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LOUVAIN SPEAKERS

Catholic diversity no threat to unity, cardinals agree

By NC News Service

LOUVAIN, Belgium—The American Catholic Church's greatest problem, Cardinal John Dearden of Detroit told a convocation at the famous theological school here, is poor communication between bishops and priests and incomplete understanding among the laity of precisely what the Church is.

In a prepared talk at Louvain University, as he accepted an honorary doctorate on June 30, the cardinal also praised the Church in the United States for its optimism, spirit and diversity.

Cardinal Leo Suenens of Malines-Brussels, who delivered at the same gathering a lecture on the European Church after Vatican II, agreed that diversity may be a good thing.

The Belgian cardinal quoted from an article he had seen in a diocesan newspaper in the United States, in which conservative columnist Frank Morris compared religion to football and called for one set of rules for everyone.

"Unfortunately, things are not that simple," said Cardinal Suenens. "We must not impose on each other the solutions to our own particular problems."

IN HIS OWN TALK, Cardinal Dearden said he preferred to reflect upon the American Catholic Church rather than appraise it, because appraisal "is at best a risky pursuit."

He cited a lack of comprehensive studies, wide population distribution, a wide range of ethnic origins and various cultural traditions to show that "it is not a homogenous, uniform structure."

He also pointed to "strongly conservative and traditional" patterns of thinking and acting, alongside "a more dynamic spirit."

A limited level of communication adds to American Catholic complexity, said the cardinal, who heads both the U.S. Catholic Conference and the National Conference of Catholic Bishops.

"Despite the existence of a Catholic press that is moderately strong," he explained, "there is a meager awareness from diocese to diocese of concrete pastoral programs that are being carried out."

He said the Vatican Council was "a very traumatic but enriching experience... the movement from the old order to the new has not been easy... in the process our failings have been many. But so also, I think, have been our successes."

CARDINAL DEARDEN said a "notable number" of adults have stopped going to Mass "because of their inability to adapt to some of the changes that are taking place," and many young Catholics have also stopped attending services. That points to a need to communicate the Church better to the laity, he said. He suggested the Vatican Council's pastoral on the Church in the modern world as a preferred text.

Among the Church's post-conciliar successes, Cardinal Dearden listed liturgical renewal, parish councils, diocesan pastoral councils and the elective, representative National Advisory Council of the United States Catholic Conference. He said the advisory council has "served effectively" and has been "a

Pope offers prayers for dead cosmonauts

VATICAN CITY—The death of three Soviet cosmonauts prompted words of sorrow and tribute from Pope Paul VI at the conclusion of a general audience June 30.

"We have received just now the sad news of the three Soviet cosmonauts who for many days held our attention and the attention of the world in their well planned and very brave exploratory and scientific voyage around the earth," the Pope said.

"We express our sorrow for this unexpected and tragic end of their undertaking, an effort which brought forth so much admiration. Because of this sad ending we now see clearly the risk and heroism of these brave men who attempted this task."

"We desire that our condolences be extended to their families, their nation and the scientific world on the occasion of this grave calamity, which elicits our prayers to God, the font of every reward for generous sacrifices and of every consolation to grieving man."

Bishop, Harvard chaplain score war continuation

NEW YORK—A Catholic bishop has called continuation of the Vietnam war "gravely immoral," and the Catholic chaplain of Harvard University has called upon the American hierarchy to help end it.

Both clerics wrote their position statements for the New York Times editorial section (July 2). The newspaper periodically devotes space to articles by influential persons on major social or political issues.

Bishop Thomas J. Gumbleton, Auxiliary Bishop-Vicar General of the Detroit archdiocese, wrote firmly: "Whether we judge this war in the light of the earliest Christian tradition on war, or according to the 'just war' doctrine, I can reach only one conclusion: our participation in it is gravely immoral."

HE QUESTIONED whether the war is for the common good, a condition which must be satisfied according to the "just war" doctrine. He also questioned whether the war is being fought for a just cause, another of the doctrine's conditions—and whether Americans know any cause or reason at all.

"We have been given so many different reasons, even to the point where we are told it is simply to uphold American prestige," the bishop wrote. "We may be excused for not knowing the reason for the war. We cannot be morally excused for participating without sure knowledge that the reason is sufficient."

The bishop said that a "new attitude toward war" might be required today. He quoted Pope John XXIII's encyclical, *Pacem in Terris*:

"In an age such as ours which prides itself on its atomic energy, it is contrary to reason to hold that war is now a suitable way to restore rights which have been violated."

"A citizen is untrue to his human dignity as an intelligent, compassionate person," the bishop wrote, "if he surrenders his conscience to his government in time of war."

ON THE SAME PAGE, Harvard University chaplain Father Richard B. Griffin, S.J., remembered concelebrating a Mass recently with two North Vietnamese priests.

"It was impossible to consider enemies those with whom we share a common faith," he wrote.

The concelebration "made me realize even more painfully how little the Roman Catholic Church in the United States is using its resources to achieve peace," he said. "The silence of the bishops at their recent meeting in Detroit is a shocking revelation of the American Catholic community's refusal to commit itself."

He urged the hierarchy to use "the resources it has at hand for establishing a courageous and creative peace between peoples."

Meanwhile, in the Catholic Sentinel, Portland, Ore., archdiocesan newspaper, an editorial refused to comment on the war's morality.

Portland's Archbishop Robert Dwyer, who signed the editorial as the newspaper's publisher, chided its editor for an earlier statement supporting immediate withdrawal from Vietnam.

"We do not conceive it as our business to set a date and demand that the President abide by it," the archbishop declared.

"It is not the purpose of this statement to enter into the debate as to the justice or injustice, the morality or immorality, of the war in Southeast Asia," he added, explaining that the newspaper's policy supports only a general idea of peace "consistent with national and international safety."

Ordained in Cuba

ROME—Fifteen seminarians from five of the six dioceses in Cuba were ordained in the first three months of 1971, according to International Fides Agency, a news service sponsored by the Congregation for the Evangelization of Peoples.

Those who were ordained this year completed all their studies in Cuba.



CARMELITE SPEAKER—Father Keith Hoesy, director of the John XXIII Retreat Center in Hartford City, Ind., will give the nightly sermons at the Three Evenings of Prayer to be held at the Carmelite Monastery in Indianapolis next week. Services will begin at 7 p.m. Wednesday, Thursday and Friday, July 14-16, in the monastery chapel. The final night will feature a concelebrated Mass on the monastery grounds.



RECEIVES AWARD—Michael D. Freund, a recent graduate of Our Lady of Providence High School, Clarksville, received the Catholic Youth Leadership Award from the Indiana State Council, Knights of Columbus. He is the son of Mr. and Mrs. Leroy Freund of St. Augustine's parish, Jeffersonville. The award presentation was made recently by Lawrence P. McFadden, State K of C Deputy.

CHURCHES AFFECTED

Fire protection proposal being readied by city

By B. H. ACKELMIRE

INDIANAPOLIS—Next Tuesday, July 13, the Revenue Study Committee of the City-County Council will meet to determine a base rate for assessing an Indianapolis Fire Department service charge on tax-exempt properties.

The rate structure would be included in an ordinance to impose a fire protection fee that will be presented to the Council. No target date has been set for introducing the ordinance. Spokesmen for the Department of Public Safety said they hoped it would be presented sometime this fall.

Such a controversial proposal, however, may be delayed until after the expanded 29-member Council takes office next year.

AFFECTED BY the ordinance, if approved, would be all church-owned property, with the exception of schools below the college level. Rectories, convents, parish halls and all agency or administrative structures would be covered.

The fire service charge proposal grew out of a more comprehensive proposal tentatively discussed in Council meetings last summer. In August all tax-exempt organizations were approached by the Department of Public Safety for information on the type, use and size of structures owned. Such information, city officials said, was needed to conduct a feasibility study concerning a police and fire protection charge. At that time school properties were expected to be included.

A sewerage service charge, imposed in 1963 and the only such fee levied on tax-exempt properties to date, does include all school properties.

THE POLICE-FIRE fee proposal emerged during discussions regarding salary increases for Indianapolis police and firemen. A service charge on tax-exempt properties would be included in the ordinance.

(Continued on Page 9)

OFFICIAL APPOINTMENTS

Effective July 14, 1971

REV. PETER ADOLAY, from associate pastor of St. Ambrose parish, Seymour, to associate pastor of St. Matthew parish, Indianapolis.

REV. EDWARD JOHNSON, from associate pastor of Holy Spirit parish, Indianapolis, to chaplain for the Sisters of Providence at Ladywood-St. Agnes Convent, with residence at St. Andrew parish, Indianapolis, and continuing on the faculty of Secina High School, Indianapolis.

REV. EDWARD KIRCH, from associate pastor of St. Matthew parish, Indianapolis, to co-pastor of St. Andrew parish, Indianapolis.

REV. THOMAS WILLIAMS, from chaplain and faculty of Ladywood-St. Agnes School, Indianapolis, to co-pastor of St. Andrew parish, Indianapolis.

Our Lady of Providence Mission, Brownstown, is transferred as a mission of St. Ambrose parish, Seymour, to a mission of St. Vincent de Paul parish, Bedford.

Effective July 21, 1971

REV. HENRY BROWN, from pastor of St. Leonard parish, West Terre Haute, to pastor of St. Mary parish, North Vernon.

REV. RALPH SCHWEIZER, resigned as pastor of St. Mary parish, North Vernon, for reasons of health.

Effective August 17, 1971

REV. BERNARD KOOPMAN, from associate pastor of St. Lawrence parish, Lawrenceburg, to associate pastor of St. Gabriel parish, Connersville.

REV. WILLIAM MUNSOWER, from associate pastor of St. Thomas Aquinas parish, Indianapolis, to chaplain of the Newman Center, Indiana State University, Terre Haute.

REV. EUGENE OKON, from associate pastor of St. Lawrence parish, Indianapolis, to associate pastor of St. Pius X parish, Indianapolis.

REV. MARTIN PETER, from associate pastor of St. Pius X parish, Indianapolis, to co-pastor of St. Thomas Aquinas parish, Indianapolis.

The above appointments are from the Office of the Most Rev. George J. Bishop, Archbishop of Indianapolis. Dated July 7, 1971.

10 additional clergy changes announced

Ten clerical changes were announced this week by the Chancery Office. Included in the list are the appointments of four pastors and the resignation of one because of ill health.

Named co-pastors of St. Andrew's parish, Indianapolis, were Father Thomas Williams, 38, and Father Edward Kirch, 34. Father Williams served the past five years as chaplain of Ladywood-St. Agnes School, while Father Kirch was associate pastor of St. Matthew's parish, Indianapolis.

Announcement was made of the resignation of Father Ralph Schweizer, 50, pastor of St. Mary's parish, North Vernon, for reasons of health.

He will be succeeded by Father Henry Brown, 44, pastor since 1968 of St. Leonard's parish, West Terre Haute.

APPOINTED CO-PASTOR of St. Thomas Aquinas parish, Indianapolis, was Father Martin Peter, 30, who has served

Clergy shift made in Terre Haute

The Chancery Office has announced a change in associate pastors at St. Benedict's parish, Terre Haute.

Father Simon Sauer, O.F.M. Conv., has been named to succeed Father Benjamin Knopp, O.F.M. Conv., there effective July 1. Father Benjamin was transferred out of the Archdiocese by his religious superiors.

the past four years as associate pastor of St. Pius X parish, Indianapolis.

Father William Munsower, 39, associate pastor at St. Thomas Aquinas parish the past eight years and director of the Butler University Newman Center, was named chaplain of the Newman Center at Indiana State University, Terre Haute.

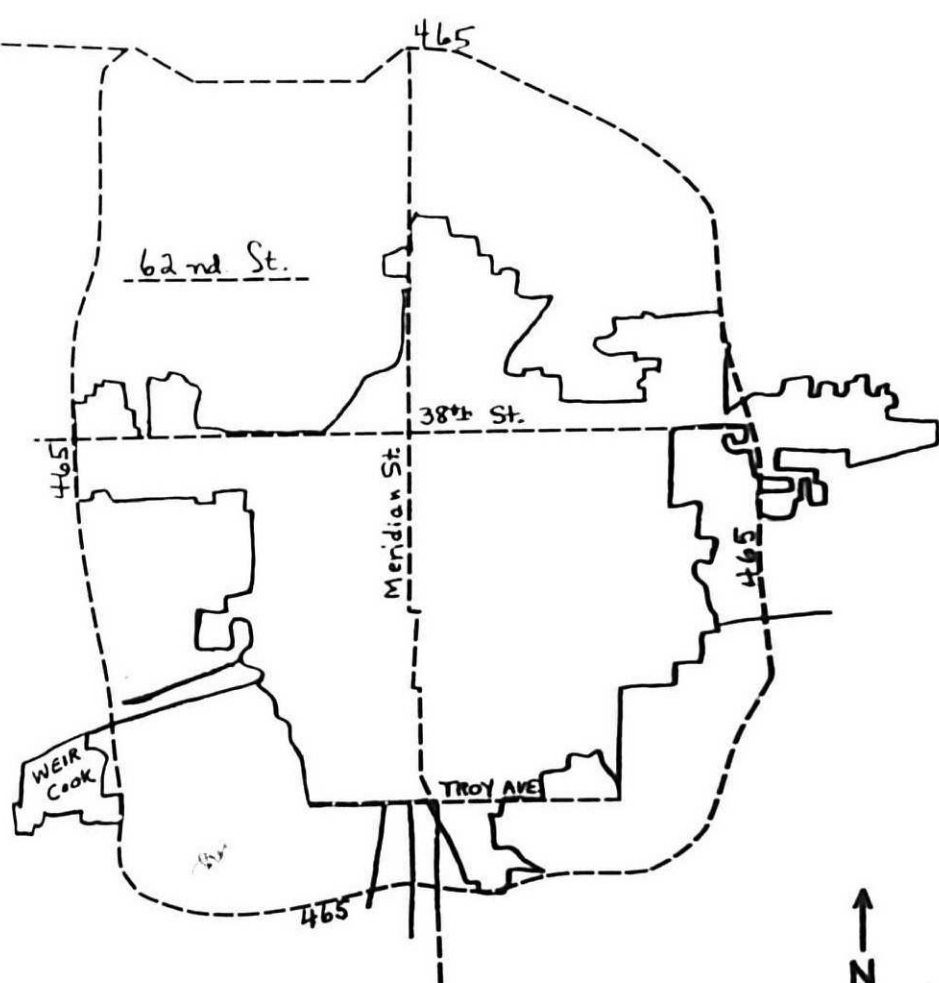
IN OTHER APPOINTMENTS, Father Bernard Koopman, 35, associate pastor of St. Lawrence parish, Lawrenceburg, the past four years, was named associate pastor of St. Gabriel's parish, Connersville.

Father Edward Johnson, 39, will become chaplain to the Sisters of Providence at Ladywood-St. Agnes School, Indianapolis, with residence at St. Andrew's parish. He will continue on the faculty of Secina Memorial High School.

Father Peter Adolay, 38, associate pastor of St. Ambrose parish, Seymour, was named associate pastor of St. Matthew's parish, Indianapolis.

Father Eugene Okon, 27, associate pastor of St. Lawrence parish, Indianapolis, was appointed associate pastor of St. Pius X parish, Indianapolis.

In other action, the Chancery Office announced that Our Lady of Providence parish, Brownstown, formerly administered from St. Ambrose parish, Seymour, will be transferred to St. Vincent de Paul parish, Bedford.



IS YOUR PARISH IN THE PICTURE?—The all-black lines in the above sketch represent the incorporated limits of the City of Indianapolis and the area serviced by the Indianapolis Fire Department. Fire officials say residents in outlying areas are often confused as to whether their property is included in the Indianapolis fire district or in a district serviced by an outside township fire department. Such information is pertinent to those parishes that

would be affected if a fire protection service charge is levied by the city. The sketch includes the many "shooting" and industrial complex annexations of recent years, and is the work of The Criterion staff. No up-to-date boundary map could be located in the various city offices contacted this week. The dotted lines represent streets and roads.

PARNELL CASE CITED

Bernadette Devlin's future in politics 'uncertain'

BY RICHARD GROGAN

DUBLIN—Not since the famous liaison between a prominent Irish political leader of the 1880s, Charles Stewart Parnell, and a married woman called Kitty O'Shea has Ireland been rocked by such controversy over a politician's morals as that raised by Miss Bernadette Devlin's pregnancy.

Miss Devlin, 23, a Member of Parliament from Northern Ireland and a leader in the movement to end discrimination against the Catholic minority there, has announced that she expects to have a child this fall and declined to identify the father.

Parnell fell—or was toppled—and his barnstorming campaign for home rule in Ireland was seriously injured.

Miss Devlin, it now seems, could survive—and might just have her personal allegiance among many Catholic voters cemented—by her decision to have her illegitimate child for moral reasons.

IN THE CHURCH at large and in politics the horror of abortion is a far more evil prospect to the average Irish Catholic voter than illegitimate motherhood or even contraception.

After the O'Shea case hit the divorce courts the Irish bishops issued a manifesto declaring Parnell unworthy to be a leader and appealing to the people to sever themselves from him.

Commenting on whether her constituency will continue to support her, Miss Devlin told the Irish Times:

"I don't know. At the last election, some people questioned whether I was morally fit to represent Mid-Ulster. But I have no doubt that some will be prepared to use my personal life for political ends. And there are some who will honestly, in conscience, not be able to support me or will not be able to do so without a great deal of conflict. . . . I believe politics and personal life should be separate, but it often is difficult to disentangle the two, and maybe this is more difficult in my case."

A SPOKESMAN for the primate of all Ireland, Cardinal William Conway of Armagh, in Northern Ireland, gave a firm "no comment" when asked for the cardinal's reaction to Miss Devlin's pregnancy.

In Miss Devlin's large Northern Irish constituency, lay reaction is a little more vocal though as yet in-

decisive as far as her political future is concerned.

It is badly admitted that her disclosure has "upset" a number of people in the constituency. At least one official of the Mid-Ulster Independent Socialist Association, which put Miss Devlin forward as a candidate for the British Parliament, commented: "We are right behind her."

After a hasty meeting of its executive group the association issued a statement supporting her position and reaffirming that the party will back her in the next general election, which must be fixed by Prime Minister Edward Heath not later than June, 1975.

BUT THE association cannot afford to ignore what is currently fashionable Irish jargon are known as "the political realities of the situation," and it has invited Bernadette to a meeting this week to discuss the situation.

Many of those who voted for her are Catholic, and many will now be looking for some guidance from their clergy on the proper dividing line between public and private morality.

The Church in turn cannot ignore the realities of the matter, and an expression of sympathy and support for Miss Devlin could be construed by some immature members of the laity as a carte blanche for personal immorality. Harsh disapproval would be considered un-Christian by many liberal clergy and lay people. The third alternative—to abstain totally from any attitude or comment on the event—is probably the most difficult course of all.

IN THE 26-COUNTY republic the most frequent expression is one of support for Miss Devlin's stand.

There are some 1,800 unmarried mothers every year in the Irish republic, and they have come in for much sympathetic consideration in recent months. Attempts are now being made amid some controversy to form a national council on their behalf.

Close to three per cent of all live births in the Irish Republic are illegitimate. Many other unmarried girls go to Britain to have their babies because of the more generous government provisions for their support there.

Miss Devlin herself recognizes the dangers of giving example to the impressionable when she said: "This is a personal private thing. It is not, and I don't think it should, be a headline for anyone else."

THE CATHOLIC bishops have had little to say.

Archbishop John C. McQuaid of Dublin would not comment on the Devlin pregnancy—and the Church information offices in both Northern and Southern Ireland are maintaining a discreet "no comment" silence.

British and Irish newspapers, after headlining the story July 2, have also refrained from comment with most unaccustomed discretion.

The only churchman so far to go on record with a comment is one of Miss Devlin's fiercest antagonists, the militant (and anti-Catholic) Protestant Rev. Ian Paisley.

"Jesus said, 'Let him who is without sin cast the first stone,'" Paisley said July 4. "And that's the attitude we should take to Miss Devlin."

PAISLEY IMPLIED, of course, that Miss Devlin has sinned, but nonetheless his statement was regarded as unusually benign—for Paisley.

But one of the few priests among many contacted who would comment, even anonymously, declared:

"While I can't approve Bernadette's morality, I can applaud her courage and honesty. And remember, at least she didn't compound the sin by murdering the child." (Miss Devlin said she would not consider an abortion for herself, although she did not denounce it for others.)

A member of the British hierarchy, who preferred to remain anonymous, told NC News July 6:

"Of course this will hurt Bernadette—both among those who condemn what they think is her immorality and those on the other side who castigate her for not having an abortion. But she's built her career on independence and iconoclasm. I can't see that in this day and age in Ulster (Northern Ireland) she'll be too badly off."

Padraig Yates, a member of the Irish nationalist Na h-Eireann party, declared: "As a Republican, I'm glad she's going to contest the next election. We need her."

Sees youth 'turned off' by authority

NEW ORLEANS — A key reason why the Church faces a turmoil of change is that young people are "turned off" to infallibility and to decision made solely from the top, a Jesuit psychologist declared here.

Father John McCall said in a keynote address to the Serra International convention here that in the world, as well as in the Church, "authority is getting more horizontal, less vertical."

Serra is an organization promoting vocations to the priesthood. Father McCall, professor of psychology and religion at Weston College school of theology, Cambridge, Mass., said there is a worldwide trend toward "less emphasis on authoritarianism and more on participative management."

APPLYING THIS to the Church, Father McCall said "young people are very much turned off by infallibility, and by any structure in which the man at the top can make decisions and not have to answer for them."

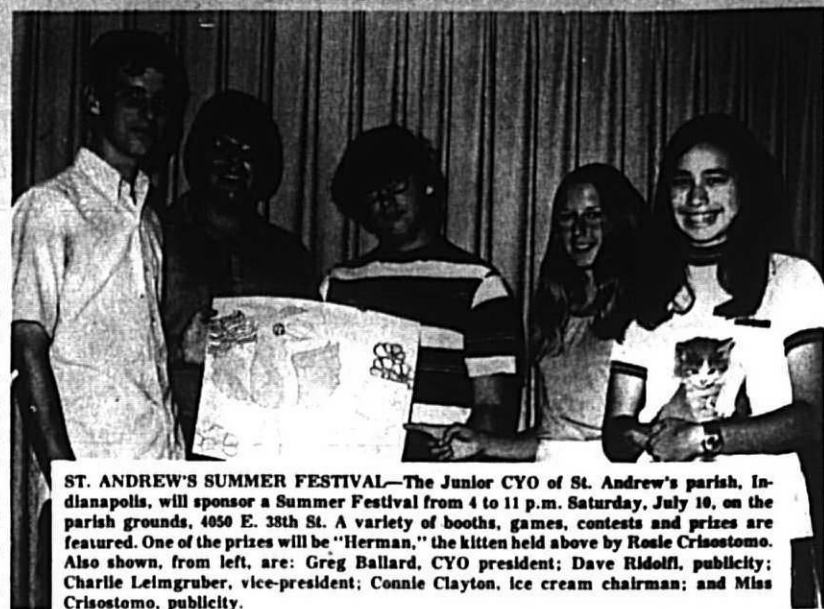
"The young people look askance when you have an organization without due process. If they don't want to go into a business which might be very tightly structured, why join a Church which they see as authoritarian?"

"THE TERRITORIAL parish is not grabbing young people because it does seem to stress youth control and regimentation. What the young person is looking for is a small community with enough people so he can really get feedback to find out how he is growing," he said.

"Loyalty to the Church and to a hierarchy and to a set of traditions are not the word of God, and they are not grabbing young people. Many think of the Church as something like IBM or General Electric," the Jesuit said.



NEW PRESIDENT OF SERRA INTERNATIONAL — Edwin G. Borsierne of Kansas City, Mo., was elected president of Serra International at the organization's convention in New Orleans. The Serrans assist in the development of vocations to the religious life. (RNS photo)



ST. ANDREW'S SUMMER FESTIVAL—The Junior CYO of St. Andrew's parish, Indianapolis, will sponsor a Summer Festival from 4 to 11 p.m. Saturday, July 10, on the parish grounds, 4050 E. 38th St. A variety of booths, games, contests and prizes are featured. One of the prizes will be "Herman," the kitten held above by Rosale Crisostomo. Also shown, from left, are: Greg Ballard, CYO president; Dave Ridolfi, publicity; Charlie Leingruber, vice-president; Connie Clayton, ice cream chairman; and Miss Crisostomo, publicity.

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Traditional morality still influential with Irish people

DUBLIN—The traditional morality and teachings of the Catholic Church are still a powerful influence on a majority of the Irish population, according to a recent opinion poll.

About 1,600 respondents voted over-whelmingly against legalization of either divorce or contraceptives within the Irish Republic. This is especially significant in view of recent demonstrations by Dublin Women's Liberation members who illegally introduced contraceptives into Eire.

TO THE QUESTION "If you were asked to vote on a law that would make divorce possible in Ireland, do you believe you

would vote for or against it?" 73 per cent said they would vote against, 22 per cent would vote for, and five per cent said they didn't know.

To the question "If the law concerning the sale of contraceptives in Ireland were to be changed to allow them to be sold, in terms of the effect on family life in Ireland, what would you expect this change to lead to?" the replies were:

—A worsening of family life, 50 per cent;
—An improvement in family life, 24 per cent;
—No real change, 23 per cent;
—No opinion, three per cent.

On the question of divorce, all age groups, classes, and regions—including Northern Ireland—showed overwhelming opposition to legalization. Similarly both sexes, and rural as well as urban

residents, replied "No."

THE GENERATION gap as well as class and regional differences are more pronounced on the contraception issue. Men between 16 and 24 tended to favor legalization (by saying it would improve family life) while older men tended to oppose it. Women between 25 and 34 tended to favor birth control devices, but girls 16 to 24 and women over 34 tended to oppose them.

The unanimity between Northern Ireland—where Protestants are a two-to-one majority—and the rest of Ireland, where they are a small minority, indicates greater similarity of outlook on moral questions than is sometimes supposed.

Thirty years ago thousands of U.S. Catholics attended the annual National Eucharistic Congress in St. Paul.

Former priest named to Creighton U. post

OMAHA, Neb. — The Vatican's recent directive banning laicized priests from theological faculties has not kept Creighton University from naming a former priest the acting head of its theology department. The archbishop of Omaha says it should have.

Michael Lawler, 38, who left the Holy Ghost order 18 months ago, has been appointed to serve one year as acting chairman of the Jesuit university's nine-man theology department, Father Joseph Labaj, Creighton president, announced.

Archbishop Daniel E. Sheehan of Omaha said Lawler's appointment conflicted with Vatican guidelines on laicized priests.

IN MARCH, the Congregation for the Doctrine of the Faith,

Golden Wedding

INDIANAPOLIS — Mr. and Mrs. Carl E. Sprauer, members of St. Anthony's parish, will observe their 50th Wedding Anniversary with a Mass of Thanksgiving at 11 a.m. Monday, July 12, in the parish church.

The jubilarians were married July 12, 1921, in St. Mary's Church, Washington, Ind.

They are the parents of four children: Mrs. Helen Roberson, Mrs. Ada Romer, Mrs. Dolores Harper and Carl E. Sprauer, Jr. They have 25 grandchildren and eight great-grandchildren.

following an earlier directive of Pope Paul, told the bishops of the world that laicized priests should not be employed as "administrators, spiritual directors or teachers in seminaries, on theological faculties or in similar institutions or as heads of Catholic schools."

Father Labaj said a canon law expert, Jesuit Father Francis Korih of Marquette University, had assured him Creighton "does not have a theological faculty in the technical sense of the term" and that Lawler's appointment would not violate the Vatican ban.

ARCHBISHOP Sheehan said Father Korih's interpretation was incorrect and that Lawler should be removed from Creighton's theological faculty "if that (the Vatican directive) is to be the policy of the Church in the United States."

Father John Ginsterblum, a Creighton theology professor, said he believes the ban was aimed primarily at "the European situation," where "theology faculty" commonly means "seminary faculty."

Marquette University and other Catholic universities in the United States have former priests teaching theology, Father Ginsterblum said. Archbishop Sheehan contended that those universities, as well as Creighton, are disobeying the Vatican order.

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Saturday, July 17

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WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Table celibacy resolutions

WEST DE PERE, Wis.—Delegates to the conference of Major Superiors of Men tabled three resolutions dealing with celibacy, two of which urged that celibacy be made optional for priests. The action came at the final session of the CMSM meeting at St. Norbert College here, and, seemingly, left delegates on neutral ground regarding the controversial question. Passionist Father Paul Boyle of Chicago, CMSM president, said one of the major reasons for tabling the two resolutions was that they did not directly affect members of religious communities. The resolutions would more logically come under the business of diocesan priests rather than clergy affiliated with religious communities, he said.

Seek to meet synod delegates

DES PLAINES, Ill.—U.S. bishop-delegates to the upcoming World Synod of Bishops will be asked to meet individually with representatives of the National Federation of Priests' Councils (NFPC) before the synod opens next fall in Rome. Father Francis J. Bonniwell, NFPC president, said the federation's executive board, which met here, decided to contact each of the four U.S. delegates about the proposed meetings. Father Bonniwell said the NFPC is requesting the meetings to discuss with the delegates problems of the priesthood. The synod will consider two topics—the priesthood and world justice and peace.

Propose global lay meeting

NEW YORK—The National Association of Laymen (NAL), the new name that the National Association of Laymen voted for itself at its 1971 convention here in deference to its women members, wants a worldwide Christian meeting—what it calls "a council of the entire Church called by independent laity, not subject to appointments or control by Pope or bishops." The suggestion was contained in a resolution passed at the closing session of the NAL convention, its fifth annual assembly, held June 24-26 at the Fordham University campus. It was one of a number of policy statements and resolutions on a variety of subjects, including opposition to the Vietnam War, opposition to abortion, and a continued strong stand in favor of open financial accountability by Catholic diocese and institutions. The resolution calling for a World Council of Christians said that such a gathering should go through at least three phases: a study of strictly Catholic doctrinal and structural questions; an investigation of the common problems of all Christians; a study of common grounds with other believers in God.

Sees need for compromise on English liturgy texts

LONDON, Ont.—Various bishops' conferences must "give up a little sovereignty" if universal liturgical texts for the English speaking world are to be worked out, said Bishop G. Emmett Carter of London, Ont., newly elected chairman of the International Commission on English in the Liturgy (ICEL). In May, Bishop William Gordon Wheeler, of Leeds, a member of the ICEL for England and Wales, expressed dissatisfaction with some of the ICEL translations and said the English and Welsh bishops might decide to have liturgical texts prepared by their own team of translators. Bishop Wheeler said that "it is difficult for any international body to prepare a text which will be satisfying to all its constituent members." In a statement to Cardinal Gordon Gray of St. Andrews and Edinburgh, Scotland, who resigned in April as chairman of the ICEL, Bishop Wheeler said that although the English and Welsh bishops do not intend to break with ICEL, acceptance of the ICEL translations "will not be automatic." He added that "this principle is indeed accepted by ICEL itself."

BISHOP CARTER, replying to criticisms of ICEL translations of the liturgy, admitted that the local hierarchies are not obliged to accept ICEL translations. He explained that if a national bishops' conference decides not to accept an ICEL translation of something that is of major importance, it has to translate it itself and then submit the translation to the Holy See for approval. ICEL is a competent ecclesiastical authority established under the Second Vatican Council mandate for the purpose of translating the Latin liturgical books of the Roman rite for the English-speaking countries. In confirming that no member country is obliged to accept an ICEL translation, Bishop Carter gave the example of England, which has not accepted the ICEL version of the funeral rite prepared by ICEL. The bishop also cited the value of liturgical Latin as a universal language. He said that "people felt at home with it (Latin) even if they did not understand it." There must be a universal text in the English-speaking countries, the bishop said, but "if we are going to do this, we have to give up a little sovereignty, you have to give a little to get this."

Vocations dip laid to poor recruiting

NEW ORLEANS—A bishop said here a falling off in recruiting efforts by priests and bishops is one of the prime reasons for the decline in vocations to the priesthood today. Addressing the 29th Serra International convention here, Bishop Mark J. Hurley of Santa Rosa, Calif., said he based his contention on the results of studies made by Father Andrew Greeley, Chicago sociologist, for the National Conference of Catholic Bishops. Bishop Hurley urged members of Serra, a lay organization dedicated to fostering vocations to the priesthood, to support their priests to prevent them from becoming discouraged. "AND I DON'T mean just with dollars," he said. "Priests are being torn from the extreme left and from the extreme right. And speaking from personal experience, I do not like being called a tool of communists in my own diocese because I believe that every man has a right to

organize." In the Greeley study, Bishop Hurley said, questions were asked of priests on how much active recruiting they do. Results were, he said, that five years ago, 64 per cent of the diocesan priests actively recruited vocations; today only 33 per cent say they actively recruit. Five years ago, 56 per cent of the religious order priests actively recruited; today only 27 per cent do so. And among bishops, 87 per cent actively recruited five years ago, with a drop to 75 per cent today. HE SAID IN the study priests were asked how they reacted to a boy who queried them about studying to be a priest. The priests were asked if they actively encouraged the boy, or whether they adopted a hands-off policy of neither encouragement or discouragement. By age groups, Bishop Hurley reported, "41 per cent of the priests under 35 acknowledged they have a hands-off policy; 37 per cent of the 35 to 45 age group are hands-off; 33 per cent of the 45 to 55; and 30 per cent of the over 55."

Texas churches rap racism

DALLAS, Tex.—The Texas Conference of Churches (TCC) issued "unanimously a fresh call to Christians and all men of goodwill to disassociate themselves from any and all facets of racial hatred." The TCC board of directors acted here against a backdrop of tragedies last winter during which two black Baptist churches were totally destroyed and unsuccessful attempts were made against two other churches by suspected arsonists in Texarkana. A \$5,000 reward for the arrest and conviction of those responsible was posted by the Texarkana Chamber of Commerce, but none yet has been apprehended.

Score policy on former priests

BALTIMORE—The Catholic Theological Society of America (CTSA) has taken issue with the policy of excluding priests dispensed from their celibacy vows from working for the National Catholic Conference of Bishops. The CTSA, in a near unanimous adoption of a resolution, said: "Be it resolved that the CTSA regrets the September, 1970 decision of the executive committee of the NCCB excluding priests who have been dispensed from the obligation of celibacy from serving in a staff of consultative capacity for NCCB-sponsored projects, and be it further resolved that the CTSA urges the executive committee of the NCCB to reconsider this decision." The CTSA based its resolution on the dismissal of former Paulist priest Harry J. McSorley by the NCCB from its Lutheran-Catholic consultation team last September.

Given press post at Synod

CHICAGO—A Chicago priest has been invited to serve as liaison with press, radio and television for the Pontifical Commission for Justice and Peace during this fall's world Synod of Bishops in Rome. He is Father James P. Roache, secretary for communications for the Chicago archdiocese and director of the Center for Pastoral Ministry here. Msgr. Joseph Gremillion of the Alexandria, La., diocese, secretary for the pontifical commission said: "Father Roache's dual roles and experience, as press officer and as director of the newly founded Center for Pastoral Ministry will offer great benefits to our secretariat during the synod."

British march hits abortion

BIRMINGHAM, England—Nearly 9,000 persons of all creeds from many parts of Britain marched silently through central Birmingham June 27 to protest legalized abortion. The demonstrators, many of whom had made long journeys by train, bus and car, tramped three miles from the center of this city to a public park waving banners declaring "Abortion Kills," "End This Murder" and "283 Babies Murdered Daily." Doctors, nurses, Members of Parliament, clergy of many denominations and nuns walked side by side with family groups, students, teen-agers and handicapped children. Christians, Moslems, Jews and agnostics participated.

Archbishop Sheen meets press

NEW YORK—Bishop Fulton J. Sheen celebrated the 20th anniversary of his ordination as a bishop reminiscing with a small group of friends at a luncheon here. The prelate, whose keen wit and trim appearance belie his 76 years, mulled over the past and parried questions with the press. Bishop Sheen, who now conducts retreats for priests throughout the country, indicated that surveys which test only a sampling are not the best way to assess a problem. On the problems of the priesthood, he said: "I know the priests in this country better than anyone else—by talking to them, hearing their confessions and discussing their problems with them. There have always been problems endemic to the priesthood itself." The celibacy issue, he indicated, is overemphasized. "There have been other examples of the problem of celibacy in the history of the Church. We always have it when there is a general decay."

Jesuit to write for Nixon

WASHINGTON—A Jesuit priest has joined President Richard Nixon's staff on speech writers here. Father John McLaughlin, Rhode Island priest who was defeated in a bid for the U.S. Senate last November, became the sixth writer in a White House office headed by Raymond K. Price, Jr., special assistant to the President. Price, Nixon's director of writing and research, said he was "delighted to have (Father McLaughlin's) professional services, which I think are of the highest quality." "I feel very privileged and happy to be part of the President's professional family," Father McLaughlin told NC News. Rumors that the priest, a Republican, would get an Administration post have been circulating for several months.

Asks bigger role for bishops

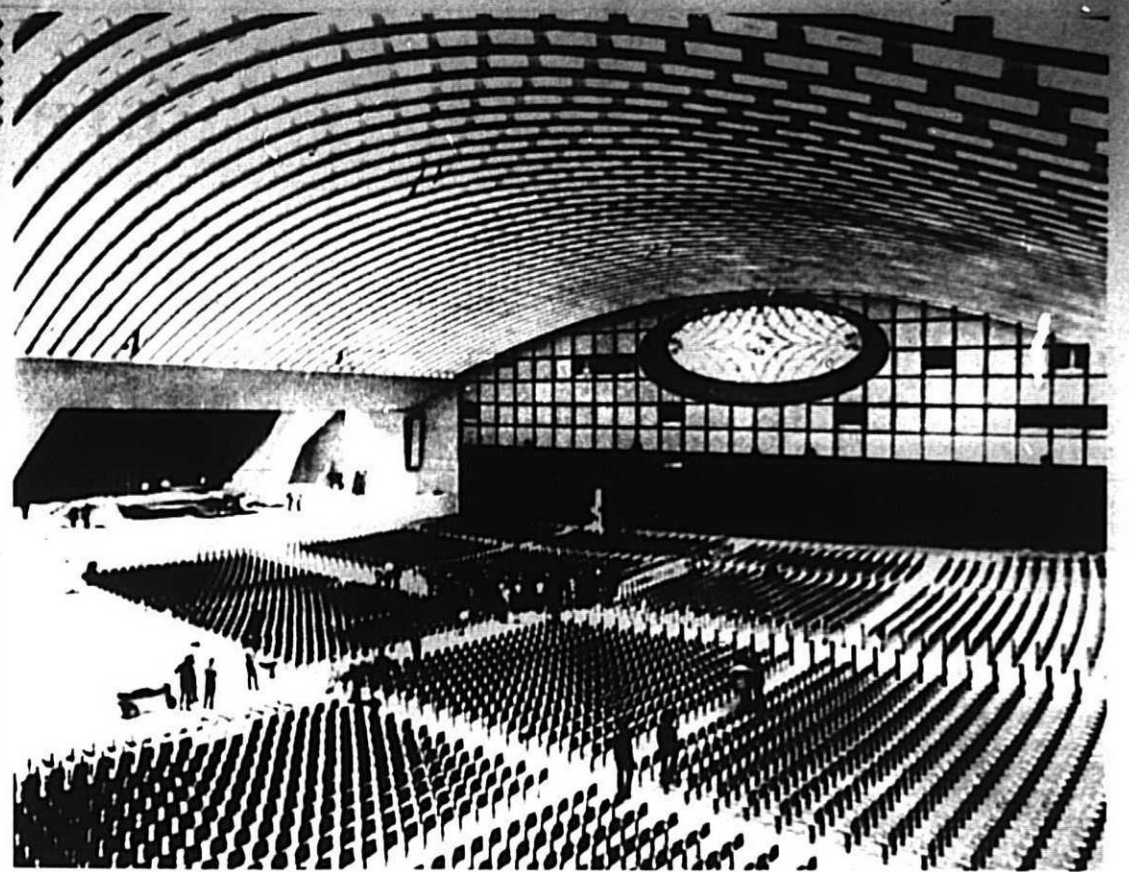
THE HAGUE, The Netherlands—Cardinal Bernard Alfrink of Utrecht urged that bishops be more involved in the administration of the Universal Church, that communication between the Pope and the bishops be more direct and not always through third persons and that the Synod of Bishops have full freedom to discuss any issue it wants. Speaking June 27 at a Mass in St. James church here marking the eighth anniversary of Pope Paul's coronation, Cardinal Alfrink said that the Pope had worked very hard for the Church without resting. "But," the cardinal said, "we must not forget that the bishops have the task to join the Pope in his care of the Universal Church. I think that the task of the Holy Father, which I don't want to diminish, would be less heavy for him if he, in trying to find solutions for the Church of today, would ask more assistance of the college of bishops and if those bishops themselves would better realize what are their own tasks and their own role in the joint administration of the Church."

Calls priests 'a dying breed'

LONDON—Priests "are a dying breed," a pastor told the London Newman Circle recently. Father Harold Winstone, a London pastor and director of a liturgical center, said that at present 56 per cent of the 433 priests in the Westminster (London) archdiocese are over 50 years of age and that the number of ordinations a year is generally decreasing. He forecasts that the number of priests could drop to less than 200 in 20 years' time. There are now more than 7,000 priests in England and Wales. The number of priests leaving the ministry has been estimated at about 100 a year. Father Winstone criticized the present use of clerical manpower and said that the resources and training of young priests are often wasted. After being trained with other men of their own age, he said, they are then often assigned to separate parishes where the pastor is usually too involved in administration to have the energy to experiment in new ways of running a parish.

Cancels speaking tour of England

NEW YORK—Brother Gabriel Moran, head of the Christian Brothers' Long Island-New England province and author of several books on theology and religious education, canceled a speaking trip to England because of bishops there who disapproved of his views. Brother Moran was scheduled to be a principal speaker at a five-day school on Education, Ecumenism and Freedom to be held in August at Loughborough University, Leicester, in the Nottingham diocese. He was also to have attended an annual conference of theology teachers at the Christian Brothers' college of education, Hopwood Hall, in Manchester.



NEW PAPAL AUDIENCE HALL—Workmen put the finishing touches on the new hall for mass papal audiences in the south corner of the Vatican. The structure, of reinforced concrete, covers 107,600 square feet and was designed by Pier Luigi Nervi. It will seat 6,300 people and will accommodate 12,000 if the seats are removed. The building includes a smaller hall for assemblies of bishops and other ecclesiastical conferences, in addition to other rooms for special audiences and facilities for press, radio and television. (RNS photo)

Pope Paul VI opens a new audience hall

VATICAN CITY—Pope Paul VI opened the Vatican's new 12,000-capacity audience hall June 30 in a manner that reflected the bright, airy interior of the \$10 million structure. "What is an audience without greeting people?" he asked as he cheerfully welcomed the first visitors to attend a function in the arch edifice. From the lobby of white marble and stainless steel pillars to the stage on which the Pope is seated, the interior is modern, light in color and acoustically perfect. The Pope can be seen by those standing in the back and by the thousands seated in plastic, anchored chairs down the main body of the hall. The only ornamentation is a colored tapestry of the Risen Christ behind the Pope's chair.

THE VATICAN said the hall can seat 6,300. With some seats removed, the hall can accommodate 12,000. It was impossible to know how many attended the opening, but Vatican Radio said 10,000. Although the hall will now be closed to finish the upper meeting rooms for this fall's session of the Synod of Bishops, the Pope was obviously happy that seven years of construction were nearing an end. He said he had ordered construction of the hall in order to free St. Peter's Basilica from bustling crowds and to offer visitors a more suitable place of welcome. He said the hall would also be used for meetings of the Roman Curia, the Church's central administrative offices, and for cultural and religious events, such as the presentation of musical performances.

THE POPE discussed at great length the cost of construction, which, according to a Vatican press release, "substantially surpassed the original estimates." The Pope admitted this and added that the cost of the hall "aggravated the already difficult financial picture of the Holy See." He put all these thoughts of finances in the context of supporting a worldwide Church and providing for all those involved in spreading the faith. Because of all these expenses, he said he had become even more aware of the

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ON THE LINE -- two pages of opinions

The decisions on school aid

Experts are sifting through the Supreme Court decisions of last week for reliable guidelines as to which forms of aid to church-related schools will pass the litmus test of constitutionality. For, as has been repeatedly pointed out, the principle of aid itself was not outlawed, only certain specific channels of assistance.

That reasoning does not lessen the shattering impact now being absorbed by proponents of the purchase of secular services concept. Nor does it diminish the monumental loss that has been suffered by millions of nonpublic school supporters—in Indiana and several other states as well as in Pennsylvania and Rhode Island—who hitched their wagon to that fallen star. Nor does it obscure the blatant hostility that crept into the minority dissent on the question of upholding construction grants to church-affiliated colleges and universities.

Here is how four of the justices—Douglas, Marshall, Black and Brennan—viewed that particular bid for public assistance:

"The mounting wealth of the churches makes ironic their incessant demands on the public treasury . . . and the extent to which they are feeding from the public trough in a variety of forms is alarming."

"Incessant demands on the public treasury" and "feeding from the public trough." Does that sound like the cool, objective rationalization expected of men serving on the highest court of the land? It most decidedly does not. It sounds like the exaggerated rhetoric of the political platform.

These are words wholly inappropriate for men presumed to be neutral, men whose only concern is supposed to be the determination of constitutionality. Yet these same words have the distinct ring of being calculatedly inimical to the interests of churches and consequently to the interests of schools sponsored by the churches.

The issue at hand was not the "mounting wealth of the churches"—a generalization vulnerable in itself—or the uses to which that "wealth" is employed. The issue is whether or not the schools are legally entitled to certain types of public support.

While the wholly irrelevant and arbitrary attack on church assets is disturbing on its own, it is even more disturbing when one remembers that it is a viewpoint shared by four out of nine of the justices. Had just one more member of the court sided with the minority, the dissent would

have constituted a majority opinion.

The propagandists of the mystique of Catholic wealth have done their work well. The bromides that have become prevalent in every forum debating aid to church schools are now accepted on face value in the Supreme Court. At least four of the justices see church schools as elitist institutions, havens of the well-to-do who are more than capable of assuming the double burden of public and private education.

This would be funny if it did not forewarn of tragic consequences to the parochial school system, a system built with the nickels and dimes of immigrants and dependent today for the most part on the contributions and loyalty of blue collar and low-level management workers. Of course, there are Catholic schools in the affluent suburbs. But they are vastly outnumbered by Catholic schools situated in the low and lower middle-income neighborhoods of the nation's cities.

That these schools have enriched this country, have saved it untold billions in tax monies, was recognized by Chief Justice Burger. "Their contribution has been and is enormous," noted the chief justice.

Such recognition, however, does not erase the fact that four of the justices appear opposed to direct aid of any description to sectarian education and are capable of framing that conviction in a hostile attack on the institutional church.

In searching for constitutionality, the justices were detoured by their own personal prejudices and that does not bode well for church-related schools in the future.

—B. H. ACKELMIRE

Force suburbs to integrate, urges Bishop

WASHINGTON—Subdivisions should be required by law to devote some portion of their land to low and moderate income housing to avoid patterns of racial and class segregation, according to Auxiliary Bishop Walter F. Sullivan of Richmond, Va.

"Local governments on their own initiative will not consistently allow low to moderate income housing in suburban communities," said the bishop as he testified before the U.S. Senate Committee on Interior and Insular Affairs.

"As a result, for many Americans," he added, "the declaration of Congress calling for 'a decent home for every American' rings a hollow sound."

Bishop Sullivan declared he was "extremely distressed" by a statement of President Nixon, declaring he did not think it was proper for the government to use its powers to bring about economic integration in housing patterns.

The president's comments, Bishop Sullivan said, "seem to have the effect of allowing class discrimination in housing while opposing racial discrimination."

Claiming that zoning regulations have caused segregation in the suburbs, the bishop said that the committee should consider "intervention beyond the local level" to eliminate class housing patterns.



"IT WAS AT A PARISH PICNIC LIKE THIS JUST SEVENTEEN YEARS AGO THAT HENRY LOST HIS RELIGION."

Many ignorant of Church tradition in social reform

BY MSGR. GEORGE G. HIGGINS

Father Raymond Clancy, who served as Director of Social Action for the Archdiocese of Detroit from the late '30s until the early '50s, died June 2 at the age of 67. He was buried on June 7 from Sacred Heart Church in Roseville, Mich., a middle class suburb on the edge of Detroit. This had been his last pastoral assignment before he went into retirement, for reasons of health, some two or three years ago.

In the course of the homily which I was privileged to deliver at his funeral Mass, I was at pains to spell out—in as much detail as time and circumstances would permit—Father Clancy's many achievements in the field of social reform away back in the bad old days when the Detroit of that time, which the distinguished journalist, the late John Gunther, had described as "the most explosive city in the Western Hemisphere," was caught up in a bitter struggle over labor's right to organize and bargain collectively.

I said I thought the record would show that Father Clancy, to his enduring credit, did as much as any third party in Detroit had ever done before to mitigate that struggle and to help prepare the way for the more constructive kind of labor-management cooperation that prevails in the auto industry today.

I WENT TO THE trouble of citing Father Clancy's crucial role in some of the struggles and victories of that turbulent period because I think it is rather important, in the more affluent but equally troubled '70s, to remember where we came from and to recall, at least on occasion, that we do have a respectable tradition of social action in the American Church, a tradition which, with all of its limitations, does honor to the memory of men like Father Clancy and one on which we can build for the future.

In other words, I think we can ill afford to pretend, as some are inclined to do, that we have nothing to learn from history

or that our predecessors in Church and State, or in the ranks of labor and management, have left us completely in the lurch.

I realize, of course, that the young people of today, including seminarians and younger priests, are understandably tired of being lectured to by the over-40 or 50 generation about the glories and the struggles of the past—even the very recent past. Nevertheless I can't help but feel sorry for those self-styled militants of the so-called "new" generation who at least appear to be completely ignorant of and totally indifferent to the social history of

Says theology backs CO status

MEMPHIS, Tenn.—Objection to the Vietnam war as grounds for refusal to answer the draft and an individual's right to make an "ethical and moral" decision about military service was publicly endorsed here by Bishop Carroll T. Duxier of Memphis.

The bishop made his position known when he appeared before the Memphis draft board to support a young man's effort to obtain conscientious objector status.

He also held that conscientious objection to war is well-founded in Catholic tradition.

In an interview, Bishop Duxier said: "Many draft boards are operating under the opinion that only a few religious theologians sanction the position of a conscientious objector. It is perfectly consonant with Catholic theology that a person be a CO."

The bishop also denied that patriotism was an issue in the matter. "They (draft board members) use virtue and religion with patriotism to align it inevitably on the side of the war," he said. "Patriotism is in the interest of the good of the country. But, is the involvement in the Vietnam war really for the good of the country? Judged by the 'just war theory' (of St. Thomas Aquinas), it does not comply," he said.

the 1930s and '40s and seem to think that they have nothing to learn from the experience of that particular period.

UPON MY RETURN to Washington, a day or two after Father Clancy's funeral, I found in my mail, by strange coincidence, a copy of a newspaper article which documents the fact that there is at least one such person in the ranks of the California clergy. In the course of this article entitled "A Parish Priest Looks at His Church," the Religion Editor of a well known California daily reports a local priest, a self-styled militant, as having told him in a personal interview that for 15 centuries the Church has been "preoccupied with saving souls" but that this is not Christianity.

When that happens, said Father X, "You ignore the here and now total context in which man lives. The Church doesn't come to grips with problems of a living wage, the right of workers to organize themselves, racial injustice, freedom of conscience, the dignity of the human person, the obligation of the 'haves' to the 'have nots,' the obligation of government to people."

Turning to the American Church, Father X—who seems to enjoy making grandiose historical generalizations—says that "its focus, especially in the last 160 years, has been trying to preserve itself." To his credit, however, he does have the modesty to add that "It's not fair for me to criticize the Catholicism of the past. They did what they thought was best, but here and now we're no longer in that position."

THE INTERVIEW in which these and a number of other equally breath-taking statements appeared was forwarded to my office, with a blistering covering note, by a relative of the late Monsignor John A. Ryan, first Director of the old NCWC Social Action Department and long-time Professor of Social and Industrial Ethics at the Catholic University of America—a giant of a man if there ever was one in the history of the Catholic Church in this country. The covering note—which was very angry in tone, and quite understandably so in my opinion—suggested rather brusquely that Father X doesn't (Continued on Page 5)

GIVE AND TAKE

BY REV. PAUL G. DRISCOLL

How Should A Bishop Lead His Church? (Moderator's Note: In today's column, Father Ronald Luka responds to the question posed last week—"Suppose that a letter from Rome arrived in tomorrow's mail announcing that you had been appointed bishop of a diocese in the United States. What would you do? How, in other words, do you conceive the role of the bishop in today's Catholic Church?")

Father Ronald Luka: The bishop should be the leader of the local diocese—the one who inspires, mediates, and controls . . . in that order of priority. We drastically need bishops who are competent and capable as leaders. We now have a lot of good administrators, but poor leaders. People are more than willing to follow a competent authority. This scriptural, theological, liturgical, and pastoral competence must be shown, not presumed, when a man is consecrated bishop. In many cases the scholars, teachers, and experts have proven this competence and the bishops have not.

The question of what you would do as bishop is a good one for critics of authority; it forces us to get away from abstractions and down to particulars.

My first concern would be to unite competence and authority in myself and in other leaders of the Christian community, principally my fellow priests. I would let others take care of the material administration of the diocese so I could read and study to improve competence in the areas mentioned above. I would ask those of greater competence than myself to share their knowledge with me. I would look especially for men of vision, men willing to try new approaches to leading and serving the Christian people. I would try to be open to new insights and approaches, encouraging the activity of the Spirit in as many different forms as possible.

One needs a real community to lead. Our parishes and dioceses are too large to be communities in any real sense of the word. I would initiate action to have the diocese split into smaller dioceses of about a dozen parishes each; our present deaneries are about this size. I would propose the election of a man from each deanery to be its bishop. These men would serve not as auxiliaries, but as ordinaries, thus making a more personal contact of priests and people with their bishop more possible. Administrative functions could continue to be channeled into the presently constituted centralized chancery. The same breakdown could also take place on the parish level, by subdividing parishes making each priest pastor of a particular section. Thus it might be a little more possible to build up a believing and worshipping community.

The priority of persons over buildings ought to be clearly evident, stressing simplicity in the latter and greater development of the former. The continuing education of priests through periodic sabbaticals and the religious education of adults would receive prime emphasis.

The central activity of the Church is its worship. Competent teams of people could be engaged to go from church to church for a few weeks at a time to suggest and help implement ways of making this central act more fruitful and meaningful.

All these are somewhat external reforms. Members of the Church have the basic internal mission to make Christ more present in their lives and through their lives to our twentieth century world. This presents a greater challenge than any of the above; it is the purpose toward which all these and any other reforms must be directed.

Having said all this, I'll have absolutely no apprehension in opening my morning mail.

Cordiality is password in Canadian Church—what went wrong in U.S.?

BY DONALD A. FOSKETT

BLOOMFIELD, Conn.—One of the urgent needs now facing the Church is to adapt the priesthood to the demands of a "highly specialized contemporary society," according to one of Canada's best-known and most influential Catholic bishops.

Bishop Alexander Carter of Sault Ste. Marie, Ontario, formerly headed Canada's national conference of Catholic bishops and will be one of his country's delegates to the world Synod of Bishops in Rome this fall.

Bishop Carter was in Connecticut to give a retreat for a group of Hartford archdiocesan priests at St. Thomas' Seminary, Bloomfield.

Of the synod, he said: "I hope we're going to be able to state in fairly clear terms exactly what the role of the priest is,

sort of re-establish that role and reassure priests that their function is an important one."

ONE OF THE QUESTIONS the synod is going to have to look into, Bishop Carter feels, is "the plurality of forms of priestly life in the Church."

Given the complex nature of society today, he said, "I think we're going to have to have different types of ministry to meet all the needs of our time. I think we should keep an open mind on this. We should see what the biblical values are that must be kept, and then adapt them to the contemporary situation."

Bishop Carter also emphasized that at the present time, when structures from the past are being questioned and the life style of the priest is being re-examined,

cooperation between priests and bishops is absolutely essential.

He said that when Canadian priests first formed a national organization a few years ago, "there was a very low-key and relaxed reaction from the bishops, and this helped us. I think it saved the day, as a matter of fact. I think if we had shown hostility or opposition to their organization, we would have had a hostile organization to contend with, which is no good. We destroy ourselves that way."

"In doing what must be done, there's got to be complete cooperation. Priests without the bishops aren't going anywhere, and vice versa."

ACKNOWLEDGING THAT dialogue between priests and bishops in Canada has drawn attention outside the country for its

cordiality and productivity, Bishop Carter said, however, that "perhaps we have gotten more credit than we really should. We didn't start from the positions of difficulty, that existed in other places. We didn't have a large bureaucracy."

"The Church in Canada is a relatively small one. We haven't had the immense administrative problems the American bishops have had to face. It was perhaps a little easier for us to try to take the conclusions of Vatican II and put them into practice almost immediately."

He said that in Canada, generally speaking, the dioceses are fairly small. "The bishop knew his priests and they knew him, so that whatever his faults might be, they were at least in a close personal relationship, and this made it easier for us to dialogue with the priests."

BISHOP CARTER said "we got off to a good start" when the idea of a priests' organization was first proposed in Canada. He was invited to sit in on the second meeting of the new organization, as a representative of the bishops.

When he was asked to speak to the group, he said he sensed "not hostility among the priests, but a certain diffidence—they were a little quizzical, expecting that I would probably take a negative stand."

"But I didn't. I encouraged them. I told them they should have an organization and that such an organization should be of immense help to the bishops."

"I promised them that I would recommend to the bishops that they approve the organization, and I did. And the bishops voted unanimously to approve it."

HE SAID THE bishops also "made it very clear that we had no intention of interfering with their freedom of action or their freedom of expression, and that we were at their service."

"And so I think that right from that moment we had a clear understanding." Bishop Carter expressed some disappointment that the first attempt to establish a national pastoral council in Canada didn't work out. But he said he understood the feelings of those who apparently didn't want such a structure at this time.

"It was one of those few times since the council," Bishop Carter said, "where the bishops apparently wanted lay participation more than the lay people did."

"You must admit that's a bit of a switch," he smiled.

viewpoints and observations

YOUR WORLD AND MINE

Pope widening scope of social teaching

BY GARY MacEOIN

Pope Paul VI has been consistently reluctant to go beyond the formulations of his predecessors in the fields of ethics and dogma. In the area of social teaching, on the contrary, he has not hesitated to explore directions which had previously seemed closed to Catholics.

His 1967 encyclical, *Populorum Progressio* (on the development of the poor nations), clearly re-echoed the basic tenet of the Communist Manifesto, "from each according to his capacity, to each according to his needs," when setting out the obligations of the rich to the poor. It also corrected a serious misinterpretation of St. Thomas' teaching on the rights of property introduced by Leo XIII in *Rerum Novarum*.

Pope Paul's latest statement, the apostolic letter to commemorate the 80th anniversary of *Rerum Novarum*, carries papal thinking a significant step farther. Recalling Pope John's distinction in *Pacem in Terris* between false ideologies and historic movements which have developed from them, he openly affirms for the first time the possibility of accepting "the elements of Marxist analysis" and of entering into "the practice of the class struggle," provided the Christian keeps clearly in mind the close links between these techniques and the false philosophical principles out of which they historically flowed.

SUCH PAPAL IDEAS will come as a shock to many Catholics in the United States. For reasons largely connected with our polarization in the Cold War, we have been little affected by a process which has radically changed the thinking of Christians around the world in the past 25 years. To understand what has happened,

'Capacity to think' at root of Church disunity in U.S.

MADRID—Catholics in the United States used to be among the most traditionalist in the Church, but their attitudes are changing, a Spanish priest who spent many years in North America wrote here.

Jesuit Father Jose Antonio Sobrino, who traveled the United States as a counselor for Spaniards studying at colleges and universities there, made his comments in one of a series of articles on "The Disunited States," which he published in a daily newspaper here.

Catholics in the United States—always conscious of being a minority of the population—have had more respect for Church authority and have engaged in less criticism of the Church than Catholics in many other parts of the world. Father Sobrino said.

THESE ATTITUDES, however, are now undergoing a "rapid transformation," the Jesuit added, pointing to such public disagreements as the Washington 19 case—in which priests were disciplined by Cardinal Patrick O'Boyle of Washington.

He also cited the conflict in Los Angeles, Calif., between more than 200 former Sisters of the Immaculate Heart of Mary and Cardinal James McIntyre.

THERE IS DISSENT in the Church in the United States, he said, because the Church is "growing and maturing, developing a new capacity to think—with all the risks that this brings in a society accustomed to democratic practices, which unconsciously applies the same democratic attitude to teachings and decisions of the Church."

In other articles in his series Father Sobrino said that while he believes the United States is now very disunited, there is hope that unity can be restored.

The trouble in the United States is "like a wound on a healthy body," he said. "It is capable of being healed completely."

it is necessary to retrace the development of Catholic social doctrine and to understand the emotional framework within which it evolves.

We can start with the position developed by Leo XIII in *Rerum Novarum*, in 1891. It had already been outlined in his earlier *Quod Apostolici* which condemned the socialists, communists and other nihilists for refusal to obey all constituted authority, for advocating collective property, for proclaiming the absolute equality of all men, and so on. Here we are emotionally still with Pius IX's condemnation of socialism as a conglomeration of "levellers" proclaiming equal rights for all, a worldwide conspiracy against "kings and princes," incidentally against popes who claimed that their absolute authority over their temporal dominions was a divine dispensation.

What *Rerum Novarum* offers us in this framework is a formula to reform capitalism and thereby to pull the rug from under socialism. But capitalism refused to reform itself in ways that would win the allegiance of the dispossessed of the world. We accordingly come to the situation between the two world wars. Soviet Russia had become a reality, and various states—Germany, Italy, Spain, Portugal—were seeking in corporatism a formula that would replace both systems.

SUCH IS THE HISTORIC situation which produced Pius XI's *Quadragesimo Anno*. Earlier popes had roundly condemned socialism, and we know how reluctant any pope is to reverse openly a stand adopted by a predecessor. So Pius XI continued the ban on socialism, while opting for the new way of the corporate state as an alternative to a progressively discredited capitalism.

World War II ended that dream, and the church found itself still committed to an ever more futile opposition to upsurging communism. It took a genius of the stature and simplicity of Pope John to find a way out of the impasse. With his *Mater et Magistra* and *Pacem in Terris*, the church accepted the actual and objective impulse of contemporary society, with its intense drive to socialization, collectivization and planetaryization.

Following papal protocol, John did not

Irish conflict not based on religion, says Moore

To the Editor:

It is unfortunate that stories concerning the situation in Northern Ireland are continually referred to by the news media as a "religious war." The simple fact is that religion has nothing to do with conditions in Ulster, and even leading members of different religious bodies, including Cardinal Conway, have so stated. The Arab-Israeli war is not described as a "Jewish-Muslim war." Why the distinction in reporting events in Northern Ireland? The answer is obvious: the British Government would like us to believe that their six county statelet is in the throes of a "religious war" in an effort to dampen the real cause of the trouble, namely the British occupation of part of the Irish nation.

When a Catholic faces a Protestant on a Belfast street, he is opposing him because of his political beliefs, not because of his religion. It is merely an attending circumstance that most so-called "loyalists" are Protestants while the majority of Republicans are Roman Catholics. Let's not forget, however, that it was a

Msgr. Higgins

(Continued from Page 4)

know what he is talking about. For my own part, I would have to say that that's putting it very mildly indeed.

While the Church's work in the field of social reform during the "last 160 years" undoubtedly leaves much to be desired, the fact is that Monsignor Ryan, for example, who was born more than 100 years ago and died in the middle '40s, "came to grips" very effectively with most of the problems listed by Father X and did so two or three generations before the good Father was born.

Is it possible that Father X is as totally ignorant as he appears to be of the contribution made by men like Dr. Ryan, his long-time associate, Father Raymond A. McGowan, the late Bishop Haas—and the more recent contribution of men like Father Clancy? Is it possible that he really isn't acquainted with Dr. Ryan's 20-odd books and is unfamiliar with the record of the above-mentioned disciples of Ryan and of many others too numerous to mention? If so, it's little wonder that Dr. Ryan's relative was so thoroughly disgusted with the interview in question. In my judgment, he had every right to be disgusted with it. It was a disastrous performance.

I ADMIRE Father X's impatience, but I regret, for his sake, that he seems to be almost totally unaware of some of yesterday's more significant achievements. I might add that the achievements of a man like Msgr. John A. Ryan in the field of social reform were, to my way of thinking, much more impressive than those of any American priest who has come to the fore at any time during the 25 years that have elapsed since Dr. Ryan was called to his reward.

The story of Dr. Ryan's achievements, by the way, is readily available in Francis L. Broderick's biography entitled "Right Reverend New Dealer: John A. Ryan" and in Dr. Ryan's autobiography, "Social Doctrine in Action." Both books are recommended to the Father Xs of this generation, and unless and until they are ready and willing to certify that they have read them, I think they ought to stop giving interviews on the record of the American Church in the field of social action and social reform.

openly repudiate his predecessors. But he did make it clear that capitalism, no less than socialism, is evolving toward a kind of collectivism, that the capitalist kind causes alienation no less than the socialist, and that it may be less capable of eliminating the basic injustice it nurtures. Pope Paul has now opened considerably wider the door unlocked by Pope John.

ROME: Case for ecologists

BY CANON WILLIAM PURDY

ROME—The Villa Doria Pamphili was one of the last of the great parks laid out by the baroque Popes on the heights just outside Rome: An island of quiet and fresh air in the middle of bedlam.

Until a few weeks ago, if you had access to the place, you could regularly see Cardinal Michael Browne, a massive 83-year-old (he was a champion Gaelic footballer in his youth) taking a walk there in the afternoon.

But Michael Browne, staunch champion of conservative orthodoxy, has now gone to his eternal reward and the Villa Pamphili has gone—who knows where?

The city fathers of Rome have acquired it by compulsory purchase, and the previous record of these smooth operations does not soothe anxiety. They have sat by for the past quarter of a century watching the surroundings of old Rome being ruined with bleak tenacity by profiteers.

ALREADY THERE are rumors that a hotel chain has its claws on a site, and it will doubtless be followed by the usual horde of speculators buying up tenement blocks close by in the brutalist style.

If the park could be another lung for the poor, crowded among the noise and the automobile fumes, one would be glad to see it made public. But this would have the fatal disadvantage of putting no money in anybody's pocket.

Unless Church property is threatened, disfigurement of this city (surely part of the inheritance of civilized humanity) does not seem to rouse much ecclesiastical indignation. Ecology comes low down the list of 'ologies at the religious universities.

The streets become impassable with screeching automobiles, conversation becomes impossible, breathing becomes a problem, the Tiber degenerates into an open sewer, but protest is almost the monopoly of the left-wing press and of a



few priests who work in the "baracche"—the houses made of old boards and fuel-cans propped up against the venerable walls and aqueducts on the outskirts of the old city.

Somehow the inevitability of summer sunshine mirrors the presumed destructibility of Rome. It is an indestructibility that everybody has wanted to test since the days of Carthage.

They are still at it.

THE WORRYING thing is that today's destroyers are subtler and today's defenders less clear about what the essential Rome is that should be preserved. "Tantae molis erat Romanum condere gentem—it was a man-sized job to establish the Roman people," said Virgil.

You can't rely on it being half so hard to destroy.

If the tourists reflected a little as they looked, they would realize this. They are in a huge museum, and many of the exhibits are monuments to the destructive power of time and humanity—Rome is a place for men to be proud but no place to be smug.

It reveals our creative genius, but also our appalling vandalism, our ingenuity in self-immolation.

Rome has some splendid ruins which are tragic monuments to man's presumption. Rome is in some ways the great archetypal city of the West, but can it go on defying the laws of civilized life in the sacred name of the fast buck?

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Youngsters and old people have blankets and books, medicines and sewing-machines in Jerusalem and Bethlehem, because you care.
—And this month we're adding something new. In Bethlehem, after seven years of preparation, our Sisters of St. Dorothy will open a new school for the deaf and hard-of-hearing, called "Ephphatha" (the word Our Lord used).
Who are we?
We are the Pontifical Mission for Palestine, the Holy Father's aides for the 1.5 million refugees from Palestine. — In Jordan, Lebanon, Syria and Gaza. We do our work in Jesus' name, on the basis of need.
We like what we're doing, and it works. It works because you pray with us, write to us, and share with the refugees what you can do without.
The check-list makes it easy for you to help. Please help all you can. We're profoundly grateful.

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Can the churches remain in the shadow when petrol bombs ignite the streets of Belfast and Londonderry?

KNOW YOUR FAITH

LEADING THE HORSE TO WATER

BY JAMES J. PHILLIPS

Three forces—home, religion classes and the parish community—combine to form most of the faith-related atmosphere that will lead a person to, or away from, decisions to accept God's invitation to his love.

In the life of a person, there are a number of things, mostly connected with childhood, that make it either easier or more difficult for him to make an act of Faith. The most important of these is that whole complex of things called the home atmosphere.

It is at home that a child gets—and seldom loses—his ideas about what is important and what is unimportant. It is at home, during the earliest years that a child develops his self-image; lovable or not, worthy or not, able or unable to succeed. And it is at home that values such as unselfishness and concern are formed or destroyed.

These general human values and attitudes form the basis for most of his important decisions, including those that affect his faith-life. More specifically religious values and attitudes are also formed at home; one's attitude toward prayer and praying, for example, and the importance a person gives to worship.

BUILDING ON THIS foundation—or struggling fruitlessly to overcome it—are the activities of those who conduct religious education classes and, clearly but less consciously, the actions of the parish as a whole.

Religion teachers serve in this process of preparing for Faith by clarifying a person's attitudes, expanding his awareness and increasing his understanding.

Virtues, learned at home, are named and clarified in a formal classroom setting. This serves to reinforce and stabilize the effects of the home.

Catholic doctrine is not nearly as complicated as we sometimes

seem to think it is. Yet, there are some truths of our Faith that should be learned. Most of the time these are learned best through the kind of planned activities associated with classroom learning.

THE HISTORY OF THE Church is something else that is better learned in a formal setting. We are a community with roots back to Abraham; and potential members ought to have some knowledge of those roots.

The parish as a whole influences a person's faith decision by the way the members respond—joyfully or dully, conscientiously or haphazardly, with concern or unconcern—to what goes on in and around the parish.

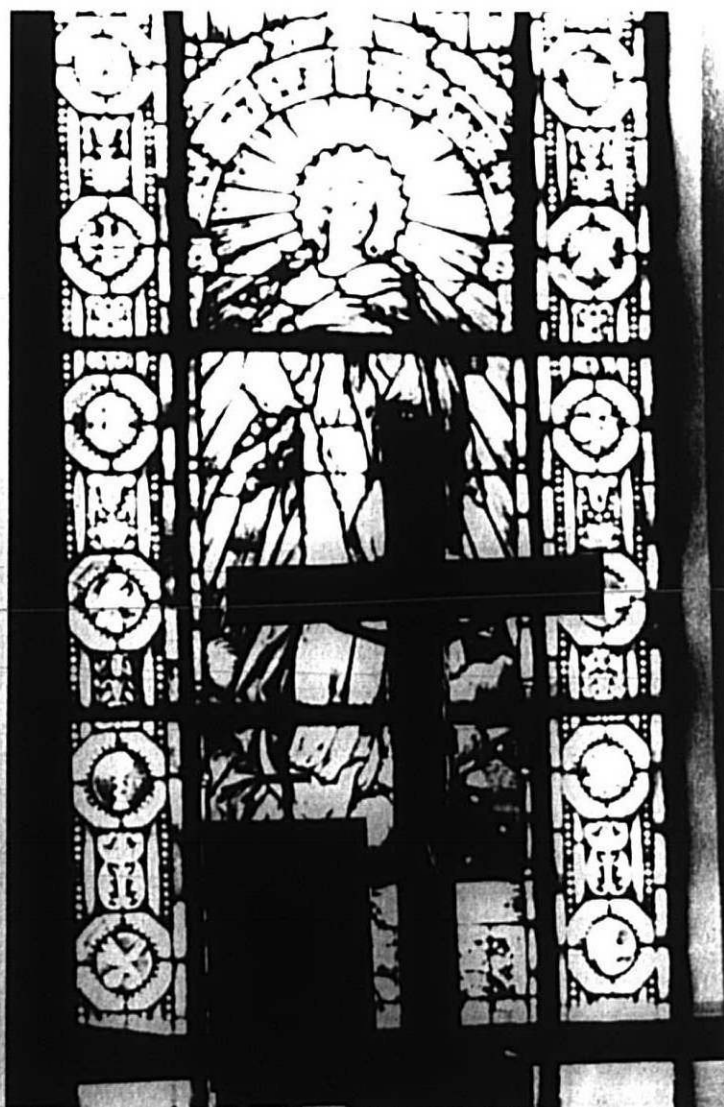
The local parish provides a framework or context in which religious education of all kinds takes place. Parish leaders have the task of helping parishioners see and understand this framework (teaching) and of giving them the assistance they need to carry on their tasks (management).

TRY AS WE MIGHT, we will never be able to teach Faith to someone; it is not something that can be taught. Neither is it something that can be "caught" in a Faith-filled atmosphere. Faith is a person's free response to God's freely-given invitation. It is the person himself who makes the Act of Faith, or refuses to make it—or simply ignores the whole issue.

Faith that is merely inherited and never personally chosen is not Faith. It is just a habit.

This realization—that we do not make someone into a Christian—forms the outer limits of any discussion about religious education. When we speak of educating a person in his Faith, we speak in terms of laying the groundwork, or preparing the way, of facilitating and encouraging. We might even speak in the homely terms of leading the horse to water.

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In a search for Christian images, the traditional style of inspirational images form a beginning from which to start. (NC PHOTO by Richard T. Lee)



"JUST HOW MUCH DID YOU PLEDGE?"

The parish as a whole influences the way members respond to requests for cooperation. Joyfully, it is hoped. (NC PHOTO)

Teaching religion today

BY FR. AL McBRIDE, O.F.M.

Images frequently improve religious understanding more than ideas do. An image is richer than an idea. The image of a Lincoln Continental is more compelling than the simple idea of wealth. It's one thing to speak of the idea of sex; it's quite another to have an image of Raquel Welch.

This is not to downplay ideas. It's just that images can spur your religious understanding more powerfully than an abstract idea. In our discussions we plan to follow a method that will rely on images. The steps in the method are as follows:

1. Cite familiar images of religious topics.
2. Itemize the difficulties they present.
3. Reply to the difficulties.
4. List some alternate images.
5. Summarize.

Step one considers images that come readily to mind concerning religious topics. Images that surround Christ are Christmas and Easter among others. God evokes a grandfatherly picture and the Spirit comes through as a dove. These are images upon which one hangs meaning.

STEP TWO REFLECTS upon limitations of these images. The picture of Christ glorified at Tabor could obscure his human side. What might the Spirit as dove mean to a person who never saw one? No matter how rich an image is, it can have limits.

Step three takes up correctives to the limits noticed in the received images. The thunderous God of Sinai needs to be balanced with the forgiving father of the prodigal son. If baptism suggests only babies, perhaps one should also speak of the adult dimension.

Step four enumerates alternate images. They are not brought in to replace the old ones. The value of all images is maintained wherever possible. It's a question here of having a wider range of possibilities.

The hallmark of the Church is joyous variety. No one approach is the last word. The whole forms a console of images that suit the varying needs of the whole community. We have fearful

people who need images of love, activists who require the inspirational images of the social-minded prophets, and lonely ones who seek the deep, personal imagery of the troubled apostles on the road to Emmaus.

BRIEFLY, THEN, this sets the stage for our task. You are aware of reasons why there is a new concern about religious talk, especially the rise of personalism, the new respect for mystery and the awareness of the developmental side of things. You also have an "image method" to aid

you to cope with the varieties of religious topics.

None of this is meant to foreclose other ways of engaging in religious language. Quite the opposite, for this will spur your imagination to move even further afield especially in relation to your own lives and personal situations. The beauty of beginning with the more obvious images is that we thereby remain firmly rooted in our tradition, even as we expand our album to include a richer repertoire for today.

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WHAT DIFFERENCE DOES JESUS MAKE?

'Son of God' was no mere title of glory

BY F. J. SHEED

We have lingered on Jesus' first revelation that within the very being of God there were two selves, each knowing himself as himself, each knowing the Other as Other: that the second of these selves, God's Son, now moved among men as Man. They had called him the Son of God. Now he revealed to them that this was no mere title of glory which might have made him unique among men, but no more than man. It is quite literally a first unveiling of the innermost life of God. In the later books of the Old Testament, written in Greek by Jews formed on Greek philosophy, there was a feeling towards it, but that is all.

Those spiritual ancestors of ours made no inquiry into what God's own life might be—what he was doing, say, when he wasn't intervening in the affairs of the Jews. Indeed, we can hardly blame them if they felt that keeping the Israelites on the straight path and bringing them back from their endless wanderings was quite enough occupation even for an omnipotent God. Whatever the reason, they did not use their minds upon him as himself. What Paul says (1 Cor. 2:10) of "the depths of God which the Spirit searches," would not have meant much to them before this utterance of Christ's.

THEY WOULD HAVE known it as blasphemy to deny that he was all powerful, all knowing, eternal—but they had not pierced into these words: they could not, having given no full thought to the notion of spirit. When we hear Christ say to the Samaritan woman at the well, "God is a Spirit," we glide over it as a cliché. In fact the phrase is not in the Old Testament. That God's Son should want to reveal to us the inner life of God is a more certain proof of love even than his dying for us. One may sacrifice all one has for others, even life itself, out of mercy or

compassion or even a sense of duty. But only love wants to know and be known.

Some readers of these columns may feel that I am wasting too much time on Christ's unveiling of God. I can almost hear the word relevance being whispered by even the friendliest. The living of our lives here on earth is what matters to us. Why don't I concentrate on what difference Jesus of Nazareth makes to that, instead of keeping readers drifting in the desert of abstract theology? But if one believes in God at all—if only as the reason why anything, including ourselves, exists—it would be odd not to want to know everything available about him. Nothing could be less abstract than the reason for everything, nothing more relevant.

Whether or not we see it so, Jesus saw it so. He knew himself as coming from the Father to bring us to the Father. If we want to find out what he has for us, we must look long and closely at what matters to him. If what matters to him does not matter to us, why bother about him at all? It may be regrettable that he attaches so much importance to God, when we want to hear about ourselves. Be patient. We'll get to relevance soon enough—i.e. our living of our own lives. Meanwhile we must occupy ourselves a little longer with his living of his.

FOR THIS FIRST unveiling is a (Continued on Page 7)



QUESTION BOX

Reader asks clarification of Scripture

BY MSGR. R. T. BOSLER

Q. I have been told by some of my Catholic friends that after the birth of Jesus, the Blessed Virgin gave natural birth to three children: James, Jude and Ruth by name. One of these persons said she was taught this in a Catholic school many years ago. I find this hard to believe.

Q. Please explain why in Matthew 13:55-56 reference is made to Jesus' brothers and sisters yet in my New American Bible (Catholic) there is a note for Mt. 1:25 which says: "Moreover the New Testament makes no mention anywhere of children of Joseph and Mary."



A. It is true that the New Testament speaks of the brothers and sisters of Jesus. "Is not this the carpenter, the son of Mary, the brother of James, Joseph, Jude and Simon? And are not also his sisters here with us?" (Mk. 6:3 and Mt. 13:55-56). Nowhere, however, is there mention of a sister by name.

These brothers and sisters are not called the children of Mary and Joseph, and they need not be. As the New Catechism (the so-called Dutch Catechism) explains it: "The fact that Jesus' brothers and sisters are mentioned need mean nothing in this connection. In Hebrew and Aramaic more distant relatives are also given this title. And this is still the custom in Nazareth. That Jesus' brothers and sisters need not be children of Joseph and Mary may be seen from the fact that the two brothers named first in Mt. 13:55 appear in Mt. 27:56 as sons of another Mary. Further in 19:27 makes it highly improbable that Mary had other sons." This reference to John is the passage where the dying Jesus places his mother in the keeping of John. "There is your mother. There is your son." Would He have done this if there were natural children to take care of her?

I deliberately quoted from the Dutch Catechism because this work is known to be progressive and to reflect the latest thinking within the Church. How your friend was taught the opposite in a Catholic school many years ago, I can't imagine.

In recent years there have been several Catholic theologians speculating that the "virgin birth" might be interpreted as a symbolic way of stressing the fact that the birth of the Messiah was a unique action of God in human history. But the fact remains, as the authoritative German Catholic encyclopedia of theology, "Sacramentum Mundi" expresses it: "Though there has been no formal definition on the subject, but only non-infallible declarations of the Church in the course of Christological assertions, the perpetual virginity of Mary is certainly part of the faith and preaching of the Church."

Q. I have lived almost 25 years with a husband who refused to accept his

Sheed

(Continued from Page 6)

milestone in his own life. None of the prophets of Israel had ever claimed to know God. What must it have meant to a carpenter from Galilee to make such a claim, and not only about God but about himself in relation to God? More profoundly, what must it have meant to him that it was true?

Even of those who do not accept the doctrines of Trinity and Incarnation the vast majority feel that Jesus is unique, not as other men, in some way Man Plus. They, and we who believe, try to analyze the Plus, to cope mentally with it. But what must it have meant to him to have to BE it, to cope with it in daily living? What must it have meant to have to utter it—knowing that, to begin with, his followers would not make head or tail of it?

What it did mean to him we cannot actually know, since he does not tell us. But in Matthew's account of the same revelation (11:25-30), we learn that after it Jesus, in the clearest utterance he has left us of his love, told what it would mean to men: "Come to me all who labour and are heavy burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and lowly in heart, and you shall find rest for your souls."



responsibilities. He drank, had a good time, and laughed about all the bills. I went back to work as soon as our children were in school to support us. Now he is sick in the head and disabled. He is not considered responsible. Is he responsible for any of the past? Is he a sinner? People today don't admit sin anymore; they blame all their faults and mistakes on sickness.

A. If your husband was not responsible, then he was not a sinner no matter how poor a husband he was. Your psychiatrist—and ultimately God—must decide that for you. If your husband is now so mentally ill he is considered irresponsible, there is surely the possibility that the illness gradually overtook him and that maybe for as long as you have known him he was not fully responsible for his failures. The loving thing to do now is to give him the benefit of the doubt and presume he was not responsible.

You are right in saying there is a tendency today to avoid responsibility for wrong actions by blaming them on nerves or physical weaknesses. But we must be grateful for modern advances in medicine—especially in the understanding of mental illnesses—that have helped us realize that many shiftless and irresponsible people are to be pitied rather than condemned.

Q. I would like to know how to go to confession. I have a bad heart and I had a stroke some ten years ago. I am able to go to the confessional but what do I say? I didn't do anything.

A. Maybe that's what you should confess: that you didn't do anything—for your neighbor. All of us are guilty of failing to love God in our neighbor as we should. "I haven't done enough. I haven't lived enough for others. I have been too self-centered." All of us can honestly make that confession.

Have you adequately thanked the people who took care of you when you were sick? From my pastoral experience I have been surprised at the number of people who complain of the ingratitude of the sick after recovery.

Q. How do you dispose of blessed religious articles such as statues, broken rosaries, etc., especially when you have no place to burn them?

A. Break them up and throw them into the trash that is picked up. They'll be burned or buried by the city.

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SUNDAY'S SCRIPTURE READINGS

Symbolism reveals realms of meaning

Sunday, July 12, 1971
Reading 1-DL 10:10-11
Reading 2-Col 1:15-20
Reading 3-Lk 10:25-37

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

Someone once wrote that life is not so much a problem to be solved as a mystery to be lived and explored. There are always dimensions of experience that escape clear definition or precise measurement. If that is true, poetry may well be a surer guide toward discovering the deeper dimensions of human existence than science. Symbol may be more suggestive of truth than clear, precise concepts. Images may reveal more than scientific formulae.

Perhaps that is why religious language tends to be filled with poetic imagery, symbolism and stories. Symbol points to realms of meaning that cannot be expressed in more abstract truths. Imagery touches man's heart, mind and emotions, revealing, as Shakespeare commented, that there is more in life than anyone's philosophy can contain. Stories reveal life's meaning, the quality and direction of life's movement, the mysterious impulses of the human heart. Religious language needs imagery as well as clear definition to explore and express the mystery of life graced by the presence of a gracious God.

THE SCRIPTURAL readings for next Sunday illustrate the value of language that balances precision with symbolic imagery. The first reading from the Old Testament book of Deuteronomy suggests that there are, indeed, certain demands of God, discovered in human life, that can be formulated. In fact, they were set down in the book of the law and codified as working norms for a good life. Life is not all mystery; previous experience has led to valuable formulations about God, man, and life.

The danger is that this passage, taken



The role of daily Mass in the lives of today's Catholics is discussed by Father Joseph M. Champlin this week. (NC PHOTO)

WORSHIP AND THE WORLD

A God who communicates

BY FR. JOSEPH M. CHAMPLIN

Father Theodore Hesburgh needs no introduction. As President of Notre Dame University, member of presidential commissions, Vatican emissary, noted speaker, educator, fundraiser, he commands national and international attention.



Yet I know this man ranks the day of his elevation to the Catholic priesthood above his first appearance in *Time* magazine. That sounds like so much pious talk, but close friends of the distinguished figure would, I feel sure, confirm my view.

He spoke this way in Baltimore during a recent address to the

National Federation of Priests' Councils. His words were a bit hard-hitting and, from the surface impressions I gathered, left some delegates unmoved, even disappointed.

Among other things, Father Hesburgh mentioned the importance of daily Mass in his own life as a priest. This college leader rather proudly recalled that despite an enormously tight and extensive travel schedule he had offered the Eucharist almost every day since his priestly ordination.

The two of us (at different times and places) learned to love the liturgy from the same "spiritual father." Father Harold Quinn was his name, and we gained from that wise, relatively unknown, well-read parish priest a real appreciation for the Church's worship.

FATHER QUINN TOOK me as a young seminarian to the Grand Rapids Liturgical Week and set in motion what was to become an annual late summer excursion for the next twenty years. It was at those conferences I met men and women who really cared about the altar and placed liturgy at the center of their lives. These were pioneering giants, people like the venerated Msgr. Martin Hellriegel of Holy Cross church in St. Louis.

I remember clearly meeting, on a hot summer morn at the Notre Dame campus, Msgr. Hellriegel with several friends as they walked eagerly toward the

clearly stated, philosophically formulated "truth" without losing something of Paul's deep insight into who Christ is and what He means in man's world.

ST. LUKE'S description of Jesus' encounter with a Jewish lawyer is cast in the same type of poetic language. While recognizing that there are clearly stated moral laws, Jesus probes deeper into the heart of human moral life. He quotes the first commandment of the law and the second. Both of these are symbolic, pointing to the quality and direction of human life with God and others. "Love God with all your heart, strength and mind and your neighbor as yourself." No precise regulations, no legal prescriptions, no code of law can ever completely capture the implications of this primary law of love.

When pushed to define his terms, Jesus tells a story, the story of a man assaulted by robbers, ignored by a priest, passed by on the road by a holy man, and assisted by a foreigner. The story has captured men's minds and hearts for centuries. Theologians have attempted to spell out the implications of this story in clearly reasoned commandments and laws. Their efforts are good and helpful, but can never exhaust the depths of meaning, the richness of insight into human life, that Jesus' simple story suggests.

Religious language in Christian education, liturgy and informal prayer needs stories, symbols, images, gestures and poetry as well as precisely defined doctrinal formulations because life with God is a profound mystery.

campus chapel to, as he said, "celebrate the paschal banquet and the sacred mysteries."

WE HEAR MUCH these days, and rightly so, about the "celebration" of Mass. The term is aptly chosen and expresses what liturgy truly should be. But occasionally someone suggests that to "celebrate" daily is impossible, that to offer the Eucharist day after day with meaning is beyond the realm of possibility, that conceivably we should discourage both priests and laity from weekday Masses except when they are "up" for them.

I don't agree.

Not that I favor marshalling school children over to church for forced daily services or fail to understand the constant peril of routine, repeated performances. The former can forever sour youngsters on the Mass and the latter represents an on-going, ever-present challenge for priests. Occasional breaks in the pattern unquestionably can help remedy the danger of routine and reasonable freedom for children surely remains indispensable to their growth in grace.

WITH THOSE reservations in mind, however, I wonder if we may not have interpreted "celebration" in too human, too natural a manner. It is one thing to counsel interruption in a personal schedule to bring fresh perspective and appreciation. It is quite another matter in effect to downgrade the value of daily Mass.

At 7:00 a.m. and 5:15 p.m. each day in our parish, ten to twenty individuals gather for the Eucharist. I imagine that boredom, routine, sameness feelings creep into their lives as they enter mine. But I also think they take to heart, probably without ever having read them, these words from Vatican II:

"Christ's faithful . . . should be instructed by God's word and be nourished at the table of the Lord's body; they should give thanks to God; by offering the Immaculate Victim, not only through the hands of the priest, but also with him, they should learn also to offer themselves; through Christ the Mediator, they should be drawn day by day into ever more perfect union with God and with each other, so that finally God may be all in all."

DISCUSSION QUESTIONS:

1. What are some ways daily Mass can be a daily celebration, and not become merely a routine?
2. What are some of the benefits Christians derive from sharing in daily Mass?

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KNOW YOUR FAITH

PARISH'S FIRST CHAMPIONSHIP

Lady of Greenwood cops Subnovice Swim title

Our Lady of Greenwood parish won its first major Junior CYO championship in any activity this week in a flourish by capturing the overall trophy at the Subnovice Swim Meet, held Tuesday evening at Brookside Park.

More than 1,200 individual swimmers took part in the first of two summer swim meets. The Archdiocesan Swim Meet is scheduled next week at Broad Ripple Park.

Greenwood amassed 101 points

to earn its championship trophy. They also took the Boys Division trophy with 70 points.

Runnersup included: Immaculate Heart of Mary, 70½ points; St. Joan of Arc, 60½; Christ the King and Holy Spirit, 43; and St. Barnabas, 25.

ST. JOAN OF ARC captured the Girls Division trophy with 52½ points, nosing out Immaculate Heart with 50½.

Seven new meet records and one tie were set in the 20 events, including five by the Greenwood swimmers.

The meet's only double winner was Greenwood's Terry Thompson, who set a 17.2-second record in the boys' 13-14 backstroke during trials and the 13-14 butterfly event.

NEW RECORDS were also set by the following:

Doug O'Keefe, Greenwood, boys' 15 and over backstroke (16.2) in trials; Portia Farrell, Greenwood, girls' 15 and over backstroke (19.6); Keith Simpson, Greenwood, boys' 13-14 breaststroke (18.1); Mary Heckman, Holy Spirit, girls' 13-14 breaststroke (19.6); Bryan Dawson, Greenwood, boys' 15 and over butterfly (15.5) in trials; Jackie Ruckelshaus, St. Joan of Arc, girls' 15 and over butterfly (18.9) in trials; Susie Kirby, Immaculate Heart, girls' 15 and over butterfly (18.9) in trials; and

the St. Joan of Arc girls' 15 and over relay team (1:00:11).

1971 JUNIOR CYO SUB-NOVICE SWIMMING MEET Results

1.) 13-14 Boys' 25 Meter Backstroke—1.) Terry Thompson, Our Lady of Greenwood; 2.) Kevin McGinley, Our Lady of Lourdes; 3.) John Gibbons, Christ the King; Time: 17.4 sec. (NEW RECORD of 17.2 sec. set by Terry Thompson in trials.)

2.) 13-14 Girls' 25 Meter Backstroke—1.) Joan Fulnecky, St. Joan of Arc; 2.) Patty Cranny, St. Plus X; 3.) Linda Garrison, Our Lady of Greenwood; Time: 20.8 sec.

3.) 15 and Over Boys' 25 Meter Backstroke—1.) Doug O'Keefe, Our Lady of Greenwood; 2.) Ed Heckman, Holy Spirit; 3.) Brian Dawson, Our Lady of Greenwood; Time: 16.4 sec. (NEW RECORD of 16.2 sec. set by Doug O'Keefe in trials.)

4.) 15 and Over Girls' 25 Meter Backstroke—1.) Portia Farrell, Our Lady of Greenwood; 2.) Beth Krug, Holy Spirit; 3.) Beth Hanley, Holy Name; Time: 19.6 sec. (NEW RECORD)

5.) 13-14 Boys' 25 Meter Freestyle—1.) Ed Wetzel, St. Barnabas; 2.) Chris Arapogio, St. Lawrence; 3.) Jim Miceli, St. Lawrence; Time: 15.1 sec.

6.) 13-14 Girls' 25 Meter Freestyle—1.) Laurie Salterman, Immaculate Heart; 2.) Mary Heckman, Holy Spirit; 3.) Patty Cranny, St. Plus X; Time: 16.7 sec.

7.) 15 and Over Boys' 25 Meter Freestyle—1.) Ed Heckman, Holy Spirit; 2.) Dan Keller, St. Joan of Arc; 3.) Bill Sahm, Immaculate Heart; Time: 14.3 sec.

8.) 15 and Over Girls' 25 Meter Freestyle—1.) Beth Hanley, Holy Name; 2.) Patricia Ferrell, Our Lady of Greenwood; 3.) Kathy Henn, St. Joan of Arc; Time: 14.9 sec.

9.) 13-14 Boys' 25 Meter Breaststroke—1.) Keith Simpson, Our Lady of Greenwood; 2.) Ed Wetzel, St. Barnabas; 3.) Ron Burge, Our Lady of Greenwood; Time: 18.1 sec. (NEW RECORD)

10.) 13-14 Girls' 25 Meter Breaststroke—1.) Mary Heckman, Holy Spirit; 2.) (TIE) Joan Fulnecky, St. Joan of Arc, and Kathy Quinn, Immaculate Heart; Time: 19.6 sec. (NEW RECORD)

11.) 15 and Over Boys' 25 Meter Breaststroke—1.) Dave Thompson, Christ the King; 3.) John Foreman, St. Thomas; Time: 18.6 sec.

12.) 15 and Over Girls' 25 Meter Breaststroke—1.) Joan Westling, Holy Name; 2.) Sue Bosler, Immaculate Heart; 3.) Toni Hurrell, St. Joan of Arc; Time: 22.8 sec.

13.) 13-14 Boys' 25 Meter Butterfly—1.) Terry Thompson, Our Lady of Greenwood; 2.) Keith Simpson, Our Lady of Greenwood; 3.) Chuck Boucher, Holy Spirit; Time: 15.9 sec.

14.) 13-14 Girls' 25 Meter Butterfly—1.) Patty Hayes, Our Lady of Greenwood; 2.) Cindy Moore, Immaculate Heart; 3.) Kim Skeehan, St. Andrew; Time: 19.6 sec.

15.) 15 and Over Boys' 25 Meter Butterfly—1.) Bryan Dawson, Our Lady of Greenwood; 2.) Dave Thompson, Christ the King; 3.) Bill Bach, St. Barnabas; Time: 15.7 sec. (NEW RECORD of 15.5 set by Bryan Dawson in trials.)

16.) 15 and Over Girls' 25 Meter Butterfly—1.) Jackie Ruckelshaus, St. Joan of Arc; 2.) Jennifer Boeke, St. Barnabas; 3.) Susie Kirby, Immaculate Heart; Time: 18.9 sec. (TIE RECORD) Susie Kirby also tied old record in trials.

17.) 13-14 Boys' 100 Meter Freestyle Relay—1.) Christ the King "A"; 2.) Our Lady of Greenwood "A"; Time: 1:08.0 sec.

18.) 13-14 Girls' 100 Meter Freestyle Relay—1.) Immaculate Heart "A"; 2.) St. Plus X "A"; 3.) Christ the King "A"; Time: 1:09.2 sec.

19.) 15 and Over Boys' 100 Meter Freestyle Relay—1.) Our Lady of Greenwood "A"; 2.) St. Lawrence "A"; 3.) Christ the King "A"; Time: 1:09.3 sec. (NEW RECORD)

Team Results (Boys)

1.) Our Lady of Greenwood—70
2.) Christ the King—34
3.) St. Lawrence—24
4.) (TIE) St. Barnabas—20, Immaculate Heart—20

Team Results (Girls)

1.) St. Joan of Arc—52½
2.) Immaculate Heart—50½
3.) Our Lady of Greenwood—31
4.) Holy Spirit—26
5.) Holy Name—18

Overall Team Scoring

1.) Our Lady of Greenwood—101
2.) Immaculate Heart—70½
3.) St. Joan of Arc—60½
4.) (TIE) Christ the King—43, Holy Spirit—43
5.) St. Barnabas—25

Marian adds two games to cage slate

INDIANAPOLIS — Marian College's new head basketball coach, Ed Schilling, is setting a heavy pace for the Knights by adding Xavier University to the playing schedule and including two more games than Marian scheduled last year.

The 26-game schedule will open November 13 at St. Francis College in Ft. Wayne. Xavier comes up on January 3 as the 11th game of the season. By that time the Knights will have met Kentucky State University, last season's NAIA champions.

Although the Knights will be missing sharp shooter Randy Stahly for the 1971-72 season, Schilling has recruited former Decatur Central High School star Pete Cook and former Frankfort High School leading scorer Mike Fisher.

Stahly, who graduated this year, ended his collegiate roundball career with a record 1,524 points when he scored 32 points in a contest with Bellarmine College on February 26.

The Knights ended the 1970-71 season 8-16 under retired coach Cleon Reynolds. Reynolds will continue as athletic director and chief money raiser for a new Activities Center that, when constructed, will increase seating capacity for basketball games from a sardine-packed 400 to a comfortable 2,500.

Schilling, a familiar player to all fans of Butler University, where he scored 957 points putting him 12th highest scorer in the history of Butler, has been dean of boys at Carmel High School this last year.

Few camp spots still available

Only six weeks of the CYO summer camping season remain, the CYO Office noted this week.

A few spaces are available for boys at Camp Rancho Framasa the weeks of July 25, August 1 and 8, while the week of August 15 has considerable remaining places.

At Camp Christina for girls, space is open the weeks of July 25, August 1 and 8.

Information may be obtained from the CYO Office, 1502 W. 16th St., Indianapolis, 632-9311.

Hospital Guild to sponsor trip to Marian shrine

INDIANAPOLIS — Our Lady of Hope Hospital Guild will sponsor a trip to the Shrine of Our Lady of the Snows at Belleville, Ill., August 21 and 22. Father Joseph Barry, O.M.I., guild chaplain, will accompany the tour.

The bus will leave Indianapolis at 8 a.m., August 21. Coffee and rolls will be served on the bus. The tour will leave the shrine at 3 p.m., August 22.

The cost of the trip, \$28.50, includes bus fare, lodging and meals at the Pilgrim's Inn on the shrine grounds.

For reservations call Georgia Vogelsang, 253-2816 or Mary Hickey, 356-3746.

Outdoor Dance tonight

"The Reformation," popular rock combo, will play for the annual Junior CYO City-Wide Outdoor Summer Dance tonight (Friday) at Little Flower parish, 14th and Bosart Ave. Inclement weather would move the affair indoors.

Admission will be \$1.25 plus a valid CYO membership card. Guests are allowed provided proper identification is available.

Proceeds of the affair, which will feature door prizes and refreshments, will benefit the summer activities of the Junior CYO.

The dance is scheduled from 8 to 11 p.m.

CYO NOTES

Deadline for entries in the Cadet and "56" Football Leagues is approaching. Seventh and eighth grade enrollment figures must also be supplied by August 2. The annual Cadet Jamboree is scheduled for September 12, with the regular season to begin September 15. Opening day for the "56" League is September 19.

Entry blanks for the three fall kickball leagues are due August 9.

The Junior Tennis Tourney, scheduled for July 31, has a deadline of July 28.

July 28 is the final date for entries in the Junior Talent Contest, to be held August 29 in the Garfield Park Amphitheatre. Auditions will be held August 5 or 6.

Ten years ago, the Ford Foundation granted \$25,000 to the Catholic School Board of Louisville, Ky., for evaluation of its "Junior Great Books" program.



JUNIOR CYO GOLF OUTING, BOYS' AND ADULT WINNERS—Here are the male winners from the recent Junior CYO Golf Outing, held at the Orchard Golf Center June 26. Front row, left to right: Jerry Herberts, Holy Name, Junior-Senior Third Place; Jim Fiddler, Little Flower, Freshman-Sophomore Second Place; Tony Holzman, St. Barnabas, Freshman-Sophomore Champion. Back row, left to right: Mike Miceli, Holy Name, Freshman-Sophomore Third Place; Joe Matlis, Holy Name, Blind Par Medalist; Carl Brezaussek, St. Andrew, Junior-Senior Champion; Dave Chandler, St. Andrew, Junior-Senior Second Place; Fred W. Fries, St. Joan of Arc, Adult champion. Fries' round of 63 included the second hole-in-one in the history of the Golf Outing, which goes back to 1957, and he joins Father Robert Borchertmeyer in the exclusive club.



CYO GOLF OUTING, GIRLS' WINNERS—These young ladies accounted for the top honors at the recent Junior CYO Golf Outing, held at the Orchard Golf Center. Left to right: Judy Roney, Our Lady of Lourdes, Blind Par Medalist; Mardina Davis, Our Lady of Lourdes, Junior-Senior Second Place; Suzanne Becher, Our Lady of Lourdes, Freshman-Sophomore Second Place; Barb Roembke, St. Roch, Freshman-Sophomore Champion; Sheila Northcutt, St. Roch, Junior-Senior Champion; Karen Bell, Our Lady of Lourdes, Blind Par Medalist. Awards were presented at the conclusion of the morning and afternoon of golf.

Indianapolis Parish Shopping List

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1,000 entries are expected for Swim Meet

Nearly 1,000 entries are expected for the 18th annual Archdiocesan Swim Meet, to be held July 12-13 at Broad Ripple Park. Each evening's schedule begins at 6 p.m.

Twenty-five events are slated in both Open and Novice Divisions. Medals will be awarded to the first three places in each division, while other winners through sixth place will be given ribbons.

Heats in all individual events will be held first on July 12, with finals planned for July 13. Relays will be conducted as timed finals on the concluding evening.

St. Joan of Arc parish is the defending overall team champion, which will be competing for another year's possession of the Wilfred Seyfried Traveling Trophy.

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46th St. and Rd. 100

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Sun., July 11

Corydon, Ind. FAIRGROUNDS

Takes State Road 62 West From New Albany

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St. Joseph, Most Precious Blood &
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½ Chicken Dinner Served Country-Style
from 11 A.M. to 5 P.M. (E.D.S.)
Under Shelter + Ample Seating



VACATION SCHOOL INVOLVES ALL—All age groups within St. Catherine's parish, Indianapolis, participated in the recent two-week Vacation Church School there for 165 children in pre-school through eighth grade classes. Coordinated by Father Michael Welch, associate pastor, the activity drew 21 volunteer teachers



and 25 teen-agers. The latter group was coordinated by Miss Maria English, a Roncalli High School Junior. Father Welch is shown above with Miss Judy Papesh leading the pre-schoolers in song. St. Meinrad College student Joe Vest, working in the parish this summer in the Seminarists' Summer Ministry Program, was

assistant coordinator. He is shown in the third photo with eighth graders preparing a "tree of life," a class project which symbolized the building of community through personality traits. Members of the parish sewing group, composed of senior citizens, also participated by preparing cookies for the final day's activities.

The two-hour daily program, open to all parish youngsters, featured instructions, recreation, crafts and spiritual exercises. More than 30 college and theology students for the priesthood are participating in the ministerial program throughout the Archdiocese.

TIC TACKER

First the Walk, now the study

BY PAUL G. FOX

A five-week series of seminars for young people interested in the developing nations was started this week in Indianapolis by the group that brought the Walk for Development to Central Indiana in May.

The Indianapolis Young World Development is sponsoring the introductory seminar on the issues of the 1970's along the overall theme of "Developing Development." Films, study projects and rap sessions will be used to vary the programs.

Headquarters for the 7:30 p.m. Wednesday meetings are located at the Presbyterian Metropolitan Center, 16th and Delaware St.

The CBS News film "Hunger in America" was featured this past Wednesday at the first session to lead into discussion of the present development situation.

Remaining schedule includes: July 14, "What accounts for the situation?", study projects; July 21, "What are the causes of lopsided development?", film; July 28, "What can be done?", film; August 4, "Development or else?", film.

The August 4 session will be held as part of the Youth Communications Workshop at Christian Theological Seminary, 100 W. 42nd St.

Members of the Indianapolis Young World Development's education committee, who can be reached for additional information, include: Madeline Planner, 849-1563; Dawn Boline, 546-1640; and Ed Weisenbach, 359-5081.

Incidentally, the Walk for Development held in May has yielded more than \$15,000 and has been distributed to various local and international development projects.

NAMES IN THE NEWS—Two Archdiocesan pastors are recuperating from recent hospitalization. Father Leo Lindemann, pastor of St. Christopher's parish, Indianapolis, is in the Lynhurst Nursing Home, while Father Charles Walsh, pastor of St. Martin's parish, Yorkville, is at Kneipp Springs in Rome City, Ind. Professor Richard E. Carter of the Columbus School of Law at the Catholic University of America has announced receipt of a \$772,252 contract from the Office of Economic Opportunity to conduct a national training and educational program for Legal Services at-

torneys. The Indianapolis native is the son of Mr. and Mrs. Edward L. Carter, of St. Patrick's parish, Indianapolis.

ONE USED MINK, PLEASE—A fund-raising project will be launched by a group of St. Andrew's parishioners in Indianapolis, provided they can secure the donation of a good used fur coat. Anyone wishing to aid the cause should contact Mary Baker, 546-3348, or Alma Worthington, 545-5896.

HOME MISSION APPEAL—Indianapolis native Father Clarence Weber, S.V.D., pastor of St. Martin de Porres Church in Delcambre, Louisiana, writes tongue-in-cheek that he is looking for a benefactor to purchase his antique organ ("old as Methuselah and beyond repairs") for \$500. He has his eye (but not his hands, as yet) on a good, second-hand organ available at that price. Those who might not have any "cold cash" can send him store coupons received in the mail or from magazines. He will redeem them for cash toward his project. Father Weber also commented on the coverage of St. John's Church Centennial. He notes that he offered his First Solemn Mass there in June, 1933. The Divine Word missionary is now 72 years old. His address is: St. Martin de Porres Church, Box 428, Delcambre, La. 70528.

SUMMER BREEZE OPEN HOUSE—Brebeuf's sixth annual Summer Breeze program will hold a special Open House-Exposition on Sunday, July 11, from 1:30-4 p.m. at the school, 2801 W. 86th Street. Summer Breeze is a five-week enrichment program for 50 inner-city 7th and 8th grade boys. The Open House will feature special displays from the various classes and workshops, as well as a small music-talent show. The program includes small-group classes in language arts, math, social science, and basic science, as well as workshops in art and crafts, photography and music. An organized physical education program and a regular schedule of cultural field trips round out the program. The boys represent 11 different schools from urban Indianapolis. The bi-racial Summer Breeze staff is composed of high-school teachers from Brebeuf and other area schools, as well as student volunteers from Brebeuf. Program director is Father Paul O'Brien, S.J., assistant principal at Brebeuf.



MARIST CONDUCTS CONVENT WORKSHOP—Marist Brother Ronald Fogarty, a clinical psychologist who serves as headmaster of Marist College in Victoria, Australia, conducted a workshop last week at Our Lady of Grace Convent, Beech Grove. His subject was "Interpersonal Relations in a Christian Celibate Community."

Country Festival set at Nativity

INDIANAPOLIS—The Church of the Nativity, 7300 Southeastern Avenue, will hold its annual Country Festival Friday, Saturday, and Sunday, July 9-10-11.

The old fashioned outing will feature Country Kitchen Family Dinners from 5 to 8 p.m. Friday and Saturday, and between noon and 8 p.m. Sunday. Friday night will feature a Fish Dinner, while Fried Chicken is the feature on Saturday. Sunday will find the tables loaded for a Harvest Smorgasbord with all the fixings. It's a real family affair, according to Rita Pfeiffer, dinner chairman. There is no charge for youngsters under six years of age, and special prices for children six to 12.

Ed Fey, Festival chairman, promises games for all ages, including the popular Big Splash, Pony Ride, Tic Tac Toe, and Muffin Ball. There will also be a

Ham Stand, Fruit Stand, and many other booths. The highlight of the Festival will take place Sunday night with a \$1,000 cash prize awarded to some lucky person.

Nativity Church is located just one mile east of Arlington Avenue on Southeastern.

INDIANAPOLIS Calendar of Events

SATURDAY, JULY 10
Summer Festival, sponsored by St. Andrew's Junior CYO, on the grounds at 4050 E. 38th St.

SUNDAY, JULY 11
Two Card Parties at 2 p.m. and 7 p.m. in Assumption downstairs school hall 1117 S. Blaine Ave.

TUESDAY, JULY 13
The Mother Theodore Circle, Daughters of Isabella, will meet at 7:30 p.m. in the Knights of Columbus club room at 1306 N. Delaware St. No dinner this month.

SOCIALS

TUESDAY: St. Bernadette, 6:30 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Secena High School cafeteria, 5 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph K of C Club rooms, at 8:30 p.m.; 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.; St. Philip Neri parish hall at 5 p.m.

Hits plan to stop airlift of Cubans

WASHINGTON—A U.S. Catholic Conference (USCC) official has expressed "deep concern" over a Congressional committee's proposal to cut off funds for airlifting Cuban refugees to the United States.

"Should the resolution proposed by the U.S. Senate appropriations committee be accepted by the Senate," said John E. McCarthy, director of USCC's migration and refugee service division, "it would indeed show a marked departure from this nation's historic role as the 'mother of exiles,' and it would have many repercussions on the humanitarian concern this nation has for those less fortunate than ourselves."

The Senate appropriations committee voted June 25 to cut off funds for the airlift—a sum which would amount to about \$5 million in the 1971-72 fiscal year.

URGES IRISH TRUCE

BELFAST, Northern Ireland—A truce between the government of Northern Ireland and supporters of a reunited Ireland was called for by Frank Gogarty, vice chairman of the Civil Rights Association here, who was released from prison June 25 after serving time for disorderly conduct during a demonstration last year.

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Kunze, Helen
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Johnstone, Essie M.
Shanahan, Infant Joseph
Medley, Mary "Willie"

Zilson, Margaret E.

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Vespo, Gladys
Ferguson, Anita J.
Holzer, Ignatius J.
Ballinger, Ida R.
Burrello, Ella L.
Ripberger, Louise
Tony, John
Linder, Fred E., Sr.
Kahn, Helen K.
Valanis, Thomas
Temmer, Frederick G.
Lausman, Lena C.
Brouse, Ralph E.
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Bova, August
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Fitzgerald, Dorothy
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Fire protection proposal readied

(Continued from Page 1)

exempt properties was viewed as an alternative to increasing property taxes.

John Staser of the Department of Public Safety said the proposed charge for police protection was eliminated because it would be too difficult to establish a base for need and potential service. "There were just too many intangibles in the picture," he said.

Fire protection, on the other hand, he said, can be concretely tied to the type of structure, its size and potential risk.

Schools were dropped from con-

sideration, Staser said, because present property taxes are determined in large part by prevailing public school costs. That policy, in turn, removed parochial schools from the church property to be covered.

Classification and measurement of more than 600 tax-exempt structures was begun last November by the Indianapolis Fire Department. The finished report was given to the public safety department approximately a month ago.

STASER SAID that at this point it would

be impossible to say if the proposed charge would be equivalent to what taxable property owners pay for fire protection. Any fee will be determined by the base rate agreed on by the Revenue Study Committee and by the type of structure and its use.

It is estimated that tax exempt property within the Indianapolis fire district has a \$100 million assessed valuation (one-third true value). The largest single category of such property, according to fire department officials, is church-owned or church related. The largest portion of any service levy, then, would be borne by the churches.

Staser said, however, that his department had had very little reaction from the churches following last August's inquiry about property and the announcement of a feasibility study for a service charge.

"We had only a few phone calls, that's all," he said.

It is expected that \$2 million annually would be realized if a fire protection charge were enacted. The additional revenue would be used to enlarge the services of the fire department and finance pay increases.

'Burying the hatchet'

CINCINNATI—Jews and Baptists in the United States can accomplish a lot more for the nation by giving up old suspicions and learning more about each other's faiths.

That's how 40 Jewish and Southern Baptist scholars approached a conference here recently.

Openly but with some self-consciousness, they probed their understanding of each other's belief in God and religious traditions, and searched for ways of applying religious values to such problems as depersonalization, religious and political polarization, war and ecology.

Catholic diversity

(Continued from Page 1)

tailed the acceptance of risk. By nature, we (Americans) are an optimistic people. In the Church, that optimism takes the form of our Christian hope."

DIVERSITY WITHIN unity was the essential theme of Cardinal Suenens' lecture.

"Is it possible and desirable to speak of Churches in the plural?" he asked at the outset. "In other words, is there room, in the one Church of God, for a diversity of Churches?"

"If I adopt St. Paul's terminology and thought, I will speak of the Churches of God which are in communion one with another and which form but one Church: the plurality is evident and is in full harmony with the unity."

The Belgian cardinal said that, on the level of both metaphysics and Revelation, "pluralism or diversity is as essential as is the unity in the Church—that there is a place for a unity which is not uniformity. In short, it is normal to speak of a European or of an American Church."

"This legitimate diversity was reiterated time and again by the Holy Father," he continued, "when he said in the course of his recent voyages in Africa and Asia that the Church should be African and Asian in Asia. This implies

that she has the right and the obligation to be European in Europe and American in America."

Cardinal Suenens said the core question is to know exactly what it involves—where the lines are drawn between unity and legitimate plurality.

ON THE CHURCH in Europe, Cardinal Suenens noted that the Vatican has been encouraging creation of a European conference of bishops. He said such a conference already exists and has held two meetings in Holland and Switzerland.

But he said that there is not "a Church unique in a common European style," and that the European conference has not yet taken on a true form because the mentality of the various "Europes"—Northern, Southern, Eastern or Iron Curtain—is vastly different.

"We should not look at the European Conference as some sort of super-conference above the national conferences," he said. The cardinal said it should be regarded as a meeting place and a center for coordination, adding:

"We must discover how to allow them to express themselves in their own way. This is true at the Synod especially because there, unfortunately, all the voices are mixed and confused."

Monsignor Goossens Asks:
Have we heard from you yet in response to our summer appeal?

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RECEIVE SCHULTE SCHOLARSHIPS—Nine Terre Haute-area youths have received grant-in-aid scholarships to Schulte High School for the 1971-72 school term. Shown above with Father Joseph V. Beechem, Schulte principal, are (from left): Richard Mulvihill, of Seelyville; Alice Kress, Paul Heubel, Madonna Liva, of West Terre Haute; Melvin Bell, David Smith and Michael Newport. Not present for the photo were Clare Barr and Cathy Brunette.



REALLY PLEASED TO MEET YOU—Pope Paul smiles broadly as he watches the deep, deep bow of a little boy. The Pope was receiving the family of Nguyen Van Huynh, president of the South Vietnam Senate (right), in a private audience. (RNS photo)

Institute winding up at Woods this week

ST. MARY OF THE WOODS, Ind. — Eight Indianapolis speakers formed the base for the final week of guest speakers at the Contemporary Christianity Institute here. The diversity of interests on the theme "Women and the Parish Ministry" was well illustrated by the speakers at the College Institute.

A trio from Holy Cross parish in Indianapolis began the week with a discussion on "Team Approach to Pastoral Ministry" and covered the areas from the theological base to the American Church today. Father James Byrne, Father Donald Schneider and Sister Kay Glass outlined their efforts in pastoral community.

THROUGHOUT THE Institute we hoped to stress the needs of parish communities with special attention to the role of women in the parishes, explained Sister Ruth Eileen Dwyer, co-ordinator of the Institute.

Sister Gilchrist Conway, Adult Religious Education Coordinator of the Archdiocese turned the thoughts of the participants toward the educational focus of women in the parish ministry. She also directed a panel on educational exchanges.

Participants in the discussion included Sister Catherine Livers, pastoral associate at St. Patrick's parish, Indianapolis; Sister Mary McRaith and Sister

Joan Newell of Catholic Social Services, Indianapolis; Sister Pat Mahoney, of Gary; and Sister Marianne McGriffin, of the Fort Wayne South Bend diocese.

THE TOPIC OF pastoral counselling was explored by Family Counseling Services member Robert Riegel, of Indianapolis. He delved into areas of counseling ethics and psychiatric referrals during his address.

Sister Katherine Roentz, of Chicago, then spoke on urban resources and the basic problems in social organizations. She is associated with the Catholic Charities of Chicago.

The Contemporary Christianity Institute concludes Saturday morning after its two week analysis of "Women in the Parish Ministry."

Dedication held

RICHMOND, Ind. — Dedication ceremonies marking completion of the new wing of the Knights of Columbus building here were held last Sunday, July 4.

Father Harry Hoover, pastor of St. Mary's parish, blessed the building after a brief musical program by the Boys' Choir of St. Mary's parish. Also present for the event was Lawrence P. McFadden, of Jeffersonville, State Deputy of the K of C.

Remember them in your prayers

CEDAR GROVE
MICHAEL DEFOSSETT, 72, Holy Guardian Angel, July 5. Father of Lillian Micholowicz of New Haven, Pa.; Jean Haas and Arthur DeFossett, both of Brookville.

INDIANAPOLIS
Word has been received of the death of **GERTRUDE ELIZABETH BALTZ**, 84, a former member of St. Joan of Arc parish, Indianapolis. Funeral Mass was held Friday at St. Simon's Church, Mountain View, Calif. Mother of Henry Baltz, Jr., Mrs. Joseph (Theresa) Murray and Mrs. Henry (Theresa) Sherman, all of Indianapolis. Mrs. Thomas (Anne) McDonough, Beech Grove; Dr. David Baltz, Berkeley, Calif.; Thomas Baltz, Mexico; Mrs. John (Janel) Ewald, Los Altos, Calif.; Mrs. William (Joan) Shine, Los Altos, Calif.; and Sister Marie Theresa, O.S.B., Erie, Pa. There are 19 grandchildren and 15 great-grandchildren.

HENRY M. LOVISECK, 53, Holy Trinity, June 30. Husband of Clara, daughter of Anthony and Alfred Loviseck and Bertha Melsker.

AUGUST BOVA, 70, Sacred Heart, June 30. Brother of James, Joseph and Anthony Bova.

DONALD F. HEIDENREICH, 48, St. Philip, June 28. Husband of Josephine, daughter of Joseph and Josephine, both of Madison.

CHARLES LEWELLEN, 68, St. Michael's, June 28. Father of Mrs. Priscilla Ruth Rothman, brother of Mrs. Ethel Johnson, both of Madison.

PAUL HIATT, 63, Christ the King, July 1. Husband of Josephine, daughter of O. Paul and John D. Hiatt.

CHARLES F. DOYLE, 69, St. Philip, June 28. Husband of Martha A. Doyle, daughter of Francis E. Doyle and Charlotte Garing, brother of Earl J. and Harry A. Doyle.

THEODORE P. OCHSLE, 64, St. Patrick's, July 2. Husband of Ruth M., father of John P. Ochslin, brother of Francis Huchinson and Lillian Clark.

LORRAINE V. MATTINGLY, 44, St. Andrew's, July 1. Wife of Donald J., mother of Michael L. Mattingly, daughter of Mr. and Mrs. Carmon Worth, sister of Spencer, Ernest and Earl Worth and Betty Brackett.

CAROLYN D. HUSER, 75, St. Mary's, July 1. Wife of Joseph M., mother of Joseph L., John A., James R. and Raymond R. Huser. Dorothy Nelson and Marie Kern.

MARTIN C. WERLING, 48, St. James the Greater, June 3. Brother of Frank and George Wendling.

JOSEPH A. HIGGINS, 71, St. Philip, June 28. Husband of Edna C. Higgins, daughter of Daniel P. Higgins and Curtis Dinkert, brother of Edward and Robert Higgins, Mrs. L. F. Berberg, Mrs. Roscoe Sanders, Mrs. Albert Gilbert and Mrs. Carlos Brown.

BETTY COOMES, 45, St. John's, July 1. Wife of Louis L., daughter of Stephen J. David and Laura B. Schuler and Celia Coomes and Mrs. Harold Bailey, daughter of Mr. and Mrs. Roy Willard.

MADISON
MARIE L. KRUM, 73, St. Mary's, June 28. Sister of August Krum of Madison.

CHARLES LEWELLEN, 68, St. Michael's, June 28. Father of Mrs. Priscilla Ruth Rothman, brother of Mrs. Ethel Johnson, both of Madison.

NEW ALBANY
CORA BELLE REBERT, 74, Holy Trinity, June 28. Mother of Kenneth L. Engleman of New Albany. A sister also survives.

EDITH MAE ARNOLD, 52, Holy

Trinity, July 1. Mother of Janice Sister of New Albany. Three brothers and a sister also survive.

ST. JOSEPH HILL
BARRY RUTH YOUNG, 47, St. Joseph, July 1. Wife of William, mother of John and Richard Young, both of Sellersburg; Leslie Young of Starlight; David, James, Patrick, Rose Ann, and Judith Marie Young, all of St. Joseph Hill; daughter of Mrs. John Stropan of Louisville, Ky.; sister of William Stropan.

LEOPOLD
ALMA HUMBERT, 94, St. Augustine, June 25. Mother of John Lewis and Mrs. Robert Philpot of Louisville, sister of Mrs. T. A. Mills of Ekron, Ky.

FRANK P. GUILLAUME, 83, St. Augustine, July 5. Father of Elmer Guillaume of Indianapolis; Alvin Guillaume of Atlanta, Ind.; Lawrence Guillaume of Richmond, brother of Julie Schellenberg of Evansville.

TERRE HAUTE
FRANK WOLLIDAY, 74, Sacred Heart, July 5. Brother of Andrew Wolliday.

EDITH MARING, 87, St. Benedict's, July 7. Mother of Mrs. A. J. Rivard of St. Charles, Mo.; Mrs. John Engles of Terre Haute and George One of Los Angeles, Calif.; sister of Nellie Morris of Terre Haute and Clara Cranny of Indianapolis.

Funeral services for **IDA H. GAGNON**, 43, a West Terre Haute resident, were held July 2 in St. Terrence Church, Chicago. She was the wife of Joseph, mother of David J. of West Terre Haute and Dr. James D. Gagnon of Mundelein, Ill.

SET CARD PARTY

INDIANAPOLIS A luncheon card party will be held Wednesday, July 14, at St. Mark's parish, Road 31 South. Luncheon at 11:30 a.m. will be followed by card games at 12:30 p.m.



HOME STUDY GRADUATE — Sister Dorothy Wargel, O.S.B., above, principal of Christ the King School, Indianapolis, has been graduated from the Famous Artists School, Westport, Conn. She specialized in fine arts painting during her three-year course with the home study school.

Ten ordinands

AMSTERDAM The Netherlands. A total of 10 diocesan priests will be ordained in the seven dioceses of The Netherlands this year.

Last year only four diocesan priests were ordained for the seven dioceses.

The Netherlands has over 7,700 priests and more than 5 million Catholics.

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VIEWING WITH ARNOLD

'Summer of '42' difficult to appraise

BY JAMES W. ARNOLD

"Summer of '42" is the latest movie about a teen-age youth pining for both first sexual experience and the beauty of an inaccessible older (23?) woman, resolved in a kind of lyrical wish-fantasy long endemic to movie screens. The chief differences in this one is that the director is Fordham alumnus Robert Mulligan ("To Kill a Mockingbird," "Love With a Proper Stranger"), who salvages some important values and whose sensitive style skims precariously over the quicksandish material.



Herman Raucher's script and Robert Surtees' luminous, dream-like

photography help restore as validly to a summer 29 years ago on an Atlantic resort island (actually Ft. Bragg, Calif.) where pubescent Hermie and Oskie are undergoing the tortures of dawning manhood in a much more innocent and inhibited era. The tone of the period is re-created in fastidious detail. We watch the kids blunder into manhood, mostly for laughs, but we also see that the experience has profoundly different effects on them.

The actors are all fresh faces, with Gary Grimes and Jerry Houser as the boys and Jennifer O'Neill as the femme fatale, a radiant young wife of an airman away in combat. She looks as inconceivably gorgeous as the memory image of every boy's first love.

THERE HAVE BEEN several films on this theme since the collapse of cinema sex barriers, and this is not surprising, since the Mysteries of Sex are a major concern for the young people who make up most of the movie audience. "42" bears strong surface resemblance to both "Last Summer," which also had teenagers wandering about a beach area exploring sex and other forbidden delights, and "The First Time," in which a trio of youths mistook an older girl for a prostitute and underwent a self-deluding virility test.

Mulligan's film looks good compared to either one. "Last Summer" was more pretentious and violent. It suggested real hostility between kids and parents, and that the kids' experimentation with adult

Catholic bishops in 1969 to attack the "root causes" of poverty in America through major national educational and fund raising efforts. McSweeney had served as the campaign's director since 1970. Prior to that appointment he acted as development director of the New Orleans archdiocese.

Father Monticello has been Detroit archdiocesan director of the campaign, a member of the campaign's national committee, and a member of the board of directors of the United Community Services of metropolitan Detroit.

Heads drive for Human Development

WASHINGTON—Father Robert V. Monticello, director of Catholic Social Service for the Detroit archdiocese, has replaced Joseph McSweeney as executive director of the Campaign for Human Development.

The change in the campaign staff was announced jointly by Bishop Joseph I. Bernardin, general secretary of the National Conference of Catholic Bishops and the United States Catholic Conference, and by Auxiliary Bishop Michael Dempsey of Chicago, national director of the campaign.

The campaign was initiated by the U.S.

Thirty years ago a Solemn Funeral Mass was held at Arlington Cemetery for famed Polish pianist Jan Paderewski. The remains were interred there temporarily for later transfer to Poland at the end of World War II.



"GOSPEL"—A troupe of players in clown face sing and dance a rock version of the Gospel of St. Matthew in Off Broadway's smash success "Godspell." The play was conceived by John Michael Tebelak, a 23-year-old Episcopalian, as a religious answer to despair. In the foreground, David Haskel (who plays a variety of roles including John the Baptist and Jesus) helps Peggy Gordon gaze into the future. The other performers are, left to right, Jeffrey Mylett, Robin Lamont and Lamar Alford. (RNS photo)

sensuality opened the Pandora's box of human evils. It was the story of Eden revisited. Parents don't appear at all in "42"—they don't even have indirect effects. It is a completely enclosed juvenile world. First sex is seen as a good, a part of the sensitizing and maturing of the groping adolescent, and the tone is nostalgic and sentimental. It is a poignant memory.

THE KINDS IN "The First Time" were just not credible, they were the Henry Aldriches of the Hollywood past transposed into a modern sex flick. The boys in "42" ring truer, though just how true will

The week's TV network films

A PATCH OF BLUE (1966) (NBC, Saturday, July 10) While much overrated, this gentle film about a blind girl and a Negro who meet and fall in love in a park has some splendid visual scenes, with Shelley Winters as the girl's racist prostitute mother, is ludicrous, and its solutions much too easy. Satisfactory for adults and mature youth.

JUDITH (1966) (CBS, Sunday, July 11) No Sophia Loren film can be all bad, and this one is better than most. Miss Loren is a vengeful Nazi concentration camp victim converted into a loyal Israeli kibbutznik, and there is plenty of competent, even moving, action along the way. Satisfactory entertainment for all but the very non-violent.

WAY, WAY OUT (ABC, Sunday, July 11) A weaker Jerry Lewis film, set in 1994 with Anita Ekberg and Dick Shawn as a Russian couple manning a station on the moon. Don't be surprised if it's postponed because of the recent Soviet space tragedy. Satisfactory for children.

WEEKEND AT DUNKIRK (1966) (ABC, Monday, July 12) The incredible mass evacuation of the allied armies at Dunkirk during WW II serves as background for a standard futility of war film in which Jean Paul Belmondo meets and falls in love with Catherine Spaak while waiting for the boat. Badly dubbed. Not recommended.

MADE FOR EACH OTHER (1939) (ABC, Tuesday, July 13) The trials of being newlywed, in what passed for realism in the old Hollywood. It's tender and schmaltzy, and you can see Carol Lombard and Jimmy Stewart in their prime, coping with job, in-law, baby and servant problems. Satisfactory mainly for nostalgia buffs.

BRAINSTORM (1965) (CBS, Thursday, July 15) When you try to fake insanity to escape a murder charge, you're asking for trouble. So are you, frankly, when you try to make a cheap movie about it. Not recommended.

BATTLE OF THE VILLA FLORITA (1965) (CBS, Friday, July 16) Mindless soap opera, bubbling with tears and violence, that didn't even make it to most theaters in its original release. Maureen O'Hara is the suffering heroine, and Olivia O'Hara is the suffering heroine. Not recommended.

CURRENT RECOMMENDED FILMS (please note NCMP moral ratings): A Gunglight (A-3), The Andromeda Strain (A-2), Little Murders (A-4), Waterloo (A-2), Act of the Heart (A-4), Lawrence of Arabia (A-2), Investigation of a Citizen Above Suspicion (A-4), This Man Must Die (A-3), Gimme Shelter (A-4), Promise at Dawn (A-3), Goin' Down the Road (A-3), Le Mans (Not Rated).



A MEGATON OF SONG

Living dangerously, or so it seems, is Sister Rose Immaculate, director of the Alvernia College choir. Perched atop a happily empty explosives crate, she leads the choir in what students described as a high-powered program of hymns. The conductor did not start things off with a bang (RNS photo)

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WHILE STATESMEN HAGGLE

Private relief agencies aid Pakistani refugees

BY FR. LEO E. McFADDEN

CALCUTTA, India—While world statesmen haggle over the fate of six million East Pakistani refugees in India, private welfare agencies are getting on with the task of caring for these homeless victims of Pakistan's civil war.

The real drama to this unhappy exodus is the daily chance at survival in terms of shelter, food and health care provided by a dozen agencies whose business is relieving human misery.

One of these is U.S. Catholic Relief Services (CRS), the overseas aid agency of American Catholics. Thanks to its expertise gathered during 20 years in India and its organization of relief experts working out of six regional offices, CRS is able to cut through red tape, ignore politics and aid the stricken.

Last year, CRS distributed nearly \$20 million in direct aid to India's poor. From its warehouses of U.S. government surplus foods and stockpiles of medicine and material in India, CRS is able to provide for thousands who might otherwise have perished.

are already at sea from the United States, so the agency can borrow against these shipments from international agencies in India during the current emergency.

Working in coordination with Catholic Charities of India, CRS on April 23 assumed responsibility for feeding 50,000 persons for three months. A week later, CRS enlarged this project to provide for 100,000 and a plan is under study to care for 500,000.

Indeed, planning is the key to success for much of the benefits provided the refugees. CRS coordinates distribution of food, medicine, shelter and money through diocesan directors of Catholic Charities of India in the five dioceses where refugee camps are located. In addition, CRS meets regularly with six other voluntary agencies to avoid duplication and to share their findings.

This interagency cooperation is illustrated in microcosm in the Catholic mission center of Raiganj, 250 miles north of Calcutta. Just down the road, a rifle shot away from the Pakistan border, is the Malan camp of 1.5 million people.

distribution in the camp, house the nurses of Austcare, an Australian agency, who run two clinics along the road leading into the camp, assist OXFAM, a British aid organization, in its field surveys, and provide logistical support for an interdenominational group constructing shelters in the camp for over a thousand families.

In other camps in West Bengal, Monacan, Hindu and Protestant agencies work together to make things livable for the refugees.

Strangely, the very care provided the refugees is a political concern. Directors of private agencies were told by a high Indian government official in Calcutta not to make things too comfortable for the refugees or they would not want to go home. (This unofficial Indian attitude was corroborated by an American clergyman in New Delhi in private conversation.)

It is understandable that India is concerned. Six million people have poured onto the economy of one of the world's most impoverished and congested countries. Calcutta alone has encamped on its doorstep 700,000 refugees, one-tenth the size of its own teeming population.

Plan Think Symposium at the Woods

ST. MARY-OF-THE-WOODS, Ind. — A two-day Think Symposium is scheduled at St. Mary-of-the-Woods College here July 10 and 11 to explore thoughts on education. It is open to all educators and interested persons.

The symposium begins with registration at 9:30 a.m. Saturday in the Science and Home Economics Building. The topics presented in sessions beginning at 10:45 include "Convergence and the Inquiring Mind—A Philosophy," a multimedia presentation "Mystery and Man in an Expanding World" and "A Philosophy of Aesthetic Education."

INTERMIXED WITH the program is time for questions and reactions with the speakers. The program concludes Sunday morning with a presentation entitled "Culture and Commitment."

The "Think Tank" is based on the work of a group called Project Think. These 20 educators spent last year in an intense examination and formulation of their philosophies of education. "Project Think developed from a 1970 meeting when several music educators discussed the need for change in education," explained Sister Cecilia Ann Miller.

"So a group of educators from a variety of fields and schools came together and Project Think began."

"Since then, we have held about five meetings to share readings and develop our philosophies of education," she added.

THE NEED FOR written philosophies was stressed by Sister Rose Michele Boudreau. "Ideally a given school would formulate its philosophy of education, one they really believed, and then study the possibilities of change and implement their ideas."

"The Project Think participants want to act as stimulators or facilitators at the symposium this week-end and to help participants explore thoughts on education," noted Sister Maureen Phillips.

Bishop in France given reception at Masonic lodge

PARIS — Auxiliary Bishop Daniel Pezeril of Paris was given an official reception June 22 at the Masonic Great Lodge of France the first time since the French Revolution that a bishop has been officially received at a Masonic lodge.

Freemasonry was condemned by Popes from the 18th to the 20th century because of its naturalism, its demand for oaths, and its religious indifference. French lodges tended to atheism and anticlericalism.

Receiving Bishop Pezeril, Dr. Pierre Simon, grand master of the lodge, said:

"This evening a stage has been passed, that of meeting. We do not know what will happen tomorrow, but because we have met each other, we can hope that certain lacks of understanding will disappear and that, even if differences must appear here and there among us, they may no longer engender hatred or mistrust, but that they may, on the contrary, be overcome, because we have realized how beyond our differences, to know each other, to respect each other and to learn to love each other."

Ten years ago, the Catholic population of the Archdiocese of Indianapolis was 190,254 according to figures published in the Archdiocesan Yearbook.

Lafayette names grant recipients

LAFAYETTE — Allocations totaling \$2,650 have been made by the Campaign for Human Development in the Diocese of Lafayette-in-Indiana.

The largest grant, \$2,000, went to assist Casa De Maria, a multi-service organization based in Marion, in meeting the needs of Mexican-Americans wanting to settle out of the migrant stream.

Other allocations were: —\$1,000 to Public Action in Correctional Effort (PACE) for seed money to establish a regional office in Kokomo.

—\$350 to Operation Quarterback, sponsored by the Ball State Newman Apostolate.

—\$250 to the Kokomo-based Women in Community Services, an emergency service organization.

—\$250 to the Crisis Intervention

Center of Muncie, an emergency telephone program. Lafayette diocese Catholics contributed \$30,000 to the 1970 development collection, of which \$7,500 was retained for local anti-poverty projects. Another series of grants will be announced in October.

Academy class to honor nun

INDIANAPOLIS — The St. Mary Academy class of 1944 are sponsoring an Open House in honor of Sister Rita Carol Jones, of the Franciscan Handmaids of Mary, on Sunday, July 18, from 2 until 4 p.m. at the Academy. Sister Rita Carol, a classmate, is a Silver Jubilarian, and is an elementary school teacher in South Carolina.



MISSION TO THE GYPSIES—On the outskirts of Udine in northern Italy, 170 gypsies have set up residence. The gypsies, who fled the Balkans during persecution by Hitler, don't seek regular employment, living off part-time jobs. Three sisters of the Small Sisters Fraternity of Jesus have moved in with the tribe, living in a trailer similar to the type gypsies have used for years. The trailer is their home and means of travel and they have equipped it with

a small chapel. Using it as a base, they work to help the gypsies. Here, Sisters Therese Brigitte of France and Maria Soledad of Spain chat with a girl in the camp. The two nuns support themselves by working as maids. The rest of their time is spent aiding the gypsies and trying to bring as much cheerfulness as possible to the camp. (RNS photo)

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HISTORY IS UNCLEAR

How did peace symbol originate?

"It stands for an upside-down broken Cross. That's un-Christian. People who use it are anti-Christ."

"It stands for a man with his hands out in supplication, for peace. Peace is a Christian value. People who use it are Christian."

"Who knows where it came from? Who cares? It stands for peace, man. End the war! Peace now!"

All three points of view are different ways that different people look at the same symbol—that familiar peace sign, three lines inside a circle in tripod fashion, closely resembling the Mercedes-Benz auto emblem.

The peace symbol's origin is debatable, but in recent years it has developed a very limited and specific meaning: end the Vietnam war.

SANE, the sane nuclear policy crowd, say they commissioned it in 1958 when leaders of a London ban-the-bomb parade realized that "Unilateral Nuclear



Disarmament" was a rather long slogan for posters.

SEVERAL designs were considered, including a plain white circle in a black square and several forms of the Christian cross within the white circle.

The unremembered young artist who came up with the now-famous design based it, SANE says, on semaphore positions for the letters N and D (standing for nuclear disarmament). The two

hand positions were merged in the design.

Not so, says Raymond Ginner, who organized a New York City parade in support of the Vietnam war in 1969. It's an "ancient Satanic symbol from the days of witchcraft" which he saw in several books on the Middle Ages, he says.

The John Birch Society, also a supporter of the Vietnam war, is more specific. A 1970 issue of the society's monthly magazine, American Opinion, said the symbol decorated the shields of Saracen invaders as they at- tempted to crush Spain in 711 A.D. It survived as a symbol associated with the devil, according to the magazine.

THE ARTICLE was accompanied by a reproduction of a 16th century Spanish woodcut showing the devil—today's peace symbol shining in each eye.


Another source of criticism is the Republican Congressional Campaign Committee. During the 1970 elections, the committee responded to critics of administration war policies by releasing a reproduction of a 1942 Nazi propaganda poster. At its top was a wreath of holly with a miniature tripod symbol inside.

That poster, however, strongly supported war. SANE spokesmen shrug their shoulders over such history. They note that the commissioned the symbol's design, that it stands today for ending the war in Vietnam, and that they are overworked as it is without answering silly questions.

A representative of the Women's strike for Peace Committee says, "I never heard of what those people claim, but, of course, they're entitled to their opinions."

A bearded young peace demonstrator, asked about it all, just smiled. "Since when is peace Satanic?" he asked. "Since when is peace a Nazi concept?"

And Luv, Inc., a Miami boutique, has been told that the symbol—whatever its misty earlier uses—is now commonly owned and may not be registered as a boutique trademark, as Luv had wanted.



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ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

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Saturday — 2-\$100 Bonds
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Wednesday, July 14

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