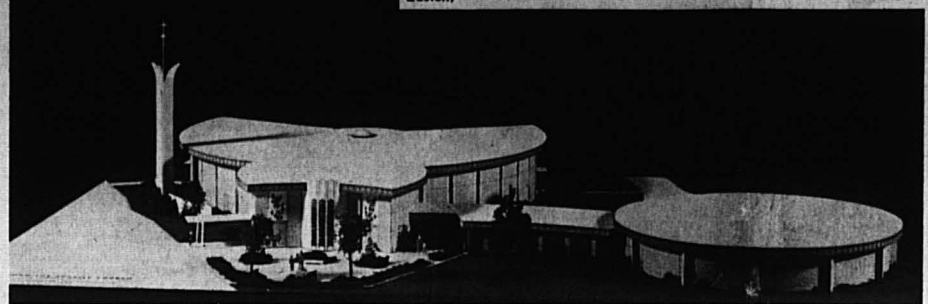


ARCHITECT'S MODEL— This is a photograph of the architect's model of the new St. John the Apostle Church in Bloomington. The exterior is in brick and Indiana limestone. The structure at the right is the catechetical unit, which will be used for religious instruction and parish meetings. (Photo by Robert Easton)



TO SERVE WESTERN MONROE COUNTY

Groundbreaking set for new church

BY HENRIETTA THORNTON
BLOOMINGTON, Ind. — Groundbreaking ceremonies will be held at 7:45 p.m. (EDT) Thursday, Aug. 7, for the new St. John the Apostle Catholic Church to be located on a 17-acre site at 3410 W. 3rd St., Bloomington.

The ceremonies will include an outdoor Field Mass at the site of the permanent altar of the church, which will serve Catholics living in the western part of Monroe County. The rain date for the groundbreaking is Saturday, Aug. 9, at 2 p.m.

Weddle Brothers Construction Company, Inc., of Bloomington has been awarded the general construction contract. The electrical contract has been given to L & L Electric of Fortville. Pardieck Mechanical Contractors of Seymour were the successful bidders on the heating, plumbing and air-conditioning. Fran E. Schroeder and Associates of Indianapolis are architects for the project.

The exterior of the St. John the Apostle facility will be an unusual combination of Indiana limestone and brick in a contemporary concept. The parish plant will contain three units for the functional operation of the parish: the church, an administrative unit, and a catechetical-social unit, all interconnected.

THE CHURCH proper, which will seat 750, will be semi-circular in plan, a comparatively new concept. The pews will allow equal close-up observation of the Altar of Sacrifice at all attending.

The baptistry will be located at the front of the church, on the same axis as the altar, reminding worshippers of its importance in the faith as they enter and leave the church.

A feature of the church will be a small chapel, containing the Altar of Reservation, which will be used for most weekday offerings of the Mass. It is anticipated that small weddings and funerals will be held in this chapel.

Other facilities in the new church will be a mothers' room, a multi-use room and a brides' room.

Still another unusual feature in church planning will be a spacious paved and landscaped forum at the front of the church, providing the worshipping community a place to meet and visit before and after services. A canopied entrance will be incorporated to allow inclement weather protection for entry and exit to and from the parking area.

THE CHURCH will have 14 slender, colorful, faceted glass windows designed to offer inspirational environment. The baptistry window, also in faceted glass, will depict the symbolic waters of purification.

Under the direction of Msgr. Thomas J. Kilfoil, pastor of St. Charles Borromeo parish, Bloomington, land was purchased for the new parish in August, 1966. A county-wide drive for funds was conducted the following November. With the professional assistance of John V. McCarthy and Associates of Detroit, pledges of approximately \$180,000 were made. According to Father Francis Buck, assistant pastor at St. Charles and co-ordinator for the new parish, pledges paid to this date total \$161,000.

Early in January of this year Archbishop Schulte announced the formation of the St. John the Apostle parish and defined its limits as that portion of Monroe County west of Highway 37. St. Charles Borromeo parish will continue to serve the eastern half of the county.

Two separate state elements were to be delivered to the Pope's representative, according to a news release issued in St. Louis by Father Stickney. The statements request that a public hearing concerning Maryknoll's attempt to remove Sister Cecilia from the order be held in St. Louis instead of in Vatican City.

"In the spirit of grassroots opinion," the clergy of St. Stephen's, Father Stickney and his assistant, the Rev. William L. Mathias, ask that Archbishop Raimondi intercede in Sister Cecilia's behalf, and request Vatican officials to hold a public hearing where representatives of Pope Paul VI can hear opinions from the black and white communities as well as examine the documents of the case mailed to the Vatican by Maryknoll order in New York.

A second statement Father Stickney had planned to deliver to Archbishop Raimondi was a letter from ACTION's church committee, signed by Mrs. Mary Ann Fitzgerald. It also demands "a local hearing for Sister Cecilia."

Father Stickney could not be reached for comment. He is expected to be in Richmond, Va., following his Washington visit for a seminar at Virginia Union University.



Nun's case is appealed to Delegate

WASHINGTON—A St. Louis Episcopal pastor was scheduled (July 28) to deliver two letters to Archbishop Luigi Raimondi, Apostolic Delegate in the United States, during a public hearing for Sister Cecilia Goldman, who is in trouble with her order, the Maryknoll Sisters, for participating in black militant activities in St. Louis.

The Rev. William D. Stickney, rector of St. Stephen church, St. Louis, had planned to deliver a response by ACTION, black militant group, to the Maryknoll order's steps against Sister Cecilia allegedly because of her membership in ACTION and for participation in the St. Louis Black Sunday confrontations at area churches.

ARCHBISHOP Raimondi, however, was out of town, and an apostolic delegation spokesman was not aware if the letters had been delivered. He said the letters would be brought to the attention of the archbishop when and if they are delivered.

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Laymen to give Communion

SUPERIOR, Wis.—Laymen in the dioceses of Superior and Duluth, Minn., may distribute Communion, according to a directive from Rome to the two Sees.

Bishops of the two dioceses were granted the faculty of selecting outstanding persons and individually granting them permission to assist in the distribution of Communion.

Bishop George A. Hammes of Superior, in a letter to diocesan priests, said application for the faculty was made because "so many parishes in the diocese have need of additional help in distributing Communion in order to eliminate the unnecessary long period of time consumed distributing Communion, particularly in tourist areas."

Bishop Hammes said he and Bishop Paul F. Anderson of Duluth jointly applied for the faculty simultaneously "because we felt that our needs were similar and that it would be better for the people of the two dioceses, who live so close together, to know of this privilege simultaneously."

September Interchurch due around Labor Day

There will be no August issue of INTERCHURCH, the new Indiana ecumenical monthly being published by the Criterion Press, Inc., in collaboration with various non-Catholic religious and ethnic groups, John G. Ackemire, editor, has announced.

The next (September) issue of the 24-page color tabloid newspaper will be printed some time near the Labor Day week-end.

Subscription form on Page 8

There ALSO will be other controversial or informative articles on education, sensitivity training, theology in the Space Age, alcoholism, pornography, and other subjects. Ackemire said, as well as news reports of the two months past divided into state, national, and international sections. Also, there will be such popular standing features as the comprehensive Communications Section and Personalities in Ecumenism.

NOTRE DAME PRESIDENT

Calls Card. Suenens 'modern prophet'

By BRIAN HEALY
AUCKLAND, New Zealand — The president of Notre Dame University in the United States called Cardinal Leo Suenens of Malines-Brussels "a kind of prophet in the modern Church."

Father Theodore M. Hesburgh, C.S.C., chairman of the U.S. Civil Rights Commission, said on a stopover here (July 23) that in the controversy over

critic and also perfectly diplomatic about it.

FATHER Hesburgh stressed that Cardinal Suenens' basic themes are those of the Second Vatican Council and that it is for the good of the Church that they be implemented as soon as possible. He also noted that there was really nothing the cardinal said in his interview that he had not already said in his books.

"What Cardinal Suenens is asking for will eventually come," Father Hesburgh said. "His big point is co-responsibility — everyone responsible for the whole Church."

"I feel the same about the Church as I do about civil rights. We've made incomparable progress in a short period but we started almost from a dead stop."

Rather than a wind, "the council let in a tornado all at once," he said.

He said he viewed the central crisis of the Church as "a kind of total vision of where it is going, what its vision is of itself and its task, and what it should do to realize this mission."

ghetto areas still have a long way to go. But he noted that there are more Negroes in colleges in the U.S. than there are students in the whole university system of England.

He said the basic aim of the Civil Rights Commission is "equality of opportunity for every American in all 50 States. We've pretty well licked the problem of voting and public accommodations, and to some extent the administration of justice," he asserted.

But education, housing and employment are the great triad of interlocking problems that have yet to be beaten.

Speaking on the retarding effect of the Vietnam war on some of America's domestic programs, Father Hesburgh said he did not know of anyone who did not want the war ended quickly.

"You can't spend \$70 million a day in Vietnam and have a lot of money left over for anything else," he remarked.

He noted that the U.S. defense budget has gone up to \$80 billion, half of it for Vietnam.

Priory's offer: 'Be a monk for a month'

ELGIN, Scotland—A "be a monk for a month" experiment at a Scottish Benedictine priory has attracted over 200 inquiries from all over the world and the first recruits have been accepted.

Under the plan, selected persons can live the full life of the community for periods of about a month. Prior Alfred Spencer, O.S.B., said:

"We feel there are many who are uncertain about their vocation and who do not wish to interrupt their studies or give up a job. They would welcome this short period of full community life to help them decide whether God is calling them to the monastic life."

Formerly men were admitted as postulants only for six months. If a newcomer wished to continue after that, he entered the novitiate for a year. If, after that, he still wished to continue, he made temporary vows for three years.

A person who feels the experimental month has shown that he should continue can either leave to arrange his affairs before returning for the six-month postulancy, or continue without leaving. The month counts as part of the postulancy period.

Four men have been received as postulants in the novitiate after trying the life at the 13th-century priory for a month.

The newcomers join a community of 17 Benedictine priests and lay Brothers.

Father Hesburgh said that it is a monumental task to change the vision of the 600 million Catholics in the Church, but he said he is optimistic because he has seen more change in the last several years than previously in his whole lifetime. "The whole direction I say is good," he said.

In the present situation "no amount of change will really be enough," he said. From the "dead stop" beginning a lot of hopes have been raised. For those who want no change, the changes have been too fast. Some would wish to change the Church out of existence.

Regarding his work on the Civil Rights Commission, Father Hesburgh said that when it was started in 1957 under President Dwight Eisenhower "there hadn't been a civil rights law for 80 years."

SINCE THAT time the commission has been instrumental in having four major laws passed covering such areas as voting, employment, justice, education, public accommodations and housing. Some 80% of its recommendations for federal legislation have been enacted, he said.

Millions of Negroes have lined up to vote who have never voted before, Father Hesburgh said citing the following gains:

The number of Negroes elected to public office in the southern states has jumped from seven to 272.

Before 1965 there was no integration in southern schools. Now 20% of the schools are integrated.

Ten years ago, a Negro in the U.S. South couldn't get his hair cut, buy a coke, get a drink of water or even go to a toilet used by whites. Everything was segregated. Now things have changed and everything that federal money touches must be open.

Father Hesburgh admitted that Negroes living in the

Dutch priest critical of bishops' meeting

By HANS BRONKHORST
AMSTERDAM, The Netherlands—The recent symposium of European bishops in Switzerland, which met at Noordwijkerhout in 1968 and will meet again in Doorn in November, 1969.

Father Goddijn, however, said the Church symposium "had some practical value because useful contacts have been made between various national bishops' conferences and because there were many bilateral talks between participating bishops."

"The bishops obtained more understanding of the attitudes (Continued on page 7)

Brazilian priests call for changes

SAO PAULO, Brazil—A group of Brazilian priests called for radical Church reforms in a petition presented to the Brazilian Bishops' Conference at its national meeting here.

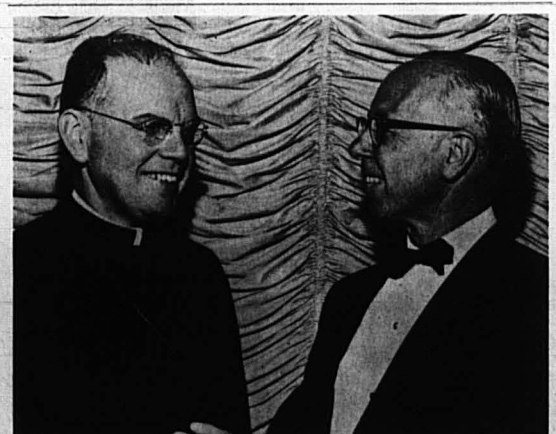
Although the bishops have not officially acknowledged the petition, they are expected to discuss the proposed changes.

Among the reforms asked for in the petition are: participation by the clergy in the selection of bishops, reconsideration of the celibacy rule for priests without a parish assignment, ordination of married men for parishes which are willing to accept them, permission for priests to take secular employment and to develop specialized skills.

VATICAN CITY—For the first time in the history of the papal Swiss Guards one of its members has deserted the service of the Pope.

News that Swiss Guard Kaspar Holzgang has been missing from duty at the Vatican for three months was disclosed by Rome newspapers. Vatican authorities have maintained silence on the disappearance of the young Swiss recruit who had entered the Guards last year but who left the barracks inside Vatican City three months ago without leaving any message or indication of his intention to return.

But because he remained missing for a prolonged period and carried with him a Vatican



CARDINAL COOKE HONORED BY NCCJ—Cardinal Terence Cooke of New York was cited recently for his "courageous leadership in interfaith relations" by the National Conference of Christians and Jews. Congratulating the cardinal is Dr. Sterling W. Brown, president of the NCCJ. Honored with the Catholic leader at the religious leaders' dinner in New York were Presiding Bishop John E. Hines of the Episcopal Church and Rabbi Jacob Rudin, outgoing president of the Synagogue Council of America. (RNS photo)

Asked if the space program also had a retarding effect, he replied:

"The space program's a small potato. The total space program is \$25 billion. The countries of the world will spend \$150 billion this year just on armaments. Our budget for the space program next year is \$4 billion, against \$180 billion on defense."

Father Hesburgh said there are "enormous benefits" to be derived from the space program.

"I think one benefit is that it makes possible now a university of the world where you can put three synchronized satellites and cover the whole world in education. From literacy right down through atomic physics—and have the best professors in the whole world teaching anybody if they've got

(Continued on page 7)

Swiss Guard goes 'over the hill'

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But because he remained missing for a prolonged period and carried with him a Vatican

can document entitling him to various privileges of a citizen of Vatican City, Vatican authorities finally informed Italian police of his disappearance when it became clear he had not returned to his family in Switzerland.

The Swiss Guard was formed in 1565 as a special guard of the popes and there seems to be no record in the guards' history of any similar case of desertion. The Guards' rules carry no penalty for desertion.

In recent months there have been reports of some dissatisfaction among the Swiss Guards with pay scales and duty schedules, but there was no indication of the reason for Holzgang's disappearance.

On the Inside

English Catholic clergy pined on choice of ideal bishop Page 2
New interfaith "reader" will keep Bible in public schools Page 3
Columnist Gary MacEoin looks at question of whether war may be a necessary emotional outlet for the human race Page 5

CLERGY POLLED ON CHOICE OF IDEAL BISHOP

LONDON—An official poll of priests of the Brentwood diocese has outlined the man most of them think should be their next bishop.

"He must be a good mixer," the majority said. "He must enjoy the company of ordinary folk. People are more important than administration."

"The bishop should not be tied to his desk."

"No priest wants a bishop who regards modern youth as rebellious and lacking moral standards."

As for a bishop's intelligence, the poll called for "normal intelligence" as against "a high IQ."

He must above all be "deeply spiritual" and also "sympathetic," it said.



He should have spent five to ten years in parochial work, should have a relatively progressive theological outlook, be keen on liturgical reform and ecumenism and ready to value the opinions of his priests while making the final decisions himself.

He should have some pastoral experience outside of parish work, such as chaplain to a university, a convent or a jail and he should have administrative experience, preferably as a pastor or else in a diocesan office.

He should not have spent too much time in academic work, should regard the laity as partners, encourage the development of deanery and parochial structures and be distinctly concerned with the problems and aspirations of youth.

IN GENERAL the priests of the Brentwood diocese said they want a bishop from among the ranks of the parochial clergy, capable of knowing his priests and people and of being a real leader.

The Brentwood clergy criticized the present method of choosing bishops in England and Wales. Most consider this "bad" or "very bad" because it is secretive and provides too little scope for consultation within the diocese. Canons who have a say in the appointment are not elected and the laity have no say at all.

In this country when a bishop dies or retires the cathedral chapter submits three names to the bishops of the province, who may add further names before submitting them to the apos-

tollic delegate. The apostolic delegate may add further names or entirely different ones before passing them on to the Holy See.

Out of a number of methods proposed, or in use abroad, the survey showed a first preference for a system where everyone in the diocese, priests and people, would be consulted and thus have some say in the appointment. Generally the priests' replies showed a consistent swing toward a system allowing the widest possible consultation among the priests and laity concerned.

THESE FACTS emerged from an official experimental poll taken among the 171 permanent priests in the diocese, which covers part of London and a large suburban area. The poll was carried out by the diocesan

council of clergy with the permission of retiring Bishop Bernard Patrick Wall. Nominations for his successor were not asked.

Some 81% of the questionnaires were answered and returned.

Five priests said they would like to see women ordained and more than 80% thought the bishop should give women a "very active role in the Church."

Only one priest wanted a bishop who was "intellectually a simple priest such as the Cure d'Ars." None wanted a canon lawyer and 44% said he should be under the age of 50.

None wanted a bishop who regretted the introduction of the vernacular liturgy.

One question regarding the election of a bishop said there has been a proposal that the bishop be elected for a first five-year term first by the Roman canon of priests and then for a second term by all the Catholics of the diocese. "Do you think this is a good idea?" it asked.

To this 17 (12.5%) thought the idea "very good" and 45 (33.1%) "good," while 37 (27.2%) thought the idea "bad" and 11 (8.0%) thought it "very bad." Others voiced "indifference."

A large number approved a proposal made in the Australian diocese of Hobart that priests ordained for more than 10 years should have the "rights and privilege" of nominating three candidates for a vacant see.

Issue rules to cover campus 'disorders'

ROCHESTER, N.Y. — Nine rules for handling campus disorders were adopted by the board of trustees of St. John Fisher College here and filed in Albany, in accordance with the provisions of state law.

Preceding the list of rules is a statement of principles which says in part: "As members of the college community, students should be free, individually and collectively, to express their views on issues of college policy and on matters of general interest to the student body. They should always be free to support causes by orderly means which do not disrupt the regular and essential operation of the college."

THE RULES FOR maintaining order are:

- Access to campus buildings and grounds shall be preserved at all times.
- No disruption or interference with classes or events is permitted without "appropriate and lawful authority."
- No occupation of classrooms, offices, etc.
- No force or physical harassment.

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raismen "upon any person lawfully conducting himself."

- No destruction or removal of property.
- "No person shall, without appropriate and lawful authority, examine, disturb, remove, mutilate or destroy any college records, papers or documents which are the property or in the possession of another person."
- No possession or use of "any rifle, shotgun, firearm, ammunition or other dangerous weapon or instrument."
- Anyone on college property shall "identify himself promptly, adequately, and correctly" upon request.
- "Though not specifically prescribed above, any person whether a member of the college community or any other person present on college premises, shall at all times conduct himself in a manner which does not disrupt the community, infringe upon the rights of others or prejudice the maintenance of public disorder."

A SECTION on dispersement provides for "summary suspension and ejection" of any student or faculty member who does not disperse or desist when ordered.

Likewise, a staff member would be liable for termination of employment; any others "shall be deemed trespassers."

Doctor of Church title under study for St. Theresa

VATICAN CITY—Officials of the Congregation of Causes of Saints said that the proposal to give the title of Doctor of the Church to St. Theresa of Avila is still under study.

The Vatican press office said the cause of the Spanish mystic is still under study and had not yet been forwarded to the Pope, despite press reports to the contrary. The spokesman also said the granting of the same title to St. Catherine of Siena has not yet been taken into consultation.

Pope Paul VI had told the third World Congress of the Lay Apostolate in 1967 that he was considering the possibility of granting this special title to the two women saints.

The title of Doctor of the Church originated in medieval times and was applied in the past only to a few men, all recognized for their theological prowess and acknowledged holiness. As present more than 20 men have been awarded the title by the popes but as yet it has never been given to a woman.



ECUMENICAL AID—A Catholic nun teaches a church school class of four and five-year-olds at St. Paul's Within-The-Walls, Episcopal Church in Rome. Many Catholic nuns and seminarians help the rector of the American Episcopal church with parish projects and use the Anglican Center's library which will soon grow to 10,000 books on the Anglican Communion. (RNS photo)

THRIVING UNDER PERSECUTION

Anti-religious pressure boosts Czechoslovakia Church's vigor

By MSGR. JAMES I. TUCEK

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

To all appearances, the Church in Czechoslovakia is being compelled into a condition which may well be the future look of the universal Church in post-conciliar times.

It is axiomatic that the Church thrives under persecution, and that is eminently true of the Church in Czechoslovakia. Such wonders are being worked in the lay apostolate as were never dreamed of when the Church there was free.

To begin with, the persecution of the Church in Czechoslovakia is no longer one of blood and imprisonment. Persecution there now is a matter of pressure and aggravation. Those priests, religious and laymen who are imprisoned for religious reasons are now almost all out of prison—those who survive, that is—and they are "rehabilitated."

"Rehabilitation" is a legal term now used to describe that process by which the courts review the record of condemnation, retry the accused, expunge the brand of "criminal" from the record, and then allow the accused, priest or religious or layman, to be employed. The sentence of rehabilitation may decree either that the accused has sufficiently satisfied society for his "crime," or it may state that he was innocent of the charges for which he was originally condemned. A nominal sum is paid in the latter case in damages.

However, the laws under which many were imprisoned for unauthorized religious activities remain on the books. The priest rehabilitated after 10 or more years in prison at hard labor is not allowed to forget that the laws are still there and he moves cautiously.

NOT ALL rehabilitated priests are permitted to return to the exercise of their priestly ministry. Some few are allowed to return to the active priesthood, not enough to supply the need, and those few are given a state subsidy. The others find work where they are able, usually in positions suitable to their educational background. Some are in research, some are in social welfare, some are in medicine and the like.

No priest wears clerical garb. No Religious Sister wears her habit, except for the nursing Sisters, and then only while on duty. There is no such thing as a convent or monastery. Most Religious men and women live in apartment houses, legends in small groups when they are able. Some few rectories attached to churches still exist, however.

Those bishops to whom I talked are for the most part reduced to "rubber stamp" activities, being permitted to do only what the government will allow, which isn't much. The priests are confined to a ministry which is strictly of the priesthood, Mass and sacraments and cautious preaching. They must be extremely wary of any role of leadership beyond that.

Religious instructions may be given to children. But pressures are brought against parents who send their children to religious instructions. Some few receive religious instructions in their homes. The greater majority receives no religious instructions at all. Catechetical aids are practically non-existent.

THE EFFECTS of the persecution are highly beneficial to

the Church in the ranks of the laity. Laymen who described themselves to me as having been "former Christians" in times past, told me they were discovering for the first time what it means to be a true Christian. They said that in their former condition they had already lost their faith without knowing it, going through the motions of "formal religion" only.

The best Christians, a pastor told me, were university students, raised in atheism, who had reasoned their way into the following of Christ. "They are more zealous," he said, "they are unshakable in their belief, and no word but 'heroic' can describe them."

The government has outlawed any religious activity or instruction outside a church office. But the young intellectual converts have found effective ways around the laws.

There is, for example, a popular bistro in Prague which bills scriptural readings as entertainment. The foremost actors of the

nation read the Scriptures to sell-out audiences nightly. One of the nation's most promising composers of contemporary music writes background accompaniment for the readings, and musicians from the state symphony perform. All the performers—writers, readers, composers and musicians—donate their work.

OTHER YOUNG intellectuals are going into publishing houses with the lay apostolate as their prime motivation. Young medical doctors, young university professors, even young politicians are creating a "Christian ferment" which could never have been accomplished under leadership of the clergy.

As a direct result of communist pressure the Church is gaining strength and a new prestige, even among the communists themselves. The Church and its works are now widely regarded as being good for the nation in its present circumstances. And most of it is being accomplished by the young intellectual laymen on their own initiative.

Columbia's Bishops condemn violence

CHINQUINQUIRA, Colombia —The use of violence to correct social ills was condemned by Colombia's bishops as they closed their meeting here at the shrine of Our Lady of Rosary, patroness of Colombia.

The Colombia Bishops' Conference issued a joint pastoral in which the need for social change was stressed but the use of violence in achieving it was ruled out.

Dealing with the Church's responsibilities in the area of social change and renewal, the pastoral said the Church cannot be indifferent to the world's needs. It criticized both those who advocate maintaining the status quo and radical extremists.

"CHANGED AS A law of life is commanded by God," the bishops said. This law involves a dynamic conception of life and not a static view of the social order, which must be under constant review and re-evaluation to purify it and adapt it to the legitimate needs of men."

For the Church, the pastoral said, change means "a continuing process of conversion to the Gospel" and, in the Christian view, "a basic disposition toward dialogue within the Church itself and with those outside it."

"From dialogue the next step is action," it added, "and it is the duty of the Church and its members to undertake true service to mankind." This, it said, is not "a simple, optional program, but a responsibility that Christ and His Church demand of all baptized persons."

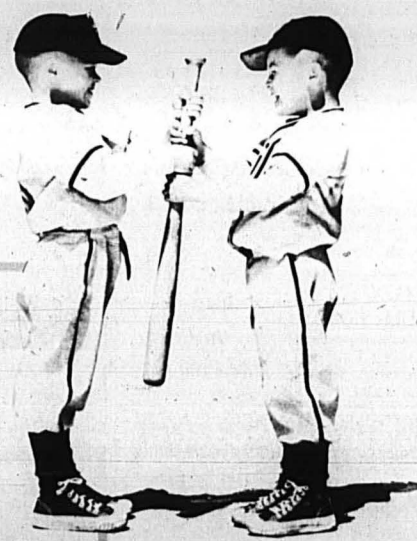
THERE ARE those, the bishops continued, who "mistakenly think that the Church, when it concerns itself with the temporal problems of men, advocates its essentially religious mission." The Church, they said, "seeks only to be the conscience and the impulse for development efforts when such fit into God's design."

"Constructive and truly humanistic renovation is not a task for one day," the pastoral said, "but it is necessary that we not defer action. We must serve and love the Church with an intelligent sense of history and a humble search to discover the will of God."

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INTERFAITH PUBLICATION ANNOUNCED

New 'reader' may keep Bible in public schools

By GENE PAYNE

SAN FRANCISCO — A Bible reader which may make it possible "to keep the Bible in the public schools" will be published in September.

The book, "The Bible Reader: An Interfaith Interpretation," was prepared by Father Walter M. Abbott, S.J., Rabbi Arthur Gilbert, the Rev. J. Carter

Swaim and Dr. Rolfe Lanier Hunt.

Father Abbott, who previously edited "The Documents of Vatican II," visited here with his publisher, Alex Tarbett of Geoffrey Chapman, Ltd., London. The American-born Jesuit and former religious editor of America magazine is now director of the Vatican Office for Common Bible Work, a division of the Secretariat for Promoting Christian Unity.

The four scholars, working together, "chose all parts of the Bible that any intelligent person in this country should know about," Father Abbott said, "because it (the Bible) has affected his history, art, literature, and culture and because it is used by the Catholics, Protestants and Jews around the world in their religious life and liturgy."

"WITH THIS BOOK it will be possible to keep the Bible in the public schools. California, like Pennsylvania, has been looking for a book that would be acceptable to all religious groups. Since four of us from different traditions unanimously agreed on everything in this book, this can be it," Father Abbott said.

"In 1963 the United States Supreme Court banned required worship, imposed prayer, from

the public schools but it actually recommended study of the Bible," he pointed out. Father Abbott was referring to the case of Abington v. Schempp where the Court ruled: "It certainly may be said that the Bible is worthy of study for its literary and historic qualities. Nothing we have said here indicates that such study of the Bible or of religion, when presented objectively as part of a secular program of education, may not be effected consistent with the First Amendment." Commenting on this statement, Father Abbott said, "It is obvious from this that the public schools may give students a course in the Bible that will help them understand their history and culture." And through a study of the Bible, every public school system in this country has the legal right to acquaint its students with the

facts about the religious and ethical ideas of the Catholics, Protestants, and Jews, which are based on the Bible.

"In fact, through this Bible reader the schools can give the students the background of many national policies which the students as citizens will be called upon to maintain or develop," he said.

THE BOOK, a little over 1000 pages long, integrates text and commentary. The unabridged text is taken from the Revised Standard Version of the Bible. Samples from most of the other translations are also included in order to show the develop-

ment of biblical translation. Commentary generally follows a small section of the text.

About half of the entire Bible is included in the book; approximately two-thirds of the book is devoted to the Old Testament.

Rabbi Arthur Gilbert, formerly a member of the staff of the Anti-Defamation League, is now dean of the Rabbinical College in Philadelphia. Rev. J. Carter Swaim is the Protestant chaplain at the United Nations Church of the Covenant in New York. He was formerly the director of the department of religion and public education, National Council of Churches.

The book will be released September 15 by publishers Geoffrey Chapman, Ltd., London and Bruce Book, New York. The cloth edition will sell for \$7.95, the paper for \$3.95. A school edition will be available for \$3.00, and a teacher's manual is being prepared.

The chancery also announced the salaries of teaching Sisters in the state will be raised to \$2500 per year by 1971. In the Columbus diocese, Sisters will receive \$1800 in 1969, an increase of \$400. They will get \$2100 in 1970, and \$2200 in 1971.

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CRS aids El Salvador war refugees

NEW YORK—Catholic Relief Services has made available to 40,000 pounds of food supplies for the refugees in El Salvador, it was announced here by Msgr. Andrew P. Landi, assistant executive director of the American Catholic overseas aid agency.

Msgr. Landi also stated that CRS is dispatching from New York over 5,000 pounds of clothing for the victims in Honduras in addition to supplies of food and medicines already being distributed to the suffering in the affected areas of that country.

CRS maintains food, clothing and medicine distribution programs in both Honduras and El Salvador, and has sufficient quantities of relief supplies in

reserve stocks in both countries to meet the immediate needs of the victims of the conflict there, Msgr. Landi stated.

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Defeatism among young deplored by Pope Paul

CASTELGANDOLFO, Italy — The youth of today must get a charge from the "positive and idealistic stimulus which they are offered by the magnificent space adventure," Pope Paul VI told a general audience as the three U.S. astronauts raced back to earth after the landing on the moon.

Using the moon landing as a jumping-off place for his talk, Pope Paul noted that, along with the general feeling of exaltation over science's most recent accomplishment, there is a sort of defeatism afflicting a good part of the world today. In answer to this mentality the Pope replied:

"The Catholic faith not only does not fear a mighty confrontation of its humble teaching with the marvelous riches of modern scientific thought but desires it. It desires it because truth, even if it spreads itself over different spheres and presents itself under various guises, still is in harmony with itself and is one."

The Pope concluded by saying: "We do not fear, beloved sons, that our faith cannot comprehend the explorations and conquests which man is making of created being nor that we, followers of Christ, are excluded from the contemplation of the earth and of the heavens or from the glory of their progressive and marvelous discovery."

Youngs, said the Pope "must feel the positive and idealistic stimulus which they are offered

by the magnificent space adventure."

BUT THE attitude of many young people today, the Pope said, stems from a "modern mentality regarding our Catholic religion." Youngs are skeptical of it and do not see how it can fit into the present scientifically oriented world of today. In answer to this mentality the Pope replied:

"The Catholic faith not only does not fear a mighty confrontation of its humble teaching with the marvelous riches of modern scientific thought but desires it. It desires it because truth, even if it spreads itself over different spheres and presents itself under various guises, still is in harmony with itself and is one."

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Short-term commitment clergy shortage answer?

CHICAGO—A priest-sociologist here suggested short-term commitments to the priesthood may be an answer to the current shortage of priests.

Father Andrew M. Greeley, senior study director of the University of Chicago's National Opinion Research Center, said in an interview that he has raised the idea merely for discussion purposes and that he does not claim to have answers or all problems that might arise if his idea were accepted.

THE PRIEST said he does not believe these problems are insurmountable. "Let us grant," he said, "that ordination makes one a priest forever. But does it follow that the exercise of the ministry must necessarily be promised for the whole of one's life? Or does it follow that the only kinds of vows which can make one a Religious have to be 'perpetual'?" he asked.

"Could not one commit oneself to the exercise of the ministry or to the practice of the religious life for fixed terms, with an option for the renewal of the commitment?"

DISCUSSING what practical benefits might derive from such commitments, Father Greeley listed the following: "The priesthood would become more attractive to larger numbers of laymen. "More laymen would probably continue as priests through renewal of short-term commitments." In this regard, Father Greeley said he could also envision "automatic tenure" for priests who have renewed their commitments over two terms. He also said he visualized review boards possibly being set up to help implement such tenure.

"Short-term commitments would allow those later dissatisfied with their state to leave with a minimum of effort, and also would allow the Church not to renew options of those individuals whom it adjudged to be performing unsatisfactorily."

Father Greeley said that in discussing his idea with laymen in various parts of the country, he observed that no one has yet dismissed the idea, but rather, have considered it as worth investigating.

Nixon on Biafra
WASHINGTON, D.C. — President Nixon has urged officials and relief agencies involved in Nigeria's civil war to resume relief shipments to Biafra. According to White House press secretary Ronald L. Ziegler, the President made no specific proposals but sent a general appeal to the parties involved "to work out ways to open up the supply lines."

Return monastery to the Orthodox
VIENNA — The world-famous Rila monastery in Bulgaria has been returned to the Bulgarian Orthodox Church by the government. It was reported here.

The 1,000-year-old monastery a symbol of Bulgarian nationalism during numerous invasions and five centuries of Turkish rule, was seized by the government shortly after the communist take-over in World War II. The government has allowed the vicar of Soia, Archimandrite Joan, to be named abbot of the monastery.

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Comment

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

Ready for the ride?

In an acute attack of Johnsonian hyperbole, President Nixon last week characterized the Apollo 11 moon landing as the most significant event since Creation.

"This is the greatest week since the beginning of the world," the President told the returning astronauts. "Nothing has changed the world more than this mission."

The words were hardly out of his mouth before churchmen around the world were chastising him for forgetting such events as the Incarnation, the Crucifixion, and the Resurrection. They were right, of course. Still we can empathize with the President for getting caught up in the excitement and falling victim to exuberant expansiveness. It was a time for superlatives, even erroneous ones.

However, churchmen, surveying the implications of the moon mission, are going to have to be concerned with much more than presidential overstatement. Until now, theology has treated man and his earth as the center of the universe and the rationale of Creation. Man is no longer earthbound. He has inched his way into the cosmos and knows not what lies ahead. But it is inconceivable that the inch will not become a mile, then two, then two million. Mars already has been selected as Target II.

"God has built man with curiosity," Dr. Werner von Braun observed last week. "God expects man to use this gift."

In the view of the space physicist, it is the Creator's intent that man explore space, and the tools now at our disposal would have been denied us.

God, then, is ready for cosmic man. In Von Braun's view at least, is the Church ready for a truly cosmic God and all that his limitless wonder implies? Apollo has opened the Second Age of Discovery and no small part of it will be theology's eagerness to comprehend the immensity and diversity of God within the framework of His compassionate concern for each individual's eternal salvation.

During sessions of Vatican II certain priests pondered the prospects of defining a religious position encompassing space exploration. Some theologians since then have been studying the consequences for religion if intelligent life is discovered on another planet. It is a preoccupation which defies dimensions and yet demands attention. The Universal Church must become truly universal. The minds and souls of men must be expanded to embrace whatever Creation holds.

In hailing the Apollo exploit, Pope Paul welcomed its implications with joyous certitude.

"Catholic faith not only does not fear this powerful confrontation of its humble doctrine with the wonderful riches of modern scientific thought, but it desires it. It desires it because truth, although diverse on various levels, is one and because such a confrontation is of mutual advantage to faith and to study in every field."

What lies ahead for future generations is unlimited adventure in the knowledge of God. We hope man is worthy of the journey.

Point of view

If one can think of mass starvation in political terms, and if one can think pragmatically of an inter-ethnic conflict whose victory is pegged to genocide, then one may be confused about U.S. alternatives in the Biafran debacle.

The Nigerian civil war is a tangled, ticklish issue to many U.S. officials. This was evident during recent open hearings of a Senate refugee subcommittee.

Some testimony was scathingly critical of Britain, Russia, and France for supplying arms in the conflict. Some deplored American fearfulness of political or military involvement. On the other hand, testimony also praised American wariness and congratulated the hands-off policies of the Johnson and Nixon administrations.

In back of everybody's mind was Vietnam. No one wants to repeat the mistakes of Southeast Asia in Africa. There are those who say that is exactly what we will be on the road to doing if any semblance of intervention is attempted.

Others, like Senator Charles E. Goodell of New York, believe the United States can, and should, make it clear that "it is concerned with humanitarian objectives, not with achieving any particular political solution of the Nigerian conflict. Whether Nigeria and Biafra are ultimately united in one nation or divided in two cannot be a matter for debate; it is a decision to be made by the people involved."

In contending that relief for the starving is inextricably bound to the political issues of the war and that U.S. political involvement was a logical step in the relief effort, Undersecretary of State Elliott L. Richardson has ruled out either support for or recognition of the Biafran cause.

This is what is holding back sufficient aid. As a relief program, private efforts on behalf of Biafra are massive. Catholic, Jewish, Protestant and non-sectarian agencies have never before worked so closely and so effectively together. But in terms of need, there are a million more in Biafra. Even if the present level of relief is maintained 20,000 a day are expected to die of starvation.

That shocking fact is what should arouse the conscience of the nation. It seems inconceivable that the U.S. cannot make its position crystal clear: that its intentions are, indeed, only humanitarian; that it has no interest in aiding one side or another or in determining the political or military outcome of the war.

Church officials seeking relief for the Biafrans are interested only in hungry people. They insist an affluent nation should feel a deep moral obligation to feed the millions of victims who are being starved to death in one of history's worst tales of horror. This is a simplistic way of looking at what is happening in the Nigerian war. It is not concerned with diplomatic nuances or political sensitivities. But it is the only moral and humane way of viewing the nightmare.

What he didn't say

There shouldn't be any so-called Catholic resistance to President Nixon's recent message to Congress on family planning and population growth. The proposal contained no drastic innovations or recommendations. And the President painstakingly explained that no measures would be permitted to "infringe upon the religious convictions or personal wishes and freedom of any individual."

The federal government has been in the family planning business for years. Just recently the Department of Health, Education and Welfare awarded Indiana a \$244,000 grant to provide counseling, medication and birth-control devices for the poor in the state's metropolitan areas.

Furthermore, the message placed population control in the context of environmental techniques and

asked for a Commission on Population Growth and the American Future. It was this broader perspective of housing, pollution, transportation, etc., that won the praise of Father James T. McHugh, director of the Family Life Division of the United States Catholic Conference.

Father McHugh called the message "a positive and constructive approach." He likened the prospective commission and its role in research to the recent decision of the American Bishops to establish a special Foundation on Human Life to encourage research in the rhythm method of fertility control.

That's fine, as far as it goes. It is not what Father McHugh said about the President's message that bothers us. It's what he didn't say.

Father McHugh ignored the fact that the thrust of the message was aimed directly, and solely, at the poor. The welfare myopia about population con-

trol is nothing new, but it pervaded the presidential message to Congress.

Not one word was mentioned about any federal programs designed to persuade middle-income or high-income American women to limit their families.

It is morally disturbing that whenever the federal government talks in terms of curbing the population it always singles out the poor. And only them. The logical conclusion is that the federal government is not so interested in containing the general population as it is in containing the poor. It is not the size of the census that bothers Washington, but the size of the relief rolls.

We are sorry we cannot get as enthusiastic about Mr. Nixon's "positive" approach as Father McHugh. To us the message is just more of the same old stuff. When the federal government posts its population credos on the doors of country clubs and chambers of commerce as well as on the doors of relief agencies, we'll begin to look more kindly on its motives.

• GEORGE SHUSTER'S VIEW

Bangkok meeting vital religious event

By DR. GEORGE N. SHUSTER

Now and then one finds an idea both totally unexpected and equally unforgettable. Such a piece it seems to me was written for America magazine by John Moffitt. That his estimable weekly has a copy editor able to share a remarkable experience so directly and so colorfully is another proof that the Spirit shows through when it wishes regardless of our ideas of where it should appear and what it ought to do. I have known a good many copy editors in my time, all useful and normally delightful people, but I never came across one who has been a Ramakrishnan monk before entering the "Church of Rome."



clared, and it may be that his words were prophetic. There might be married Christian monks, even as there are in Buddhism, seemed to him a possibility. He found value in the neo-Marxist views of Herbert Marcuse and others. But Moffitt himself stresses the words of Dom de Grunne: "A religion flourishes with its monasticism, so much so that the decadence of Monasticism is not only the sign, but also the cause of the decadence of religion."

This is certainly not what we in the United States seem generally to be thinking and saying. What we term the "subliminal effects" of our culture appear to mine that impossible mine. At any rate, a remark of mine that Catholic schools will remain of great value so long as the counsels of perfection are cherished in them aroused the ire of the avant-

garde as nothing else has I have ever said. It is easy to gain the impression that what are favored with us are undiluted activism and behavioral psychology. At any rate one hears it said that a young person should read Freud carefully before electing to follow the rule of St. Benedict.

But in spite of all this the evidence seems to indicate that the desire to form religious communities which are basically contemplative is strong. Such communities may, however, be smaller than the classical communities have become. Perhaps the ancient Benedictine emphasis on "work and prayer" will remain, though the "work" will be suited to our society and our age.

It is worth repeating that the rule restates in monastic terms the Greek maxim that the end of personal formation is a

sound mind in a sound body. We may decide to replace life in fields with Zen exercises or golf but hopefully the principle will remain the same. Some of us may have raised eyebrows a bit at the sight of the pastor making a birdie on the ninth green, but when seen in the proper context, it is obviously following the Benedictine rule.

Though the Society of Friends is customarily associated with Protestantism, this has at least since the middle of the last century created very few monastic institutions. But today thoughtful Protestants are saying, more effectively than are Catholics, that Dom de Grunne is right. This is not the place to cite names and books. There are just too many. I remember helping a Quaker scholar find out how to get an

invitation for a Buddhist thinker to spend a year in a German Benedictine Monastery.

The best illustration I can offer is that of Kenneth Morgan who after spending years observing Oriental Monasticism established at Colgate University a center of reflection to which Christians and men of religion in the East are equally welcome. Advertising a place like this is of course dangerous because one would not wish to see Dr. Morgan's little retreat house turned into something like the shrine of St. Anne de Beaupre. The danger is, however, probably remote. For the only crutches which conceivably could be hung up at this place are those of the spiritually blind—the victims of our arrogant technological society.

It remains to be said that religious reality can never be

the same since the Bangkok conference as it was before. The problem of the East's separation from the West has not been solved. By no means. But it can now be set in a quite different perspective. The basis of a new religious understanding has been found; and the fact that we can now see ourselves associated in the understanding of that basis with Protestants is a fact which if any number of other contemplatives will take seriously will prove of really unimaginable importance.

Some of us were tempted to see in the death of Thomas Merton a culpa, a fault, of Protestantism. But it may be a felix culpa, a blessed fault, indeed. Otherwise, we should probably have learned nothing about Bangkok, and copy editor Moffitt would not have written his article.

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• THE BLACK VOICE

Climax and beginning in Chicago

By LAWRENCE E. LUCAS

Readers of this column remember six months ago the description of the first "Mass of Black Unity" which took place in St. Dorothy's Church in Chicago. The occasion for the first "Black Unity" liturgy was the Archbishop's refusal to appoint a black priest as pastor who was the choice of the black people.

What took place has been explained so well by Moffitt that the barest summary will suffice here. Catholic monks from nearly all the Asian continents were present, as were eminent scholars and superiors from Europe and the United States. Even more novel in character were visits to and from with the Buddhist monks of Thailand. I do not know for certain but in all probability nothing like it had ever happened before.

During the short time allotted to him, Father Merton seems to have dealt with themes currently being discussed in the United States. "Zen and Christianity are the future," he declared.

Clements (the priest passed over six months ago) as pastor of Holy Angels parish. In addition, two other black priests were made pastors: Fathers Kenneth M. Brigham of Our Lady of Perpetual Help parish and Dominick Carmon of St. Elizabeth's. Chicago thus became the first large Northern diocese with most of its black priests passing black congregations.

This Mass—like the former—had its wonderfully moving and relevant liturgy including music, an altar draped with a tiger skin, African sculpture, African-style vestments, and fifteen black priests—including myself—from various parts of the country celebrating the Mass. Again, it was a black thing—not just Catholic—with many whites supporting this black thing.

One of the highlights was the oath of office the three priests took to their respective black

communities and to the black community in general. Taking seriously the role of priests in the black community, they pledged themselves to resign if and when the black community decided they were no longer acting in its behalf.

As Father Clements aptly explained, "We are not defining the Church, but we want to dramatize the plight of the blacks within the Catholic Church. In our communities the Church is seen as a white man's church and is losing ground rapidly."

• A VIEW AT WEEK'S END

British Ireland's last hurrah?

By JOHN G. ACKELMIRE

If an explosion comes in Northern Ireland, it may be very soon. This year, as in long years past, Protestant Orange men of Northern Ireland currently are engaging in a six-week celebration of the Battle of the Boyne on July 1, 1690. In that battle many armies of King William III routed the forces of exiled Catholic King James II at Drogheda north of Dublin.

In the simplistic view of the Orangemen, who thankfully represent only a factional minority of Protestants in Northern Ireland, it was the Battle of the Boyne that forever secured Protestantism as the state religion of Great Britain, including the six captive counties of the Emerald Isle.

For nearly a year there has been serious rioting in Northern Ireland as Catholics and Protestants have sought redress of the ancient wrongs against them. Tensions now are at the breaking point, and it won't take much more goading by the Orangemen and their leader, Rev. Ian Paisley, to touch off a first-class blood bath.

In certain civil rights circles in the U.S. any appeal on behalf of the oppressed Catholics of Northern Ireland is looked upon as either irrelevant or in downright bad taste. Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, recently addressed himself to fellow Jews on this point.

Rabbi Eisendrath noted that Jews were disillusioned—and most justifiably so—by the "Christian silence" in 1967 when the Arabs were threatening to exterminate the Jews of Israel. But then he asked:

leader has had anything to say likely also is the case with the Jewish community which Rabbi Eisendrath prodded.

If silence is, indeed, merely a "sin" of omission among those two groups, it is not one with the Ancient Order of Hibernians, which functions among other things as a sort of Irish-American anti-defamation league. James R. Sullivan of Indianapolis, the Hibernians' national secretary, has been manning an aggressive fire base against discrimination in what he calls "Occupied Ireland."

This took a measure of courage. Rabbi Eisendrath has as many Protestant friends as Catholics, and he has no eagerness to alienate the former. But perhaps not nearly so many American Protestants as some people think are on the side of the government of Northern Ireland. A news story in last week's Echo, a New York weekly, dated Columbus, O., told of a group of American Protestants of Irish descent having organized and headed a Protestant Support Committee to recruit moral and monetary aid for Catholic civil rights in Northern Ireland. James T. Cummings of Indianapolis was listed as chairman and Joseph C. Carroll of Indianapolis as vice-chairman.

Based upon my association with many Indiana Protestant leaders as editor of INTERCHURCH, the new Indiana ecumenical monthly being published by The Criterion, I believe there is a considerable measure of support among Protestants for the Northern Ireland civil rights movement, but that is right and just, under the Irish it is simply silent. That quite fact.

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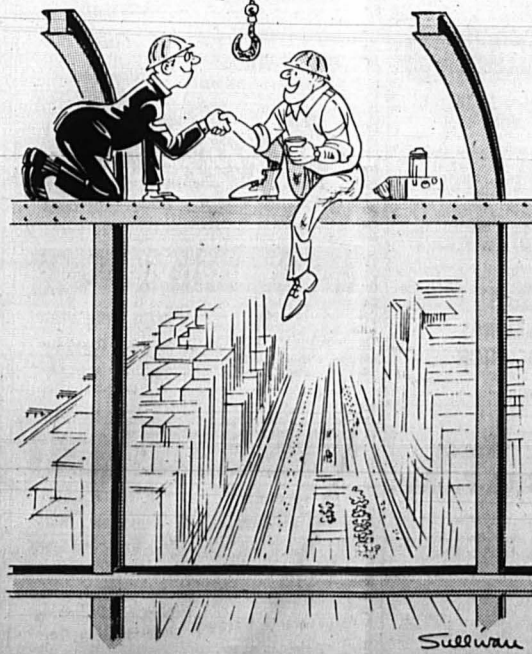
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"REALLY? WHEN DID LOCAL 723 GET A CHAPLAIN?"

By MSGR. R. T. BOSLER

Q. Just who are these theologians who think they are so smart? Does a theologian appoint himself? Is he appointed by some high ranking member of the Church? Where does he get his authority to speak? I notice that seminarians call themselves theologians. Surely it takes more than a few years of study to become a theologian.

A. You have a right to be confused. Everybody, and his brother today call themselves theologians. And the custom in our Church of calling seminarians who are students of theology theologians only complicates the situation.

Strictly speaking, a theologian is one who spends his life specializing in the study of God and His revelation. In our

Church they are usually priests who, having received the degree of doctor of theology from a recognized school of theology, teach theology in a seminary or university and/or through books and articles in theological periodicals.

There are some laymen, among them a few women, who are now theologians in this strict sense of the word.

The authority of the theologian depends upon his competence, though appointment by the Church to an important seminary or university enhances his prestige.

There are theologians who specialize in moral questions; others, in matters of faith, spiritual direction and making decisions. The knowledge of theologians, therefore, is indeed great; they occupy a place of honor in the Church, something like that of the great moralists who are the forerunners of great men. You see why people flatter

themselves by posing as theologians and how discriminating you must be to find out who the writer of speaker is who claims to be a theologian. You need to know where he teaches and what periodicals he writes for and how respected he is by other bishops and other theologians.

And one more thing. What a theologian teaches under his

own name is not the official teaching of the Church; it is his opinion, his speculation, his effort to advance the Church's understanding of revelation. It is worth what his arguments and his research are worth.

Q. Recently I was told that a couple marrying in the Church

were validly married even if at the time of marriage they had never intended to use contraceptives. How can this be? Aren't they violating a law on marriage?

Would one be bound in conscience to report this to the pastor before the marriage? You, if a couple planned to use contraceptives so long

Could a pastor refuse to have them married? Could a person attend the wedding? I am invited to such a wedding.

A. An intention to exclude perpetually the right to have children would, according to our Church law, invalidate a marriage. If a couple planned to use contraceptives so long

as the woman could bear children with the intention of never having any children, they would not enter into a valid marriage. It is not the intention to use contraceptives, but the intention to exclude children that would invalidate it.

You probably have in mind the case of a couple who, throughout married life to limit the number of children. A couple doing this would be violating a law on marriage, but would not invalidate the marriage.

There would be no obligation to report this to the pastor. A pastor should instruct such a couple concerning their obligation; but he has no right to refuse to let them marry in the Church. The man and woman have a God-given right to marry; they do not lose this right even though they may intend to abuse it.

There is a possibility that the couple feel they are justified in planning to use contraceptives. You cannot take care of them. And this you might be

doing if you stayed away from their wedding.

Q. Could you please tell me what contributions to the Church are tax deductible? I had presumed that Mass Offerings were considered contributions and therefore deductible. However, I find that they are not listed as such on our parish records.

A. Mass stipends are considered offerings to the individual priest who says the Mass for your particular intention. They are not, therefore, treated as parish income and are not entered in parish records. However, if you make a check for stipends in the name of the Church, I think you would be entitled to a tax deduction and the cancelled check would be proof of the donation.

Q. Is intercourse a sin for a married couple past the child bearing stage?

A. Of course not. (Copyright, 1969)

● YOUR WORLD AND MINE

Is war necessary evil for mankind?

By GARY MACGOIN

Do people really want peace? Or is war an emotional outlet necessary for well being of the human race? Idiotic as it may sound, we do not seem to have any solid answers to these basic questions.

One positive benefit from the growing national disillusionment with the enormous war machine we support is a new awareness of the psychological factors encouraging belligerence. The mood is, of course, reinforced by the progressive deterioration of civilian casualties,

from 5 per cent in World War I to 48 per cent in World War II and an estimated 90 per cent in Vietnam.

A significant contribution has just been made to the discussion by Today magazine, the entire current issue of which is devoted to a mini-book study entitled "War, Peace and the Draft." Its author is James Parker, an editor of the magazine, and he has succeeded in projecting his deep concern with a minimum of partisanship and emotionality. An excellent job.

We tend to think of the savagery of nature in the raw, but the harsh fact is that man is the only animal who wages war in strict sense. Many animals fight to protect their young or their breeding grounds, or to

capture food. But their objectives are concrete and strictly limited. They know neither wars of aggression nor the notion of unconditional surrender.

Here man may have become the victim of his intelligence. His ability to reason projects the conflict beyond the immediate needs of self defense. He knows that his enemy is also intelligent and can plan a comeback for which he must be ready. The arms race has begun, and it can only move inexorably to nuclear bombs and multiple re-entry vehicles.

In this context Parker refers to a theory formulated by Desmond Morris in *The Naked Ape*. Morris points out that the reasons one animal attacks another (to protect his possessions or to establish social dominance) do not call for the killing of the opponent. Rather, the animals all have a language to announce acceptance of defeat. One monkey holds out a limp paw to the other as a symbol of transfer of power or property. With that, the fight ends. The vanquished retreats.

Primitive man, according to this theory, acted in the same way. An individual or group acknowledged defeat by making "appeasement signals," such as groveling, crouching or holding clasped hands out in appeasement, then was permitted to withdraw by the victor from the disputed object or territory.

The trouble began, Morris suspects, when different tribes developed different signals. What one intended as appeasement was perhaps read by the other as insult, or was simply not understood. The development of long-distance weapons, such as slings, arrows and spears added to the difficulty of exchanging signals by increasing the distance between the contenders.

It is ironic that the animal who has developed the most sophisticated techniques of communication in speech, writing and electronic projection through space should be the one who fails to communicate when the issue is one of his survival.

Parker suggests, moreover, that civilization has—also paradoxically—introduced yet another factor. Man, who boasts that he is the only rational animal, is also the only one who seems "frenzied" even to reverse warfare as a noble occupation and as a thrilling sport.

Various observers have suggested that men find battle appealing because Western culture has been infatuated with the idea of sacrifice, especially of self-sacrifice. A distortion of religious motivation could easily lead to this attitude, and Parker points out that in fact many equate armed service with the military.

"A survey conducted among American teen-agers in 1955," Parker notes, "ranked the officer's career in the military fifth from the most prestigious in a list of 16 occupations. The same teen-agers ranked a religious vocation sixth."

What all this seems to add up to is that technical approaches to arms limitation and the building of world peace, however necessary, are not enough. We need far more reflection, at both the professional and popular levels, on the psychology of war and peace. Concretely, this is an area in which social studies and religion manuals need immediate beefing-up.

(Copyright, 1969)



The Parables

WORKERS IN THE VINEYARD: "...There was a man who had two sons. He went to the older one and said, 'Son, go work in the vineyard today.' 'I don't want to,' he answered, 'but later changed his mind and went to the vineyard. Then the father went to the other son and said the same thing 'Yes, sir,' he answered, but he did not go. Which one of the two did what his father wanted? 'The older one,' they answered. 'And I tell you this,' Jesus said to them, 'the tax collectors and the prostitutes are going into the Kingdom of God ahead of you. For John the Baptist came to you showing you the right path to take and you would not believe him; but the tax collectors and prostitutes believed him. Even when you saw this you did not change your minds later on and believe him.' " 21 Matthew 28-32

IMPROVING

Halt corruption

To the Editor:

I notice that there is some concern about bareheaded women in church, but I don't think we should get too excited about that when there are so many more important styles and practices to get really concerned about.

Although, as we have been informed, hairlessness is still taboo canon law, it is growing rapidly in popularity, and does have some good points—more comfortable in hot, sultry weather—less distracting than much of the "head-gear"—less obstructing to the view of the altar, to name a few. On the other hand the practice is affecting the income of the manufacturers and the merchants.

If we really want to get critical about modern decorum and its suggestion of irreverence, then how about sleeveless, low neck, and low back dresses, and how about the latest "crazy" fad of belmies half way between the knee and the hip with stylized promises of going higher, while the manufacturers surely reap the profit from such unbecoming "raw materials" instead of passing on these savings to the gullible public?

Now, this leads us to comment on what is being worn outside the church building, in addition to the above.

Sometime ago the daily press carried a sensational picture of a nun, on the campus of a Colorado college, wearing short shorts and, as I recall, holding a tennis racket, and apparently enjoying the informal athletics of the tennis court.

Many will recall that since the early part of the century dressing habits of women have undergone gradual change, ranging from one extreme to the other. Dresses have gone from about ankle high to thigh; short shorts are worn by women about as much as dresses; scantily clad mothers stroll along the avenue, pushing their go-carts with pure and innocent babyhood resting peacefully within.

(Copyright, 1969)

90% nakedness which is being accepted by our young Christians, Jews, and atheists alike. Yes, the norm of womanly decorum has certainly undergone a radical transformation. What next? Paganism?

And modern man has also succumbed to the comforts of semi-nakedness. Retreating from a high standard of modesty of earlier years he has accepted a sort of urban "Tartarianism" without the shelter of the woods and forest. Nowadays he (Continued on page 7)

Pope and Africa

(AN EDITORIAL)

Today Pope Paul is spending the second of three days in Uganda, a relatively stable and prosperous six-year-old African republic that is bordered on the east by Kenya. In his brief stay there, his first face-to-face confrontation with Africa, the most widely traveled of pontiffs who now has touched down on every continent except Australia, will honor the 22 black African martyrs he canonized in 1964 and also will ordain 12 new bishops for African dioceses.

This visit, as those to India, the United States, and Colombia, will strengthen the Church's role. Catholics and men of goodwill everywhere should be grateful to the Pope for such unselfish expenditures of his limited physical stamina in promoting the cause of peace and good order by personally reaching out to touch hands with the people of the world on their home grounds. This is ambassadorship at its best. As we once said in another editorial, had Pope Paul been an American he would have made a wonderful Secretary of State.

There is some justification for wondering, though, just how much new knowledge filters through to the Pope on a quickie trip to such a wholly alien country as Uganda. (The same might be asked of some of President Nixon's stops on his overseas trips.)

We are frank to say that all we know about what is now Uganda is what we have read and heard. Among what seem to be facts is that Catholicism is well-established there thanks to generations of dedicated missionaries. But we also have read that the Church is restive under Latin Western culture, that its movers and shakers want to "Africanize" it, that they want to use their own flourishing cultural and art forms in their liturgy, that they are impatient with Roman liturgical change because to them it means change that is top slow.

Pope Paul doubtless has opinions supported by facts about the truth or falsity of these speculations. Obviously he feels deeply about the continent he once described as "the new homeland of Christ." If his short stay contributes even in small measure to the wise resolution of whatever may be wrong in the Church in Africa, then his visit will have been doubly worth-while.

● WHAT OF THE DAY

No simple answer to Vietnam

By REV. JOHN DORAN

In recent letter from one of the former graduates of our parish school, and now a graduate from college, I was told that the lad was leaving the Church, and gave many reasons for his action. In writing a personal response to him, I took up many of his points, but would like to take up one in particular in this column.

The boy was angry at the Church for "not doing anything about the war in Vietnam." He maintained that, if the Christian Churches would rise up in wrath and condemn the war, the government would have to abandon it. He went on to make the very suggestion that the reason why the Churches do not speak out is that they are fearful of losing their tax-exempt status.

What strikes me about so many of the charges brought by our young against the Church is that they are so simplistic. They allow this line of reasoning: "That, if the Church in Vietnam, or war in general, disapprove of the war, they disapprove of the war in general is the acceptable answer, but it does not lead to the logical conclusion that the war must be stopped. It only says that in their opinion the war should be stopped. There may still be many factors to consider far outside the range of these youthful opinions."

That the war in Vietnam is as unpopular as war there is no doubt. That it would be better for us all if wars were stopped. But the unpopularity of the war does not solve all the problems which our present involvement in the war creates. One can argue with President

Kennedy whether he should have committed figures soldiers to the war, and with President Johnson whether he should have escalated, but one cannot argue with the historical facts that these two things have been done.

The fact which faces us is not, shouldn't we be out of Vietnam, but how can we honor our present commitments to the Vietnamese and build them up to where they can take care of themselves. What would happen to the Vietnamese and to our position in the world, should we simply "get out" as the liberals keep telling us to do? Let's consider for a minute.

When we heeded the advice of the liberal sector and abandoned our commitments to Chiang Kai-shek in China, we got out ourselves, all right; but at the cost of more than five million Chinese who were killed when the Chinese took over. Should we abandon the Vietnamese, there would be, it is officially estimated, some million and a half of them executed as soon as they could take over. This would be their price for trusting us! How, then, would we stand in the rest of the world, what force for peace would we exert, if the nations of the world came to realize that the Americans do not honor the commitments they make?

"I love my life, and I don't want to give it up," my young in-ormant tells me. I don't blame him for that. But if we talk, and they do talk, about the whole human race as one family, we cannot decide that some million and a half Viet-

namese must be abandoned because I love life. The President and the government of the United States are obliged by their office to seek a solution to the Vietnam situation, one which will end the bloodshed. It is not, however, take the simplistic advice of those who shout: "Get out of Vietnam," because the solution is not that easy.

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ITALIAN BILLY GRAHAM

Joe Garagiola is 'Today's' Catholic religion editor

NEW YORK (CP)—The ex-officio Catholic religion editor of NBC-TV's popular "Today" show is a former major league catcher who describes himself as "the Italian Billy Graham" and who likens his early-morning job to being "a permanent altar boy at the 5 a.m. Mass."

No one, technically, appointed Joe Garagiola, "Today's" Catholic religion editor, but you'd better believe this is what the fast-talking Garagiola is.

Garagiola, who caught for the St. Louis Cardinals, Pittsburgh Pirates, Chicago Cubs and New York Giants and who later became famous for his witty and comical baseball commentaries on radio and television ("After all, baseball isn't high Mass"), comes by his "Catholic editor" subtitle because everyone knows I'm Catholic and because only he would dare to ask some of the touchy questions that are asked of various guests on the show.



RECENTLY, Garagiola—who is one of the "Today" regulars, with host Hugh Downs and Barbara Walters—listened avidly while author Nino Lobbello talked about his book, "The Vatican Empire," about the Church's financial holdings. When Lobbello was finished, Garagiola wanted to know why, if the Church had so much money, there was a need for the annual "Peter's Pence" collection.

Garagiola didn't get an answer to that one, but defends

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KC headquarters to be dedicated

NEW HAVEN, Conn.—Archbishop Luigi Raimondi, Apostolic Delegate in the United States, will officiate at the formal dedication, August 19, of the new international headquarters of the Knights of Columbus here.

Supreme Knight John W. McDevitt, chief executive officer of the 1,200,000-member fraternal society of Catholics, said the dedication of the new 23-story headquarters will be a highlight of the 87th annual meeting of the Supreme Council, or top policy and legislative body of the association. Some 10,000 delegates and visitors are expected at the convention and dedication ceremonies.

Archbishop John P. Whealon is scheduled to preside at the Mass. Archbishop Raimondi

CYO SPORTS

GIRLS' SOFTBALL TOURNAMENT
Games of Sunday, July 27:
St. Catherine 2, St. Paul 10 (Forfeit); St. Anne 13, St. Michael 5; St. Bernard 14, St. Andrew 10; Holy Name 1, Sacred Heart 4; St. Matthew 2, St. Luke 0 (Forfeit).

BOYS' SOFTBALL TOURNAMENT
Games of Thursday, July 24:
St. James 6, Our Lady of Lourdes 4; St. Jude 2, Immaculate Heart 0 (Forfeit); St. Luke 2, St. Simon 0 (Forfeit); St. Catherine 2, Holy Cross 0 (Forfeit); St. Catherine 2, St. Matthew 0 (Forfeit).

Games of Sunday, July 27:
St. Barbara 9, St. Michael 8; St. Jean of Arc 15, St. James 8; St. Philip 10, St. Roch 9; Sacred Heart 4, St. Jude 3; Holy Trinity 2, St. Luke 0 (Forfeit); St. Christopher 14, St. Anthony 5; St. Andrew 6, Our Lady of Greenwood 6.

'Upbeaters' slate play

INDIANAPOLIS — Marian College's "Operation Upbeat" participants will present a two-act drama, "David and Lisa," Wednesday, Aug. 6, at 8:30 p.m. in the college auditorium.

Appearing in the lead roles will be John Griffin, a Junior at Crispus Attucks High School, and Sherril Reed, a Junior at Southport High School. The other roles will be filled by the participants in the Upbeat program. Robert Clements, a 1968 graduate of Marian College, is the director of the production.

The program is open to the public free of charge.

FESTIVAL CALENDAR

For the convenience of Criterion readers, the following is a listing of summer festival and picnic dates throughout Archdiocesan parishes. May we suggest that you take the family, see Indiana, and support the activities of these parishes.

Frenchtown — St. Bernard's, Sunday, Aug. 3—chicken dinner, served beginning at 10 a.m.

Lanesville, St. Mary's, Aug. 10 — Chicken dinners served from 10:30 a.m. until 4:30 p.m.

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

Eneshburg — St. John's, Picnic, Aug. 31.

Morris—St. Anthony, Labor Day, Sept. 1.

CYO NOTES

The Junior Tennis Tourney is slated for August 7, 8 and 9 if necessary, at Ellenberger, Brookside, Garfield and Indiana Central tennis courts.

The Junior Talent Contest is scheduled in the Garfield Park Amphitheatre on the evening of August 17. Thirty acts in three categories will be featured: vocal, variety, and instrumental. Auditions are set for August 6 at St. Michael's parish.

Eligibility blanks and physical forms will be returned to the parishes entering teams in the Cadet and "50" Football League. Practice may begin August 20.

Plans are being made for the annual Cadet and "50" Football League coaches meeting at Ritter High School. The date is yet to be announced.

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

Discovery '69 will be the theme of the Summer Spiritual Activity, scheduled August 26 and 27 at two sites, to be announced later.

The Cadet Football Jamboree is slated for Sunday, Sept. 7, and 17.

Fr. Aemilian dies at St. Meinrad

ST. MEINRAD, Ind.—A celebrated Funeral Mass was offered here Wednesday, July 30, for Father Aemilian Elpers, O.S.B., retired member of St. Meinrad community, who died on July 28 at the age of 81. Burial was in the Archabbey cemetery.

Father Aemilian served for a number of years on the faculty of the old major and minor seminaries. He served for some time as rector of the old Jasper Academy and later as vice-rector of St. Meinrad Minor Seminary. He went into semi-retirement in 1952 because of failing health.

Ornated in 1914, Father Aemilian observed the diamond jubilee of his religious profession in 1968.

Survivors include two brothers, Frank of Haubstadt, and Peter of Wadesville, and three sisters: Mrs. Mary Klinger of Haubstadt, Mrs. Catherine Fiehl and Mrs. Barbara Schaefer, both of Evansville.

RECENTLY, Garagiola—who is one of the "Today" regulars, with host Hugh Downs and Barbara Walters—listened avidly while author Nino Lobbello talked about his book, "The Vatican Empire," about the Church's financial holdings. When Lobbello was finished, Garagiola wanted to know why, if the Church had so much money, there was a need for the annual "Peter's Pence" collection.

Garagiola didn't get an answer to that one, but defends

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GARAGIOLA

his right to ask such a "Catholic question."

"I don't think Hugh Downs would know what Peter's Pence was—why should he know?" Garagiola commented in an interview. "But as soon as you hear someone say the Vatican owns this and that, you say to yourself as a Catholic, 'Why do I have to give to Peter's Pence if they have so much?'"

"You ask that type of question. I think a lot of Catholics out there were asking it, and I think if you don't ask it, you're derelict; you're afraid to let it be known you're a Catholic. I see nothing wrong with asking these questions. In fact, for that matter, maybe the Vatican ought to let us know more of what's going on. It might make it easier for us to be Catholics."

One of the fastest creators of "one-liners" in the business (he's compared to Bob Hope in this respect, but Hope needs writers), Garagiola has been combining his wit, knowledge of baseball and outspoken love for his religion ever since he gladly went out speaking to Holy Name gatherings while he was a second-string catcher with the Cardinals in his native St. Louis ("With my batting average, it was the least I could do for the club").

When he wrote the comical "Baseball is a Funny Game," he cracked: "Now can I be included in the Gallery of Living Catholic Authors?" and, describing a particularly frightening plane trip he said, "I had rope burns from my rosary."

Garagiola is lucky he doesn't have rope burns around his neck, gauging from the quantity and quality of the nasty mail he gets from offended Catholics—who more often than not are offended by some development in the Church rather than with anything Garagiola has said.

"Whenever something happens in the Church, like the Pope says something, I get it," he said. "When the saints things came up, that started something. I think people just wait for these things to happen, and then let me have it."

"I haven't commented on the banning (sic) of the saints yet."

RECENTLY, Garagiola—who is one of the "Today" regulars, with host Hugh Downs and Barbara Walters—listened avidly while author Nino Lobbello talked about his book, "The Vatican Empire," about the Church's financial holdings. When Lobbello was finished, Garagiola wanted to know why, if the Church had so much money, there was a need for the annual "Peter's Pence" collection.

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FATIMA SCHEDULE

August 8-10—"Prayer and the Prayer" theme of week-end of spiritual renewal given by team which includes Father Kenny Sweeney, Father Eric Les, O.S.B., Father Gerald Gettelinger and Sister Mary Ann Duffy, O.P. Week-end open to all women (married and single) from all parishes. Call Fatima Retreat House 546-7900 for reservations.

August 15-17—Week-end of Spiritual Renewal for Widows. Father Adrian Fuerst, O.S.B., will convey the theme "We Shall Be Witnesses." Open to all parishes.

August 20-September 1—"Let Yourself Be the Work of the Moment" theme of Week-end of Spiritual Renewal over Labor Day beginning with Buffet Supper Saturday evening, 6 p.m. and concluding 3 p.m. Monday afternoon. Father Kenny C. Sweeney will lead the conferences and discussions. Open to all women (married and single) from all parishes.

September 5-7—Serenity Week-end of Spiritual Renewal for all women members of Alcoholics Anonymous or any woman family member of an AA member or any woman member of Alanon. Father Fred Lawrence, M.S.T., director of a house in Stirling, N.J., for Alcoholics Priests, will lead the Serenity Week-end at Fatima Retreat House. Week-end begins with Buffet Supper at 6 p.m. Friday, Sept. 5 and will conclude early Sunday afternoon, Sept. 7. Call or write Fatima Retreat House (546-7900) for further information.

Remember them in your prayers

INDIANAPOLIS

† CHARLES F. RACIN, 53, St. Roch's, July 28. Son of Mr. and Mrs. Charles F. Racin, brother of John Joseph.

† EDWARD JOSEPH LAIRD, 18, St. Simon's, July 28. Son of Mr. and Mrs. Henry LaIRD, brother of Thomas Laird.

† HENRY G. BAUER, 85, Holy Trinity, July 28. Brother of Mrs. Mary Ann Bauer, brother of Mrs. Elizabeth Bauer, brother of Mrs. Elizabeth Bauer.

† GEORGE A. REILLY, 60, St. Luke's, July 28. Husband of Elizabeth R. Reilly, brother of Peter C. and Thomas R. Reilly and three children.

† ELISE M. HARPING, 80, Holy Cross, July 28. Mother of Hazel Harpington, sister of Hazel Harpington and Bertha Turner.

† JOHN SAMUELSTON, 76, Our Lady of Greenwood, July 28. Husband of Anna Samueltson, brother of Fred and Robert Samueltson, brother of Fred and Robert Samueltson, brother of Fred and Robert Samueltson.

† DANIEL CLINE, 80, St. John of Arc, July 28. Brother of Mrs. E. C. Cline, brother of Mrs. E. C. Cline, brother of Mrs. E. C. Cline.

† JAMES RAJAN, 85, Holy Trinity, July 28. Brother of Frank, Joseph and John Rajan, brother of Frank, Joseph and John Rajan, brother of Frank, Joseph and John Rajan.

† RICHARD S. CRAMER, 43, St. Mary's, July 28. Son of Clarence Cramer, brother of Clarence Cramer, brother of Clarence Cramer.

† JOSEF MARCHELLE, 61, St. Thomas Aquinas, July 30. Husband of Marie.

BRADFORD

† LINDA STEIN, 92, St. Michael, July 22. Sister of Frank Finger of Greenwood, sister of Frank Finger of Greenwood, sister of Frank Finger of Greenwood.

BRIDGEVILLE

† ROBERT F. (BO) BAER, 75, St. Michael's, July 28. Brother of Mrs. E. C. Baer, brother of Mrs. E. C. Baer, brother of Mrs. E. C. Baer.

CHAD GROVE

† THOMAS CHARLES GARDNER, 20, Holy Guardian Angels, July 28. Son of Mr. and Mrs. Charles Gardner.

CLINTON

† JERRY LYNN CLINE, 18, St. Joseph, July 28. Daughter of Mr. and Mrs. Louis Cline, sister of Mrs. Rita Cline of New Albany, Mrs. Deanna Cline of Corydon, Kentucky, Keith and Michael Cline, all of Corydon, granddaughters of Mrs. Myrtle Cline and Albert Cline, both of Corydon.

JEFFERSONVILLE

† THOMAS J. LALLY, 20, St. Augustine, July 28. Brother of Mrs. E. C. Lally, brother and four sisters also survive.

LIBERTY

† LOUIS L. BUSH, 77, St. Bernard's, July 28. Husband of William Bush, brother of Mrs. Mary Bush of Cincinnati, O.

MADISON

† GORDON C. DONALDSON, 68, St. Michael's, July 28. Sister of Mrs. E. C. Donaldson, brother of Mrs. E. C. Donaldson.

DELAWARE

† DELLA MAY SCHMIDT, 73, St. Michael's, July 28. Mother of James, John, Donald, Charles, Mrs. Anna Perugini and Mrs. Mary Perugini, all of Madison, Mrs. Robert Schmitt of New Albany, Mrs. Donald Schmitt of New Albany, Mrs. Donald Schmitt of New Albany, Mrs. Donald Schmitt of New Albany.

NEW ALBANY

† PATRICIA DEAN, 25, St. Mary's, July 22. Wife of Kenneth; mother of Kenneth P. and David P. Dean, brother of Kenneth P. and David P. Dean, brother of Kenneth P. and David P. Dean.

SELLENSBURG

† CHARLES J. BROWN, 25, St. Paul's, July 28. Husband of Adele, brother of Ed and Henry Brown, brother of Ed and Henry Brown, brother of Ed and Henry Brown.

TELL CITY

† EMMA PEET, 90, St. Paul, July 28.



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No Tic Tacker

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

Congo lifts ban

KINSHASA, The Congo—Congolese President Joseph Mobutu has lifted the ban on a Catholic weekly. The weekly, *Afrique Chretienne* (Christian Africa), was banned last January because, according to the suspension order, it had published a "tendentious editorial, visibly inspired by subversive groups, with the goal of sowing confusion in the country and of provoking social disturbances."

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VINCENNES LIBRARY GIFT—Father Robert Martin, retired rector of St. James Episcopal Church in Vincennes, presents an estimated 800-year-old German book to Miss Ruth Ostendorf, Old Cathedral library curator. Father Leo Conti, Old Cathedral pastor, looks on.

EPISCOPAL PRIEST DONOR

Old Cathedral gets Middle Ages Psalter

VINCENNES—A retired Episcopal priest has donated to the Old Cathedral Library an ancient Psalter which is believed to have been used by a German monk in the late 11th or early 12th century.

Father Robert A. Martin, retired rector of St. James Episcopal Church here, made the presentation to Miss Ruth Ostendorf, library curator, last week. The Old volume of Psalms was given to Father Martin by an art teacher in Excelsior Springs, Mo. The Episcopalian priest took it to a dealer in rare books at Kansas City who placed its vintage in the late 11th century.

The cover of the book is missing but the parchment pages are in good shape, according to Miss Ostendorf. A dye printing process was used with a quill pen to etch the German and Latin translations.

PRESUMPTION

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Calls

(Continued from page 1)
a TV set or access to one," he said.

Father Hesburgh advocates students doing a year's community service as a substitute for military service. He said the great bulk of students consider it more patriotic to serve their country "through some kind of betterment of society than by going into the military."

"Some people take it for granted that the draft in the U.S. is the normal thing," he said. "It's abnormal. In 90% of our history we have been without it."

"I'm on the President's commission for an all-volunteer army right now and we're hoping to get out a report by November on the feasibility of an all-volunteer army."

TURNING TO the Church, Father Hesburgh said:

"I think the Church has a great necessity today to be sensitive to young people. It is my feeling . . . that young people in America are very disaffected with what they call the institution of the Church — the same as they're somewhat disaffected with institutional government." He said the Church should be very concerned about the drift of young people from the Church.

At Notre Dame, Father Hesburgh said he has told students that he will stand up for law and order but this does not mean just reflecting the status quo. He encourages them to pool ideas and if they have a good idea for bettering the educational process or suggesting what the university can do in way of social action and action, he will back it. He said this open attitude has paid off.

Although he is president of a world famous Catholic university, and president of the International Federation of Catholic Universities, Father Hesburgh sees the future of Catholic universities as "rather dim at the moment."

Dutch

and views of their colleagues," he noted.

ALTHOUGH THE activities of the progressive priests meeting simultaneously at Chur were condemned by some traditionalist and conservative observers, Father Goddijn said the group of European priests "certainly did not misbehave."

The priests did no wild things," he added. "Like a lot of things at the bishops' symposium. But when the bishops of Europe are discussing the problems of the priest today, I can imagine the priests saying: 'Why are we not invited to take part in these discussions?' I am thinking particularly of the priests of those countries where the priest gets no answer from his bishop, that is, those countries where the priest is powerless under his bishop."

Asia parley aide

TOKYO — Veteran diplomat Koichiro Asakai, a Catholic layman, has been named a co-chairman of the Ecumenical Asia Conference on Development which will be held in July, 1970, in Tokyo. The conference is being sponsored by the East Asia Christian Conference and SOEPAX, a joint World Council of Churches-Vatican commission.

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FATHER HESBURGH estimated that 90% of Negro students are on scholarships. Asked how many Negro students are at Notre Dame, he gave a figure of 100 next year out of 6,000 undergraduates. The small number, he explained, is against a background of 20 Negro students three years ago, 50 two years ago and 70 last year. "So we're gradually building it up," he noted.

Despite difficulties, Father Hesburgh still sees a vital need for Catholic universities—"not a lot of them but some good ones."

"I would hope that every region of the world would have one or two good ones because I think it symbolizes the interest of the Church in culture, science and the arts and all of this sort of intellectual life of mankind," he said.

Sr. Mary Viator dies at the Woods

ST. MARY-OF-THE-WOODS, Ind. — Funeral services were held at the motherhouse of the Sisters of Providence here on July 28 for Sister Mary Viator Sgure. She died July 23, after a year-long illness.

A native of Chicago, Sister Mary Viator entered the convent in 1912. Her teaching assignments included St. John's Academy, Indianapolis, and St. Patrick's, Terre Haute. She served one year on the faculty of St. Mary-of-the-Woods College here. Her last assignment was at Providence High School, Chicago.

Survivors include one sister and one brother: Magr. John V. Sgure; and Miss Catherine Sgure, both of Chicago.

Opinions

(Continued from page 5)

vies with the women in his sweat shirt and shorts, and some men go to them one better with no cover except a pair of shorts, sometimes with and sometimes without shoes or sandals. Their swimming trunks are an abbreviated and the grasping manufacturers apparently dare to make them.

Recently a young father in sweat shirt, shorts, and sandals, strolled into church with his two little daughters, shortly before a late afternoon Mass. They made a quick confession and quick exit before Mass began, apparently with little or no thought of the presence of the Blessed Sacrament in the tabernacle.

And pursuing further modern interpretation of morality, the daily press and a commentator on a TV program informed us that nudity is gaining acceptance on the "legitimate" stage. And lest we forget, pornography, lustful novels, and sensational, sex movies rampant continue to vitiate the minds and characters of our young people all over our great country. The greedy peddlers boldly indoctrinating them with the perverse, distorted, heathen image of sexual behavior which is leading many of them toward a Godless paganism, while the parents acquiesce, or rationalize, or cry in despair, "What can we do?"

Well, we must admit that there have been vigorous efforts by some dedicated people to combat the callous agents of lust and iniquity with some degree of success, but their efforts have been frustrated by the decisions of our courts of justice.

All in all, the present materialistic condition of our society is a serious challenge to all Christians and Jews to join hands in an ecumenical crusade to halt this satanic corrupting of our youth. Yes, with boycott, and pressure if necessary, and we should give our full support to the Youth for Decency movement.

Sunday morning lip service to God is not nearly enough. We need daily action.

"Example is not the main thing in influencing others. It is the only thing."

Concerned lay person
Terre Haute

Lucas

(Continued from page 4)

would be displaced by the power.

city is a serious challenge to all Christians and Jews to join hands in an ecumenical crusade to halt this satanic corrupting of our youth. Yes, with boycott, and pressure if necessary, and we should give our full support to the Youth for Decency movement.

Sunday morning lip service to God is not nearly enough. We need daily action.

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Concerned lay person
Terre Haute

ers that be and feared and betrayed by their own if they were really about their Father's business. That would be an invaluable sign.

Another sign would be the fact of the poor and the outcast of society seeking them out. "Whenever the 'widest looking' black man," I told them, "whenever the poor, whenever the 'radicals' and 'militants' yes, whenever even the Black Panthers and all those whom the establishment and good people abhor approach your door, you can be certain you are about your Father's business."

Climax and beginning, the work was just commencing. We could not stay too long at the celebration. We wish them God's speed as they go about their Father's business.

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NOTES FIRST ANNIVERSARY

Backs Pope's 'Humanae Vitae,' calls it an 'encyclical of life'

VATICAN CITY—Pope Paul VI's encyclical *Humanae Vitae* on birth control was hailed as an "encyclical of life," according to an Italian Franciscan theologian.

Father Ermenegildo Lio O.F.M., bestowed this title on the encyclical in the July 25th edition of the Vatican daily *L'Osservatore Romano*, commemorating the first anniversary of the official date of the encyclical. (Actually the document was released to the public on July 25, 1968.)

Father Lio's article is a strong defense of the encyclical and takes to task theologians and others who have sought to water down or diminish its ban on all forms of artificial birth control.

Referring to the encyclical's reception a year after its issuance, Father Lio noted: "There are on the one hand, pastors, theologians, and others who have heard the encyclical in all its pure and genuine sense, without diminishing (in theory or practice) its value."

"On the other hand, there are a series of reactions which are less favorable, even sometimes scandalous. It is these latter which have been for the most part played up in the press."

FOR HIS PART, wrote Father Lio, "we were and we are always more convinced of the

INDIANAPOLIS Calendar of Events

FRIDAY, AUG. 1

Necrochurnal members are reminded of the customary watch.

WEDNESDAY, AUG. 6

Cave Party at 8 p.m. St. Philip Neri school auditorium, 550 N. Rural.

FRIDAY, AUG. 8

"The Sleeping Car Murderer" will be shown at 8:15 p.m. in the air-conditioned audio-visual room of St. Thomas Aquinas School, 4th and Illinois. Adm. 75c. The film is highly recommended by Judith Crist.

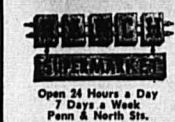
SUNDAY, AUG. 10

A Card Party, sponsored by the Women's Club of St. Patrick parish, at 2 p.m. in the school hall, 950 Prospect St.

SOCIALS

Thursday: St. Catherine's parish hall at 6:30 p.m.; Secunia High school cafeteria, 5 p.m. Friday: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall, at 6:30 p.m.; St. Joseph K of C Club rooms, at 8:30 p.m. Saturday: St. Bridget parish hall at 6:30 p.m. Sunday: Cardinal Ritter High School at 7 p.m.; two Card Parties at Assumption parish hall, at 2 p.m.

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immutable truth contained in the central points of the encyclical."

Father Lio said, "One cannot hide the fact that there are those who, while accepting the encyclical in theory, nevertheless have attempted to diminish its binding value on conscience; or weakly proclaiming the so-called rights of conscience in proposing and even calling for a revision of those immutable principles proclaimed in the encyclical, as if they were not truly immutable and absolute, creating thus these vain attempts and proposals."

In this regard, Father Lio singled out those who objectively consider contraception a grave matter only when practiced for reasons of hedonism or egotism, whereas the magisterium (the teaching authority of the Church) bans every reason whatsoever, he said.

The theologian maintained that the teaching of the encyclical is clear and that "priests charged with the care of souls cannot follow these 'objectors and commentators.' Above them there is the guidance of the supreme pastor. He who does not hear and follow Peter, who has spoken again in such a categorical, clear and binding manner, cannot be an authentic pastor of Christ."

THE ENCYCLICAL, said Father Lio, "should be considered from diverse aspects as an encyclical of life." Among these are:

Says Nixon told Pope of program on birth control

WASHINGTON—The Nixon Administration, before revealing its decision to increase the nation's birth control programs, notified Pope Paul VI, according to Sen. Hugh Scott, of Pennsylvania assistant Senate Republican leader.

"I can assure you they told the Pope before they did it," Scott told a meeting of summer congressional interns (July 24). Scott's office said the senator brought up the matter when answering a question concerning the effectiveness of Nixon's proposed program to curb births.

The Administration, as might be expected, "didn't get the Pope's approval," Scott said. It merely informed the Pontiff a plan was forthcoming to make more birth control services available to more women, he said.

Scott added that the advance notification was merely a matter of courtesy. President Nixon's recent message to Congress included an assurance that federal birth control programs would not be "allowed to infringe upon the religious convictions or personal liberties and freedom of any individual."

Lawrence Connor re-elected head of CIC Board

INDIANAPOLIS—Lawrence Connor, City Editor of the Indianapolis Star, has been re-elected to serve a second term as President of the Board of Directors of the Catholic Information Center of the Archdiocese of Indianapolis. Connor, William Mooney and Charles O'Donnell were re-elected to one-year terms.

Mooney, who will serve as the group's Vice-President, is the President of Mooney, Mueller, Ward Co., Inc. O'Donnell, who serves as Treasurer of the Information Center, is the Operations Manager of WFBM-TV. Five of the Board's members, including Mooney, were named to two-year terms as members of the Information Center's 14-member Board of Directors. Those elected were: Paul G. Fox, News Editor of the Criterion; James Gerard, WFBM radio and television personality; Thomas Murphy, attorney with the firm of Hildegarde and Johnson; and William Orwig, Vice-President of the C. R. Willsey Insurance Agency, Inc.

SCA unit cops bowling honors

INDIANAPOLIS—A bowling team representing the Archdiocesan units of Single Catholic Adults placed second in the Region Five tournament of Catholic Young Adults held July 27, at Columbus, O.

The team, one of five from the Archdiocese, included Indianapolis unit members Jane Haake, Doug Scott, Doreen Northrup, Maureen Sheehan, and Karen Sheehan.

Maureen Sheehan received trophies for both the high single game of 260 (with handicap) and the high three game series of 672 (with handicap) in the girls' division.

Lanesville sets chicken dinner

LANESVILLE, Ind.—Final plans are being made for the annual fried chicken dinner which will be served next Sunday, Aug. 10 at St. Mary's church here.

Dinner will be served country style from 10:30 a.m. to 4:30 p.m. Booths will feature lineas, handmade quilts and home baked cakes. Rides and novelties will entertain the children.

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Guidelines for penance rite issued

MADISON, Wis.—Bishop Cletus F. O'Donnell of Madison announced approval of a set of guidelines for use of the community or communal penance service, developed by the liturgical commission of the diocesan priests senate.

In a letter to priests of the diocese, Bishop O'Donnell said "the private or traditional form for the sacrament of Penance is not attacked, diminished or replaced by these guidelines. The form for the communal penance service is merely a means to complement the private form by emphasizing, several times a year, if possible, the community aspect dormant in the parish form."

BISHOP O'Donnell said he wished to make it very clear to everyone that these regulations contained in the guidelines require the individual confession of sin within the communal penance service, and more specifically, that all grave faults must be mentioned in number and kind. The proposed form for the communal penance

service must include those elements of confession both as to essence and integrity, as prescribed by canon law and moral theology," he noted.

In his letter, "in order to avoid all confusion in this matter," Bishop O'Donnell stated that "so-called 'general absolution,' or absolution given publicly to one or more, without

Program features

Africa missioner
RICHMOND—The Adult Education Committee of St. Mary's parish will sponsor a Catholic Information Program Sunday, Aug. 3, at 7:30 p.m. in the Gas Company hall.

Father Thomas Hayden, a member of the Society of Africa Missions and administrator of the Bishops' Relief Program in Africa, will speak. Father Hayden will show slides of his mission work in Liberia and discuss many of the current problems in Africa.

prior confession of grave sins, both as to number and kind, is absolutely forbidden and a direct violation of the regulations now governing communal penance celebrations. The permission and the directives that priests in union may confer absolution on the reassembled community is not general absolution," he said, "because the priests who are giving the absolution may lawfully give it only to those penitents who have already confessed to them."

THE GUIDELINES, entitled "The Sacrament of Reconciliation," state that a communal penance service should include the following elements: entrance music and opening prayer by a priest; scriptural readings; homily; lay people's response; confession; absolution; penance; and recessional. The communal penance liturgy can be used at any time during the liturgical year, the guidelines state, but it has special significance at First Fridays, Christmas, Easter, and similar principal feasts.

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VIEWING WITH ARNOLD

The Lost Man is a lost film

By JAMES W. ARNOLD

Sidney Poitier's movie, "The Lost Man," is very much a lost film, wandering desperately up blind alleys in search of a purpose. Thriller or tragic love story? Moral comment on man? Sociological comment on racial conflict, or on violence? Fidelity to its original source ("Odd Man Out")? Or perhaps simply a vehicle for a newer and tougher image of Poitier?

At times, the film is all these things, but it is never quite enough at any of them to achieve distinction. It is also confusing and reckless as a statement on the subject it seems most concerned with: the future direction of the black revolution.

"The Lost Man" is the second film this year (the other is "Uptight") to adapt a classic story of the Irish revolution to contemporary American racial strife. In both movies the obstacles are similar. It is not that the revolutions are incomparable, but rather that one is

remote and can be studied with detachment, while the other is present and huge in its effect on everyone. The Ireland of 50 years ago may serve almost as well as the Old West as a setting for romance or adventure or moral play, but not as a ghetto of today will serve as a setting for nothing but themselves.

In Carol Reed's 1947 film (superior in every way to "The Lost Man"), James Mason was an IRA leader wounded and left behind in a aborted robbery. He was cast adrift as a fugitive on the city of Dublin, and the situation was used as a grim commentary on the tendency of men—the best as well as the worst—to use the misery of others for their own selfish ends. The outcast film implied, is a Christ figure (as friends, foe or stranger, his inevitable end, and that of all men who seek love, is Calvary).

With Poitier as a fugitive in the same fix in Los Angeles (after a hold-up for the black underground), you probably couldn't make the same kind of film, even if you had the intelligence and talent. You'd have to be true to the black situation, and despite the misgivings of the middle-class, which puts the armed robbery in a different perspective, Poitier's involvement in crime and violence, as both a character and a person (the middle-class "favorite" Negro) is inevitably significant. The police will have special attitudes, and viewers will be testing every minor detail against the day's TV footage (fiction looks pallid in comparison), their own preconceptions, hopes and fears.

Race and reality simply run off with the story. Unfortunately, writer Robert Alan Aurthur (here directing his first film) is unwilling to reject "Odd Man Out" completely, and throws in several incidents of self-seeking and betrayal that now seem alien. (E.g., a seedy photographer—played by hip comedian David Steinberg, of all people—suddenly bursts in at the end, hoping to get profitable pictures of Poitier for Life magazine). And he almost literally recreates Reed's tragic ending, although it doesn't fit and seems absurdly extravagant.

The new film is okay on the suspense level—as a kind of gangster film in which a sympathetic crook tries to escape, with the help of his girl and some faithful if mildly disapproving friends, and doesn't quite make it. You know, crime doesn't pay, but love and revenge, true love and practical judgments, etc. The shootouts and chases in L.A. locales are interesting if a little unrealistic. And Poitier, Joanna Shimkus (as the girl), Al Freeman (as his non-violent friend), and Michael Toland (as a humane cop) are all convincing, and at times even moving.

But the racial context introduces too many complexities that cannot be adequately laid. Poitier is an ex-civil rights leader, a preacher's son, now converted to violence. Freeman still believes in picket lines. He keeps having trouble to date with a tough police captain with neutral results, not because the arguments are balanced but because they are fuzzy and incomplete. Miss Shimkus is not only white and an activist who teaches slum kids and finds people jobs, but the daughter of a civil rights lawyer of uncertain convictions.

The surface message would seem to be that violence doesn't work, unless you are mean enough (Poitier can shoot a hostage at a crucial

moment and blows the hold-up). But at the fadeout, after the cops have blasted everyone into oblivion, a pacifist Freeman seems reluctant to let go of Poitier's gun. Who wins and who's right? "The Lost Man" is apparently leaving it to history. (Rating: A-3 — unbecomingly for adults.)

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

1. The Love Bug (A-1): Very old-fashioned oil-in-the-eye slapstick in which the hero is loved by a sentimental super-Volkswagen.
2. Slaves (Not Rtd): A generally competent potpourri of slaves and masters, sex and violence, in which a Christian black learns that prayer alone will not free him from bondage.
3. True Grit (A-1): John Wayne takes one last whoop and ride to immortality in a funny, picturesque and non-sensational western.
4. Where Eagles Dare (A-3): An orgy of murder and demolition in some of the world's most photogenic scenery. Richard Burton and Clint Eastwood never flinch, and the Germans die profusely.
5. Romeo and Juliet (A-4): Zeffirelli's lush visual, teenage-oriented version of the great



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tragic romance is not exactly great Shakespeare, but it's a beautiful and exciting movie.

6. Goodbye Columbus (A-4): An intellectual boy falls for a rich materialist girl. The chief question, as we romp through endless bedrooms and frank talk, is who will leave first.

7. April Fools (B): A funny-

sad, sympathetic look at what happens when neglected husband Jack Lemmon happens to meet Catherine Deneuve, somebody else's neglected wife.

8. The Lost Man (A-3): Practically everyone in Los Angeles hides Sidney Poitier, a black militant on the lam, but the picture still manages to have a tragic ending.

9. Chitty Chitty Bang Bang a search for some hidden (A-1): Dick Van Dyke back on Apache treasure. Recommended: Romeo and Juliet, True Grit, Alvin: Oliver! (A-1), 2001 (A-2), War and Peace (A-1), If (A-4), Pop! (A-2), Sweet Charity (A-2).

10. MacKenzie's Gold (B): A Finian's Rainbow (A-1), Lion hilariously' cord western in winter (A-3), Bullitt (A-3), The Illustrated Man (A-3), The Illustrated every actor west of Denver in Man (A-3).

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STORY IN DUTCH PAPER REFUTED

Vatican denies ordering Brazil prelate to 'clear' his lectures

VATICAN CITY—The Vatican press office has distributed to news offices a statement on behalf of Archbishop Giovanni Benelli Papal Undersecretary of State, categorically denying reports that he ordered Archbishop Helder Camara of Olinda and Recife, Brazil, not to give lectures unless they had been previously approved by the Papal Secretariat of State.

The Vatican press office said the clarification regarding the relations of Archbishop Benelli and Archbishop Camara was issued after a Dutch Catholic daily, De Volkskrant of Amsterdam, had published a story implying interference by Archbishop Benelli.

The clarification stated that when Archbishop Benelli was at the nunciature in Rio de Janeiro, Archbishop Camara often sent the text of his lectures to him.

After the archbishop had delivered them, the Vatican press office statement said: "It was never ordered nor suggested that they await a prior approval."

With reference to other lectures given by Archbishop Camara in recent years outside his diocese, the statement said: "Unfortunately some time ago, in regard to some unfavorable reactions, including those of bishops, resulting from some talks by the archbishop of Recife, the rumor sprang up—oars does not know how—that the talks had the prior approval of the Undersecretary of State. This is absolutely false."

THE STATEMENT also said that, in regards to talks given by the archbishop of Recife outside his diocese, "Archbishop

Benelli has limited himself to asking the prelate, in a friendly way, to consult with the local ecclesiastical authority prior to lecturing."

The statement added that "with this brotherly request there is nothing else intended but to call attention to an elementary and normal duty of politeness by which all are bound in regards to an action in a territory entrusted to the responsibility of another bishop."

"This was done out of loyalty to Archbishop Camara since Archbishop Benelli had learned that some bishops lamented the fact that they had not been forewarned by the archbishop of Olinda and Recife about this intention to give lectures in their territories."

Following the issuance of the statement by the Vatican press office, another Dutch Catholic daily, De Tijd of Amsterdam, said:

"We welcome this Vatican denial because it does justice to the reputation of the courageous Brazilian bishop, who is an inspiration for many Christians all over the world."

The paper said also that Bishop Theodore Zwartkruis of Haarlem had written to Archbishop Camara in June stating: "I want to express to you great admiration in which I am sure I am joined by all my countrymen who believe in the message of Christ for a never faltering courage in promoting social justice and the rights of men in spite of threats even to your own life."

ARCHBISHOP Camara has been a controversial figure for his outspoken defense of the rights of workers and students and for his criticisms of the Brazilian government.

In March, he compared the government to nazism and fascism in criticizing the suspension of civil rights in his country.

In mid-December, President Artur da Costa e Silva assumed dictatorial powers on the grounds that subversives were trying to overthrow the government. Since then hundreds of persons, including priests and Catholic lay leaders, have been arrested.

In May, Father Antonio Enrique Pereira Neto a close priest-friend of Archbishop Camara, was murdered, and the archbishop charged the reactionary groups were responsible for the killing. The archbishop said that he is on a list of over 30 persons who have been condemned to death by Brazil ultraconservatives.

Named as a suspect in the priest's death is an organization called the Anti-Communist Hunt Command, whose members include ultraconservative elements in the Brazilian armed forces.

Four gunmen who machine-gunned Archbishop Camara's home last October are believed to be members of the same group. A few days before that attack the walls of his house were covered by signs accusing him of being a communist and a traitor.

In a talk to university students in Santiago, Chile, in April the archbishop said that he considers himself "as some sort of rebel within the Church." In reply to questions he said that it is possible to work along with Marxist groups in improving the living conditions of people without adhering to the Marxist philosophy.

Archbishop Camara also told the students that men like Father Camillo Torres and Ernesto Che Guevara are to be admired for giving their lives for their convictions. Torres was a Colombian priest who was laicized and then was killed in an army ambush after joining a guerrilla band.

IN HIS TALKS Archbishop Camara has often criticized what he has described as the imperialism of the capitalist world that tries to prevent the realization of social reforms.

In Brazil, he founded a non-violent socio-economic reform movement called Action, Justice and Peace. And he has warned: "Those who feel irritated or shocked by moralistic, liberating pressure, should consider the consequences if—God forbid—non-violent movements succeed."

In January, in New York, Archbishop Camara told the annual Catholic Inter-American Co-operation Program (NICOP) that the economic blockade of Cuba must be ended and called for the reintegration of that country into the community of Western Hemisphere nations. He also advocated the admission of Red China into the United Nations.

In an address earlier in January of Belo Horizonte he denounced the wealthy citizens of his own country and United



ORDINATION CLASS HOLDS REUNION—Twenty-four members of the St. Meinrad ordination class of 1939 held a 30th anniversary reunion at Enochsburg July 22-23-24. Host to the event was Father Ambrose Schneider, front row, fifth from left. (Staff photo by Fries)

30 YEARS LATER

St. Meinrad's class of 1939 has reunion

By FRED W. FRIES

ENOCHSBURG, Ind.—Parishioners who attended the 9 a.m. Mass in St. John Church here on Wednesday, July 23, did a double take when they saw 24

priests surround the altar to celebrate Mass.

The concelebrants had one thing in common: they were members of the 1939 ordination class at St. Meinrad.

Early in 1969 two members of the class—the host, Father Ambrose Schneider, Enochsburg pastor, and Father John Meyer, of the Cheyenne, Wyoming, diocese—began writing to their classmates to promote interest in the 30th anniversary reunion. (Actually the promotion began in 1959, when Father Schneider hosted a similar gathering on the 20th anniversary.)

OUT OF An original 46 ordinands, 10 have died. The 24 who attended the 1969 reunion represented 16 dioceses and St. Meinrad Archabbey.

A second concelebrated Mass was offered on Thursday, July 24, for the deceased members of the class.

Lodging and meals were provided—as they were at the 1959 event—by the Hillenbrand family of Batesville.

Activities included a golf tournament, swimming, walks through the Franklin County countryside, card games and animated talk sessions, mainly

fond reminiscences about seminary life at St. Meinrad.

The reunion terminated after breakfast on Thursday morning. At departure there was of course, talk of plans for a 40th reunion in 1979.

THOSE WHO attended, along with their respective dioceses, are as follows:

Indianapolis: Fathers Robert Walpole, William Dorraugh, William Engbers, Edward McLaughlin, Louis Marchino, Harry Hoover, Paul Utz and Ambrose Schneider; Louisville: Fathers Frank Bousung and John T. Spalding; Gary: Father Chester Zarwicz; Ft. Wayne: Msgr. Stanley Manoski and Father Thomas Depa; Lafayette: Father Thomas Heilmann; Rockford: Father William Bo-

land. Owensboro: Father Victor Bosman; Wichita: Msgr. Arthur Holtz; Cheyenne: Fathers John Meyer and Adolph Pate; New Orleans: Fathers James Benedict and Austin Carrio; Robbins Air Force Base, Georgia: Father Chris Hincley, and St. Meinrad Archabbey: Fathers Gerard Ellspermann and Linus Swartz.

Two laymen who were members of the seminary class also attended: this writer and Charles Clemens of Indianapolis. Both attended the 1959 celebration.

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"Diary of a Cardinal," the first volume in a projected series, is scheduled for publication in the United States and London early next year.

Negotiations to purchase the papers were conducted with Father Stefano Schmidt, S.J. who was Cardinal Bea's private secretary for 10 years and is now literary executor.

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Low-income housing is supported

NEWARK—An agency of the Newark archdiocese and a local financial institution have joined forces to make mortgage loans available to Newark families from low-income areas.

Collaborating are the Mt. Carmel Guild, the archdiocese's chief social welfare agency, and the Carteret Savings and Loan Association. Announcement of the program was made by Msgr. Joseph A. Dooling, director of the guild, and Anthony M. Surano, president of Carteret.

Mortgages for seven homes have already been provided, with loans of \$105,000 being extended under a program to which Carteret has pledged \$1 million in loan money.

PRACTICALLY all of those who will be helped in buying their own homes are now living in an area scheduled for demolition as a prelude to construction of the new College of Medicine and Dentistry in the heart of Newark's black ghetto.

The Mt. Carmel Guild is one of the principal relocation agencies designated by the New Jersey Department of Community Affairs. The agency is making the referrals to Carteret.

THE PROGRAM is being carried out under terms of the 1968 National Housing Act which provides subsidies to help low-income families meet interest payments.

The Federal Housing and Urban Development program pays the lending institution the difference between the prevailing interest rate and the interest rate charged the purchaser. Under the program, low-income families can purchase homes valued up to \$20,000 with a down payment as low as \$200.

Oldenburg chapter ends renewal probe

OLDENBURG, Ind.—The General Chapter of the Sisters of St. Francis closed here July 27 with the delegates and sister-observers joined in prayer for the guidance of the Holy Spirit in adaptation and renewal of the congregation.

Standing committees, mission apostolates and method of election of the General Council received most of the attention in the last weeks.

The pre-Chapter study committees terminate with the close of this Chapter.

SEVEN STANDING committees—formation and renewal, apostolate, missions, finance, public relations, research and evaluation, health and welfare—have been established. They will be organized in the next few months from among Sisters volunteering for the work and Sisters appointed because of special competence.

These committees may appoint sub-committees as needed.

Also a Research and Evaluation Commission composed of the chairmen of the seven committees has been set up to channel suggestions to the General Council.

Study will be made of the Crow Indian apostolate in Montana to determine if there is need for extended social education work to increase the effectiveness of the Commission's present apostolate.

FURTHER investigation and co-operation in Christian Service Centers in migrant worker districts has been authorized. It was reported that several Sisters have been working with migrant families in the Batesville-Sumner area during August and September 1967 and 1968.

A three-part system was chosen for the election of the General Council which consists of the Superior General, the Assistant and three Councilors. Each perpetually professed Sister may nominate 15 Sisters in the first step. Then all Sisters who have completed the novitiate vote for 15 from among the 30 highest on the first ballot. Finally, Chapter Delegates elect the members of the General Council by absolute majority in separate balloting for each office. An election Committee will be set up to handle the paperwork.

A HOUSE council may be formed in all houses either to aid in the general administration or to advise the Superior. Houses of more than 10 Sisters experimented with house councils last year.

Sisters who experimented with habit styles during 1968-69 are asked to keep an account of their clothing costs for 1969-70 as an aid in gauging expenses.

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member of St. Mark's parish, recipient of the Catholic Layman of the Year Award from the Bishop of Indianapolis.

Feeney-Kirby Mortuary

ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

FIRST FRIDAY—NOCTURNAL ADORATION

55. Peter and Paul Cathedral
Blessed Sacrament Chapel
14th and North Meridian Street

RUMMAGE SALE

St. Philip Neri—545 Eastern
Friday-Saturday, Aug. 1-2
9 A.M.-5 P.M.

FISH FRY

St. Philip Neri School Grounds—545 Eastern
Friday, Aug. 15—5 P.M.-8 P.M.

The Criterion's HOLY LAND TOUR

15-Day Visit to Rome, Athens, Cairo, Beirut,
Jerusalem and Geneva
Departing from Indianapolis October 27
Tour led by Charles E. Stimming and James J. Russell

These announcements are available without charge. To have your event listed, please bring the notice to the Mortuary at least 2 weeks before the event is scheduled.

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Feeney-Kirby MORTUARY

HERBERT B. BARTON
MERIDIAN AT 19th STREET

Bar three priests in Lithuania

MUNICH, Germany—Three Catholic priests in Lithuania have been barred from the exercise of their ministry, according to a report received here.

The priests, Fathers Petras Dumbiauskas, Jonas Tamulevicius, and Pranas Zdebskis, had urged the government to relax its tight control over the priest seminary in Kaunas. They protested the government's part in the choice of the curriculum of theology, as well as in the number and choice of seminarians.

Two of the priests have begun working in civilian positions. The third faces a trial, accused of "slandering against the Soviet power."

States policies for prolonging the wretched conditions of masses of people in Brazil.

Three months later, in a talk to university students in England, he said that Brazil's slavemasters are a combination of his own government and that of the United States.

LAST OCTOBER, shortly before his home was machine-gunned, a newspaper in Rio de Janeiro claimed that a group of military officers had been "sounding out" the government on a plan to remove the archbishop and to confine him to a remote site in the Amazon region. Gov. Nilo Coelho of Pernambuco state, however, brandished the report as a "mere fantasy."

In 1965, Archbishop Camara opposed the ban on performances of "The Deputy" in Brazil. The play, by German author Rolf Hochhuth, is critical of the actions of Pope Pius XII during the Nazi era. The archbishop said that banning the play is contrary to the position taken by the Second Vatican Council. Open debate is healthy, enlightening and useful, he said.

A few years earlier, as auxiliary of Rio de Janeiro, he had criticized the "excessive pomp" at the council and its "unfavorable" failure to tackle the great world issues of the day.

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