



VOL. XI, NO. 42 INDIANAPOLIS, INDIANA, JULY 28, 1971

Pontiff planning changes in rite of Confirmation

BY FATHER LEO E. McFADDEN

CASTELGANDOLFO, Italy—Pope Paul VI told thousands of tourists gathered in the courtyard of his summer villa here for the Sunday Angelus (July 25) that his 10 weeks in the mountains are a working vacation for him, not a chance to get away from the burdens of his office.

To prove it, the Pope set the unusual precedent of announcing the composition

Chicago priest takes full-time ACLU post

CHICAGO—For the first time in its 50-year history, the American Civil Liberties Union (ACLU) here has named a Catholic priest its state executive director.

He is Father Carl Lezak, associate pastor of St. Sebastian Church here, who will assume his new full-time post Aug. 9.

Chicago archdiocesan chancery spokesmen, meanwhile, have expressed "amazement" at the ACLU announcement because the priest "had never discussed the matter" with Cardinal John Cody of Chicago or the archdiocesan personnel board.

ACCORDING TO canon law, a priest is required to clear a change in assignment with Church authorities. The priest noted, however, he did not think he had broken any Church laws.

"I'm extremely proud to be connected with ACLU," the priest said.

The Chicago chancery said it is "incompatible for a priest assigned full-time to a parish, as is Father Lezak, to take on simultaneously such a full-time secular position."

The chancery said Father Lezak had been invited to meet July 23 with the nine-member archdiocesan personnel board "to clarify his status."

Given a choice between his new "secular" position and his religious office, Father Lezak said his secular job would "take precedence."

Father Lezak said he would no longer live at the St. Sebastian parish rectory after his new ACLU duties begin, but would "continue living in the area around the parish because that is my community in many respects."

HE SAID he did not want to give up the priesthood, and hoped to function as a priest on an occasional basis—something which is permitted with a bishop's consent.

An archdiocesan spokesman told NC News the Chicago chancery was "reluctant" to comment further on Father Lezak's statements, but preferred to wait until the personnel board had a chance to clarify the situation and arrive at an equitable solution.

The priest said one reason he did not contact archdiocesan officials about his ACLU job possibility was that he "didn't feel that the existing structures would take seriously enough the possibility of the secular extension of the priesthood. I am hopeful now that some sort of not only understanding but proper recognition of such a role can be had."

Father Lezak, 33, is an active member of several other civic organizations specializing in police and housing problems. He has held key positions in local and state political campaigns.



FATHER CARL LEZAK

AN OFFICIAL OF the Vatican's Congregation for Divine Worship, Father Gottardo Pasqualetti, told NC News that details of the new Confirmation rite are not yet public, and he could not comment on them.

"However, I can say that in general the new ceremony will follow the ideas found in the renewed liturgy for Baptisms and weddings," he said. "I refer here, of course, to the aim of making the sacraments more easily understood by the people and also getting the people more involved in the actual ceremony. In addition, the rite will become more meaningful to the people and thus fulfill a pastoral role."

Father Pasqualetti indicated that the new ceremony will seek to limit the number of those confirmed at each ceremony. This will be done to avoid having in attendance what he called a "mass of people" for confirmation, the result of which would be a lengthy, unwieldy ceremony devoid of practically all teaching and pastoral fulfillment.

LIMITING THE NUMBER of recipients would also suggest that parish priests would be empowered to confer the sacrament in place of a bishop. In recent years a local bishop could receive permission from Rome for his vicar general or chancellor of the diocese to administer confirmation. If classes are to be kept small, more priests must be deputized to confer confirmation.

There was speculation at the Vatican that the age of those eligible to be confirmed will be considerably raised so that it will become the sacrament of adult commitment to the Christian faith as well as a pledge to work toward the betterment of the community.

In many countries confirmation is administered at the same time as infant baptism or along with first Communion at about the age of seven.

In the United States it has been customary to confer Confirmation on those completing the eighth grade. Many American bishops have publicly voiced their preference to make Confirmation the commitment of the young adult who has completed either high school or college.

Meanwhile, in the diocese of Arras in Northern France, an innovation regarding the sacraments has been conducted with Vatican approval. The experiment is called a baptism by stages. A child is merely inscribed in the parish registry at birth, takes Communion and is baptized at the age of 10 and is confirmed at the age of 20 after a commitment to Catholic Action.

IN HIS SPEECH AT Castelgandolfo, the Pope seemed to indicate that confirmation should be conferred on the mature Christian. He at least seemed to rule out confirmation for infants or for the very young.

Pope Paul defined the sacrament as a "font of grace" of which the young generation has particular need.

The Pope declared:

"This young generation has need of a new infusion of the Holy Spirit, received with desire, with awareness and with a personal and community spirit. It is the confirmation of the Christian, it is the gift of spiritual fullness and moral strength."

So sorry, Senor

MADRID—A government proposal to amend Spanish draft laws to allow for conscientious objectors has been withdrawn from the Cortes (parliament), which has been considering it for several months. Gen. Manuel Diaz Alegria, Spanish chief of staff, announced here that the government reversed its position because modifications imposed by a parliamentary committee have rendered the proposed law "useless."

Investigation welcome, say disputed priests

ST. LOUIS—The director of the five Contemporary Mission priests—denied faculties to say Mass or administer the sacraments in the St. Louis archdiocese—said he would welcome an investigation into the five's priestly status.

"We feel we have nothing to hide," said Father Patrick J. Berkery, an archdiocesan official continued to release documents to the St. Louis Review, archdiocesan newspaper, raising doubts about the five who were ordained by Bishop Peter Sarpong of Kumasi, Ghana, on May 11 in Cromwell, Conn.

Cardinal John J. Carberry of St. Louis has refused to grant the priests faculties, saying that they have not given him information he requested about their academic and theological training and about the reception of clerical orders leading to the priesthood.

"IT'S THE BIGGEST lie ever perpetrated," said Father Berkery. He referred to letters recommending the five priests for ordination which were disavowed as forgeries by three persons alleged to have signed them. The letters were published in the Review.

"We've never even seen the letters," he added, although archdiocesan officials said they were contained in documentation—part of the authentication required for the priesthood—submitted by the five priests to Bishop Sarpong.

Archdiocesan officials would not comment on the Contemporary Mission's call for an investigation. A spokesman said the archdiocese had asked the five priests for specific information concerning their ordination, but thus far "we have not received any information." He said the archdiocese would continue making inquiries about their priestly status.

The five are Fathers Donald Middelendorf, Robert Cassidy, John O'Reilly, Joseph Valentine and John Coyne. They said they were ordained for the Kumasi diocese but released to work in their ministry to the poor in St. Louis' inner-city.

MEMBERS OF A singing group called "The Mission," they are former seminarians of the Monfort Mission who left that order following a seminary training dispute in 1968.

Father Berkery, their spokesman, has been on leave from the Monfort Mission (Continued on Page 9)

PENNSYLVANIA ATTORNEYS

Ask court to reweigh school aid decision

WASHINGTON—The U.S. Supreme Court has been asked to reopen a recent landmark case in which the high court struck down a Pennsylvania law giving state aid to private schools for secular instruction.

Attorneys representing seven nonpublic schools in Pennsylvania said that the Court's 8-0 decision holding that such assistance would lead to a church-state "excessive entanglement" was a "standards-lacking standard lacking any rational basis."

The Supreme Court recently ruled that the Pennsylvania law providing salaries for nonpublic school teachers of secular subjects would require continued state surveillance for enforcement. "These prophylactic conditions will involve excessive and enduring entanglement between state and church," the court said.

JOINED BY Pennsylvania Attorney General J. Shane Craemer, the lawyers filed a petition for reargument in the Lemon vs. Kruzman case.

Citing an "urgent need for clarification" of the decision, the attorneys argued in their petition that:

—The court's entanglement concept tended to suppress religious liberty.

—The ruling suggested disapproval of "free, political expression" by religious groups.

—The court had misread history in interpreting the Constitution's ban on public aid for the "establishment" of a religion.

The petition also asks the court to clarify whether the decision applied only to the seven nonpublic schools or if it "constituted a final nullification and termination of the Pennsylvania statute with respect to all nonpublic schools and in all circumstances."

THE COURT'S entanglement test, according to the petition, goes beyond prior decisions upholding legislation that was "religiously neutral" and that had a secular purpose that neither advanced nor inhibited religion.

The attorneys argued that the entanglement concept "creates a special exception to the neutrality test... which is itself non-neutral."

They also took exception to that part of the ruling which states that "a broader base of entanglement of yet a different character is presented by the divisive political potential of these state programs."

"It can be assumed," the court added, "that state assistance will entail considerable political activity" and "political division along religious lines was one of the principal evils against which the First Amendment was designed to protect."

THE ATTORNEYS said, that entanglement doctrine was "not a standard



ALL-STARS AT BLOOMINGTON—Among the 30 All-Stars from southern Indiana high schools which comprise the South team in the fifth annual Indiana North-South All-Star Football game this week are these Catholic gridgers. A line running east and west from Anderson separates the North and South teams. Sponsored by Boys' Clubs of Indiana, the game will be played on the astro-turf of Indiana University Stadium at 5 p.m. Saturday, July 31. Tickets are \$5 for adults and \$1 for students 18 and under. The gridgers are, from left kneeling: Bill Matthews, of Indianapolis Brebeuf; Rick Alvey, of Tell City; Eddie Boswell, of Indianapolis Washington; and Bob Zerr, of Shelbyville. Standing from left are: John Jordan, of Indianapolis Cathedral; Mike Cioffi and Bob Heck, of Terre Haute Schulte; John Brewer, Jr., of Richmond; and Dave Brown, of Bloomington.

DIRECTOR OF FAMILY, HUMAN RESOURCES

Episcopalian priest named to Catholic Charities post

INDIANAPOLIS—An Episcopalian priest has been appointed to the newly-created post of director of Family and Human Resources for Catholic Charities of the Indianapolis Archdiocese and Catholic Social Services.

Dr. Brian P. Hall will be responsible for a family life education program conducted by Catholic Social Services in the five-county Indianapolis United Fund area. Catholic Charities is sponsoring similar work by Dr. Hall in the rest of the 39-county Archdiocese. He formerly was on the staff of Catholic Family Service in Gary where he headed the group-oriented community and family life education program.

Dr. Hall has chosen the field of family life education rather than pastoral work. He has a doctorate in counseling from Claremont College in California. When assigned by the Episcopal church to Central America, he organized Costa Rica's first family life institute.

IN ANNOUNCING Dr. Hall's appointment, Father Donald L. Schmidlin pointed out that Catholic Charities is now able to provide a long needed family life education program. In searching for someone to head it, Father Schmidlin cited the need for a person with a valid Catholic outlook on marriage and a proper theological and philosophical background.

"A Catholic with this training probably would be a priest and not married," he pointed out. "It was considered important



DR. BRIAN P. HALL

Proceedings begun against book: Kung

TUEBINGEN, Germany—The controversial theologian Father Hans Kung has reported that the Vatican "has inaugurated formal proceedings" against his book on infallibility.

A statement from Father Kung's office at Tuebingen University, where he is director of the Institute for Ecumenical Investigation, began: "The Roman Curia

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(the Church's central administrative offices) has begun action to investigate the orthodoxy of the latest work of the German Catholic theologian, Prof. Hans Kung.

"In a decree officially approved by Pope Paul VI, the plenary session of the Congregation of the Doctrine of the Faith, to which the most important curial cardinals belong, has inaugurated formal proceedings against Kung's book: 'Infallible? An Inquiry.'"

There was no immediate comment from the Vatican.

to have a married man in this position." Dr. Hall and his wife have two young children.

He is the author of two books and several communication tapes on values and family life education. The most recent is "Valuing: Exploration and Discovery" (Argus Communications). Currently he is preparing a series of texts for the Paulist Newman Press on value clarification. They are to be aimed at teen-agers, college students and adults.

IN WORKING WITH groups throughout the Archdiocese, he will be emphasizing value clarification. As he explains it: "People's lives are ultimately guided by

(Continued on Page 9)

Vatican paper scores critics of 'basic law'

VATICAN CITY—An editorial in L'Osservatore Romano has challenged critics who view the much-debated proposed basic law of the Church and the way it is being handled as a form of Roman imposition.

The unsigned, front-page editorial appeared in the July 28 edition of the Vatican City newspaper following a spate of critical comments of the so-called "Lex Fundamentalis" in both American and European circles. Among criticisms leveled at the proposed basic law was an interview granted to NC News by Cardinal Leo Suenens of Brussels-Malines, Belgium.

THE EDITORIAL, while not singling out any specific article or interview, argued that the recent criticism has not taken into account sufficiently the clarifications given by an official of the Commission for the Revision of the Code of Canon Law at a Vatican press conference July 5.

The editorial particularly took issue with the claim that the world's bishops have been required to express their opinions on the document by Sept. 1 and that it will then be submitted for the approval of the World Synod of Bishops which opens in Rome on Sept. 30. The writer repeats the statements made at the July 5 press conference that this is not the case at all, and it will take several years of consultation and study before such a document could be ready in its final form.

REFERRING TO THE request of Cardinal Pericle Felici, head of the canon law commission, that the world's bishops express their feelings on the present draft of the document, the editorial stated:

"It is important to note that this very broad consultation of the bishops—who are asked, above all, for their opinion of whether or not the Lex is advisable—is in keeping with the spirit of cooperation promoted by the Second Vatican Council and favored in this case, right from the early phase, by the initiative of the Pope to whom, clearly, the promotion of any collegial action of the body of bishops belongs."

"Therefore, what is being affirmed regarding 'Roman impositions' has no foundation in truth, and it is surprising to read about insinuations of this kind and to see them spread and published in the face of facts."



AT FRANKLIN COUNTY PICNIC—Beautiful summer weather prevailed for the annual picnic at St. Ann's parish in rural Franklin County last Sunday. Festival workers labored from early morning to make the dinners and booths ready for tri-state patrons from

Kentucky, Ohio and Indiana. Five hundred chickens were freshly prepared Sunday morning to feed eight hundred dinner patrons between 11 a.m. and 2 p.m. in the church basement. Several hundred others ate outside and again later in the afternoon in the hall.

A group of kitchen and dining room workers are shown in the first photo, taken in the church basement between the dinner and supper sessions. Mrs. Hilda Bedel, second photo, continues to man the quilt booth long after the last ticket was sold—early in the afternoon. Of

interest to the small fry was the Post Office booth, which featured prizes for boys and girls. In the final photo, Father Matthew Herold, right, St. Ann's pastor, is shown greeting one of his predecessors, Father A. A. Barthel, pastor from 1950 to 1963.



CATHOLIC WOMEN STAGE PROTEST MARCH—Chanting and waving black flags, Catholic women march through the Bogside section of Londonderry, Northern Ireland, in protest of the fatal shooting of two young men by British soldiers. The women staged their protest on the same day that thousands of Protestants were marching throughout Ulster in the annual Orange Order parades.

One British soldier was killed in a Catholic section of Belfast as scattered violence broke out during the day. The Catholic minority of Northern Ireland, or Ulster, considers the Orange Order parades—which commemorate a 1690 Protestant victory—as provocative, humiliating and a reminder of what the Catholics call their second-class status. (RNS photo)

MAKING GIVING PLEASANT Girl ushers to pass basket?

BY BOB WHALEN

ALBANY, N.Y.—To me, the "Women's Lib" movement is akin to Mephistopheleanism... but after attending a Mass in a Connecticut Catholic church, I've become an advocate of our diocese recruiting "usherettes" into the "men-only" corps of ushers.

Let them take up the collection, too... if they would do it.

Economically speaking, I believe the baskets will be filled with more of the green stuff if pretty, teen-aged girls serve as collectors. Any arguments?

Every church in the Albany Catholic diocese adheres to the custom that only males direct worshippers to empty pews. These same men also supervise the "passing of the basket" at that certain time during the Mass.

Till a couple of weeks ago, I never gave the arrangement much consideration—just accepted the practice.

LOOKING BACK OVER the years, I've

come up with a few kinks in the "men-only" usher system.

Usually, from two to four stand in the rear of the church auditorium awaiting "customers." Few of them seem to smile very much. Most appear as if they are about to lead the Mass attendees in a funeral procession.

And, rarely do these perennial ushers ever find that pew with enough room for their "followers." It seems to be their credo to crowd six persons into a pew made for four midgets. In many area churches, this "guide" service is furnished by a scowling "pilot."

When taking up the collection, the majority of ushers zip in and out with the basket in so matter-of-fact a way that parishioners are still pawing through their pockets or pocketbooks to find their envelopes. In the meantime, the usher is at least three rows to the rear and still going at top speed. They could be costing the church money, when you stop to think of it.

Now, how about a young girl doing the

churchy chores at Mass? It could prove a worthwhile innovation.

IN A CONNECTICUT church, recently, they greeted me with a nice smile. This, I'd say, immediately puts parishioners in a good mood. Men make sure the envelopes are in an available pocket. Some may even slip an extra buck into the offering.

Being more sensitive and considerate by nature, the girls seem to find ample room for their "party" in the pews.

The parishioners in the Nutmeg State church like the idea of girl ushers—high schoolers who wore white blouses with dark skirts.

Even the male chauvinists in the parish feel it's an improvement over the old men-usher practice.

Another plus for the usherette system might be a decided increase in Mass attendance of their young male counterparts. That's human nature.

(Bob Whalen is a staff writer for The Evangelist, Albany diocesan newspaper.)

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PAX AGENCY TO MEET
NEW YORK — Pax, an association of American Catholics promoting world peace, will explore the "religious dimension" of the "New Society" during their 1971 conference at Graymoor Franciscan Monastery, Garrison, N.Y., Aug. 6-8. Dorothy Day of the Catholic Worker will be among the featured speakers.

Ten years ago, Pope John XXIII's social encyclical, *Mater et Magistra*, was hailed in Moslem political and religious circles as a milestone in the good relations between old and new countries.

FISCAL APPOINTEE—Ralph Vacha, controller of St. Francis Hospital Center, Beech Grove, since 1966, has been named assistant administrator for fiscal affairs there. He joined the hospital staff in 1963 as an accountant. The Indiana Central graduate holds graduate degrees from Indiana University and the University of Cincinnati. He is a Fellow of the Hospital Financial Management Association.

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WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Appeals for ex-Nazi official

OSLO, Norway—Criticizing the Norwegian government's decision to bar former Nazi leader Albert Speer from again visiting this country, a Dominican priest said here that Speer should be allowed to re-enter Norway because he has paid for his war crimes. "From the beginning at Nuremberg, Albert Speer admitted his guilt," said Father Hallvard Reiber-Mohn, who had sought permission for Adolf Hitler's World War II armaments minister to visit Norway. "He has accepted and atoned for his sentence, 20 years in Spandau prison," the priest said about Speer whom he identified as an acquaintance. "He has stated that this moral responsibility will rest upon him until his death. Personally, I believe he is serious about it."

Deplore Brazil, Czech persecution

WASHINGTON—The Conference of Major Superiors of Men (CMSM) has asked Congress to use its influence "to ease a situation in Brazil and Czechoslovakia that is intolerable to Roman Catholics throughout the world." In a letter to Sen. J. W. Fulbright, chairman of the Senate Committee on Foreign Relations, Father Francis X. Gokey, CMSM executive secretary, described the conference's indignation over repression of the Church in Brazil and suppression of religious liberties in Czechoslovakia. "The Conference of Major Superiors of Men does not so much wish to express indignation over the past events as to rectify the future," however, Father Gokey wrote.

North Viet Church flourishing?

PARIS—A picture of a flourishing Catholic Church in North Vietnam, not one of a "Church of Silence," emerged at a meeting of Catholic peace groups in Paris last May. Two North Vietnamese priests came from Hanoi for the International Assembly of Christians in Solidarity with the Vietnamese, Laotian and Cambodian People, to report on the state of the Church under the North Vietnamese regime. The two priests are Fathers Ho Thanh Bien and Nguyen Vinh. The assembly and the priests were all solidly against U.S. involvement in Indochina and for immediate U.S. withdrawal. They supported virtually without reservation the positions of the Viet Cong and North Vietnamese delegations to the Paris peace talks.

Ordination of married men

PORT OF SPAIN, Trinidad—Priest representatives from the Caribbean area and bishops of the West Indies have approved the ordination of married men. In meetings here, both priests and bishops reaffirmed the traditional value of priestly celibacy, but split over whether celibacy should be voluntary. The 19 priest-delegates who met for two days before offering their recommendations to the annual Antilles Bishops' Conference meeting said they favored "opening two avenues to the priesthood, one with a commitment to celibacy, and the other without such a commitment. The proposal was rejected 11 to 6 by the bishops, but they unanimously approved the ordination of married men.

Black Catholics accept grant

WASHINGTON—The National Office for Black Catholics (NOBC), which had earlier rejected a \$200,000 grant from the U.S. bishops, has accepted that amount from the hierarchy. The grant, covering a one-year period, was approved by a bishops' ad hoc committee headed by Bishop Peter L. Gerety of Portland, Me. It culminated a series of negotiations involving the bishops and NOBC officials who at the hierarchy's November 1970 meeting turned down a similar \$200,000 offer, denouncing the proposal as a racist act. The ad hoc committee also agreed to support the NOBC's efforts to seek other funding at the diocesan level; issue a strong statement supporting the NOBC; and draft a cover letter for the NOBC, encouraging individuals and groups to contribute funds to the black office.

Czech Reds order crackdown

VIENNA, Austria—A Communist party official in the Slovakia region of Czechoslovakia decreed that only manual laborers and old people may retain both their party membership and their religious faith. All others, particularly intellectuals, must choose between communism and religion. Jann Papp, a 45-year-old district leader of the Slovak Communist party, was quoted by Radio Bratislava as telling party workers that religious faith would be tolerated only for certain categories of members.

Warns women's lib backers

BLACKWOOD, N.J.—Female liberationists should realize that their self-proclaimed new sexual freedom has done little to enhance the status of women, a priest told an institute for high school and CCD religion teachers here. Father Peter J. Riga, associate professor of theology at LaSalle College and professor of religion at St. Mary's College in California, severely criticized not only the "new morality" but Playboy magazine in his speech at Blackwood Catholic Center. "As girls become more permissive," he said, "there is very little empirical evidence that they're more esteemed as intellectuals or social activists." They become, instead, "glorified playmates, spouting lib language but are as sexually exploited as ever. The sexual fantasies of the American male," the priest added, "have been fed by 'Playboy' with the result that it's now easier for him to act out this stupidity on liberated girls with devastating effects on them."

Possible block to self-reliance

GENEVA, Switzerland—Foreign missionaries can sometimes block the way toward self-reliance by the underdeveloped nations, a team of African technicians told a World Council of Churches unit here. When this happens it tends to make it difficult for local churches to find their proper place in the development in their nations, it was declared. The technicians said that it is important that Church-sponsored activities be dovetailed with national development programs wherever possible. The technicians also told the Council's Advisory Committee on Technical Services (ACTS) that too many foreign technicians with little knowledge of Africa suggest projects which appeal to them but do not fit into local needs and conditions. The technicians were meeting with ACTS to suggest the best use of technical expertise in Church development work.

Seeks end to tax exemptions

WASHINGTON—Gov. George C. Wallace of Alabama has asked the Supreme Court to end tax exemptions for organizations he says are only "superficially charitable, religious, educational or scientific in their operation." The Justices are in summer recess until October. The governor's complaint said the state of Alabama recognizes the benefits afforded society by organizations such as the Red Cross or the Salvation Army, but that "certain other organizations and foundations merely provide a haven for the wealthy few." The foundations which are the target of the proposed suit were not named by the governor although he charged them with espousing the cause of the communists, promoting revolution in the streets, registering blacks to elect radical mayors, and bankrolling the "pro-Viet Cong American Friends Service Committee."

Takes issue with Irish prelate

DUBLIN—A leader of the political arm of the militant "provisional" wing of the outlawed Irish Republican Army (IRA) has taken issue with Cardinal William Conway of Armagh, president of the Irish Bishops' Conference, for his stand on violence in Northern Ireland. In an open letter to the cardinal, published here July 18, the leader suggested that the cardinal was being "less than frank, and even deliberately misleading" in his statements recently on events in Northern Ireland, politically a part of Great Britain which in recent years has been racked by violence. The cardinal's office has refused to comment on the IRA allegations. A spokesman said the cardinal is not in the habit of answering public statements by illegal terrorist organizations.

Supports Cuban immigration

WASHINGTON—The United States government has ethical and economic reasons for accepting another 100,000 immigrants from Cuba, Archbishop Coleman F. Carroll of Miami told a Senate subcommittee here. The archbishop spoke from a prepared text before the Senate Subcommittee on Appropriations, defending government-sponsored "Freedom Flights" of Cubans to Florida. Archbishop Carroll first described "the economic stimulation the Cubans have brought to the lagging economy of south Florida during the 60s." He said Cuban refugees have rehabilitated 20,000 dwelling units, thus saving government urban renewal money; contributed 2,200 medical doctors to this country; established nearly 3,000 businesses in Dade County, Florida, alone; and paid "appropriate local, state and federal taxes amounting to millions of dollars annually."

Pope sees personal sin at roots of oppressions

CASTELGANDOLFO, Italy — Pope Paul VI holds that human liberation, "like all great and legitimate human aspirations," must constantly be enlightened by Christian teaching lest it lose its Christian meaning.

Jesus Christ was "the free man par excellence," the Pope said July 21 in an address at his summer home here, adding that it was from sin that Christ wished to free men, to liberate men. The Pope was speaking to members of the international Catholic student union, Pax Romana, who had come on a pilgrimage from their world congress in Fribourg, Switzerland.

HE ASSERTED THAT personal sin is the source of oppressions wrought by entire societies, even those that call themselves God-fearing.

"Liberation!" the Pope said. "The word is found on all lips today. It runs through the most diverse writings, and the most diametrically opposed ideologies use it."

"In order to keep its Christian meaning it must, like all great and legitimate human aspirations, be constantly illuminated throughout the course of history by humble every form of racism, opens the harkening to God's word, by attentive study of the magisterium's (Church's Pontiff said."

teaching authority) documents, by honest confrontation between the life one is leading and the living faith."

Recalling that Jesus Christ promised rest to the weary, the Pope continued:

"But on every occasion he strikes at the deep cause: It is from sin that he wants to liberate man, it is from the grasp of evil holding everyone fast in selfishness, pride, carnal appetites."

"He wants to liberate man from individual sin that multiplies its collective effects, that is the source of the oppressions and enslavements generated by human societies, though they be the most religious in appearance."

POPE PAUL THEN cited the words of the Prophet Isaiah which Christ quoted: "These people honor me with their lips, but their heart is far from me."

Returning to a theme that he has touched on often, the Pope said that the liberation Christ proposes is not freedom from the moral law but rather freedom to love God.

"Freedom of love forbids all narrow formalism, shuts out every form of racism, opens the heart wide to the spirit who breathes where he will," the Pope said.



WED 25 YEARS—A Mass of Thanksgiving will be celebrated at 5:30 p.m., Saturday, Aug. 7, at Assumption Church to celebrate the 25th wedding anniversary of Mr. and Mrs. John P. Mick, 838 S. Mount St., Indianapolis. A dinner reception will be held at 7 p.m. The couple has four children, John Philip II, Michael Albert, William Joseph and Amelia Mary.

A NEW OPPORTUNITY FOR COLLEGE NOW

New funds have been made available in recent weeks to enable Saint Mary-of-the-Woods College to offer financial assistance to additional and new transfer students. This aid is available NOW for the 1971-72 academic year. We encourage students who felt that they could not attend college for financial reasons or who felt a Saint Mary-of-the-Woods College education was financially impossible to write or to call immediately.

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ANNUAL PICNIC Sunday, Aug. 1

Chicken Dinner Served 11 to 2
ADULTS \$1.50 CHILDREN 75c
Evening Lunch Served 5 to 8

Amusements and Refreshments For All

St. Cecilia's Church

FATHER JOSEPH KLEE, Pastor
OAK FOREST, IND.
St. Mary's Rd. Between Brookville and Batesville
● Special Mass—11:30 A.M. ●

NEW ALSACE, INDIANA

St. Paul's Church

PICNIC

Sunday, August 8

COUNTRY STYLE CHICKEN DINNER

Served at 12, 1, 2, 3, and 4 P.M. EAST TIME

Adults \$2.00; Children Under 10, \$1.25

Take I-71 to Sunman Exit

From Sunman take Road To New Alsace

Rev. William J. Engbers, Pastor



GOLDEN JUBILIARIES—Twenty-three of the 26 Sisters of Providence who celebrated their golden jubilees as members of the congregation on July 16 at the motherhouse at St. Mary-of-the-Woods are shown above with Mother Mary Pius Regnier, superior general of the Sisters of Providence. The jubilarians are (front row): Sister Camille Ostendorf, Sister Francis Eleanor Feeney, Sister Consuelo Burisch, Mother Mary Pius, Sister Margaret Aloysius Elsassner, Sister Marguerite Anne Kelly, Sister Francis Angela Kolb; (second row): Sister Ann Clementine Lee, Sister Mary Roberta Young, Sister Mary Petronella Meegan, Sister

Marian Celeste Blach, Sister Gertrude Louise Donahue, Sister Anna Gertrude Meyer; (third row): Sister Alicia Haslup, Sister Mary Elise Angermeyer, Sister Brigid Boyle, Sister Mary Agnese Prendergast, Sister Agnes Isable Hartman, Sister Constance Greig; (fourth row): Sister Edmunda Day, Sister Mary Francisca Bowes, Sister Margaret Thomas Lang, Sister Francis Raphael Donlon, Sister Rose Celeste Mihula. Other jubilarians include Sister Mary Blanche Murphy, Sister Marie Elizabeth Lindenschmidt, Sister Mary Prudence Naughton.

Monsignor Goossens Asks:

Have we heard
from you yet
in response to
our summer
appeal?

CATHOLIC HOME AND FOREIGN MISSIONS

RT. REV. VICTOR L. GOOSSENS, DIRECTOR
136 WEST GEORGIA ST. INDIANAPOLIS, IND. 46225

Propose drive-in bar on 'x' films

HARRISBURG, Pa. — Legislation prohibiting the showing of X-rated movies in drive-in theaters in Pennsylvania has been passed by the State Senate and sent to the House.

Senators voted 39-8 for the proposal, which would provide for a fine of \$100 and up to 10 days in jail for each day of violation.

Originally drafted as a measure to apply only to drive-ins where the screen is visible outside the enclosure, the proposal was amended later to apply to all drive-in operations "to protect the public on highways and streets from accidents caused by distractions."

ON THE LINE -- two pages of opinions

The tortuous road to peace via Peking

The almost complete lack of grassroots dissent following President Nixon's announcement he will visit Red China is explained by experts in one of two ways. First, the President's long record as a conservative provides immunity to the "sell out" fears that could be expected if such a diplomatic adventure were undertaken by a liberal chief executive. Second, the trip presages a definite termination of involvement in Vietnam and every politician knows well that the electorate is sick to its soul of that mess and wants out.

There is good reason to believe that an equally valid interpretation can be put on the absence of criticism. That is, that the majority of Americans have become convinced that every measure short of national suicide must be attempted if it will help prevent another war.

Last week-end a Gallup poll reported that 46 per cent of those interviewed believe war is "outmoded" as a way of settling differences between nations. Among the 43 per cent who said that it is "sometimes necessary," a striking percentage, according to the pollsters, limited necessity to survival.

It is a Christian myth that every reasonable person opposes war except as a last resort. History books are filled with "reasonable" wars undertaken for national prestige, economic aggrandizement, cultural, religious and racial animosities or even the personal pique of tyrants—wars which have been supported by reasonable men. Whatever the sacrifices exacted from both sides, it was relatively easy to distinguish the victor from the vanquished. The nuclear age, however, has created a new nightmare. In the next big war, there will be no winner.



Beyond the frustration with guerrilla type wars, for which we have shown a marked ineptitude, beyond the ironic mix of a growing isolationism and a resignation to global and even interplanetary commitments, lies a simple truth recognized by the majority of Americans. The only kind of war we are prepared to

fight is one in which there is the distinct likelihood that we will annihilate ourselves.

One out of every five persons in the world is of Chinese origin, 760 million in all. For the most part they are isolated from the community of Western nations, cut off from the exchange of ideas and ideals that move and shape Judeo-Christian populations. That isolation does not enhance precarious chances for a lasting peace. This President Nixon acknowledged as he entered the White House and began what events have proved was a slow but resolute move toward high-level talks with Peking.

The Vatican, clearly delighted with the projected face-to-face encounter, calls it "basic to the creation of peaceful conditions in the world." Though Catholic leaders differ on whether or not the development portends an improvement of relations between the Church and Red China, all are agreed that the present condition could hardly be worse.

Nothing factual is known about the three million Catholics there were on mainland China when the purge of religion began in 1949. Views expressed by foreign journalists about the fate of Christians have been contradictory. The single ray of hope in the years since has been the release of Bishop James Walsh.

There are no Vatican hopes for accord at any time in the foreseeable future, but Church officials share the feeling of the majority of Americans that any overture for openness and communication must be taken advantage of. President Nixon should be applauded for this dramatic bid to realize that generation of peace which has thus far eluded us in the 20th century.

—B. H. ACKELMIRE

GIVE AND TAKE

BY REV. PAUL DRISCOLL

The best laid plans of mice and men often go astray. This week we had hoped to give you a column by Fr. Luka, but a change in his schedule makes this impossible, and I have been called in from the bullpen to write about change in the Church.

Is our pace of change too fast? Too slow? In the right direction? In the wrong direction? These hotly debated questions remind me of a struggle I witnessed a few years ago in a neighboring rectory.

This particular rectory had two suites of rooms on the second floor, but only one thermostat. One side of the house roared in eighty degree heat, while the other side, exposed to the wind, was some forty degrees cooler.

What emerged from this situation was a battle of heroic proportions between the occupants of the two suites. At eleven o'clock in the evening, the priest from the hot side of the house turned off the thermostat. At twelve, the cold priest awoke and the thermostat went up to ninety. At two it went off again and at four it went on.

THE POWER STRUGGLE over the thermostat continued for a number of weeks. While it was possible to satisfy one of the priests by adjusting the thermostat, that very adjustment would leave the other priest in grave discomfort. To reach a compromise temperature was impossible, since that would leave both men dissatisfied. One man would continue to be too cold and the other too hot.

Eventually the problem was solved with the installation of a second thermostat. This was the only answer since both men recognized that a different course of action was needed for the other part of the house.

Why did they recognize this so readily? Probably because each could walk over to the other man's room and experience the different atmospheric conditions that prevailed there. If they had been unable to exchange rooms, they most likely would have assumed that the temperature situation in their particular area was normative for the entire house. "Why he wants to move the thermostat in exactly the opposite direction from the correct one, I don't know. Perhaps he's ignorant of thermostats, or maybe he's just being plain ornery. No matter what he says, this house is too hot (cold), and I intend to adjust the controls accordingly."

NEEDLESS TO SAY, I am thinking about change in the Church as I write about change in the thermostat. Is there an absolute and universal answer to the questions, "Is change too fast or too slow? Is Church change in the right or wrong direction?"

We assume that the pace of change must either speed up for all or slow down for all. But is there an alternative? Is it possible to devise a dual set of controls? How? Would it be worthwhile if possible?

I personally agree with both of our writers that options in non-essential matters are most important. While questions of principle might not be solved in this way, many other questions over which we now struggle could be greatly eased by setting up "a second thermostat."

'Most sensible'

To the Editor:

Paul Fox's editorial re schools is the most sensible thing I've seen lately.

Rev. Robert L. Kitchin

Plainfield

Dame's Review of Politics, "must forever be on guard against the illusion that politics can be divorced from moral purpose, the moralist needs to know that like ancient churchmen, once having crossed the line separating ethics from politics, he is on new ground."

IT IS A REALM of ambiguity and complexity, where compromise and adjustment for good ends, not the final triumph of justice, are often the best practical outcome. It is infrequently a realm of yes or no, victory or defeat, my side right and all else wrong. In our day the impatient radical must grasp this in his approach to both national and international problems.

That's an unpopular thing to say at the present time, especially in the light of what we have learned thus far from the Pentagon papers. Nevertheless it needed to be said. At the very least it can serve to remind us that avoiding a repetition of the tragic mistakes of the past decade is the real lesson to be learned from the Pentagon papers and that using these papers simply as an occasion or an excuse for settling political accounts or for self-righteously separating the moral sheep from the amoral goats or pragmatists would be a serious mistake and one which, as Newsweek pointed out, could result in tragic consequences.

"pragmatists" are without fault and should not be held accountable for their stewardship as the architects of and apologists for our Vietnam policy.

That's not the point at all. The point is that, unless we, as a nation, are willing to give these men credit for being honest and sincere public servants—men who did, in fact, struggle, however unsuccessfully, with the great moral issues in the field of foreign policy—there is a real possibility that our primitive "impulse to judgment" will lead us down the blind alley of self-righteous political recrimination.

THE TEMPTATION to give in to the vice of sanctimonious self-righteousness in the field of political morality, especially in the area of foreign policy, is nothing new in American history. Unfortunately our record as a people in resisting it hasn't been very creditable. Many Americans gave into it with a terrible vengeance after the so-called "loss" of China following World War II. Completely ignoring the complexities of international relations, and virtually intoxicated by the excitement of the McCarthy witch hunt, they went on a veritable rampage looking for scapegoats and found them in the person of such distinguished patriots as the late General George Marshall, for example.

We have paid a heavy price for the oversimplified moralistic fervor of that "nightmare decade." History may well record that part of that price was our tragic involvement in Vietnam. Be that as it may, we can ill afford the luxury of indulging (this time at the instigation of so-called radicals or progressives) in another such orgy of recrimination triggered by our sense of disillusionment over the war in Vietnam.

We may well be headed in that direction, however, unless the point that Kenneth Thompson, among others, has repeatedly made about the ambiguity of political morality is taken to heart by the people responsible for molding public opinion during this troubled period in our national history. "If the liberal pragmatist," Mr. Thompson, a distinguished political scientist, writes in the April issue of *Nor*

decision to break the story of the Pentagon papers—normally writes as a man whose "impulse to judgment" is under the tight control of reason. In this case, however, he has stepped out of character, at least momentarily.

In his New York Times column June 13, he says, for example, that "One of the many extraordinary things in this collection (the Pentagon papers) is how seldom anybody in the Kennedy or Johnson Administrations ever seems to have questioned the moral basis of the American war effort." In the same context, he refers to W. W. Rostow (a leading foreign policy adviser to both Kennedy and Johnson) as one, among others, who "concentrated on pragmatic questions rather than whether they were justifiable for a great nation fighting for what it proclaimed were moral purposes."

Mr. Rostow, as a man of integrity, really had no choice but to take issue with Mr. Reston's sweeping and highly moralistic indictment of the Kennedy-Johnson "pragmatists." In his op-ed essay, "Morality and the War," published in the June 22 issue of the New York Times, Rostow points out—and properly so—that Mr. Reston has distorted the issue by drawing a vastly oversimplified distinction between "morality" on the one hand and "pragmatism" on the other.

MR. ROSTOW'S POINT is that there are, indeed, a number of very serious moral issues involved in the pursuit of the national interest—our own or anyone else's—but that they are not simple issues by any means. He himself, he says—Mr. Reston to the contrary notwithstanding—has earnestly wrestled with these issues over a long period of time and is still wrestling with them. He lists five such issues, by way of example, and, in the course of analyzing them, tries to show that there is no easy "moral" solution to any of them.

It seems to me that Mr. Reston has the better of the argument with Mr. Reston. This is not to suggest that he is right about the war in Vietnam and that Mr. Reston and the New York Times are wrong. Quite the contrary, in fact. Nor is it to suggest that Rostow and the other Kennedy-Johnson

THE YARDSTICK

Time for understanding, not for recriminations

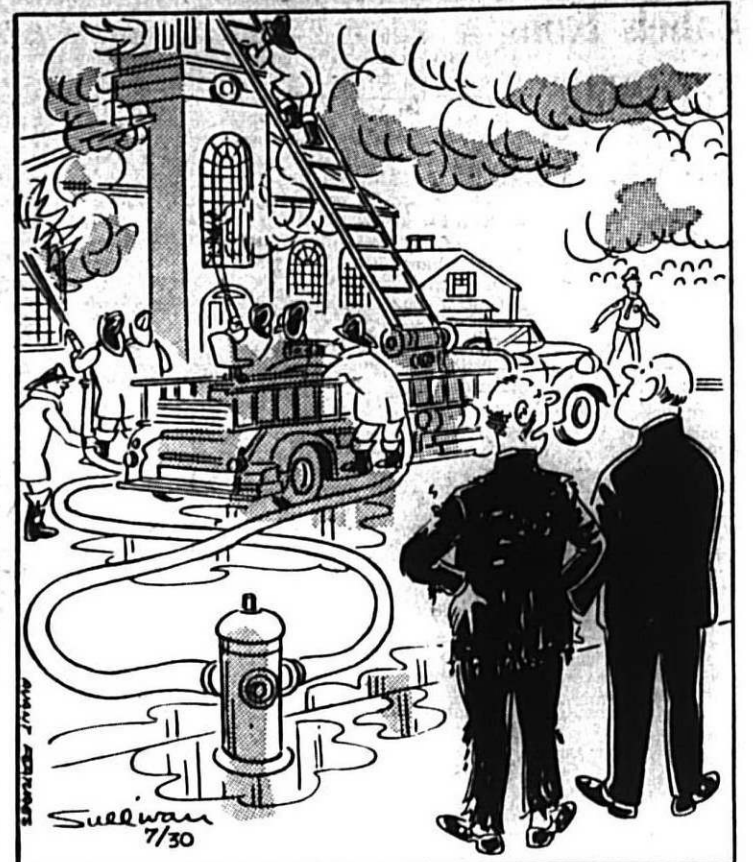
BY MSGR. GEORGE G. HIGGINS

Newsweek made a very good point, I think, when at the end of its June 28 cover story on the controversy regarding the famous Pentagon papers, it cautioned its readers to bear in mind that there are deep issues involved here which cannot be settled by any court of law, including the Supreme Court of the United States. What's really involved, the Newsweek story points out, is "the quickening impulse somehow to settle accounts for a war that is now running down to its bitter end."

The editors of Newsweek are realistic enough to recognize that this primitive impulse to settle political accounts, and to do so rather self-righteously, is almost inevitable. Nevertheless they are seriously concerned about the possibility of its being carried too far and eventually getting out of hand. "The impulse to judgment is strong," they conclude, "as the furor over the Pentagon papers has made plain. Yet unless that impulse is tempered by reason, the time of accounting may prove a tragic aftermath to a tragic war."

THE EDITORS OF Newsweek suggest that one way of tempering "by reason" this potentially destructive "impulse to judgment" is to try to force ourselves to realize that the principal players in the Vietnam drama were—at least according to their own lights—honest and conscientious public servants trying to do their job as well as they could. But if they were honest men, the editors point out, "they were limited men as well. They served the orthodoxies of their era and waged their war accordingly. Their failure was that while they did a great deal of soul-searching, they did not finally question its orthodoxies."

Newsweek's sensitive and rather magnanimous approach to this highly volatile controversy strikes me as being more balanced than that of James Reston, for example. Mr. Reston—who, as a senior editor, reportedly had a lot to do with the New York Times' historic and, from my point of view, highly commendable



"THAT'S THE LAST TIME I TRY TO COUNSEL AN ARSONIST!"

YOUR WORLD AND MINE

Bengal powder keg major peace threat

BY GARY MacEOIN

President Yahya Khan of West Pakistan has reason to be pleased with the part his regime reportedly played in arranging the secret trip of President Nixon's special assistant, Henry A. Kissinger, to Peking. But it will be a disaster of catastrophic proportions if this incidental assistance persuades either the United States or Red China to acquiesce to that regime's continuing actions in Bengal (East Pakistan).

History has no parallel to the human flood of refugees which burst out of East Pakistan in late March and April when the West Pakistan army began its bloody repression of Bengal's autonomy movement. More than six million—perhaps by now several million more—terrified people struggled into West Bengal to the protection of the Indian authorities who had previously been regarded as bitter enemies.

Most of them simply squatted in a ring around Calcutta, at a distance of 40 or 50 miles, with the Indians doing everything in their power to keep them out of the city and disperse them in other regions. "Calcutta cannot house or feed half its present population of eight million," the Indian Minister for Refugees explained. "If we let them in, the place would blow up."

WITH THE BEST WILL in the world, the Indian hosts can do practically nothing for the refugees beyond trying to keep cholera, smallpox and other epidemics under control. Neither land nor work is available. The underemployed inhabitants are terrified at the prospect of more desperate people ready to work on any terms. While more than half the refugees are Hindus, many also are Moslems, and their presence inevitably stirs up religious and communal tensions.

Meanwhile, in East Pakistan itself, the Yahya Khan regime deliberately uses religion to divide the people and achieve its wicked purposes. The fact is attested by such independent witnesses as Mother Teresa, the nun who has been honored for her work in Calcutta's slums and who is now helping refugees. "The West Pakistanis have stirred up the Moslems to go after the Hindus. The Bihari (who left India for Pakistan in 1947) have been particularly savage. To save ammunition, they have slit children open and beheaded men. In a hospital, they killed the sick in their beds and shot the nurses against the wall."

Last November a cyclone struck the Bay of Bengal and killed half a million people. It was a natural disaster almost without precedent, but it was not nearly as potentially destructive as the continuing manmade disaster in the same region. And while the world rallied to help undo the ravages caused by nature, there seems relatively little moral indignation for the violation of human rights in Pakistan.

IT IS IRONIC THAT a nation which came into existence as a result of the worldwide movement to bring the colonial period of history to an end should have

immediately set itself up on the colonial model to exploit a part of its people for the benefit of the other part. Yet that is what Pakistan did, converting its eastern sector, Bengal, into a colony of the more developed western sector. And the current violence stems from the determination of the more heavily armed and more highly organized westerners to maintain their hegemony.

The human suffering and the denial of the most elementary rights are cause enough for concern. But behind them lurks the more terrifying prospect of major war in the region probably most calculated to bring on a world holocaust.

The Indians are literally overwhelmed by events. It is not in their power to contain the intrinsic dynamism of the processes set in motion by the Pakistani regime. And if India, supported by East Pakistan, finds itself in war with West Pakistan, where will it lead us all? What pieces of civilization will be left to be picked up on a presidential journey to Peking?

African wants end to mission office complex

NEW YORK—If Christianity is to survive in Africa, African Christians must be given the freedom to develop a genuinely African Christianity, a leading African Protestant churchman has stated.

Canon Burgess Carr, newly elected general secretary of the All African Conference of Churches said: "Christianity in Africa today is imported, a Christianity determined by a world view alien to Africa. Except among the independent churches and the Ethiopian Church, it's a Christianity that has not paid any attention to Africa's value system."

GENUINE AFRICANIZATION is essential, Canon Carr said, "to preserve the Christian religion" that Africans got from the missionaries. "To preserve it we must have the freedom to think and reformulate for ourselves the meaning of this religion," he said. "How do we preach about what God does for persons in a society that is communal?" he asked, referring to the traditional tribal structure of much of African life.

"Concepts of sin, salvation and liberation have to be rephrased so that they speak to the African's experience and not continue to reflect the experience of the Greek world or worse still the Euro-American specialized world."

CANON CARR disdained much of the current attempt to Africanize the Church. "You elect bishops or church presidents or moderators who are Africans and say you are indigenous. But the basic relationship between the African who is elected and the churches to which he is related in Europe or America remains the same. The African is still dealing with 'the colonial office'—mission board secretaries and mission boards."

viewpoints and observations

Labels Kung's
'Infallible?'
hostile, biased

ST. LOUIS—Cardinal Joseph Carberry of St. Louis has warned that a book by controversial theologian, Father Hans Kung, questioning papal infallibility should be read with caution, like "any book hostile to the Catholic faith."

In his "Pastoral Reflections" column in the diocesan weekly, St. Louis Review, the cardinal recently wrote that Kung's book "Infallible? An Inquiry," lacked "scholarly objectivity and even intellectual honesty."

SWISS-BORN Father Kung, who teaches at the Institute of Ecumenical Studies in Tuebingen, Germany, has received a mixture of praise and criticism from different quarters in the Church for his book.

Excerpts from Cardinal Carberry's column follow.

"The Catholic Bishops of Missouri, Kansas, Iowa, and Nebraska (Region IX of the National Conference of Catholic Bishops) following consultation with the Committee on Doctrine of the Bishops' Conference, (National Conference of Catholic Bishops), offer several observations concerning the recently published book . . . We express these pastoral observations not only for the benefit of our present and future co-workers in religious orders and in Holy Orders, but particularly for the benefit of Catholic laity interested in current theological questions concerning the church.

"Kung's point of departure is that the encyclical Humanae Vitae is wrong. He asks then how the Pope can be infallible, and advances a theory that the church is, in a manner of speaking, 'infallible,' but that pronouncements by popes or councils cannot express infallible doctrines because all propositional statements are 'fundamentally ambiguous.' His theory seemingly is that even though the church is infallible, no one is qualified to speak or teach infallibly for the church.

"IN FINAL ANALYSIS this book deals with a philosophical rather than a purely theological question. From the philosophical viewpoint we see Kung's theory as undermining that rational certitude which is fundamental to all human reasoning, as well as to all genuine faith. There are certain essential, underlying assumptions of Catholic faith: among these are a capacity of man to know truth, and a capability of the church to express the truths of the Gospel in terms of lasting validity.

"We note with regret the absence of scholarly objectivity and even of intellectual modesty in this presentation. There is a strong bias evident throughout.

This bias gives the impression that he has treated Scripture, council documents and church history eclectically, following the special cut of his bias.

"We cannot avoid the conclusion that the author, by challenging specific teachings of the First and Second Vatican Councils concerning infallibility, has advanced a theory which cannot be reconciled with Catholic faith."

"The church cannot be deprived of authoritative teaching, given in the name of Christ and in the service of God's truth, and the faithful cannot be left orphans. In saying this we make no judgment on the faith of the author; his sincerity and loyalty to the church.

"To our faithful people we give warning that this book, not easily read, calls for special discernment when being read. We recommend that those who take up this book (which lacks an imprimatur) adopt the same attitude of prudent caution which should be used when reading any book hostile to Catholic faith."

Back pew revival
will save Faith,
says Gosport man

To the Editor:

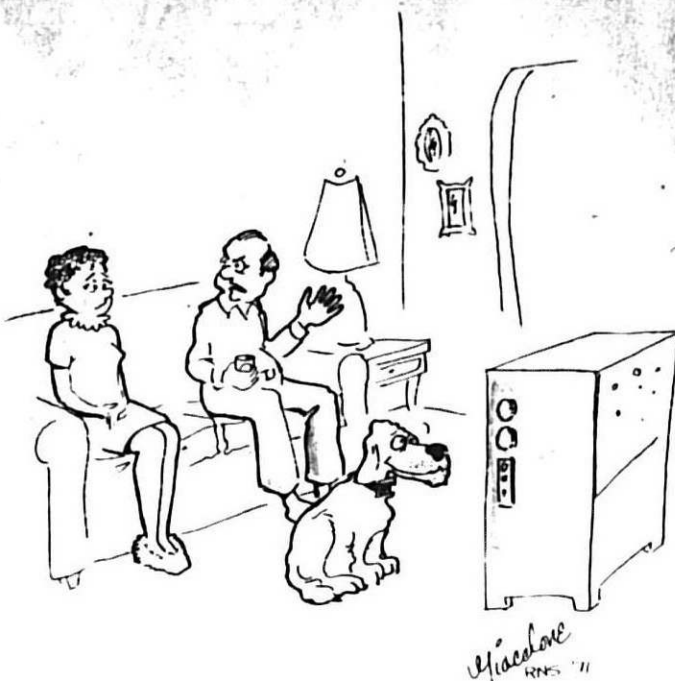
What a shame there are not those who have the stimulus to make a stand for a 'particular people' our Saviour chose to begin His Church on earth two thousand years ago! What a pity Communism's most potent weapon in its fight for world domination continues to plague the Faith until it can not function properly for fear of being labeled as such in spite of Christ's warning it would be so! There are many in the world today, though few in His day, to do His work which is proof of how the world has slipped away from God.

I believe if the world is to survive and continue in these times, it will be by the neglected few who will start a revival, and not by the so-called pious drones that have lost their savor and only love the 'front seats' as did God's chosen people.

What a challenge! For the lack of such, time is running out and another year will be too late to save the Faith from such a fate!

Harold B. Dickson

Gosport, Ind.



"I DON'T MIND HIM STAYING UP TO WATCH SERMONETTE; I JUST HATE HIS HOLIER-THAN-THOU ATTITUDE!"

Constitutional right
to die? Court says no

TRENTON, N.J.—There is no constitutional right to die, the New Jersey Supreme Court ruled here in upholding a lower court decision ordering a blood transfusion for a member of the Jehovah's Witnesses.

Although the question was a moot one—the transfusion ordered by the lower court was carried out and the patient has since regained full health—the Supreme Court ruled on the question for the guidance of other courts in the state.

The courts previously had ruled that parents could not deny such a medical procedure to minors in need of it. This case, however, involved a 22-year-old woman hurt in an automobile accident and is believed to be one of the first of its kind in the country.

Camden's County's Kennedy Memorial Hospital acted correctly in giving the transfusion even though this violated the patient's religious beliefs, Chief Justice Joseph Weintraub ruled. In his written opinion, he said:

"It seems correct to say that there is no constitutional right to choose to die. Nor is constitutional right established by adding that one's religious faith ordains his death. Religious beliefs are absolute, but conduct in pursuit of religious beliefs is not wholly immune from governmental restraint."

Noting that attempted suicide is a disorderly person offense in this state, he added: "If the state may interrupt one mode of self-destruction, it may with equal authority interfere with the other."

WARNING TO DUFFERS:

'Stay at home
and stay married!'

VIENNA—Staying at home in leisure time and talking to one's spouse is a good way to avoid divorce, a Hungarian sociologist has concluded after extensive study.

The sociologist, Prof. Karoly Varga, based his conclusions on an investigation by the European Coordination Center for Research and Documentation in Social Sciences, a body supported by the United Nations Educational, Scientific and Cultural Organization and headquartered here. Some 30,000 persons were interviewed in 11 countries: Belgium, Bulgaria, Czechoslovakia, France, West Germany, East Germany, Hungary, Peru, Poland, the United States and Yugoslavia.

COMBINING THIS study with the work of other sociologists, Varga wrote in the current issue of The New Hungarian

Quarterly "Soundness of family life goes together with leisure spent at home."

Of the 11 countries studied, the three with the highest rates for leisure time spent at home are also the lowest in divorce rates: Belgium, Peru and Yugoslavia.

The three countries where leisure is least spent at home also have the highest divorce rates: West Germany, Hungary and the United States.

The survey's statistics tend to show, Varga said, that marriages in highly industrialized societies are stabilized by the husband and wife talking together. Conversations after the day's work is done are very important in uniting married couples.

"THE HUSBAND TELLS of the wrong he has suffered from his boss, the wife gossips, they express their indignation and are scandalized together, coordinating their personal systems of values without necessarily noticing," he said. "Such conversation enables the husband and wife to turn into a common family affair those parts of their lives that are otherwise alien to the other partner."

The statistics also seem to indicate, however, Varga said, that "neither a husband buried in his newspaper, nor a husband and wife watching a crime play on television are pillars of conjugal stability."



The CRITERION

124 W. Georgia, P.O. Box 174,
Indianapolis, Ind. 46206

Official Newspaper of the
Archdiocese of Indianapolis

Phone (317) 635-4531
Price \$4.00 a year

Entered as Second Class Matter at
Post Office, Indianapolis, Ind.

Editor, Rev. Mgr. Raymond T. Bosler;
Associate Editor, B. H. Ackelmeire; Man-
aging Editor, Fred W. Fries; News Editor,
Paul G. Fox; Advertising Manager, James
T. Brady.

Published Weekly Except Last Week
in December.

Postmaster: Please return POD forms
3579 to the Office of Publication

Stop taking refuge in slogans,
Irish Cardinal Conway advises

BY DICK GROGAN

DROGHEDA, Ireland—The Irish primate, Cardinal William Conway of Armagh, told Catholics to stop taking refuge in slogans like "Ireland is a Catholic country" as if they had some guarantee from God that they would always be faithful to the Church.

"We have no such guarantee," the cardinal said. "Our forefathers . . . suffered for the faith and we shall have to make sacrifices to keep it."

The cardinal spoke to 10,000 people here at the opening of a crusade of prayer for the canonization of Blessed Oliver Plunket, a former archbishop of Armagh who was tried and executed by the British on false testimony in 1681 during religious troubles.

The crusade, according to the cardinal, is also a crusade of prayer that Ireland, in

the critical years ahead, "may remain true to the faith for which Blessed Oliver died."

THE NEXT FEW decades will be critical for the world, and for Ireland, he said. "The world today is plagued with deep-seated divisions among men, but the most important division of all is between those for whom human life is locked in a closed circle of space and time and those who believe that it is open-ended, that it comes from God and leads to eternal life with God."

"For those who accept the 'closed circle' view of life the permissive society is a logical consequence," the cardinal states. "It is simply putting into practice the principle of 'eat, drink and be merry, for tomorrow we die.'"

"Ireland has got to face up to this

question while there is yet time. We do not want to be 'the idiots at the end of the queue' who are still moving forward toward the permissive society long after the people ahead of us have found out that the goods in the shop are worthless."

CARDINAL CONWAY defended the Catholic school system, saying: "We should take time off to think, for example, what kind of rising generation we would be likely to have if our Catholic schools were to be stripped of their Catholic character."

He asked the pilgrims to pray for peace in Ireland, particularly at the present time. "The only lasting foundation for peace is justice," he said, "but violence can make the road to justice much longer and can leave it strewn with innocent human lives, serious injuries and great human suffering. No one has the right to inflict this suffering on the people."

Sees modern tensions affecting U.S. males

NEW YORK — The "biggest in-the-wheel society that he is apt to associate at the Cambridge Center for Social Studies and the author of "Religion and the American People," gave a research sociologist's view of alienation as a major plight of modern man. Father Thomas noted that in the United States some 86 or 87 per cent of Americans work for someone else. Specialization has become so great that many out-of-work engineers over the age of 45 are "all through."

University here.

Woman, he said to the experts assembled for a discussion of "Alienation" by the Institute in Pastoral Psychology, are stronger physically and psychologically and generally more flexible.

Psychiatrists are frequently confronted with wives who say of their husbands, "I don't mind the small children we have, but this big one is a mess," he said.

FATHER THOMAS was not worried about Women's Lib organization, every family, every Spanish-speaking family, every individual of goodwill, without in the lower income groups; this is a direct threat to the stability of the family, families as well as the right to under so much pressure in a cog-

Spanish-speaking warning

CHICAGO — A movement

promoting Christian family values among the U.S. Spanish-speaking has challenged liberalized abortion campaigns as a direct threat to family stability and to the basic right of life inherent in every person.

In a public statement here, the executive committee of the Movimiento Familiar Cristiano

called on "every Spanish-speaking family . . . are rationality," he continued. "But there is no understanding about what it's all about. Young people don't know what it's all about because we adults don't know what it's all about."

The statement was issued here following a four-day meeting of the MFC. It declared that every family "has the right to protect the life born to it, free from external pressures and considerations, especially those motivated by economic criteria."

Gustavo and Isable Erviti, president couple for the movement, said that "as a rule production and formal rationality," he continued. "But there is no understanding about what it's all about. Young people don't know what it's all about because we adults don't know what it's all about."

WHAT IS HITTING the working man is the realization that once he gets on the treadmill "he has very few choices." And in the ethics of bigness in work, an employee "either buys the goals set by the structure, or if he bucks the system he's all through."

"We are facing a real crisis of the civilization, strictly geared to production and formal rationality," he continued. "But there is no understanding about what it's all about. Young people don't know what it's all about because we adults don't know what it's all about."

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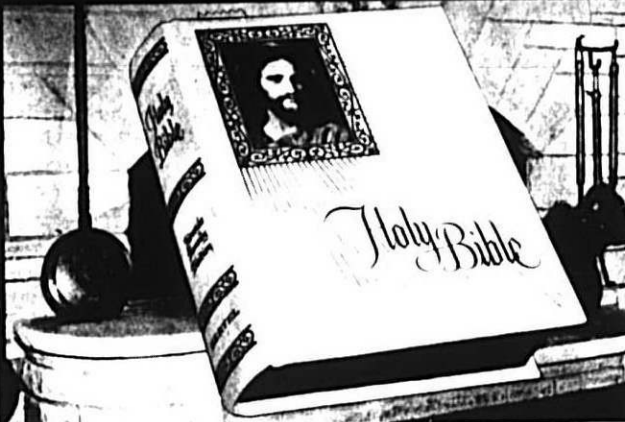
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TIC TACKER

Suicide Prevention Service reports

BY PAUL G. FOX

More than 1,320 calls—from teen-agers to senior citizens—were received during the past 15 months by the Suicide Prevention Service. Operated by the Marion County Association for Mental Health, the 24-hour telephone answering service has answered every "cry for help" since its opening in April, 1970.

A statistical summary on the operation has been issued by Rev. Kenneth E. Reed, Association president. Fifty-nine trained clinical associates, both lay and professional volunteers, manned the 'round the clock telephone service on six-hour shifts.

Funded by Lilly Endowment, Inc., the program received 1,618 calls from 679 different individuals who called about themselves or on behalf of someone else during the period ending March 31, 1971.

Of the total, 81 per cent came from persons who called about themselves. Sixty-five per cent came from or about women clients, reflecting a national statistic that suicide attempts are more frequent among women.

CONTRARY to popular belief that most suicidal crises occur in the early morning hours on week-ends, the experience in Marion County indicates that most calls are received on Tuesdays and Thursdays, with the largest number occurring from 6 p.m. to midnight. Second busiest time is between noon and 6 p.m.

Age of the clients ranged from 11 through 81. The largest group of 447 falls in the 18-24 age range. There were 179 calls under age 18 and 81 were 55 years of age and over.

In 57 per cent of the calls clinical associates made "formal referrals" or "suggested referrals" to specific professional psychiatric or counseling services.

Of the 572 given formal referrals, 52 per cent were seen for evaluation by cooperating community agencies. This represented a markedly higher response than has been found in similar services around the country where only about 25 per cent of the callers are eventually seen for evaluation or treatment.

Forty-eight agencies and services were utilized by the telephone service during its first year. These included, among others, psychiatric clinics, family and pastoral counseling agencies, physicians and psychiatrists, police and hospital emergency rooms and agencies in other cities.

In five particular instances the clinical associates felt responsible for actually saving a life. If the Suicide Prevention Service Clinical Associate had not been available at 632-7575 in intervene, death of the caller might have ensued.

Records show that two callers, several months after contacting the service, completed suicide.

Dr. Charles Perkins, chairman of the Suicide Prevention Service Committee, said "We hope to gain a better understanding of persons like this in order that our work can become even more effective."

ST. JOHN'S ORGAN RECITAL—Miss Carol Ann Esselborn will give an organ recital in St. John's Church, Indianapolis, on Wednesday, August 4, following the 7:45 p.m. weekly novena services. Commentary and additional vocal selections will be provided by Joseph Casey. The program will be followed by a reception in the rectory. Miss Esselborn, who has studied at Indiana University, was graduated from Mt. St. Joseph's College. Casey, a graduate of St. Meinrad College, will enter the Benedictine monastery there this summer.

HERE AND THERE—Father Joseph Mc-Crisken is hospitalized again in Terre Haute following a recent heart attack. Best wishes to Mr. and Mrs. Dan Bowron, members of Little Flower parish, Indianapolis, on their 30th Wedding Anniversary observed July 29.

Father Lawrence Moran, pastor of St. Joseph's parish, Rockville, will give the "sign on" and "sign off" meditations for WISH-TV, Channel 8, Indianapolis, August 1-7.

Participating in the Institute for the Study of Religious Education and Service this summer at Boston College is Father Raymond F. Boehm, director of the Religious Education Department of the Catholic Office of Education.

Sister Janet DeMange, O.S.F. of Oldenburg, received the master of arts degree this month from Clarke College, Dubuque, Iowa. New social worker at Gibault School for Boys, Terre Haute, is David R. Wilson, of West Terre Haute. He is a graduate of Brescia College and the IUPUI Graduate School of Social Service. The Vietnam veteran has had field work experience at the Indiana Boys School, the Indianapolis Public School Division of Social Service and the Veterans Administration Hospital social work service.

Named to the Dean's List at Edgewood College, Cincinnati, was Carren Cadick, of Indianapolis, who achieved a perfect 3.0 average.

INDIANAPOLIS
Calendar
of Events

SUNDAY, AUG. 1

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

Card Party at 2 p.m. in the Father Busald Hall, Shelby and Tabor Sts. All games played, blind limits accepted.

FRIDAY, AUG. 6

Nocturnal Adoration members are reminded of the customary watch.

Fish Fry, sponsored by the Booster Club of St. Simon the Apostle parish from 5 to 7 p.m. on the church parking lot, 2505 N. Eaton Ave.

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.; Secunia High School cafeteria, 5 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph K of C Club rooms, at 8:30 p.m.; 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.

Ice Cream Social

TERRE HAUTE, Ind.—St. Ann's parish will sponsor an old-fashioned Ice Cream Social from 5 to 9:30 p.m. Saturday, August 7, on the parish grounds.

Home-made ice cream, cakes and pies will be served, along with other refreshments. Proceeds of the event will benefit the new St. Ann's Model School, to open in September.

Serving as general chairman are Mrs. John Geiger and Mrs. Jack Kendall.

Investigation welcome

(Continued from Page 1)

since the dispute. He is seeking incardination into the Kumasi diocese.

All six are also members of a group based in Austin, Tex., called the Society for Contemplatives in Solitude, which hopes to attain canonical status as a religious order. The group is headed by Father Francis Chroma, on leave from the Trappist order. He refers to himself as superior general of the Contemplatives.

In the latest round of documentation, St. Louis archdiocesan officials released a letter from Bishop Louis J. Reicher of Austin, stating that the Contemplatives in Solitude "has no canonical status whatsoever" in his diocese.

BISHOP REICHER said in the letter,

sent to Cardinal Carberry, that: "The vagueness with which the Contemplatives in Solitude was presented to me prevented any serious consideration of canonical recognition."

Pointing out that Father Chroma had obtained permission from the Vatican's Congregation of Religious to live away from the Trappist order, Bishop Reicher said that the priest had not observed the conditions of the permission.

"The title of superior general has been assumed by him solely on his own initiative without any canonical or ecclesiastical sanction. He seems determined to go his own way when any Church law interferes with his plans."

Father Chroma is currently living in a house trailer in a farming community

outside of Austin.

THE ST. LOUIS archdiocese, in a statement published in the Review, said Bishop Reicher's comments on the Contemplatives further becloud the status of the five priests.

Denying any knowledge of the bogus letters, Father Berkery said the Contemporary Mission would withstand the controversy because "as part of the prophetic Church we have to expect this persecution."

He defended his group, saying they would remain in St. Louis and continue their inner-city ministry and communications work. "Our work and past record stands for what it is," he said. "We believe the Church belongs to the people."

St. Christopher's Sr. Helen Regina, Liken S. Africa to Nazi Germany
opens its annual Providence nun,
summer festival buried at Woods

INDIANAPOLIS—The tantalizing aroma of good food, Ind.—Funeral services for Sister Helen Regina Call, S.P., were combined with lots of neighborhood sociability will be two of the most important features of St. Christopher's "Tops in Food" summer festival which opened a three day run Thursday night, July 29, on the church grounds at 5301 West 16th St.

There will be a fish fry on both Friday and Saturday and a fried chicken dinner will be served a la carte on Saturday night only. A variety of salads, vegetables, sandwiches, desserts and beverages will be available all three nights. Carry out food service begins at 4:30 p.m. The dining room and snack bar opens at 5 p.m. A dining room prize of \$100.00 will be given away each night.

Games, rides and festival 11:30 p.m. Saturday night. The booths have been planned for the public is invited.

CAPE TOWN, South Africa—Forty-five South African clergymen and leading laymen of many denominations have written an "open letter to South Africa" saying the country is closer to Nazi Germany than most people realize.

The 45 said they wrote the letter to call people back from the abyss of disaster and because as Christians they feel compelled to speak out. "Making comparison between Nazi Germany and South Africa is painful for us," they said, "but such comparisons

are infinitely more painful for those who suffer because they are true."

Listing numerous similarities, the letter noted that in both countries nationalism is confined to those "racially akin to each other." Both systems, the letter said, have in common "a national messianism" and constantly invoke "Christianity" to justify state policy.

Plan activities

INDIANAPOLIS — August activities scheduled by the Young Catholic Adults include: Golf at Rustic Gardens, 8 p.m. Aug. 7; Swimming Party at the home of Jan Reed, 660 Woodale Terrace, No. 12, Greenwood, Aug. 14; Your Gilroy of Sydney, Australia, and Favorite Party, Little Sisters of the Poor, 1:30 p.m., Aug. 15, and Freeman, 63, of Armidale as his a Steak Fry at the home of Barbara Patterson, 53 N. Cecil.

Reservations for the steak fry must be made by Aug. 21 with Barbara Patterson, 357-7035.

Cardinal resigns

VATICAN CITY — Pope Paul VI has accepted the resignation of 75-year old Cardinal Norman MacKenna, 75, of Sydney, Australia, and his named Bishop James Darcy the Poor, 1:30 p.m., Aug. 15, and Freeman, 63, of Armidale as his a Steak Fry at the home of Barbara Patterson, 53 N. Cecil.

Cardinal Gilroy had asked to be relieved of his duties some time ago because of age and health.

EXPLAINS NEW SUPER-AGENCY

Vatican denies it is trying to control relief agencies

BY FATHER LEO E. McFADDEN

VATICAN CITY—The Vatican's press officer has insisted that Pope Paul VI in creating a new super-agency for Catholic relief and development agencies, is trying to coordinate and not control them.

Federico Alessandrini discussed with journalists July 22 the Pope's July 15 letter creating the Pontifical council "Cor Unum" (One Heart) to promote human and Christian development.

In this letter to Cardinal Jean Villot, papal secretary of state, the Pope said Cor Unum should bring together delegates of both the Vatican and Catholic welfare agencies whose common concern was aid and development. This, the Pope said, would link more closely "all the energies which flourish in the Church for the development of mankind."

News of the creation of Cor Unum

Episcopalian

(Continued from Page 1)

certain attitudes and principals that they have. By utilizing educational and group techniques people can clarify their goals, life direction and family conflicts whether it be an administrative family in an agency or the problem of a communication gap between parent and teen-ager."

A clearer understanding of the values governing his life can help a person see the alternatives from which he has to choose, according to Dr. Hall. This is true of a ghetto family whose economic condition limits its ability to choose adequate housing and food. And it's true of a suburban family for whom financial pressures and company transfer policies are a trap.

According to David L. Gerwe, executive director of Catholic Social Services, this area of value clarification could be an appropriate one for parish adult education programs. Dr. Hall, he pointed out, is available for such a series and has conducted workshops throughout the country on the subject.

IN ADDITION to his work for the Catholic Charities agencies, Dr. Hall will be teaching value education and group dynamics at Catholic Seminary of Indianapolis and conducting seminars for clergy on counseling. One of his first activities in central Indiana was directing the recent workshop for Sisters of Providence who will be doing parish work. British-born Dr. Hall's early education was in London. He is a graduate of the University of British Columbia and Huron College in Ontario. He is a fellow of the American Association of Pastoral Counselors and is a member of the National Council on Family Relations, Ontoanalytical Association and the National Association of Social Workers.

caused suspicion of Vatican intentions among some Vatican workers and private agencies, especially in northern Europe. However, Catholic Relief Services (CRS), the overseas aid agency of U.S. Catholics, is most favorable to the new council.

ALESSANDRINI insisted the Vatican was aiming solely at coordination and not, as one journalist put it, "super-control" of finances and goals of the private agencies.

Many of these agencies deal in millions of dollars of aid annually.

"Each member agency will maintain its own autonomy, finances and administration," the Vatican press officer said.

Alessandrini said he does not think Cor Unum will swallow up existing agencies of coordination, because all current agencies will remain in existence. Cor Unum will merely attempt to be a clearing house for its members.

The council was called Cor Unum, Alessandrini explained, because as the people of God open their hearts to their neighbors in need, they contribute to the unity of mankind.

The council will hold its first meeting at the Vatican in September. This follows an organizational meeting in July of its president, Cardinal Villot; its vice-president, Bishop Raimondo Torrella Cascante (currently vice-president of the Vatican's Justice and Peace Commission and Council of the Laity, two automatic members of Cor Unum); and its secretary, Dominican Father Henri de Riedmatten, permanent observer of the Holy See at the United Nations office in Geneva.

Asked by a journalist if the Vatican did not seem to be in a hurry to assemble the council, Alessandrini calmly said no. He added that "people can also suffer and be in misery during the summer while others of us go to the sea and the mountains for a vacation."

JOURNALISTS expressed surprise that Alessandrini alone was on hand to discuss the controversial Cor Unum. Even for minor statements, the Vatican usually provides some expert in the field under discussion to answer questions. Alessandrini said journalists had received the papal letter on embargo the day before, had had time to study it, and "besides, it is not very complicated so it does not warrant an expert" to explain it.

Asked by NC News what the Pope meant by "coordination" of existing agencies, Alessandrini replied this meant an "exercise of charity on the part of the Holy See in harmony with member agencies to serve mankind." He was emphatic in stating that members would continue to be free agents while belonging to Cor Unum.

Longtime relief experts in Rome and Brussels welcomed the creation of Cor

Unum. Msgr. Joseph Harnett, director of CRS in Rome with responsibility for three continents, said the Vatican was "perfectly within its competence to provide an organic collaboration among all potential members to attain the individual goals of individual members." He said the United Nations found it beneficial to coordinate the many international agencies within its control.

Msgr. Harnett, with 25 years relief experience around the world, stated "The task of Christian charity today is much more complicated than just fulfilling the commands of the Sermon on the Mount. Feeding the hungry requires know-how in such diverse areas as vocational education, malnutrition, medical assistance and land reclamation. In Cor Unum we will all learn from one another."

AN ASSOCIATION of 15 large Catholic relief agencies called the International Cooperation for Socio-economic Development (CIDSE), located in Brussels views the new council cautiously but positively. Because CIDSE members deliberately located their headquarters in Brussels to avoid Vatican supervision and because they reportedly distribute more than \$50 million a year in international aid, CIDSE is a good indicator of how Cor Unum will be accepted.

CIDSE's secretary general, Dr. August van Istandael, in Brussels, told NC News July 23 that the members were still in a meeting to discuss Cor Unum but that they were "positive in their approach to the wish of the Holy Father, just as we have always been."

He added that CIDSE members had at first expressed some concern over Cor Unum but were pleased with reassurances from Cardinal Villot that their autonomy was guaranteed and that all parties would be consulted before any definite structure is set up.

Publik, German weekly newspaper supported by the German bishops, in its July 16 edition scathingly condemned a "Vatican takeover" and the "death of the private agencies."

Publik said Van Istandael and Cardinal Leo Suenens of Brussels, president of CIDSE, had reacted negatively on the grounds that Rome should not control money donated in northern Europe. Publik quoted one CIDSE member as saying: "Rome will take over all national charitable organizations and centralize the cash. All we will be allowed to do is collect and deliver."

CARDINAL TO SPEAK

VATICAN CITY—Cardinal Jan Willebrands, head of the Vatican Secretariat for Christian Unity, will address a conference of the World Methodist Council in Denver in late August.

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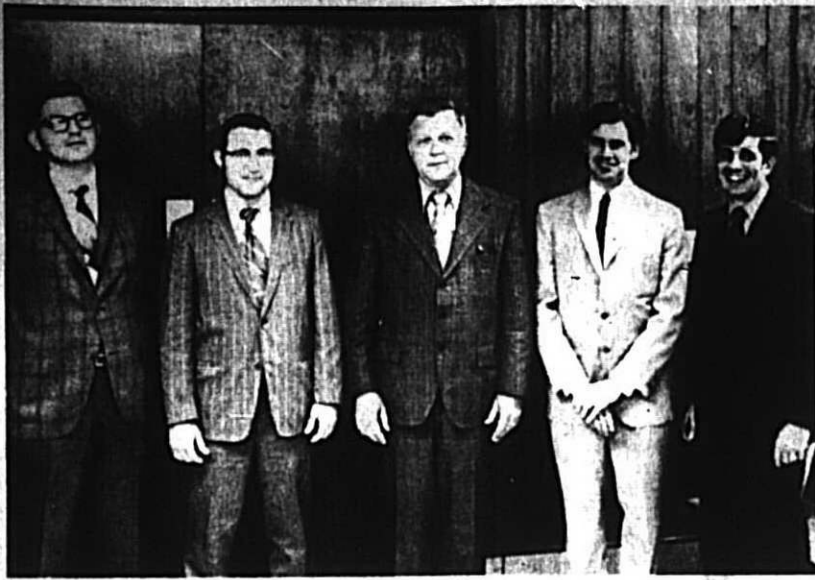
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NEW LAY ALUMNI OFFICERS—Charles Reising, left, of Evansville, was recently elected president of the St. Meinrad Seminary Lay Alumni Association for 1971-72. Other new officers, from left, are: Don Kuhn, of Evansville, vice president; Walter Backes, of Evansville, secretary; and Pat Mullen, of Indianapolis, treasurer. Newly-named executive secretary is Paul Stabile, right, of Tell City.

ST. MEINRAD Conducting theology program

ST. MEINRAD, Ind. — The St. Meinrad School of Theology Summer Program, which began on June 21, is currently in the fifth week of its scheduled six-week session.

The 71 students in the program are composed of 20 priests, 33 nuns, 11 seminarians, two religious Brothers, two lay women and three laymen. The students are drawn from 15 different states: Colorado (3), Illinois (7), Indiana (26), Kansas (1), Kentucky (6), Michigan (5), Missouri (7), New Jersey (1), New York (3), North Carolina (1), Ohio (2), Oklahoma (1), Pennsylvania (1), South Dakota (1), and Wisconsin (3), as well as one each from Guam, Puerto Rico, and Korea.

Twenty-nine of the students are working for their Masters in Religious Education, 17 for their Master of Divinity degree, four for their Religious Education Certificate and 10 on various non-degree programs. The seminarians are pursuing a special program in conjunction with Indiana University to receive the Masters Degree in Religious Studies.

There are 18 individual three-credit courses being offered, including a course in Jewish Studies conducted by six individual rabbis, each instructing for one week on his particular subject.

This course, sponsored jointly by the St. Meinrad School of Theology and the Anti-Defamation League of B'nai B'rith, is the most extensive course ever sponsored by the Department of Intercultural Affairs of the Anti-Defamation League.

UNITY SERVICE
LIMA, Peru — Cardinal Juan Landazuri Ricketts of Lima and Dr. Eugene Carson Blake, general secretary of the World Council of Churches, took part here in an ecumenical service marking the Assembly of the World Council of Christian Education (WCCE).

St. Mary-of-Woods announces names of honor students

ST. MARY-OF-THE-WOODS, Ind. — Twelve Archdiocesan students at St. Mary-of-the-Woods College here received academic honors during the previous semester.

Patricia A. Atwood, of Indianapolis, received second honors. Academic honors were awarded to Jeanne L. Hagelskamp and Susan Quill, both of Indianapolis.

Terre Haute residents include Sally L. Bowsher and Angeline Dvorak, academic honors. Christina R. Collins, Julia G. Jenkins and Margaret L. Burdick, second honors.

Other recipients are Linda L. Stanley, of Plainfield, academic honors; Elizabeth L. Krapp, of Greencastle, academic honors; Mary A. Enyart, of Clinton, academic honors; and Elizabeth F. Luking, of Connersville, second honors.

Academic honors are presented to those earning 2.5 or higher point averages, while second honors are earned by those between 2.3 and 2.5 on the college's 3.0 system.

Nun given stay of sentence

TRENTON, N.J. — A nun ordered to prison for refusing to testify in a murder case has been granted a stay of sentence pending the outcome of her appeal now before the New Jersey Supreme Court.

Dominican Sister Margaret Murtha, 32, who works for Catholic Charities in Newark and lives at St. Boniface parish in Jersey City, spent a night in Hudson County jail last May when she refused to tell a grand jury about a conversation she had with a 17-year-old suspect in the murder case of Harold Conroy in Jersey City.

She then appealed to the appellate division of the New Jersey Appeals Court, but was told that she did not have the same right as a priest to withhold information concerning a crime.

The court declared that the nun could not legally invoke the privilege of a priest in confession under state laws and said she would face jail for contempt of court if she continued to refuse to testify.

In her recent appeal to the New Jersey Supreme Court, Sister Murtha was granted a stay of sentence until the higher court determines whether it will give her a full hearing as she has requested. The court has recessed until November.

VATICAN APPEAL
VATICAN CITY — In the wake of Jordan's offensive against Arab commandos, L'Osservatore Romano, the Vatican City daily, appealed for "rational discussion, dialogue, and negotiation."

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ROBERT E. KUNHLE, 47, St. Malachy's, July 24. Husband of Helen; son of Mrs. Ernest (Leona) Kunhle Knox; brother of Virginia Denari and William Kunhle.

DOVER

LOUIS A. GAYNOR, 74, St. John's, July 8. Husband of Johanna; father of Bernard and Richard Gaynor; Sister Mary Gerald, O.S.F., of Oldenburg and Mrs. Bertha Lips of Sunman; brother of Gertrude Emma, Esther, Edwin and Elmer Gaynor and Lillian Donlon.

INDIANAPOLIS

CHARLES C. RILEY, 69, St. Joan of Arc, July 22. Husband of Mildred; father of Martha Cancel, Bernard P. Terence J., Stephen C., James J. and Robert C. Riley; brother of Norman Riley.

EMMA A. MASCIOCCHI, 85, Holy Rosary, July 24. Mother of Mrs.

Michael Becker, Mrs. Tony Maio and Elvira M. Clark.

HILDA L. JUX, 72, St. Catherine's,

July 22. Wife of Frank F.; sister of Mrs. Frieda Kilovsky, Jane Ashby, Florence Skiles and Paul Ante.

THELMA JANE ROACH, 49, St.

Michael's, July 23. Wife of Roland E.; mother of Stephen and Jeffrey Roach; daughter of Mrs. Estelle Pettit; sister of Mrs. Donald Guingrich, Harold A. and Robert E. Pettit.

FRANK DEGUGLIEMO, 82, Holy

Name, July 23. Father of Joseph F. DeGugliemo.

DIANA MAGNUS, 67, St. Pius X, July

19. Wife of Ralph; mother of Mary Redenbaugh, Diana J. Mason and Ralph J. Magnus.

EMMA A. MASCIOCCHI, 85, Holy

Rosary, July 24. Mother of Mrs. Michael Becker, Mrs. Tony Maio and Elvira M. Clark.

SOPHIA K. ZIELINSKI, 78, Holy

son or Mr. and Mrs. Eugene Phenix of Milwaukee, Wis.; brother of Larry Guarino, Frances Brownlee, Florence Self, Stephen and Edward Green; and sister of Katherine Dankowski.

DONALD L. McNULTY, 64, St. An-

drew's, July 5. Husband of Nora; father of Donna Basco and Philip McNulty.

JOHN B. SULLIVAN, 62, member of

Our Lady of Lourdes, July 15. Husband of Adelaide.

JOHN C. BLAND, 19, member of St.

Luke's, Indianapolis. Funeral services were held in Blessed Sacrament Church, Springfield, Ill., July 19. Son of Mr. and Mrs. William B. Bland; brother of Mary Madonic and Thomas W. Bland.

RICHMOND

BERNARD E. PHENIX, 32, St. An-

drew's, July 23. Husband of Patricia; father of Cheryl, Jamie and Michael; all of Spokane, Wash.; son or Mr. and Mrs. Eugene Phenix of Milwaukee, Wis.; brother of Larry Guarino, Frances Brownlee, Florence Self, Stephen and Edward Green; and sister of Katherine Dankowski.

AGNES A. BOWING, 59, St. Andrew's, July 26. Sister of Richard Hursting of Cincinnati, O.

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ROSEMARY K. HURSTING, 55, St.

VIEWING WITH ARNOLD

Simon scores again in 'Plaza Suite'

BY JAMES W. ARNOLD

In "Plaza Suite," midas-touched writer Neil Simon is at it again, being funny, popular, profitable, profound—and relevant—without being nasty or smutty. For moralists, Simon serves as a perfect blunt instrument for clubbing all the other dramatists and film-makers. If he can do it, why can't they?

A reasonable question. Simon just now happens to be a happy freak—one of the few genuine talents still working in the traditional mainstream of non-intellectual theater. You write a show for the tired businessman. You make it funny, with class. You relate it to the everyday crises of the middle class, whom

you see as people, not cartoons. Since you see a little deeper than others, there is wisdom in it, too—but not enough to spoil the fun. Simon is one of those rare magicians who make entertainment so well it approaches art.

(That was sometimes the way it was in old movies, and even in some new ones. But the main route lately has been to strain so hard for art and truth, in the prevailing mood of cynicism, that the ancient role of theater—to please, to astonish, to tell the truth but also to console, transcend, uplift—has been lost in a wilderness of irony and cold, one-syllable words and people.)

SIMON IS NOT Shakespeare, but he is human, and he is bright. In "Plaza," his 1968 trio of comic playlets, now filmed by Arthur Hiller (who did Simon's "Out-of-Towners" before "Love Story"), the

subject is modern marriage, seen in triple variation. First there is the middle-aged couple whose 23-year marriage is just beginning to sour as the executive husband holds on hard to his youth. This is poignant

The week's TV network films

THE PRESIDENT'S ANALYST (1968) (NBC, Saturday, July 31): An ingratiating satire of America's tendency toward violence and the police state, alternately marvelous, sophomoric, poignant and infuriating. A clever touch at the end suggests that the worst villain of all may be a determined public relations department. Satisfactory for adults and mature youth.

THE QUILLER MEMORANDUM (1967) (ABC, Sunday, August 1): A disappointing spy movie that has, however, several assets: a Harold Pinter script, a John Barry ("Born Free") score, and very fresh shots of the Berlin locale. A moral dilemma at the heart of the story is unfortunately ignored. Satisfactory for suspense buffs.

GEORGY GIRL (1965) (ABC, Monday, August 2): A swinging British comedy that combines broad splashes of far-out, new-morality sex and irreverence with an old-morality affection for people and traditional human values. Winner of the Catholic award as best adult film, it is about a big awkward girl (Lynn Redgrave), unacceptable as a sex object to anyone but an aging lecher (James Mason), who manages to win all the important things through warmth, beauty of spirit—and a bit of shrewd luck. Recommended for adults and mature youth.

THE PRODUCERS (1968) (ABC, Monday, August 2): Probably the worst film of 1968 and most other years, involving a musical about Hitler, homosexuals in and out of drag, and Zero Mostel seducing rich old ladies. Not recommended.

TERM OF TRIAL (1963) (CBS, Friday, August 6) (postponed from July 23): A decent but unspectacular teacher in a slum school, hen-pecked by a vulgar wife, turns a scandalous sex charge to ironic advantage. Sordid but redeemed somewhat by the skills of Laurence Olivier and Simone Signoret and the debut of 16-year-old Sarah ("Ryan's Daughter") Miles. Satisfactory for non-demanding mature viewers.

CURRENT RECOMMENDED FILMS (please note NCMP moral ratings): This Man Must Die (A-3), Kluge (A-4), Little Murders (A-4), Gimme Shelter (A-4), Investigation of a Citizen Above Suspicion (A-4), Le Mans (A-1), Waterloo (A-2), Act of the Heart (A-4), Goin' Down the Road (A-3), A Gunfight (A-3), The Andromeda Strain (A-2).

Finland preparing law on pornography

HELSINKI, Finland—Finland is preparing a new law on pornography, aimed at safeguarding both freedom of the press and the rights of individuals not to be confronted with pornography in everyday life.

A Justice Ministry committee drafting the law is also to consider special guidelines for keeping pornography away from children.

Justice Minister Mikko Laaksonen's position is that pornography should be available for those who want it, but that there should be severe restrictions on its production, distribution and publicity.

These principles are similar to those embodied in a new anti-pornography law enacted in Sweden in February.

comedy, just a shade beyond realism; some of the pain comes through. Simon offers no solution, but draws both spouses with compassion, and suggests broader societal problems: the tendency in America, with its passion for the new, to discard mindlessly the old and beautiful.

The second tale takes up the extra-marital affair (offstage in the first segment) and spoofs it, as a Hollywood producer-celebrity returns to the Big Town and seduces a bashful-but-willing old flame, now an unhappy housewife from Teffey, N.J. The satire is broad, but beneath the surface Simon tells us that the moral contrast between Hollywood and Tenafly is not as great as the characters pretend (he to gain affectionate sympathy from the home-town girl, she to briefly defend her virtue). The illusions we get from movies and the gossip media have infected and seduced us all, whether we are celebrities or merely read about them.

THE BY-NOW FAMOUS final segment, sheer slapstick farce about harrassed parents coping with a daughter who has locked herself in a bathroom on her wedding day, picks up another universal malady suggested in the opening playlet—the generation gap, the inevitable mutual disillusionment between parents and children. Hysterical audiences may discover it only on reflection, but the situation is an ingenious metaphor on parental tactics in handling kids, and why kids don't listen. (The parents proceed from soft soap and threats to violence and desperate heroism as the originally simple problem mounts to Armageddon. Yet basically each is mainly concerned with his own image.) The end is not really a solution, at least for the parents, but it suggests that life goes on, precariously balanced like a spinning top. Life is not tragedy but comic adventure.

Simon is not much different from other writers in his subject; like Jules Feiffer

APPEALS FOR VOLUNTEERS

COCHIN, India—An appeal for Catholic volunteers to serve at government camps for refugees from East Pakistan has been issued here by Cardinal Joseph Parecattil of Ernakulam. In a pastoral letter, Cardinal Parecattil said the thousands of refugees pouring into India are "our own brethren" and Catholics have a duty to help them in every way possible.



KEEPER OF 'THE ORPHANS'—Seven English "orphans" recently arrived at St. Mary-of-the-Woods College from Chicago. The eight-inch woodcarvings of famous Charles Dickens characters are shown above with Norman Dow, Woods library administrator, who is seeking historical information on the pieces. They were donated by Marywood High School in Chicago, but scant background information is available.

("Carnal Knowledge"), he uses comedy to help us perceive more sharply what this crazy American culture is doing to the human spirit and our ability to love. The crucial difference is that so far Simon has not been dark or bitter or openly "serious," and he has chosen to follow characters who, for all their foibles, seem more typical of the struggling, puzzled generation now in their middle years.

UNFORTUNATELY, "Plaza" is inevitably a writer-and-actors show, very much a filmed play, not in the "Carnal Knowledge" class as cinema. Director Hiller has added to the original fun chiefly with closeups, a few camera angles and cuts outside. "Plaza" is still mostly funny talk in a single hotel suite interior. Walter Matthau, the male protagonist in all three segments, is both an expert funny talker and a supreme facial expressionist, abetted by a gifted trio of ladies (Maureen Stapleton, Barbara Harris, Lee Grant).

It's an ideal movie for the mature generation that Simon writes for, a group that Fellini and Feiffer, "The Graduate" and "Easy Rider," have never quite reached. (Rating: A-3—unobjectionable for adults.)

Anti-abortion rally launched in Britain

LONDON—A campaign to "rally the Protestant conscience" against the Abortion Act was launched July 23 at a meeting at the House of Lords.

The campaign is being conducted by an organization called Sanctity of Unborn Life (SOUL).

Derek Lindley, a Manchester teacher and one of the founders of SOUL, said at the meeting that SOUL does not resist abortion absolutely. He said that there might be circumstances in which it might be justified, such as to save a mother's life. But he opposes the act, he said, because it has helped to propagate the idea that abortion is a cheap way out of social problems and the problems of caring for the handicapped.

Dr. Margaret White, vice-president of the Church of England Mothers' Union and a London general practitioner, said the policy of easy abortion in eastern Europe is reaping a bitter harvest. Conditions in Britain are likely to become even worse, she said.

Black Catholics ask black archbishop as O'Boyle successor

WASHINGTON—The National Office for Black Catholics (NOBC) has called for the appointment of a black archbishop in the Washington archdiocese "to bring black Catholics into a new and stronger relationship within the Catholic community."

In separate letters to Cardinal John Dearden of Detroit, president of the National Conference of Catholic Bishops, and to Archbishop Luigi Raimondi, apostolic delegate in the United States, the NOBC noted that the resignation which Cardinal Patrick O'Boyle has submitted to Pope Paul VI presents an opportunity to appoint the nation's first black Ordinary.

"It is very tragic for the Catholic Church that in the entire American hierarchy there are no black or Spanish-speaking Ordinaries," said Marist Brother Joseph M. Davis, NOBC executive director.

"This is especially revealing when one considers that 25 per cent of the American Catholic Church is Spanish-speaking," Brother Davis said, adding that "perhaps it indicates a kind of exclusivism that has functioned in the selection of bishops."

HE SAID THE NOBC believes special consideration should be given to the appointment of a black archbishop in the nation's capital because more than 71 per cent of its population is black, and there are many black Catholics in the area.

Cardinal O'Boyle's resignation, sub-

mitted in accordance with the Vatican directive "requesting bishops to offer their resignation when they reach the age of 75," has not been accepted to date and a successor is yet unnamed. The cardinal, recognized by the Church for his endeavors to help blacks, was 75 July 18.

He was sent carbon copies of the NOBC's letters requesting that a black priest take his place, but was not available to comment on them.

In the organization's letter to Cardinal Dearden, Brother Davis cited the diminishing strength of the Church in the black community through low vocations and among other things, abandonment of the ministry by priests.

"Unfortunately," he wrote, "the common denominator in the majority of these situations is an increasing frustration felt by black Catholics at being a voiceless and powerless element in a predominantly white Church. Given the temper of our times, it is unlikely that, without radical, rapid changes, the Catholic Church will remain a viable institution."

THE NOBC SAID the situation need not continue a downward trend and reaffirmed its commitment "to formulating a basis for bringing about a more positive relationship of the Church to the black community."

It stressed, however, that a black archbishop "would permit the Church to bring a sensitivity to the needs of the community's total black population that would otherwise not be possible."

Brother Davis told NC News that the NOBC would not make suggestions as to who that archbishop might be unless the bishops raised the question of names.

He wrote in the letter to Cardinal Dearden that "it would be unfortunate, indeed, if politics, both civil and ecclesial, became the operative factor in naming the successor to Cardinal O'Boyle. The archdiocese should not be viewed as a plum to be given to some aspiring white member of the American clergy. Nor should the possibility of a black Ordinary be overruled on the basis that Washington, as the capital of the nation, requires a person of particular competence or expertise."

Brother Davis added, "There are competent candidates among the black clergy of the country, if they are sought for."

Opposes prayer bill

WASHINGTON, D.C.—Rep. Robert F. Drinan (D-Mass.), a Roman Catholic priest serving in Congress, said he opposed a constitutional amendment allowing prayer in public schools because the proposal contains "an element of coercion."

Rep. Drinan, a Jesuit, objected to the amendment proposal which allows the voluntary recitation of a non-denominational prayer in public schools.

"I say that anything that is sectarian, anything that is imposed on a people of a sectarian nature, is wrong in a tax-supported government institution," he said.

Rep. Drinan, who formerly headed the Boston College law school, said he also opposed further Congressional hearings on the prayer amendment.

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HOSPITAL ESTABLISHES NEW POSITION—Sister Mary Emily Tabler, D.C., an Indianapolis native who has been associated the past 11 years with St. Vincent Hospital, has been appointed Cardiovascular Liaison Nurse, a new position at the hospital. Currently taking graduate courses at Indiana University, Sister Mary Emily organized and developed the hospital's intensive care unit and coronary care unit, serving until recently as supervisor. Clinical specialization in nursing is planned at the hospital. Shown above with Sister Mary Emily is Dr. Alan Handt and Mrs. Marianne Keen.



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ARCHDIOCESAN Bulletin

OF COMING EVENTS IN
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SOCIALS
Tuesday-Friday, 6:30 P.M.
St. Bernadette School Auditorium

TOPS IN FOOD
35th Annual Festival
St. Christopher — 5301 West 16th Street
Friday-Saturday, July 30-31
Carry Outs - 4:30 P.M. Dinner - 5 P.M. Festival - 7 P.M.
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Suspension is lifted on farm priest

SAN DIEGO—Bishop Leo T. Maher of San Diego lifted the suspension of farmworker priest, Father Victor Salandini, when the priest agreed to follow Church law during Mass.

The priest was suspended July 15 after the bishop repeatedly warned him that disciplinary action would occur unless the priest stopped saying Mass in unapproved places, stopped using corn tortillas instead of the required wheat host and started wearing vestments instead of a serape with the United Farm Workers Organizing Committee (UFWOC) black eagle insignia. Father Salandini, UFWOC research director and associate professor at Fresno State College, met with Bishop Maher July 21 and agreed to abide by liturgical rules. He assured the bishop, according to a diocesan news release, that in the future he will wear the vestments of Our Lady of Guadalupe design and will use wheat hosts at Communion.

The priest, now based in San Ysidro, Calif., told NC News the day before the suspension was lifted that he had continued saying Mass, hearing confessions and preaching despite the bishop's suspension.

The bishop announced, however, that Father Salandini was free to fulfill his priestly functions now that the suspension was lifted. He announced that Father Salandini was going away for a four-day spiritual retreat.

BIAS CHARGED

SALISBURY — Representatives of the Catholic, Anglican and eight other Christian Churches in Rhodesia have issued a joint statement here condemning the "unjust discrimination" in salary scales between white and black teachers.

Group raps rule against altar girls

PHILADELPHIA — The Philadelphia archdiocese's ban on altar girls at St. Matthias Church in nearby Bala Cynwyd, Pa., has been protested by a women's ecumenical group which said the practice at the parish had been "greeted with genuine delight by all."

The Philadelphia Ecumenical Task Force of Women in Religion also cited biblical and traditional reasons which they said defended the use of altar girls at Mass.

Use of the altar girls at Mass, the group said in a letter to Cardinal John Krol of Philadelphia, "constituted a progressive breakthrough against a prejudicial and centuries-old, but basically un-Christian tradition that failed to recognize the human dignity and personhood of women and rendered them third-class citizens after the clergy and laymen in their own Church."

THE GROUP, which includes Protestant, Catholic and Jewish women, asked the cardinal to use his influence to encourage Pope Paul VI to rescind all "unjust and discriminatory laws" that bar women from certain types of service in the Church.

They also praised Msgr. John J. Noone, St. Matthias' pastor, who initiated the altar girls practice. They said his "attempt to give young girls a chance to share in the ministry as altar girls" was "courageous."

Archdiocesan officials banned the use of altar girls at St. Matthias, noting that canon law forbids such practice. Four teenage girls had performed the service on one Sunday before the archdiocese issued its ban.

THE ECUMENICAL commission also asked Cardinal Krol to:

—Encourage the Pope to set up a papal commission, made up predominantly of women, to study the role of women in the Church throughout the world and seek ways to overcome injustices women face.

—Meet with a group from the task force to discuss their offer to serve on a study commission locally on the role of women in the Church.

Among the 15 signers of the letter were five women identified as Catholics.

German aid body to give \$4 million to Latin America

ESSEN, Germany—Adveniat, the German Catholic aid organization for Latin America, approved nearly a thousand projects for the coming fiscal year at a total cost of more than \$4 million.

Another 213 projects were rejected.

The budget was approved by a committee of German bishops, headed by Bishop Franz Hengsbach of Essen.

The bishops decided to give preference to self-help projects designed to promote "total community development" and to projects that aid the poor, both rural and urban.

More than 300 of the newly approved projects will be carried out in Brazil, the largest country in Latin America. Another 114 are slated for Argentina, 62 for Chile, 51 for Peru, and 49 for Mexico. Other Latin American countries received smaller fundings.

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AMERICAN, CANADIAN BISHOPS TOLD

Some Latins may not want development 'U.S. style'

BY JAIME FONSECA

WASHINGTON—Many Latin Americans question whether they want development American style, a study released to the Catholic bishops of the United States and Canada contends.

"Nuclear hazards, polluted atmospheres, depleted resources, uneven population growths, poverty conditions, revolutionary fermentations" are at the tail of

(Second of two articles)

technical and political problems facing contemporary man, the study adds.

The document originated as a working paper prepared by agencies of the United States Catholic Conference and the Canadian Catholic Conference for the Inter-American Bishops Meeting last May in Mexico City.

AFTER ADDITIONAL observations made at the meeting, the text was released July 1 jointly by the USCC and the CCC Justice and Peace Commissions. Full copies went to the bishops of both countries, but the document is not an official position-taking by either national Catholic conference.

Latin Americans see that development in North America and Western Europe "does not narrow the divide between rich and poor." They see further that it "threatens to destroy their cultural identity in the name of progress."

The fears have spread to many circles in the United States and Canada, the study says, for "in wealthy North America, many are asking 'economic growth for what?'"

"For all its benefits, uncontrolled expansion does not ensure the quality of life, indeed it brings to the fore frightening new social problems."

The study listed several areas of critical concern such as poverty, pollution, urban crisis, youth, Vietnam, the arms race and terrorism in both countries. It gave as one of the reasons current "tendencies to separate human enterprise from the divine."

BECAUSE THE SCOPE of the bishops' meeting in Mexico was a coordination of Church resources, much of the study concentrates on Latin America and its maladies.

"The Church in the Americas—North, Central and South—ought to be a community of discernment, pointing out concrete situations where development stands in need of liberation," the introductory states.

"A closer look at the hard reality of modern economics as it works in Latin America, especially in the areas of aid, foreign investment and trade, will challenge the smug assumptions of those who still attribute poverty in the southern hemisphere to laziness, irresponsibility, or the workings of economic laws."

IN DISCUSSING the role of aid, trade and investment—mostly from the United States—the study singles out these points:

—From 1960 to 1967 more than \$10 billion flowed into Latin America in aid, loans and investment. This flow spurred some economic growth but failed to provide goods, services and jobs for the majority of the population there. Much of it was "tied" economically and politically. Funds were to be spent on goods and services in North America, at increased costs. Again, technicians from North America tended to see the problems of the poor countries in the light of their own experience and were unable to help with the kind of technology best suited to the economic needs and cultural values of the host country. Politically, the rich countries expected recipient governments to offer "political reliability"—meaning stability at any cost.

—Of the \$10 billion, \$9 billion came from public and private loans or commercial investment. At the same time the outflow of profits, interest on loans, service and shipping charges from Latin America was \$19 billion, more than twice as much as came in.

—What Latin Americans ask for today is fair terms of trade with North America. To develop production, they need steady markets, but instead they are facing restrictive tariffs and quotas while North America protects its domestic interests and is reluctant to compete with foreign products, dismissing these as coming from "cheap labor" areas.

—Latin America must rely on fair prices for its products—covering costs and fair wages. Instead, world prices for their products are largely beyond the control of producers in Latin America, while they pay dearly for imports from developed nations.

"MOST AID is not genuine assistance, and even if it is, the help is wiped out by unfair trade practices," the study com-

ments. It quotes economic reports to the effect that Latin Americans today "must run their economic policy to the satisfaction of foreign investors in order to pay off the profits and interest on past debts."

The study recognizes that not all the troubles originate outside those countries. "Over much of the continent, the gap between the local rich and poor is much wider than in North America," it says.

"The poorer half of the population shares less than 14 per cent of total income while the richest 5 per cent receive one third. There are more than 70 million unskilled and landless wage earners (in a population of 276 million). Unemployment is estimated at upwards of 18 million."

Internal failures in land tenure and reform, taxes and other ways of redistributing wealth, and low agricultural productivity—farming is the main economic activity—are among the reasons. The study cites others:

"There is disturbing evidence that those in positions of privilege contrive to retain political control by any means; they use state powers to put down any organized opposition on the part of the dispossessed."

"Frequently military expenditures are out of all proportion to a nation's capabilities."

"Too easily governments equate demands for needed reforms with 'communism' and eye with suspicion any program designed to help the deprived masses become politically aware and active."

THE STUDY GAVE prominent place to the 1968 Medellin guidelines, approved by the Latin American bishops, which called for "a continent-wide awakening of social consciousness and committed the whole Church to give social awareness priority among pastoral programs."

"The Church is already involved in the liberation movement in Latin America," the study states. "Understandably, the rising demand for social justice in the continent is often expressed with angry impatience, sometimes an evident hatred for local and foreign oppressors."

The study quotes from statements made in previous Inter-American Bishops meetings defending liberation as "the process of freeing man from all that prevents him—sin or want—from developing his potentialities and his obligations as a person who is created in the image of God."



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