type of person who could be involved in, could sit back and watch, or could instruct or advocate the torture of political prisoners," the younger Mitrione declared.

The son, 23, is a pre-law student at the

parish hall at 6:30 p.m.; St. Joseph K 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.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.

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## No Tie Tacker

Paul Fox is on vacation. His Tie Tacker column will be resumed next week.

## OOPS, OUR ERROR

PHOENIX—Judge Fred J. Hyder of Maricopa County Superior Court ruled here that the county's assessor had erred in assessing parsonages for property taxes and ordered refund of more than \$126,000 in 1969 taxes on 450 parsonages.

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Other 1970-71 Programs: "Expedition North Pole" by Albert Kerlof, Nov. 3; "Hosteling in Germany" by Robert Ostlund, Dec. 8; "Long Land of Chile" by Gene Goetz, Jan. 12; "Constantinople, Turkey" by John Strong, Feb. 9; "Ireland—Land of Legend" by Bob O'Reilly, March 9, and "Eternal Rome" by Robin Williams, April 13.

## MARIAN HEAD SAYS

### Small colleges must devise 'survival kit'

D. J. Guzzetta, president of process we should stress at Marian College, told faculty Marian College, and suggested members last week that that increased attention must be college needs to develop given to the preparation of "restructured contemporary generalists rather than specialists."

"It is impossible," he said, "in four short years to develop sufficient depth in one field while at the same time provide a broad academic liberal arts base."

HE FURTHER advised "that because of the keen competition in the field of higher education today, all colleges and universities would be well advised to concentrate on doing 'their own thing' instead of going out to emulate our peer institutions."

Guzzetta suggested that for Marian College, which now offers majors in 22 subjects, the "own thing" might be concentration on broad based liberal arts. Describing the college as neither affluent nor prestigious, Guzzetta suggested there is a definite place for generalist education in which Marian could become prestigious.

He also cited problems of women's residence facilities already at capacity, the decreasing percentage of Indianapolis commuting students, and the decline in a desire of students generally to live on campus.

Guzzetta asked whether Marian should pursue a pre-established goal of 1,500 students, one larger or one smaller, and accordingly, reassess plans for the future physical development of the 114-acre campus.

The concerns Guzzetta presented to the faculty will be formally considered and solutions proposed during the 1970-71 academic year by a commission of faculty, students, alumni, trustees and community members.



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Adults - 1.75  
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**RIDES**

**GAMES**

**BOOTHS**

**Sunday**

**Chicken Dinner 1:00 - 6:00**

Adults - \$1.75  
Children (6-12) - \$1.25  
Pre-school - Free

**RIDES**

**GAMES**

**BOOTHS**



VIEWING WITH ARNOLD  
‘Soldier Blue’ is brutal film

BY JAMES W. ARNOLD

You know “Soldier Blue” is going to be a somewhat different version of the endless cinema battles between cavalry and Indians from the opening moments. The CAVALRY FIRST ignores a flag of truce from a chief who has already received a pledge of peace. Then under the command of a stuffy, sullen heat, flies colonel (apparently a fugitive from “Charge of the Light Brigade”), they ride into the Kiowa village and raze it, butchering the inhabitants and indulging in an orgy of rape and mutilation. (History records that 500 of the 700 natives, mostly women and children, were killed, while eight soldiers were lost—an impressive kill ratio). Later, the colonel lauds his blood-soaked troops for “making another part of America a decent place to live,” and the camera pans the ruins and the graves as the regiment marches out to the jaunty fiddle-tune “Rally Round the Flag.” It is irony thickly laid on greenhorn trooper (Peter Straus) survive, to begin one of those danger-and-romance-filled westerners journeys beloved to it is a crude gesture toward western scriptwriters. They get justice. Their savagery has been back to the Army just in time to well documented on the screen, but the pony soldier until now

infamous Sand Creek Massacre, which is really what “Soldier Blue” is all about—yet another film demythologizing the Old West, telling history like it was, has been romanticized. If there his dead comrades, reciting by individuals; there was always bodies. He is sexually modest, a hero to ride in and set the bad guys straight, to sign on with Cochise as blood brother. But in his cynical, truth-telling age, the after another. Even in his single circle of truth in westerns is in valid virtue of compassion, he is the process of being completed, comically ineffective, wandering worth. The best-kept secret of the movies, which once built amid the bloodiest screaming and nourished our illusions, are “please!” and “stop!” while the now busily destroying them. It is extra gaily commit mayhem, healthy for the North American. The message seems clear: in such white man to lose finally a bit of a world, kindness is folly and his self-righteousness—if he virtue is the madness of Don doesn’t also lose his sense of Quirote.

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There is REAL DANGER in that in films like “Soldier Blue,” which offers no image of human goodness to believe in. The troopers and Indians are all stereotypes: we in fact see few recognizable human beings until a few beaming women and kids are slipped in for cheap sympathy just before the slaughter. The heroine, in a neat reversal of expectations, functions as the complete cynic—the worldly-wise, oft-bested orphan who expects the worst from people, exploits that belief, and is vindicated by the horrifying finale.

The young soldier represents traditional values. He weeps for



WED 50 YEARS—Mr. and Mrs. Thomas J. Kinney will celebrate 50 years of marriage on September 20th, with a Mass of Thanksgiving at 10 a.m. in the Chapel of St. Augustine's Home, at 2345 W. 86th St. and a reception in the Auditorium from two to four in the afternoon. They were married September 21, 1920. They are the parents of the late Father Thomas J. Kinney. There are two other sons and six daughters, as follows: Marine S/St. Robert, on duty at Yuma Proving Grounds; John, of Richmond, Ind.; Rosemary Burkhardt, Knoxville, Tenn.; Della Haeuwinkle, St. Paul, Minn.; Genevieve Harting, Greenfield, Ind.; Eleanor McIntire, Indianapolis; Mary Helen Schweizer, Indianapolis; and Joan Waltman, Indianapolis. There are also 24 grandchildren, and two great-grandchildren.

Religious TV programming changes on tap

NEW YORK—Religious television programs will be longer, more diversified and occupy better time slots during the 1971 viewing season, NBC News announced here.

Donald McNeary, NBC News vice president, said the traditional format of half-hour programs shown in four and five part series will be replaced with a smaller number of hour-long specials, scheduled in association with four faith groups.

National Catholic Office of Radio and Television (NCORT), National Council of Churches, Jewish Theological Seminary and Southern Baptist Radio and Television Commission are the faith groups involved in the hour-long shows.

Traditionally, religious programs have been aired Sunday morning or early afternoon. But NBC News' religious unit tentatively plans to program 16 hours in the 4 to 5 p.m. time slot—a viewing period attracting much bigger audiences.

The 16 hours are scheduled for Sunday, but Charles Reilly, Jr., executive director of NCORT, called the Sunday airing plan “flexible.”

Our office is hoping that some of the programs will be aired on days other than Sunday,” Reilly said, noting that religion should be part of viewers' lives throughout the week.

Indianapolis Adult education program slated

INDIANAPOLIS—Simon ever to serve on the national the Apostolic Church, 8300 Roy board of the National Catholic Road, will open its 1970-71 adult education series on Sunday, September 20, with a review and discussion of the play “Hair.” The program is scheduled for 8 p.m. in Feltman Hall and is open to the public at no charge.

Sister Estelle Scully, associate professor of English at St. Mary-of-the-Woods College, will lead the discussion, as well as talk generally about entertainment ratings, quality of movies and current trends.

Sister Estelle is the only Sister

\*During this week 10 years ago Archbishop Schulte blessed St. Paul's Hermitage, the first Archdiocesan home for the retired.



AT ACOW WORKSHOP—A Community Affairs Workshop sponsored by the Archdiocesan Council of Catholic Women was held on Sept. 15 at the Education Center, 120 E. Walnut St. Mrs. Howard F. Gustafson of the Urban League, shown seated left, and Father Boniface Hardin, Executive Director of Martin Center of Indianapolis, seated right, were the workshop speakers. Standing left to right: Mrs. Leo Tebbe, ACOW Treasurer; Mrs. Louis J. Kosmann, ACOW, President; Mrs. Bernard B. Blinn, Chairman ACOW Community Affairs Commission and Mrs. Leo Kesterman, Chairman ACOW Organization Services Commission.

Adult education program slated

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Immaculate Heart card party slated

INDIANAPOLIS—The annual card party, sponsored by the parishioners of Immaculate Heart of Mary parish, will be held Friday, Oct. 2, in the church auditorium at 57th and Central. Playing begins at 8 p.m. Cash awards of \$100, \$50 and \$25 will be given away, as well as door prizes and table prizes. Admission is \$1.25 at the door.

\*During this week 10 years ago, Notre Dame University announced plans to build an \$8 million library.

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# Defends women's Church rights

DETROIT—Clara Maria again—this time, because Henning, the country's first and only woman canon lawyer, is turning Catholic heads again. The initial look at the attractive lady with the German accent came when she enrolled a few years ago as the first woman student in the country's only canon law school, at Catholic University.

The second glance was after graduation when she blazed the trail as the only female and lay member of the Canon Law Society of America—whose other members are priests.

Now heads probably will spin

## Catholic split cited in Germany

TRIER, West Germany—Cardinal Julius Döpfner, Archbishop of Munich and Freising, urged delegates to the 83rd Catholic Day Congress (Katholikentag) not only to "talk about community and in the Lord, but also to practice it here and now."

The cardinal was referring to the growing polarization between progressive and conservative elements in the Catholic Church in Germany that began to manifest itself during the last Katholikentag in 1968.

Traditionally a massive outpouring of loyalty to the Church, the 1968 Congress in Essen escalated into a "congress of rebellion," as the West German press described it, "where the dynamite of frustration and discontent accumulated through the years exploded."

In his welcoming address to the 5,000 delegates assembled in the courtyard of Trier Cathedral, Cardinal Döpfner recalled the Katholikentag of 1958 in Berlin, during which believers "from both parts of the country" were "joyfully" united.

The present Katholikentag, however, begins in a more somber mood, he said, and with more apprehension "in view of the opposing wings within the Church."

Yet, he went on, "We must not devote energy to eulogizing the past, but accept the challenge of the present, while preparing for the future."

SHE SAID SHE thinks "the problem of women's ineffectual status in the Catholic Church can no longer be ignored," and she wants the Canon Law Society to wield its power by coming out in favor of women's equality.

In an interview, Miss Henning told NC News she wants some changes in canon law "regarding the outrageous and outright discrimination against women."

Otherwise, she thinks the Church is "going to have to face a problem so potent and so far-reaching as to affect even ecumenism."

Women, she fears, are "becoming so distrustful that steps are now being taken to eradicate their inequality through movements whose activities may turn out to be quite unworthy of Christ's Church."

Rather than see the banner of female equality compromised in the Church, it is Miss Henning's conviction that the Canon Law Society should take the initiative to assist women gain equal rights through legal Church channels.

TO THIS PURPOSE, she sent a letter to Father Robert Stern of New York, chairman of the society's resolutions committee. In it, she proposed that a "strong resolution" for women be considered for adoption at the society's October meeting in New Orleans. Miss Henning said she has "every assurance" some form of the resolution will be presented there.

The resolution, she stated, would be "in behalf of women—Catholic women in particular, the women of the world in general."

She complained in her letter that the "blatantly ignorant statement recently made by the Vatican, to the effect that a German diplomat by the name of Mueller is not acceptable in Rome because this diplomat is a woman and women should not hold such high positions, is just one of the many issues which have upset Catholic women."

"During this week 10 years ago, Msgr. Clement V. Bartsch, priest of the Archdiocese of Indianapolis and Dean of the Canon Law School at Catholic University, was named Area Editor of the New Catholic Encyclopedia."



HOSPITAL NURSE RETIRES—Miss Mary Casey, R.N., bids farewell to her nursing supervisor, Sister M. Baptista, O.S.F., on the occasion of her retirement from St. Francis Hospital, Beech Grove. Miss Casey completed 34 years' service at the hospital this month. She is a member of Holy Name Church, Beech Grove, and will reside in the Beech Grove area. Miss Casey is a graduate of Christ Hospital School of Nursing, Cincinnati, O. She joined the staff of St. Francis Hospital in 1936.



NEW TESTAMENT FOR THE BLIND—Dr. Steve P. Gaskins (center) of the Washington Bible Society shows John Taylor (left) and Carl Allensworth how to use a set of cassette tapes on which the entire New Testament in Today's English Version, popularly known as "Good News for Modern Man," is recorded. The tapes had just been presented to the Library of Congress' Division for the Blind and Physically Handicapped in Washington and Mr. Allensworth, a regular visitor to the Division's reading room, and Mr. Taylor, a student at District of Columbia Teachers College, were among the first to use them. (RNS photo)

## APPEALS FOR HOSTAGES

# Pope Paul deplores plane hijacking

CASTELGANDOLFO, Italy—Pope Paul called the hijacking of airplanes an "outrageous act of piracy" and "inadmissible blackmail that must never be repeated" and sent a personal representative to intercede in his name for the release of hostages held in Jordan by Palestinian Arab guerrillas.

He also offered to assist the International Red Cross (IRC) in peaceful measures leading to the release of the hostages. The Red Cross was negotiating for the hostages' release.

The Pope told thousands of visitors at his summer residence here (Sept. 13) that the hijackings "set the cause of peace back" and open the way to "expectations of disaster on a grand scale."

He said the whole world condemns "these outrageous acts of piracy" just as it does "the kidnapping of innocent persons, the torture of political prisoners and the clandestine and profitable trade in drugs."

HE ALSO SAID that he sent Msgr. Jean Rhodan, president of the Catholic international aid program, Caritas Internationalis to Amman, Jordan, as his personal representative to intercede in his name for the safe release of hostages still in the hands of Arab guerrillas.

As the Pope spoke, about 50 hostages were still being held by the guerrillas. Earlier the guerrillas had freed the rest of the hostages before destroying the three airliners they had hijacked to Jordan.

Earlier, the Vatican City daily, L'Osservatore Romano, said that air piracy threatens to plunge the world into "barbarous forms of absolute power and violence."

It is simple "terrorism," the paper said, despite its promoters' attempts to justify it by "alleged idealistic reasons."

The leftist Arab guerrilla group called

the Popular Front for the Liberation of Palestine—whose members hijacked the planes—was demanding the release of guerrillas held in Britain, Switzerland and West Germany as well as a group of Arabs held by Israel.

(In what was thought to be an attempt to escalate the pressure on the guerrillas to release the hostages, who include Jews, Israel arrested 450 Arabs suspected of having connections with the guerrilla group.)

(In Beirut, a guerrilla spokesman threatened to "retaliate" against the Israeli move with "complete ruthlessness.")

WHILE THE HOSTAGES were being held, the Vatican paper reported, that appeals were arriving daily at the Holy See urging it to "facilitate the solution of this tragic situation." But the paper did not report the source of the appeals.

The United Nations Security Council, at an urgent session requested by the United States and Britain, passed a resolution (Sept. 9) calling for the release of all hijacked passengers and plane crew members.

At the UN, Msgr. Alberto Giovannetti, the Holy See's permanent observer, said there is no doubt that all forms of hijacking are in violation of international aviation rules, but much more than that are threats to "innocent human lives" and "a return to the law of the jungle that cannot be justified by any standard."

Msgr. Giovannetti told NC News that he saw some hopeful signs in the shocked reaction of public opinion and the commonwealth of nations at the UN. This could compel the latter, he commented, to take steps toward solving the hijacking problems at the coming General Assembly session.

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