

Indiana Bishops back Project Equality plan



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BOSTON HOSTS CONFERENCE

Seminarians meet to discuss 'life style' of future priests

BOSTON—The theological, social and cultural factors which will affect the "life style" of Catholic priests in the next decade dominated discussions at the Northeastern Seminars Study Conference (NSSC).

The value of compulsory celibacy for priests was also a much discussed topic.

The conference theme was "the eighth decade—exploding ministry," pointing up questions raised about the ministry of the priesthood in the 1970s. St. John's Seminary, which in 1966 was the scene of a student revolt on behalf of "personal and academic freedom," was headquarters for the three-day conference.

That keynote of "personal and academic freedom" was reiterated by the presence of a delegation of Seminarians for Ministerial Renewal (SMR), a recently formed national organization of college ranks and theological students.

THE SMR recently appealed to the U.S. bishops requesting a widening of communications between seminarians and the hierarchy, starting with a series of meetings.

SMR officials at the meeting here reported a "positive response" from 12 of the bishops. Some 150 heads of U.S. dioceses had received the SMR appeal by letter earlier this month.

Patrick Murphy of Chicago, SMR co-ordinator, termed the response from the bishops "very encouraging." He said the organization plans to send another letter to the bishops calling upon them to vote on SMR proposals at their November meeting.

He said the SMR is pressing for a "students bill of rights" which among other things, provides for "freedom of speech" for seminarians revision of the code of celibacy, and "due process" for seminarians facing disciplinary action by bishops and seminary administrators.

"We want the bishops to state," said Murphy, "that an

individual has a right in an academic setting to question stated things... It's supposed to be a Church which promotes freedom."

In raising the celibacy issue, Murphy said "we are not downgrading celibacy, but we want to restore it to its valuable position as freely chosen."

Michael Bielawa of Chicago, another member of the SMR delegation, told conference participants that a survey of 95 seminarians conducted by Father Raymond H. Potvin, a Catholic University of America sociologist, indicated that 64% of religious order theological students and 72% of diocesan seminarians favor an end to obligatory celibacy.

That keynote of "personal and academic freedom" was reiterated by the presence of a delegation of Seminarians for Ministerial Renewal (SMR), a recently formed national organization of college ranks and theological students.

WASHINGTON — Pope Paul VI has established the new diocese of Phoenix, Ariz., and appointed Auxiliary Bishop Edward A. McCarthy, 51, of Cincinnati, as its first bishop.

The Holy Father also accepted the resignation of Bishop Bernard T. Espelage, O.F.M., 77, of Gallup, N.M., and appointed Auxiliary Bishop Jerome J. Hastrich, 54, of Madison, Wis., as his successor. Bishop Espelage was transferred to the titular See of Penafiel.

The new Phoenix diocese and the Tucson, Ariz., diocese will be in the ecclesiastical province of Santa Fe, N.M. The Tucson diocese has been in the Los Angeles province.

The Pope's actions were announced here (Sept. 3) by Archbishop Luigi Raimondi, Apostolic Delegate in the United States.

The new Phoenix diocese was established in territory taken from the Tucson diocese and the Gallup diocese.

HE SAID the survey also showed that 40% of U.S. seminarians would choose celibacy if given the option to marry, another 48% would probably marry and another 20% were "undecided." The survey also indicated that 50% of the seminarians felt that priests should be free to marry, asserting that celibacy is "contrary to the personal life styles of many young men who would make good priests."

Bielawa said celibacy probably will continue to be "a rare and meaningful way of life for many persons entering the priesthood."

Father Aidan Kavanagh, O.S.B., an associate editor of "Worship" magazine and di-

(Continued on page 7)

Auxiliary at Cincinnati heads new Phoenix See

The new Phoenix diocese will comprise approximately 49,118 square miles, populated by 730,000 persons of whom 182,750 are Catholics.

As a result of the realignment of the provinces, the Los Angeles archdiocese now will have as its suffragan sees the Fresno, Monterey and San Diego, Calif., dioceses, and the Santa Fe, N.M., archdiocese, the El Paso, Tex., Gallup, N.M., Phoenix and Tucson, Ariz., dioceses.

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Interfaith support is announced

INDIANAPOLIS—Twenty-five religious bodies, including the five Catholic dioceses in the state, have jointly announced the implementation of Project Equality in Indiana.

The announcement was made Thursday morning (Sept. 4) by the newly-appointed state director, Ronald E. Johnson. He described the organization as "a nationwide, interfaith program, to utilize the economic resources of religious institutions" to bring about equal opportunity to end employment discrimination.

ALL CHURCHES and synagogues in the state will be asked to sign a commitment pledging them to support of equal opportunity, Johnson said.

"These religious institutions would then inform all of their suppliers of goods and services of the adoption of the affirmative action for equal opportunity as an additional product specification. These suppliers would then be invited to join Project Equality through a formal commitment."

Bishop Raymond J. Gallagher of Lafayette publicly supported the program with a statement declaring that "religious institutions are going beyond resolution and goodwill with active stewardship of solution in the field of employment."

"Until discrimination is eradicated at this level," the prelate stated, "the American ideal is little more than a luxury for the privileged."

"I am pleased and proud," Bishop Gallagher said, "that the five Catholic dioceses of the Province of Indianapolis which represent their moral and financial support to Project Equality."

"We have great faith that our clergy and laity will respond to the challenge presented by this most worthwhile program."

The Lafayette prelate described Project Equality as "an affirmative program based on man's love and respect for his fellow man."

He said that it seeks to have a positive effect by providing religious institutions with the name of the program based on man's love and respect for his fellow man."

BISHOP Gallagher is board president of the Indiana Inter-religious Commission on Human Equality (IICHE), a state-wide ecumenical body which is sponsoring Project Equality.

Other supporting statements were issued on behalf of Project Equality by the following churchmen, civic and business leaders: Dr. Grover Hardest, Indiana Council of Churches; Charles Fine, Indiana Jewish Community Relations Council; William Trout, L. S. Ayres and Company; and Sam H. Jones, Urban League.



FROM ONE CARDINAL TO ANOTHER—St. Louis Cardinals outfielder Curt Flood, right, presents a portrait of Pope Paul VI to Cardinal John Carberry, Archbishop of St. Louis. The star baseball player, who paints very well, used a photo of the Pope as a model for the portrait. Cardinal Carberry joked about his long-abandoned desire to be a ball player and said he would offer "special prayers that the baseball Cardinals keep winning." He didn't say if he would give equal time to the other teams in the league. (RNS photo)

ONE OF FOUR IN COUNTRY

Indianapolis is site of new Providence Provincial House

By ELLEN DUGAN

For the first time in the 129-year history of the Sisters of Providence, decision making headquarters have been established outside the motherhouse at St. Mary-of-the-Woods.

Five officials of the Order now staff the Provincial House of the St. Gabriel province in a brick home in a residential section of northeastern Indianapolis located in St. Andrew's parish.

By Vatican decree the 1500-member Sisters of Providence community was ordered to decentralize into provinces because of its large size. The first step took place four years ago when the community was divided into regions with nominal heads.

Photo on Page 7

As of August 14, 1968, these regions became the four provinces comprising the community. The St. Gabriel Province includes Indiana and eight other midwestern and southern states. With a membership of 679 Sisters, it is the largest province of the four. Other provincial headquarters are located at Fall River, Mass., Galesburg, Ill., and Santa Ana, Calif.

THE PROVINCIAL government is basically autonomous; the motherhouse governs the only difference being the number of Sisters involved. Sister Mary Raymond Schellkopf, Provincial Superior, enjoys the same status in her province as the Mother General in the Congregation.

Sister Marie Kevin Tighe, one of two elected councilors serving the province, explained the change in a recent interview.

"Sister Mary Raymond is the equivalent of a major superior. As appointed by Mother Mary Pius Regnier, she has authority over the Sisters of this Province. The Sisters now apply to the provincial house for assignment."

Among the features in the September issue will be pre-meeting reports on the sessions of the National Council of Churches' General Board to be held Thursday and Friday, Sept. 14 and 15, at the Marriott Hotel, Indianapolis. The General Board

ments and all business formerly coming from St. Mary-of-the-Woods," she said.

Sister Marie Kevin was quick to point out that all Sisters of Providence are still members of the same community and that their service is not restricted to a single province.

"Although the Sisters sign up in one province, they may request to be on loan to other provinces. At present we have 60 Sisters from this Province doing this," the councilor added.

The education and religious formation of new Sisters is under the auspices of the generalate at St. Mary-of-the-Woods, but upon profession they report back to their provincial superior. The college at the motherhouse is not under the jurisdiction of the St. Gabriel Province.

The location of the house from nearby St. Andrew's Church was expressed by Sister Marie Kevin as a "one-minute drive (Continued on page 7)

The provincial house, formerly located in New Albany and later in Peru, Ind., was situated in Indianapolis because the greatest number of Providence convents are located there. The private residence was chosen because of its "computerized" satisfactions and the Sisters' desire for a change from the traditional convent life.

SISTER MARIE Kevin explained:

"We told the computer everything we wanted in a residence—access to transportation, a nearby church, quiet, and ample room for the Sisters. We looked at a number of homes before deciding upon this one."

The location of the house from nearby St. Andrew's Church was expressed by Sister Marie Kevin as a "one-minute drive (Continued on page 7)

Newest Interchurch to be out next week

INDIANAPOLIS — The September issue of INTERCHURCH, the Indiana ecumenical monthly newspaper published by the Criterion Press, Inc., will be off the press and in the mail the first part of next week, John G. Ackelmir, editor, announced.

INTERCHURCH, a unique venture in ecumenical journalism, is published in collaboration with the Church Federation of Greater Indianapolis, the Indiana Council of Churches, and other religious and ethical groups in Indiana. The Criterion Press underwrites the cost of the enterprise.

Among the features in the September issue will be pre-meeting reports on the sessions of the National Council of Churches' General Board to be held Thursday and Friday, Sept. 14 and 15, at the Marriott Hotel, Indianapolis. The General Board

is the highest governing body of the nation's foremost ecumenical agency. The meeting, the first ever held in Indiana, will draw a hundreds of leading churchmen from throughout North America to Indianapolis.

The Center Spread, INTERCHURCH's widely reprinted "war department," this month will be devoted to two spirited and diametrically opposed expert viewpoints on the controversial issue of sex education in the schools.

Other features will include in-depth reports on alcoholism, the nation's No. 3 medical problem; reflections by two prominent theologians on the meaning of the Apollo 11 flight, and a report on a confrontation between a spokesman for the John Birch Society and recruit members of the Indiana Police Department.

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AN INTERVIEW WITH CARDINAL MICHAEL BROWNE

What did council mean by collegiality?

By PATRICK RILEY

ROME—The old-fashioned elevator in the residential section of the former Holy Office flows to an almost imperceptible halt at the fourth floor. On the landing, facing one another, are entrances to two apartments. One bears a polished brass nameplate inscribed "Ottaviani" and the other a plastic plate reading "Card. Browne."

Cardinal Michael Browne himself answers the door, and fills it. He stands well over six feet, and his broad shoulders are matched by a girth that gives the impression not so much of heaviness as of strength, like an old oak. Yet the awareness of his size is immediately softened by his courteous and even courtly welcome, and by what proves to be his unflinching gentleness of manner.

The cardinal leads the way through his sun-filled apartment. He carries a stout, carved Irish walking stick, but his gait

is firm. He is dressed in white, in the Dominican garb he has worn for six decades and more, with the crimson skullcap of a cardinal and the gilt ring and pectoral cross of a bishop.

FROM THE perspective of his 82 years he has some things to say about today's Church, about the state of Catholic thought and the state of Catholic life. Inevitably, he touches on some of the subjects Cardinal Leo Suensens dealt with in his celebrated interview of last May.

"I've been a priest nearly 60 years, in a whole gamut of roles," Cardinal Browne muses, referring in that phrase to his activities as a teacher of theology and philosophy, master of novices (at the age of 28) and later of the entire Dominican order, and now as cardinal. He is smiling as he speaks.

"I've immersed my life in the Church. I've seen the mystery of the Church unfolding itself, and I have no fear for the Church's future. Our Lord can

put things into perfect order with a flick of His little finger. Even should theologians stray in doctrine, the Holy Spirit will find a way to keep Catholic teaching intact. (Cardinal) Newman recalls that in the fourth century many bishops were Arian, yet a council of them—under the papal legates—laughed true Catholic doctrine. Humily speaking, they were guided largely by a young man named Athanasius, who was only a deacon at the time."

"Today there are two great needs. One is a deep appreciation of the necessity of personal holiness. It won't do to appeal to the holiness of the community—that's an evasion. Personal holiness is a force, a power, and nobody taught that more clearly than St. Teresa, the one of Avila. She will probably be declared a doctor of the Church soon, along with St. Catherine of Siena."

"The other great need is devotion to the Pope as Vicar of Christ. Here St. Catherine of

ferra a splendid example. She called him 'Il Dolce Cristo in Terra'—'Sweet Christ on Earth.' Obviously the words cannot be given their purely literal force, but they convey in an emphatic way the reason for her reverence for the Pope."

But did not St. Catherine criticize and even rebuke the Pope? "Oh, yes, she did at times, but always with the greatest reverence."

WHAT about criticism made by Cardinal Suensens of Belgium on matters of Church government today?

"I should say at the outset that Cardinal Suensens is an old and dear friend. We were made cardinals together by Pope John, and have known one another from the college but as he was a young bishop and I was master of the sacred palace—a title given to the theologian of the papal household. Our first bond of friendship was our interest in the Legion of

Mary. I regret, however, his published interview."

The interview with Cardinal Suensens—consisting of lengthy answers to questions put by Jose de Broecker of Informations Catholiques Internationales—appeared in May. It was published simultaneously in Europe and the United States, and in several languages.

As published in the Tablet of London, a British Catholic weekly review, it filled 10 pages. It touched on questions of papal primacy and episcopal collegiality on the manner of governing the Church and of electing a Pope, on papal diplomats and on priestly institutions.

"One point he stresses in the interview is collegiality," Cardinal Browne continued.

"Collegiality is a flexible word, I have no problem in accepting it, but much depends on the interpretation given it."

"During the council, when I look-

ed it up in a huge Latin dictionary that has been in course of publication for the past half-century or so, citing every word which learned men have discovered for each Latin word. It's called the Thesaurus Totius Latinitatis. I found that there were colleges of various professions, colleges of actors and colleges of students, colleges even of bakers. Yet there was a tendency to consider a college as a grouping of equals, of persons on a level with one another. The head of such a college would be an equal, as is the dean of the college of cardinals. But that does not apply exactly to relations between the bishops and the Pope."

"THE COUNCIL determined the exact meaning of collegiality, conceiving the Pope as the head of the college but as its head. At the same time, he is the universal Vicar of Christ, for the government of the Church. He can act on his own initiative. He has full power over the entire Church, including the bishops."

"The college of bishops, with the Pope, also has supreme power, but the Pope can decide when the supreme power is to be exercised by himself alone and when with the college. What guides him in making this decision is his judgment of what is best for the Church."

But may the Pope not make a mistake here? How then is he to be corrected?

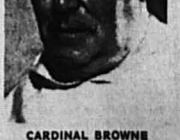
"We must pray for him in the first instance. St. Catherine never stopped praying for him. We can explain the matter to him humbly and prudently. Then we leave it to God's hands."

The cardinal heard his visitor murmur something about a hard saying.

"Yes, a hard saying indeed. But he is the Vicar of Christ. Divine assistance is with him, a very sublime prudential assistance of guidance."

"The council's teaching is that the Pope may decide to exer-

cise, alone, supreme power over the entire Church. Cardinal Suensens' vision of this seems to me imperfect. The title of his interview in the original French spoke of the 'logic of Vatican II.' That implies that we must begin with the council. But the council never obliged the Pope (Continued on page 6)



POPE PAUL'S HOPE:

Religious research in changing world

Beloved sons and daughters:

Man of today, including all of us, holds the opinion that "everything changes." A look at contemporary life gives us the impression that everything is on the path of transformation, that everything is undergoing movement.

None of the things that touch upon our experience appear to be stable and sure; everything changes, everything evolves.

This is the text of a translation (from the Italian) of an address of Pope Paul VI to a recent general audience.

everything is in decadence and everything is renewed.

We are impressed and filled with the sense of the instability of things and through this sentiment gives rise at first to a certain fear and a certain regret, soon it assumes a sense of satisfaction because we note that the great and widespread phenomenon of change takes on suggestive names: evolution, progress, dynamism, discovery, achievement, excelling, rebirth, novelty, etc.

THE EXPERIENCE of this general phenomenon daily becomes more impressive in the

face of the accelerated and wonderful development of science, particularly physico-mathematical science. It might be said that man is now learning to know the world; and from scientific exploration and research, as is said today, so many new results are drawn that those who deal in research, scientists, are enraptured by it. While on the one hand they continue to make their inexhaustible research more perfect, on the other hand they step at once into a practical, utilitarian application of the new knowledge.

Science is succeeded by technology; technology is developed through new equipment and instruments, as well as by powerful organizations, and thus becomes industry, with all that follows in the economic and social field and in the life of modern man.

We can make similar considerations in reference to those that relate to man—medicine, psychology, sociology, politics. There religion has its turn. What will happen to religion because of this general transformation? As you know, many say: Religion is finished. Others however say: No, not only it is not finished, but it must reason itself with all the more reason, because of the more

rational and pressing need to speak the first and last word on all things. The alpha and omega prevail, and worship remains not only a legitimate need, but today, even more right and proper.

Religion, even though not professed, once more is being discussed. At times, it returns in the obscure light of violent and irrational events, of a vexed state of mind, in an imploring and desperate manner which makes it regretted and yet, in certain forms, still desired.

There comes to mind the words of the prophet Jeremiah: "They have abandoned me (the Lord says), the fountain of living water, only to dig cisterns for themselves, leaky cisterns that hold no water" (Jeremiah, 2, 13).

Thus the religious question returns once more. And it is to this point that we call your attention today for an instant and perhaps in words that are too simple. The point is this: Should not religion also be subject to some important change? And in fact, to hold our discourse within the field which concerns us, is not our religion also in the course of change?

The religious question may be considered from a subjective point of view; in other words, the one which is proper to man, the mental, psychological and philosophical viewpoint.

All of us know to what changes and arbitrary decisions, to what false concepts, doubts and negations, in a word, to what metamorphoses the religious issue in recent times has been and is being subjected.

The discussion always remains open. We, however, hold that our reason (cf. for example, De Lubac, Sur les chemins de Dieu, Aubier, 1953), our experience (cf. A. Forstard, Dieu existe, Fayard, 1969) and our faith (cf. Guardini, Vom Leben des Glaubens, G. u. n. e. w. d. 1964; Jansel, Vie de la Foi, Cerf, 1958), are capable today, more than ever before, as in the past (cf. S. Th. Summa contra Gentiles, Aubier, 1953), to reach for truth in shining manner and to persevere with new evidence of thought and of life, withstanding the attack and discussion of the objections which are characteristic of present-day mentality, whether philosophic, literary or practical (cf. Zundel, Recherche du Dieu inconnu, Ed. ouv. 1949; 1965; Ch. Moeller, L'homme moderne devant le salut, Ed. ouv. 1964; Renee Casin, Naufrageurs de la Foi, Ed. Lat. 1968).

REGARDING this we wish to make a few remarks. The overall take care—consider carefully the complexity of the question.

ligious, philosophic, literary, apologetic, catechetical, artistic, literature—it is a matter of language. Let us renew the religious language!

However, it is necessary to consider the objective aspect of religion, that is to say its truth, contents and reality. This religion, for us believers, for us Catholics of univocal faith—a faith preserved, expounded, defended by that providential institution, the ecclesiastical magisterium (teaching authority) which is always intent on repeating the word of Jesus: "My teaching is not my own, but his who sent me" (John 7, 16)—is what it is, and does not change with the changes of time and customs. It must be accepted in its genuine, original and authorized formulation, though difficult it might be, even if it differs from the psychology of him who listens to it, and even if it is mysterious (cf. S. Th., Summa contra Gentiles, 4, 76).

DO YOU recall how the discussion in Capernaum on the Eucharist ends in the Gospel? Those who were listening found the word of the Lord to be unreasonable: "This is a hard saying; who can listen to it?" (John 6, 61). And Jesus, abandoned by the crowd of listeners, then turns to his disciples who

are also disconcerted and hesitant: "Do you also wish to go away?" (Ibid. 68).

It is a serious matter, particularly today when man does not want to accept anything except what he understands (which, after all, is not exact, because modern man is also more than ever both client and student of those who hold authority in the scientific field).

But we must live by faith, that is, by giving credit to the word of God, even if it is beyond our intelligence. And with two observations: faith is obscure, though not blind; in other words it has claims which justify it, externally as well as inwardly. We said it on other occasions.

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A report on sex education

By FR. JAMES T. McHUGH
 Director, Family Life Division
 United States Catholic Conference

Someone has said that the implementation of a program of education in human sexuality is a little like making love. It requires interest, effort and patience.

Experience has proved that the planning, piloting and implementation of such programs requires from two to four years of co-ordinated effort. It is not a matter of merely selecting a program and fitting it into an already crowded curriculum. On the contrary, it involves educating people as to what sex education means and what it

(An examination of recent developments in the rapidly growing trend toward sex programs in Catholic schools, with a prognosis for this year.)

hopes to accomplish; it requires specific preparation of parents and teachers to understand their complementary roles, and it demands sufficient time for the diocesan steering committee—composed of educators, parents, theologians, doctors and psychologists—to become better acquainted with the task before them and with their own resources.

In order to determine what is actually taking place in sex education in the various dioceses throughout the country, the Family Life Bureau, USCC, with the co-operation of the Division of Elementary and Secondary Education, sent a brief questionnaire a few weeks ago to diocesan superintendents of schools. The replies received, from 116 dioceses, provided the following profile:

NINETEEN dioceses indicated that a diocesan-wide sex education program was underway. In all 19 programs there is a special effort directed to parent education, and all programs stress teacher preparation. Programs in seven of the dioceses involve the junior high years—four of these include high school components, eleven programs extend throughout the entire grade school curriculum, and one program is still at the parents and teacher orientation phase.

Thirty-two dioceses indicated that a program is projected for 1969-70, and an additional 22 plan to implement them within the next two years.

Although these programs are in various stages of development, the vast majority indicated that highest priority was being given to parent education. This allows opportunity for parents to become completely conversant with the long-range plan, and to work with the teaching staffs in developing a curriculum that correlates with the efforts in the home.

Forty-three dioceses reported that a diocesan-wide program was not in view at the present time. However, 25 of these indicated that they were engaged in programs of parent or teacher education, or that some school programs were already underway in a limited number of parishes.

already been some controversy concerning sex education in the local area, but in very few cases has it been primarily directed against the diocesan program.

Some of the most significant programs appeared to be those underway in Chicago, Rochester, San Francisco, Rockville Centre and Detroit. Chicago and Rochester have reached the stage of printed materials, with booklets for teachers and parents, as well as for the students. In the archdiocese of St. Paul and Minneapolis, an extensive program for parents has been underway for some years, sponsored by Catholic Social Service. It involves a series of lectures directed to parents, and a school-centered pilot program will be initiated this fall.

A NUMBER of factors contributed to recent increased activity in the field of sex education. The Sex Education Workshops held in the summers of 1968 and 1969 at Catholic University were attended by some 200 persons from various sections of the country. At least 80% of these were teachers or administrators. Similar workshops in other universities helped to prepare a cadre of educators who would push the development of a program at the diocesan level. Hartford and Syracuse ran highly-structured programs of 10 to 20 sessions for teachers, and significant time was given to teacher orientation at Diocesan Institutes and Workshops from Johnston to San Antonio.

Human Life in Our Day, the pastoral letter issued by the American bishops in November, 1968, emphasized the value and necessity of wisely-planned education of children in human sexuality, and reaffirmed the obligation of Catholic educators to assist the family in fulfilling this responsibility.

The pastoral called for the development of systematic programs of instruction in the Catholic schools and the inauguration of similar programs under the auspices of the Fraternity of Christian Doctrine. In order to better achieve the necessary co-operation between home and school, the pastoral highlighted the role of home-school associations.

In April, 1969, the Family Life Division of the United States Catholic Conference and the National Catholic Educational Association jointly published Sex Education: A Guide for Parents and Educators—a discussion booklet to pave the way for setting up a program. The role of the teacher was a subject of discussion at the annual NCEA Convention, and the release of the Guidelines for the Formation of a Program of Sex Education was timed to coincide with the Convention.

Later, the USCC Family Life Division set up a Task Force on Sex Education to increase the efforts at evaluation and future planning.

DURING this past year a somewhat negative reaction to sex education set in throughout

the country. Inspired by ultra-conservative pressure groups, it was largely directed at the Sex Information and Education Council of the United States (SIECUS), a private, non-profit organization which supplies information and materials to encourage the development of sex education programs in local communities. But it also had some effect in the Catholic community through the overall confusion it generated. In most instances, however, the clear directives of the pastoral letter and the patient planning of school administrators offset the reaction.

By way of prognosis, 1969-70 should see a continuation of present efforts and the initiation of pilot programs in at least 20 additional dioceses. Major publishing houses are producing course outlines, student texts and classroom materials, and the establishment of diocesan steering committees promises a continuation of a noteworthy trend in Catholic education.

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SPEAKERS PESSIMISTIC ON PEACE

Liturgica parley rapped

By REV. DONALD RANLY, C.F.P.S.

MILWAUKEE — The Liturgical Conference's thrust into the secular world of controversial social problems and its emphasis on new forms of worship came under expected heavy fire at the business meeting of the conference's 1969 convention here (Aug. 27).

The most scathing criticism came from Rev. Theo Delaney of St. Louis, a minister of the Lutheran Church — Missouri Synod, who has been a member of the conference for three years. He referred to the conference's opening night paralytic service as having much to do with man, but little to do with God.

The multi-media experience, held August 25, featured bread

as the central image. Bread was distributed during the celebration as a symbol of life and hope. The Rev. Delaney charged that God had been dragged in by a Scripture reading which didn't fit, and that distribution of bread at the service was a sacrilegious parody of the Eucharist.

Although relatively few conference members attended the business meeting, many apple came back to him because of the "spirit."

FATHER Joseph Connolly, president of the conference, stated afterwards in an interview that the attacks on the convention did not at all surprise him. He said the only word in the Rev. Delaney's charges which made him wince was the word "sacrilegious." Father Connolly said that Jesus fed the 5,000 with bread and wine, referred to the fact that the people came back to him because he had fed them. Christ had used the bread as a teaching device.

Another member of the conference asked Father Connolly just how ecumenical the conference was going to get. He answered: "In 1969, I don't know, but we must maintain an openness to the Spirit."

Other questions put to the president: Why so few non-Catholics on the board? Why no members of minority groups on the board? Why hardly any representation of the female sex on the board? Father Connolly

conceded all these questions are legitimate and said he hoped something will be done about correcting the present situation.

THREE speakers at an evening session (Aug. 27) were Rev. Andrew J. Young, executive vice president of the Southern Christian Leadership Conference; former Sen. Wayne Morse of Oregon; and Dr. Benjamin Spock, pediatrician-turned-peace advocate. Although the convention theme was "hope" none of these speakers was very optimistic about it.

Rev. Young's topic was "Signs of Hope in the Quiet for More Equitable Distribution of the World's Resources." He began grimly: "As I look at it, I really don't see much hope." He asked if the earth really is the Lord's and the fullness thereof. "As I look around the world, I see it belongs to the Rockefeller and not to the people of God," he said.

Rev. Young said he sees less and less hope even in the possibility of a revolution. Even communism is enjoying a state of wealth, a comfort that it doesn't want to jeopardize, he said. Communism wishes that the poor would die.

"I'd like to hope in students," he continued, "but I've seen two generations of students cut out of the civil rights struggle."

But Rev. Young does see some hope. He spoke of upsetting the system by attacking it in the American political way — specifically by getting the black man to vote in the South, in areas like the one which is 45% black and elected Mendel Rivers (U.S. Representative from South Carolina).

He referred to the political miracle in Green County, Alabama. "We can't give up on the system until at least we've tried it a little."

Informality marks liturgy at meeting

MILWAUKEE — The priest saying the Mass stood in front of the congregation and said, "Hi."

"Hi," the congregation replied.

Thus began the final program of the National Liturgical Conference's meeting at the Arena here.

During the Mass, tribute was paid to members of the Milwaukee 14, accused of burning draft records here last fall, and to Father James E. Groppi and pickets at the Allen-Bradley Co., who have been protesting alleged job discrimination at the firm.

Prayers also were offered for peace in Vietnam, and for an end to American "militarism."

MUSIC for the Mass was performed by a Chicago rock music recording group called the Chicago Connection. They included vocalists, an electric piano-organ, guitars and drums. Amplifiers carried the sound. Young women in leotards danced interpretively to catchy tunes. The congregation and even the priests clapped hands and kept time with their feet.

Worshippers joined in the confession of sin:

"Forgive us, Father, for our failure to be brothers; for our failure to be brothers to our ourselves and in all men. Help us to change, and to accept graciously that we might be a sign of home and peace for all the world."

FOR DISTRIBUTION of Holy Communion, a dozen or more priests passed among the crowd. Apparently there were not enough chalices to go around here.

Lecture series set at Theology School

ST. MEINRAD, Ind. — Dr. Donald S. Browning, associate professor in religion and personality in the Divinity School of the University of Chicago, will conduct several lectures at St. Meinrad School of Theology here September 8-12.

Dr. Browning's appearance is part of the semi-annual Distinguished Professor Program of the seminary, according to Very Rev. Adrian Fuerst, O.S.B., president. Other lectures will be suspended during the week. Dr. Browning will deliver 15 lectures and dialogue with both the student body and the faculty.

Author of the book *The Atone-ment and Psychotherapy*, Dr. Browning has contributed many articles to professional and theological journals.

The 8 p.m. lectures on Tuesday, Wednesday and Thursday (Sept. 9-11) are open to the public.

cause some priests held metal bowls.

Father Joseph M. Connolly of Baltimore, the celebrant and president of the Conference, told participants that they had an option of "libation, intinction or omission." In other words, he said, "you may sip, dip, or skip."

"There are those in high places who would claim the power and the authority to forbid a national body to assemble," he said. "That forbidding was done, but it didn't stop us. This year we were not forbidden. We approached a great gentleman, and he assured us of his neutrality."

The 1968 meeting of the Conference, which has strong liberal leanings, was condemned by Cardinal Patrick O'Boyle of Washington (D.C.) archdiocese, where it was held. Archbishop William E. Cousins of Milwaukee maintained a public position of neutrality toward the meeting here.

Re-elected

MILWAUKEE — Father Joseph M. Connolly, a priest from Baltimore, was re-elected for a two-year term as president of the National Liturgical Conference during the 1969 liturgical week here. Also elected were Stephen McNichols, academic vice-president of Loyola College in Baltimore, vice-president of the conference, and Edward A. Sevik, Lutheran layman and an architect in Northfield, Minn., secretary.

Most of the nine priests expelled from Italy as "undesirables" by President Francois Duvalier are known to be in Paris, having come directly from Port-au-Prince following the government order.

None of the priests (eight of them are native Haitians) would comment on the expulsions. Their silence was believed due to a fear of reprisals which the Duvalier regime could carry out against their families.

A spokesman for the Sisters of the Immaculate Heart in Los Angeles confirmed that the community has replied to a directive from the Sacred Congregation for Religious telling the Sisters, in effect, to end their controversial renewal program.

Sister Mary Mark Zeyen said the response to the Vatican directive was formulated during the community's general chapter which concluded August 17. She declined, however, to give details of the response, saying the community will first await word that their communication has been received by Vatican authorities.

The majority of Brazilian bishops favor changes in the Church's laws on priestly celibacy if the needs of the Christian community warrant it.

"We find it necessary in the

New rector

VATICAN CITY — The Holy See has named Magr. Pietro Pavan rector of the Pontifical Lateran University. Magr. Pavan, who had been professor of sociology at the University's institute of canon and civil law, is credited with writing a major portion of Pope John XXIII's social encyclical *Mater et Magistra*.

NEWS IN BRIEF

(NC News Service)

Both the Pope and the United States Catholic Conference focused their attention on the explosive situation in the Middle East this past week. Other news developments saw the controversial Sisters of the Immaculate Heart responding to Rome; continuing strife in Northern Ireland; and a double episode in the food stamp controversy. The highlights:

Pope Paul VI expressed renewed concern over the Middle East situation and especially over damage done to the Moslem mosque of Al Aqsa in Jerusalem.

He recalled the appeal of Pope Pius XII to governments to use every means to avoid while there is still time those forces in the Middle East the slide toward the tragic frontiers of new wars and new destruction.

The Pope said he understands the bitterness of Moslems because of damage done to their mosques, but added that he hopes "it will not aggravate the situation in the Middle East."

Intrusion of the major world powers into the Middle East has been one of the most "perverse" factors contributing to the increase of tensions between the region's Arabs and Israelis, the Department of International Affairs, USCC, said in a statement.

It called on the major powers — notably the United States and the Soviet Union — to consider the implications of their presence in the region. It also called on them to seek multilateral arms reduction agreements.

The statement also called for the withdrawal of Israeli armed forces from territories occupied in 1967 war and "respect for and acknowledgment of the sovereignty, territorial integrity, and political independence" of every state in the area.

Lights are starting to come on again in the shattered Gulf Coast. Torn apart by Hurricane Camille, the area is beginning to be restored as evidenced by the lights.

Two weeks after Camille slashed a 218 knot, 150-mile path through Mississippi, destroying more than 5,000 homes, flattening buildings, twisting highways, and slamming boats into the shore, the area still resembles a war zone without bomb craters.

But with new light has come hope to the hearts of a rugged people, now putting their lives and homes and businesses back together after that night of fury.

Father Jan Monro Talpe, 35, a Belgian priest teaching physics at Sao Paulo State University, has been expelled by Brazil's military regime on charges of "subversive activities" among workers of the neighboring industrial complex of Osasco.

He is the fifth foreign priest to be expelled under similar charges since August, 1968, when French Father Pierre Joseph Wauthier was jailed and then sent to France after having participated in a workers' strike.

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NUN FIRED FROM CITY

POST—Sister Carmela Marie Christiano, 42, holds two of her charges in the children's emergency shelter located in the Medical Center in Jersey City, N.J. A member of the Sisters of Charity, the nun was fired from the \$7,500 a year post "without any explanation."

She has been working with the children since last January in an effort to clean up poor conditions in the shelter. Volunteers who had worked with the nun launched a protest demanding that the Jersey City mayor reinstate Sister Carmela Marie. (RNS photo)

The steering committee of the Argentine Bishops' Conference has launched mediation efforts to settle a six-month feud between Archbishop Guillermo Rosendo and several of his priests and lay leaders.

Six months ago, 28 priests resigned after charging that Archbishop Rosendo had blocked previous attempts at reaching an understanding.

They demanded a pastoral renewal program for the archdiocese, establishment of priests' and lay councils, and greater Church involvement in efforts for social justice.

The Italian Bishops' Conference will take no direct action in the controversy between rebel parishioners in the Florence suburb of Isolotto and their archbishop, Cardinal Egon Ferretti.

A delegation from Isolotto was told this when they met in Venice with the bishops' conference president, Cardinal Giovanni Urbani.

Cardinal Ferretti, meanwhile, celebrated Mass in Isolotto's parish church as a conciliatory gesture aimed at ending the rift between him and the parishioners who have followed the lead of their former parish priests. The gesture appeared to have been in vain.

Magr. Edward W. O'Rourke, executive director of the National Catholic Rural Life Conference, told a congressional committee on agriculture that his organization supports continuation of the food stamp program and payment limitations on subsidies and opposes proposals to phase out supply control programs.

While expressing support for President Nixon's proposals to reform the U.S. welfare system, Magr. O'Rourke said that, or the immediate future an urgent need for a food stamp program will remain.

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greater responsibility, by assigning functions to the maximum extent to married deacons, and opening up the prospect of their being ordained priests.

The statement said 114 of the 206 bishops attending the 10th general assembly of the Brazilian Bishops' Conference approved of married priests. Of this number, however, 29 gave guarded approval.

"The problems of Northern Ireland are political, social, and economic, and not religious," Cardinal William Conway of Armagh, Primate of All Ireland, told NC News Service.

Catholics in Belfast and Londonderry, meanwhile, appeared to be more concerned about attacks from the Protestant majority than in listening to appeals for calm from Cardinal Conway and Northern Ireland's Prime Minister James Chichester-Clark.

A statement published by the Catholic bishops of Northern Ireland set off a war of words in Belfast where the barricades are still up and British troops still do not go behind them unless invited.

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6. Rinse with clean, cold water and blot dry.

7. Repeat steps 1 through 4.

8. Rinse with clean, cold water and blot dry.

9. Repeat steps 1 through 4.

10. Rinse with clean, cold water and blot dry.

11. Repeat steps 1 through 4.

12. Rinse with clean, cold water and blot dry.

13. Repeat steps 1 through 4.

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.

College daze

These are nervous days for university presidents and administrative boards. They have no reason to believe the phenomenon of campus violence withered and died in the summer sun. They have many reasons to fear an acceleration in dissent, disturbances, and extremist mayhem throughout the coming school year.

The great majority of the 2,400 colleges and universities in the U.S. have yet to experience student disorders. Very likely most of them never will. But the fact remains they are all vulnerable.

All too many students at all too many colleges have learned that the changes and reforms they consider essential have come only in the wake of disorder.

Young men and women who are part of a 20,000-to-40,000 student body, whose identities are reduced to holes on an IBM card and who are graded in code for classes held in vast lecture halls before television monitors, are not easily persuaded that a faceless administration is sensitive to their needs or desires.

The megaversity, perhaps of necessity, has become as far removed from the classical concept of a university as U.S. Steel is from the country store.

But the authority crisis is not limited to the campuses of the giants. The present generation of students wants a hand in controlling most phases of school affairs. Even collaboration and reasoned co-operation may not be enough, as evidenced in dissension last spring at Antioch College, where three students sit with full voting privileges on a nine-member administrative council and 11 students and 18 faculty members determine curriculum.

University officials who thus far have not been forced to contend with violence, or who have been successful in putting it down, are nonetheless mindful of the growing resentment among state legislatures, Congress, parents and alumni. Appropriations and gifts have strings on them.

Then there is the growing number of students who find the sit-ins, the lockouts, and schedule cuts a personal disruption and inconvenience they no longer are willing to tolerate. There likely will be confrontations within student bodies this autumn that may be a great deal more nasty than those between students and administrators.

All this leaves many administrators caught in the middle and susceptible to any easy solution or mass prescription for peace, whatever its source.

There appears only one mark of uniformity in campus disturbance: a gnawing dissatisfaction among the young with the society their elders have wrought.

This can proceed to a devastating climax of generational conflict in which everyone loses or it can propel us toward a regenerated society in which the idealism and hopes of the young are fused with the maturity and experience of established authority.

It may take several more painful years before the two sides determine which way they want to move—together or further and further apart. In the long run it may be the most crucial decision we shall have to make in the onrushing 1970's.

Iraqi barbarism

The barbarity of recent executions in Iraq have religious as well as political implications that should not escape enlightened states and peoples.

The most recent execution of nine civilians and six military personnel have raised to 51 the number of Iraqis shot or hanged for alleged spying this year. Iraq has charged the victims were agents of Israel or the U.S. Central Intelligence Agency.

The lightning speed with which arrests have been made, charges filed, and the accused executed leaves little doubt that the fundamental requirements of due process have been completely ignored.

Furthermore, most of those executed have been Christians or Jews, distinct religious minorities in Moslem Iraq. There is fear that many more "political" reprisals will be made among those groups.

For this reason, many religious groups in other countries are now trying to influence their governments to petition Iraq for full civil rights for minorities and, in particular, the right to emigrate. Presently minorities have no alternative but to remain in Iraq and suffer the consequences of discriminatory laws and the specter of continuing espionage charges.

A letter of protest and petition was forwarded last week to the State Department by concerned religious leaders in Indiana. It urged the U.S. to "utilize all available diplomatic means" to influence Iraq. Among those signing were Dr. Grover L. Hartman, executive secretary of the Indiana Council of Churches, and Charles Fine, president of the Indiana Jewish Community Relations Council.

Religious discrimination and persecution, wherever it exists in the world, should concern all of us. The right of free worship is not terminated by national borders.

No money? Come!

The Nixon administration really lowered the boom on the cities when it estimated that the money left over after the Vietnam spending stops would be "small change."

Aside from the moral relief of getting the conflict off our backs and our consciences, Americans have looked forward to channeling the war billions into housing, employment, education, and the dozens of other critical needs which have been neglected.

It previously had been estimated that an additional \$22 billion annually could be funneled into domestic programs at arms' end.

Now Mr. Nixon's top urban affairs adviser, Daniel P. Moynihan, implies that was just wishful thinking. The war funds will have to be used to cover the inflated costs of domestic programs already on the books and to fulfill new Defense Department needs, Moynihan says.

• GEORGE SHUSTER'S VIEW

The 'agony' of the Church in America

By DR. GEORGE N. SHUSTER

What is said here will not be an attack on anyone. "Judge not and you shall not be judged" is as binding a maxim and any in Holy Writ.

But there are times when, watching life go by, one cannot help asking the meaning of the parts played by some who walk across the stage.

When John F. Kennedy became President of the United States, it was generally felt that the event marked the end of an era in the history of Catholicism in our country. No second class citizenship, no hallmark of social inferiority, would henceforth be attached to the immigrant, Irish or otherwise, and a new epoch of solidarity had been ushered in. Many, many said so and they were right.

Then off into the fading of our glorious mirage went Jackie Kennedy, just as people have tumbled over the edge of a New York or San Francisco dock. I recall a night in Paris when Charles de Gaulle and his wife welcomed the American diplomatic community to a reception in honor of the Kennedy in the great Hall of Mirrors at Versailles. The President's back was ailing, and he could not attend. But into the Hall came his wife, as radiant as Marie Antoinette had ever been; and, indeed, the old General and others surely thought of the past and imagined the days of respected royalty had dawned again.

But later all of us, even the simplest of us, spun off into an abyss of shared regret when the news of her new marriage came. His Eminence of Boston made a touching effort to pick up the tail end of the rainbow. But everyone knew that something spiritually as sombre and beautiful as the funeral she arranged for the President had come to an end.

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Judge George Hart warned the "good citizens of Washington to take cover." You must remember that the statue applied to all federal cases, and in Washington all crimes are tried in federal courts.

Then we all became in some sense witnesses of the tragedy of Ted Kennedy. Once upon a time I traveled down nearly all the roads on Martha's Vineyard. The way the accident happened is not too difficult to explain. Certainly his own account left more loose ends than it tied knots. Not long before his brother's wife, Ethel, had been carrying the newest of her children home. But Bob was dead by the hand of a demented assassin, and the triumph of her delivery could not obscure the defeat in Martha's Vineyard darkness of one who might well have become a President of the United States.

• THE BLACK VOICE

Is bail system fair and effective?

By REV. LAWRENCE LUCAS

The Federal Bail Reform Act of 1966 has not eliminated too many of the difficulties it set out to do. The act stipulated, with certain qualifications, that an individual arrested should be released pending trial unless there was good reason to believe the suspect might flee. Part of the initial reasoning behind the law was that the law would help the poorer defendant who could not afford bail.

The new law had an immediate courtroom reaction. From Judge Dwight Hyde came, "Under this act, we could have a raving maniac who might go out and kill people in the streets, and we would have to turn him loose."

Judge George Hart warned the "good citizens of Washington to take cover." You must remember that the statue applied to all federal cases, and in Washington all crimes are tried in federal courts.

says. The arms inventory will have to be replenished, new weapons systems developed, and new research begun on all sorts of new gadgets and gimmicks for the military.

All things considered, says Moynihan, there will be only a few dollars here and there to spend on the good life.

We hope the cities, the states, and Congress refuse to buy that. Vietnam is the most costly war in our history. And it has been shoved onto the shoulders of the people at a time when social change, population growth, and physical displacement have strained the resources of cities and states to the limit.

All available revenue sources are being utilized. But local officials still cannot cope with current needs, much less rebuild and redevelop. They have been waiting in desperation for a mass transfusion of funds from the federal government.

Mr. Nixon's recent revenue-sharing idea was music

to their ears. But the mere \$1 billion earmarked for distribution among all 50 states hit a sour note. Much, much more is needed.

It will be the Congress and the people, not Mr. Nixon and his advisers, who will determine how the insatiable appetite of the Defense Department. Defense Secretary Laird, sniffing the hostile air, already has lopped billions off current budget requests. The Senate Foreign Relations Committee is still hammering away at gross waste and extravagance. And the public is finding out that multi-billion dollar goofs are a commonplace at the Pentagon.

The time is past when Congress will accede to every whim of the defense establishment, stoking the maws of the military while the people choke on dead promises of tax relief, decent housing, good schools, and an urban society that is amenable to humane living. Congress no longer can ignore domestic imperatives. The elected representatives of the people will have to listen to the people for a change.

lift them up, and make them stand upright and firm in the porches of the New Jerusalem."

In the Middle West there are some Fundamentalist Protestant Colleges whose students vow to lead clean lives, to abstain from alcohol, and to prepare for helpful professions.

What Catholic institution, even a seminary, would now dare to propose such a code of conduct? You may reply that the future is not with such islands of Protestantism. Maybe. But is the future with us, either? As matters stand now, I would say, no. God knows.

Pascal, after discussing these libidos—lust of the flesh, of intellectual pride, and of power—wrote: "Happy they who on those rivers are not overwhelmed or carried away, but are immovably fixed and having rested in peace stretch out their hands to Him, who must

triumph we enjoyed when President Kennedy was elected is proving to be the symbol of our dissolution? Maybe our post-immigrant affluent society is slowly making it impossible for us to be any different from that society prevailing in. Have the so well advertised libidos found nesting places in us, too?

What conclusion should we reach? Can it be that the very

tutional questions like the right to imprison a man because of a fear that he might commit a crime. Moreover, while most of us are aware of cases of people committing serious crimes while on bail awaiting trial for previous ones, the caution of Alan M. Derashowitz, law professor at Harvard University, that there are really no accurate figures for the number of individuals who commit crime while on bail should be remembered.

The use of high bail as a device for jailing the accused according to the conclusion of the 1964 National Conference on Bail Problems is simply "discriminating between the dangerous

ous rich and the dangerous poor." Very often also the poor man is left to the mercy of unscrupulous bondsmen or loses his job and family as a result of contributing to the preparation of his defense. Bail is often set not to a scale rising according to the seriousness of the offense, but according to the whim of a judge or by popular opinion in relation to the popularity or lack of it of an individual or group. It would be extremely hard to believe that it is not playing a part in the excessively high bail for any member of the Black Panthers arrested today.

"Preventive detention" has been widely used as a technique

for controlling city rioting. The President's Commission on Law Enforcement found, for example, that during 1966, some 10,520 individuals were held in pre-trial custody in the capital alone. Such would indicate that there must be serious criteria and checks for deciding who is dangerous to society before we can even begin any move toward the detention of persons. It cannot be used as a gimmick for controlling or eliminating political and social dissent.

In short, we still have a lot of work to do in reforming or making more effective and fair our bail system.

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• THE YARDSTICK

Irish 'conservatism' point of contention

By MSGR. GEORGE HIGGINS

Clayton Fritchey, long-time associate of the late Adlai Stevenson and now a nationally syndicated columnist writing on political matters at home and abroad, reports, "Dublin a few weeks ago that Ireland remains a conservative to the core. By way of trying to prove his point, he noted that, despite growing industrialization and a more cosmopolitan outlook, the liberal Labor Party has made no headway and, if anything, has just ground in recent years."

"In Ireland," he wrote, "not only the old and middle-aged are conservative but much of the young as well."

I have no way of knowing whether or not the Irish are the attempt to devise a fair bail system while protecting society from habitual criminals. One of the crucial points is "preventive detention": can a judge consider a defendant's potential danger to others in deciding whether his freedom should be partly or totally restricted before trial?

On the other hand, the very notion brings up serious Constitutional questions like the right to imprison a man because of a fear that he might commit a crime. Moreover, while most of us are aware of cases of people committing serious crimes while on bail awaiting trial for previous ones, the caution of Alan M. Derashowitz, law professor at Harvard University, that there are really no accurate figures for the number of individuals who commit crime while on bail should be remembered.

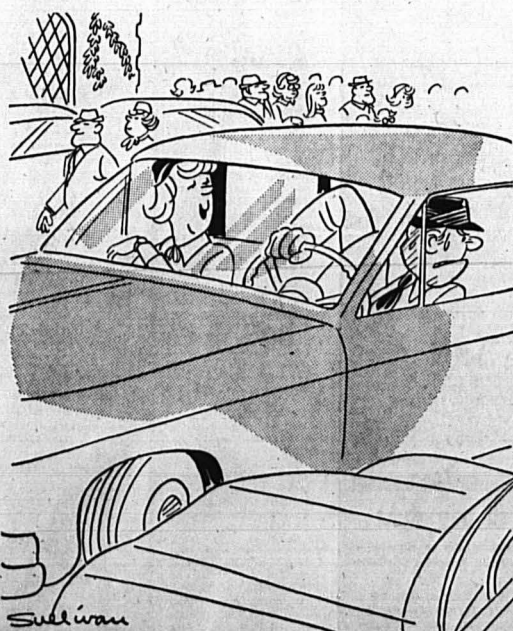
The use of high bail as a device for jailing the accused according to the conclusion of the 1964 National Conference on Bail Problems is simply "discriminating between the dangerous

ing reading, but for my own part, I think it's rather insulting, if not to the Irish in Ireland, certainly to Irish Americans, for it seems to suggest that they have been so conditioned by heredity that they are incapable of thinking for themselves or that they have been transplanted for many generations.

Moreover, Fritchey's thesis raises more questions about American voting habits than it answers. It explains—at least to me—Fritchey's satisfaction with an increasing number of Irish Americans are now tending to vote for the Republican Party, but fails to explain why others of equal or greater affluence continue to vote for, and, indeed, are almost synonymous with, the opposition. The Kennedy clan, for example.

I similarly Fritchey's theory purports to explain why so many Irish Americans are conservative, politically speaking, but fails to explain why some Saxons, some Italo-Americans, some immigrants from Eastern Europe, some Americans of French Canadian origin, some Mexican Americans—some members of every nationality group in the United States—also vote the conservative ticket in more or less proportional numbers once they, too, have begun to move up the economic ladder.

Is there something in their blood also—or something in the lands from which their ancestors immigrated—which impels them, like their Irish American neighbors, to be conservative to the core? If so, we are left without any satisfactory explanation as to why so many other members of all of these groups, like so many Irish Americans, also vote for what Mr. Fritchey described as the more liberal ticket in national elections.



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Sunday's Jamboree opens grid season

The traditional lid-lifter for the fall football season will be held Sunday, Sept. 7, at the CVO Stadium on West 16th Street. It will be the "Jets" (East) against the "Colts" (West) at the 18th annual Cadet Football Jamboree.

More than 1,100 Cadet footballers will be uniformed as the 26 teams square off for six-minute sessions, starting at 1:30 p.m. Teams scheduled for the

first half are asked to appear in the area of the scoreboard at 1:30 p.m. for official team photos. Second half teams are to appear at 3 p.m.

TO SPEED the Jamboree along, no time-outs will be allowed except for possible injuries. Gates will open at noon. Admission for adults is 50 cents, 25 cents for grade school children and pre-schoolers are free.

Regular season play begins the following Sunday, Sept. 14, for both Cadet and "56" Leagues. According to CVO officials this will be the 49th consecutive football season for Catholic schools in Indianapolis, the 31st under CVO auspices.

The 1,100 Cadet players and 1,000 "56" players are to report Saturday, Sept. 6, at appointed times for the official Sunday's Jamboree:

weigh-in at the CVO Office. Those not weighed on Saturday at 1:30 p.m. for official team photos will be disqualified from playing in the first league game unless the player's weight is five pounds below allowable maximums.

NEW WEIGHT schedules have been announced by the CVO Office for the current year. Cadet players may not exceed 128 pounds of offensive backs and ends. Top weight for the same positions in the "56" League is 88 pounds.

Players between 88 and 105 pounds in the "56" League are not restricted on defense. Those between 105 and 115 pounds are restricted to the interior line positions on offense and defense.

Following is the line-up for Sunday's Jamboree:

JAMBOREE LINE-UP

Game Time—1:30 p.m.	Jets (East)
Colts (West)	St. Patrick
Sacred Heart	St. Bernadette
St. Rita	St. Anthony
St. Anthony	St. James
St. James	St. Thomas
St. Thomas	St. Pius X
St. Pius X	St. Catherine
St. Catherine	St. Michael
St. Michael	St. Barnabas
St. Barnabas	
St. Philip Neri	
St. Roch	
St. Walter	
St. John	
St. Mary of Lourdes	
Holy Spirit	
Our Lady of Greenwood	
Holy Name	
St. Monica	
St. Gabriel	

Halftime

Immaculate Heart	St. Patrick
St. Malachi	St. Bernadette
St. Simon	St. Anthony
St. Mark	St. James
St. Lawrence	St. Thomas
St. Luke	St. Pius X
Little Flower	St. Catherine
Christ the King	St. Michael
St. Christopher	St. Barnabas

Fall retreat set for New Albany Deanery women

NEW ALBANY, Ind.—Father Eric Leis, O.S.B., will be the Retreat Master for the fall retreat of the New Albany Deanery Council of Catholic Women the week-end of September 19-21. The retreat will be held at Our Lady of Fatima Retreat House, 5553 E. 56th St., Indianapolis.

A chartered bus will leave East 8th and Elm St., New Albany at 5:15 p.m. Friday, Sept. 19th. Reservations should be made with Margaret Richard, 1906 Charleston Road, New Albany, phone 945-6724; Rosemary Leist, 609 E. 11th St., New Albany, phone 945-4331; Mrs. Walter Lincoln, 2125 State St., New Albany, phone 944-6327; Mrs. Henry Minta, 326 W. Carter, Clarksville, phone 283-8531; or Mrs. Henry Striby, 613 Kewanna Drive, Jeffersonville, phone 283-2378.

What did council

(Continued from page 1) to act merely as representative of the college.

"Cardinal Suenens goes on to speak about the cardinals and the Curia (the Church's central administrative offices). The truth is that the Pope, as Vicar of Christ, has the right to choose his advisers. He needs assistants, and so he names them. His principal advisers are the cardinals. Curial congregations of cardinals are only advisory bodies. The Pope delegates power to them only in the measure in which he chooses.

"Some theologians say that while the Pope has the last word, they may have the second last word. That's a half-truth. After their word the Pope can, when expedient, speak with his own counselors, who may then have the second last word.

"If you deny him the right to select the counselors he considers best, you deny him a right which he possesses by the very nature of the primacy given to him by Our Lord. It is in this light that we must consider the statement that the college of cardinals is an ecclesiastical institution—a statement perfectly true in itself.

"CARDINAL Suenens also speaks of the way Popes are elected and bishops are selected. Yes, the way of electing the Pope was different in the distant past, and the Pope has the power to change the present system tomorrow. But he would have to consider whether a change would be prudent. He must weigh which is the best system for the Church.

"It is also true that historically the Pope did not always select the bishops. They were chosen according to varying sys-

tems, many of them of a customary nature, all approved by the Church. But with time, as the Church grew larger, its laws became more adequate. In 2500 years there has been an evolution in the exercise of papal power, and it remains true that the Pope could decide that bishops be chosen in some other way. But it is for him to decide, on the basis of what he judges best for the Church.

"Cardinal Suenens advocates greater use of democratic procedures. In the Church there are, indeed, elements of democracy, and in a democratic age they must naturally come into greater consideration. But still they must be regulated. Even in a democratic age the Church, by divine institution, is under the supreme government of one head.

Here Cardinal Browne reached for a copy of the Encyclical Symeon, the standard handbook of definitions of faith and declarations of Catholic teaching known from the names of its editors as Denzinger-Schonecker. He turned to page 508, to chapter three of the first Vatican council's Constitution on the Church of Christ, Pastor Aeternus, and read aloud, slowly, in a Latin softened by his Irish brogue, the opening paragraph.

"And so we teach and declare that, in the disposition of God, the Roman Church holds the pre-eminence of ordinary power over all other Churches; and that this power of jurisdiction of the Roman Pontiff, which is truly episcopal, is immediate. Regarding this jurisdiction, the shepherds of whatever rite and dignity and the faithful, indi-

CYO NOTES

Entry blanks have been mailed for the Cadet Hobby Show, to be held during Youth Week. All parishes in the Archdiocese are eligible. Deadline is September 25.

A meeting of coaches for Cadet and Junior Kickball Leagues will be held at 7:30 p.m. Monday, Sept. 8, in the CVO Office, 1502 W. 16th St. Season play for the 35 Junior teams will be Sunday, Sept. 14, while the Cadets begin on Monday, Sept. 15. There are 40 Cadet teams. Rule changes will be explained to the coaches at Monday's meeting.



LITTLE FLOWER BASEBALL CHAMPIONS—Shown above is the Little Flower baseball team after its recent championship game in the Class C County Tourney. Coached by Jim Wilson, the eastsiders also captured the CVO Baseball C League. Wilson is shown in the back row with Charles Cathron, who served as scorekeeper.

Says North Ireland fight not religious

By JAMES C. O'NEILL

ARMAGH, Northern Ireland—The problems of Northern Ireland are political, social and economic and not religious," said Cardinal William Conway of Armagh, Primate of All Ireland.

In an interview with NC News Service at his home in Armagh the cardinal said: "It cannot be overemphasized that the present inflamed situation here is not in any way similar to the religious wars of old."

He admitted that all refer to the opposing sides in the terms of "Catholic minority" and "Protestant majority" but he said that this is "for the convenience of identification" rather than as a truly descriptive cause of conflict.

SPEAKING of the recent outbreak of violence and terror that has fired buildings in Belfast, Londonderry and other Northern Irish towns, the cardinal said no responsible person

on either side would attempt to attribute these excursions to purely religious motives.

He has also refused to accept the claim that the basis of the present situation is to be found in the existence of the border between the Republic of Ireland and the North, which is a part of the United Kingdom. Partition is not the motive behind the rupture between Catholics and Protestants in the North, he said. The reasons are political, social and economic.

HE POINTED out that he has repeatedly called for the introduction of speedy and effective reforms which would give the Catholic minority equal civil rights to those now enjoyed by the Protestant majority. These include housing, education, voting registration and job opportunities.

He deplored the use of force and violence to achieve these goals, and called for justice as the soundest means of returning peace to his people.

'Elastic phrase'

VIENNA — Czechoslovakia's new emergency law contains a highly elastic phrase which observers here feel may be used as a whip against religious instruction and even against school teachers with religious convictions. It provides that any teacher who educates youth "in the spirit of anti-social ideas" may be relieved of his or her post.



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RESIDENCE LOUNGE—Guests at the annual St. Elizabeth's Home Open House on Sunday, Sept. 7, from 2 to 4:30 p.m., will tour Isabelle Hall. This is one of the residence hall's three lounges.

TIC TACKER

Twelve months equal one year

By PAUL G. FOX

One year from September, 1969, is September, 1970.

Throughout the Archdiocese, reports are being finalized this month by parish planning committees, charged with the responsibility of making a three-year projection of Catholic education.

Those parishes wishing to recommend a change in the educational format of the parish school (dropping grades, consolidations, etc.) were instructed in the Archdiocesan Educational Plan, approved by the Archdiocesan Board of Education and Archbishop Schulte, that one year's notification was necessary to appropriate public school districts if those schools were to be affected by any changes by parish schools.

Since last March, the Archdiocesan Board has been confronted at nearly every monthly meeting by at least one parish, all outside of Indianapolis, to drop seventh and eighth grades for a variety of "emergency" reasons. Availability of teaching personnel and inadequate finances were the most commonly cited.

Benighted by delegations composed of pastors, principals and parish lay leaders, the Archdiocesan Board reluctantly approved of the early proposals. Then a change of collective hearts evidently came about as more "emergency" requests were filed for approval. Some board members—pastors and lay men—publicly admitted at subsequent meetings that the previously-granted approvals were "hasty" and "unfortunate judgments."

The board then voted approval to a resolution which re-committed its intention to require the one year's notification on basic changes. Two subsequent requests by small, rural schools to drop seventh and eighth grades were turned down. But the grades were closed by the parishes anyway.

It is reported this week that Father George Elford, Archdiocesan School Superintendent and executive secretary of the Archdiocesan Board of Education, is completing a "white paper" or new guidelines for the parishes to

file their three-year reports and recommendations during the coming weeks and months through the district board channels up to the Archdiocesan board.

The guidelines are to be mailed to Archdiocesan pastors and to members of the Archdiocesan Board for discussion and probable implementation at next Thursday night's meeting of the Archdiocesan Board.

The "channeling" of the reports and recommendations will no doubt delay final approval from the Archdiocesan Board and ultimately the Ordinary until December or January, 1970. This means that any decisions to curtail educational commitments will not meet the one year's notification to public school authorities requirement if changes are to be made in September, 1970.

Or it means that the Archdiocesan Board will rescind the notification clause altogether.

HERE AND THERE—Father Maurice Dugan, pastor of St. Mary's parish, Richmond, underwent surgery this past Wednesday in Reid Memorial Hospital there. . . . The 1959 graduation class of Cathedral High School, Indianapolis, will hold a reunion at 8 p.m. Saturday, Sept. 13, at Mater Dei Council Knights of Columbus, 13th and Delaware St. There were 118 members in the class. For information, contact: John Schmitt, 5526 N. College Ave., 233-3729. . . . The parish council of St. Joan of Arc parish, Indianapolis, this week approved a request from Holy Angels parish to transfer a classroom of Holy Angels youngsters to the northside school. Overcrowded conditions at Holy Angels would have resulted in the youngsters having a make-shift classroom in a corridor. . . . The "Singing Sisters" of Our Lady of Grace Convent will provide an ecumenical highlight to dinner meeting of the National Council of Churches' General Board next Thursday evening at the Broadway United Methodist Church. The General Board, composed of about 200 members, is the highest governing body of the NCC. Their business meetings will be held September 11, 12 at the Marriott Hotel, Indianapolis.



PROVIDENCE REGION OFFICERS—Shown above with Sister Mary Raymond Schellkopf, S.P., (seated) provincial superior of the Sisters of Providence, St. Gabriel Region, are the full-time staff members who all reside at 4045 Devon Drive, Indianapolis, regional headquarters. Seated left is Sister Rose Louise Schafer, counselor. Standing from left are Sister Mary Maxine Teipen, secretary; Sister Mary Kevin Tighe, counselor; and Sister Thomas Carson, elementary education co-ordinator.

Providence

(Continued from page 1)
by car." This was qualified by Sister Rose Louise Schafer, counselor, as "four long blocks on foot."

Sister Marie Kevin added that one detail which sold them on the house was the

"convent" situation of the parlor—disassociated from the rest of the house.

The financing of the provincial house is on an assessment basis. Each Sister is assessed a specific sum from her teaching or other apostolic work stipends. A part of this goes into the retirement fund for those Sisters at the motherhouse, and for the education fund that pro-

vides higher education opportunities for those who qualify. These funds come to our house for disbursement," Sister Mary Maxine Teipen, the provincial secretary, explained. She emphasized the theme of a "community sharing" among the Sisters who have taken a vow of poverty and who are expected to contribute after their personal budgets are met.

The news release stated that Sister Johnita Derr, the former administrator of St. Joseph's Hospital, made a full disclosure of the hospital's operations and debt.

The hospital is operated by St. Joseph's Hospital, Inc., a completely separate corporation from the Sisters of St. Benedict.

According to Sister Johnita, the loans made by St. Joseph's Hospital Corporation are exceeded by the tangible assets of that corporation, and the hospital at present is operating on a financial schedule which will liquidate its own debt.

Opinions
(Continued from page 5)
the feast of the Assumption of the Blessed Virgin Mary with the same reverence as a Sunday?

I am sure that after a hard day's work, few people care to attend Mass. Many, indeed, may not have even realized that Assumption Day was significant because of the day-to-day merry-go-round that characterizes our lives.

Holy days served their purpose years ago when ethnic groups held religious festivals and commemorations. Today our culture is such that this is no longer applicable.

Why not move the less popular holy days to the following Sundays? (August 15, Ascension Thursday, and the Feast of the Immaculate Conception for example.) This would simplify the Church calendar and give the average Catholic a break.

Mrs. J. Zimmer
Indianapolis
Tell City KC sets observance

TELL CITY, Ind. — Bishop Chartrand Council Knights of Columbus will sponsor a corporate Communion on Sunday, Sept. 7.

The group, men and their wives, will attend the 8:30 Mass at St. Paul's Church.

Following the Mass, breakfast will be served at the K of C home. Father Charles Lahey, assistant pastor at St. Paul's, will be the guest speaker.

Principals get first aid checks
HARRISBURG, Pa. — Non-public school principals throughout the state received the first of four checks (Sept. 3) as their first quarter share in \$4.8 million provided by law for the "purchase" of non-religious classroom subjects.

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PESSIMISTIC STORIES DENIED

Financial position is 'healthy,'
Ferdinand community reports

FERDINAND, Ind. — The financial position of the Benedictine Community of nuns headquartered here is a healthy one with assets far exceeding liabilities, according to a news release authorized by Mother Julia Goebel, Benedictine prioress.

There had been reports in Evansville newspapers that the Benedictine Community of nuns was several million dollars in debt and that this financial position was causing dissatisfaction among a number of the Sisters.

The news release stated that all the Sisters were given a full report of the financial condition of the community at a chapter meeting August 24. The report was fully audited and answered all of the questions that the Sisters had, according to the news release.

THE FINANCIAL STATEMENT covered operations of St. Joseph's Hospital in Huntington, St. Benedict College and the debt incurred in building Madonna Hall for the Academy of the Immaculate Conception. These three projects had been reported as the causes for the financial troubles of the Benedictine Community.

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The law—the Pennsylvania Nonpublic Elementary and Secondary Education Act (PNESA) of 1968—authorizes the state to pay part of the salaries of nonpublic school teachers who instruct students in secular subjects.

Plan CCD
teacher
training

INDIANAPOLIS — The Religious Education Department of the Archdiocesan School Office has announced a 10-week teacher training program to be held at St. Barnabas parish, located at 8300 Rake Road, on Indianapolis' southside.

The sessions will be held on Tuesday evenings, starting September 9. Doctrinal material to be taught by Diocesan priests, will be scheduled from 7 to 8:15 p.m. Methods will be handled by members of the Religious Education Department from 8:30 to 9:45 p.m.

A registration fee of \$5 will be charged which includes a text. Persons completing the 10-week program will receive certificates.

Conducting the methods section will be the following: Parish Education, Sister Mary Evelyn Eckert, O.S.B.; Pre-school, Mrs. Thomas Maxwell; Primary, Sister Antoinette Resins, O.S.F.; Intermediate grades, Sister Mary Margaret Funk, O.S.B.; Junior High grades, Sister Kathleen McShay, O.S.F.; and Secondary grades, Sister Alma Jacobs, S.P.

Similar programs will be offered in other locations of the Archdiocese at later dates, according to Father Raymond Boehm, director of the Religious Education Department.

Ohio man

(Continued from page 1)
American College Public Relations Association.

THE INDIANA Catholic Conference, an organization of the five Catholic dioceses in Indiana, is designed to promote the general welfare of the people of Indiana. Executive director of the ICC is Bishop Raymond J. Gallagher of Lafayette.

Among the duties of the new associate executive secretary will be to conduct research in a number of areas, including social welfare, education, mental health, prisons, civil rights and community development.

Rummage sale

BECH GROVE, Ind. — The Ave Maria Guild will sponsor a rummage sale Friday and Saturday, Sept. 19 and 20, at

INDIANAPOLIS

Calendar
of Events

FRIDAY, SEPT. 5

Nocturnal Adoration members are reminded of the customary watch.

SUNDAY, SEPT. 7

Card Party, sponsored by St. Catherine's Altar Society, at 2 p.m. in the parish hall.

WEDNESDAY, SEPT. 10

Social (Favorite Game) at 7:30 p.m. in the Cathedral High School cafeteria, 14th and Meridian. Sponsored by the Cathedral Mothers' Club.

WEDNESDAY, SEPT. 24

Card Party, sponsored by the Altar Guild of Our Lady of Greenwood parish, at 8 p.m. in the school auditorium. Adm. \$1.25 at the door.

THURSDAY, SEPT. 25

St. Catherine's parish hall at 6:30 p.m.; Secina High School cafeteria, 5 p.m.

Friday: St. Bernardette school Altar Guild, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. John's K of C Club rooms, 8:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m.

Saturday: St. Bridget parish hall at 6:30 p.m. Sunday: Cardinal Ritter High School at 7 p.m.; two Card Parties at Assumption parish hall, 2 p.m.

Socials

Thursdays: St. Catherine's parish hall at 6:30 p.m.; Secina High School cafeteria, 5 p.m.

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Seminarian

(Continued from page 1)
rector of the graduate program in liturgical studies at Notre Dame University, urged the seminarians to foster "freedom of expression in the Church, Father Kavanagh said."

"The priests of America have continually withdrawn from their responsibility to serve as mediators between bishop and laity and between laity and bishop."

Declaring that the U.S. clergy has failed to challenge "the authoritarian attitudes of some bishops," Father Kavanagh also said they have not advised the bishops of what he termed "the sorry conditions of many local churches and the basic un-Christian attitudes which are the foundation of the lives of many Christians."

St. Paul Hermitage, 501 N. 17th St. Miscellaneous items will be sold from 9 a.m. until 3 p.m. both days. Proceeds will benefit the Hermitage.

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FROM CUBA TO ECUMENISM

Wide range of world problems covered at meeting of WCC

By JOHN A. GREAVES

CANTERBURY, England — The central committee of the World Council of Churches (WCC), in its 10-day meeting which closed here August 21, ranged pertinently over a whole series of current headaches troubling mankind, from Cuba to ecumenism.

On Cuba, the council passed a resolution calling urgently upon the U.S. and other nations to resume diplomatic and trade links in order "to diminish the economic stress to which the Cuban people are being subjected because of the lack of such relations." The resolution also asked the 235 Anglican, Protestant, Orthodox and Old Catholic member churches, particularly in Latin America, to seek through their governments, secure normal relations with Cuba to reduce its economic distress.

U.S. Representative John Brademas (D. Ind.) who represented the United Methodist Church of the U.S., later told the press he would not be surprised if President Richard M.

Nixon did resume such relations. Brademas, one of 30 laymen attending the annual conference of the 120-member central committee of the WCC, said this belief was not based on inside information, but that he did not think there is the same intensity now in the U.S. as in past over this issue and he thought the President would find support for such action.

Another council officer asked why the committee debated on Cuba and not Czechoslovakia. He was told that the delegates from Cuba had sought such discussion while those from Czechoslovakia made no such request.

In a separate resolution the committee, which is the top policy-making group of the WCC, called for recognition of the political independence and territorial integrity of Israel, at the same time justifying condemning the present situation of Palestinian refugees.

The resolution declared that "in supporting the establishment of the state of Israel within the rights of the Palestinian Arab people to Palestine Arabs by the great powers that should be redressed." It noted that the Middle East problem has been confirmed the committee's stand of two years ago when it met in Crete shortly after the six-day war.

The conference further approved a resolution stressing the need for rapid progress toward peace in Vietnam and expressing the hope that the United States will continue to withdraw its troops from that country.

Dr. Alan Walker, Methodist leader from Sydney, secured approval for an addition to the resolution suggesting that Australia should also be encouraged to withdraw its troops from the Vietnam war and urging the Canberra government to make known its intentions regarding its troops in the war zone.

THE COMMITTEE also discussed new ways of bringing Roman Catholics into closer contact with the council and after debate and consideration of a report drawn up by the joint working group of Catholics and representatives from member churches of the WCC, it was decided to appoint a commission to consider the problem in

its theological, pastoral and administrative aspects.

The Rev. Dr. Lukas Vischer, a Swiss Protestant, presented the report, pointed out that Catholic membership is not as easy as it looked. Problems included what authority Catholics can attack to the world council's statements and policy decisions and fair representation on the council for a body the size of the Catholic Church.

He said the Catholic Church attached growing importance to collaboration but while Rome remained a non-member of the world body it was obvious it would not adapt itself to work done within the council setting. As a result, in many cases, he said, conferences and consultations are duplicated.

The report proposed that Rome could alternatively become a member council or that a new fellowship of Christians be created with different status from the present world council, or a separate organization be established to co-ordinate work between the council and Rome.

THE WORKING group's report is being presented to the Vatican Secretariat in Rome for the Vatican Secretariat in Rome. Several Orthodox delegates warned against going too far toward securing Catholic membership.

The working group's report said that "it is clear that the Roman Catholic Church attaches growing importance to collaboration of the Roman Catholic Church in the setting of the world council."

The Pope's visit to Geneva (June 10, 1969) is the plainest indication of this," it said. "prior to that it was still possible to get occasionally the impression that the collaboration of the Roman Catholic Church with the World Council fell short of complete commitment. Even when particular steps were ventured at more or less important conferences one could still ask if the Roman Catholic Church as such accepted responsibility for this co-operation. By paying a visit to the World Council in Geneva the Pope made it clear both to the Roman Catholic Church and to the general public that he regarded the World Council as an important and indispensable instrument of the ecumenical movement. The collaboration has taken on new significance and this is a cause for thankfulness."

German bishops

rap extremists KOENIGSTEIN, Germany—A "serious increase" in extremist political activity in West Germany, both on the right and the left, has been deplored by the country's Catholic bishops at an extraordinary meeting they held here shortly before the national elections.

The bishops noted that while these groups appear to be opposed in their political programs, they are actually alike in their allegiance to "worldwide prejudices" and in their willingness to use violence to win their political ends.



IRISH REFUGEES AIDED—Meath Bishop John McCormack talks to some refugees from Northern Ireland who are being aided at an army camp at Gormanstown, near Dublin. About 500 refugees from the worst hit areas of Belfast and Londonderry are being housed and fed. (RNS photo)

Remember them in your prayers

- INDIANAPOLIS
- NELLIE BRADY, 83, Little Flower, Aug. 29. Sister of Mary Augusta, 50, and Polly Wessner, sister of Adam Kurtz.
- MARY HELEN DWYER, 86, St. Patrick's, Aug. 29.
- DR. ROBERT L. GAVIN, 48, St. John's, Aug. 29. Husband of Linda A. Gavin, daughter of Vincent and Anna Christine Gavin; son of Flora Lorraine Gavin.
- MURRIE E. SCHUBERT, 30, James, Aug. 30. Mother of Vella Kuffon, Lorraine Black, Sister Marie Agatha, 50, and Polly Wessner, sister of Adam Kurtz.
- MARY A. ROSE, 75, Our Lady of Greenwald, Aug. 30. Mother of Charles E. and Mary L. Rose, Margaret Rose and Rose Marie, Henry, sister of Julie Lanning, Margaret and James Nolan.
- JOSEPH NIEMAS, 84, Holy Name, Aug. 30. Father of Joseph H. Niemas, brother of Monica King.
- MARY J. BUDENZ, 77, Holy Name, Aug. 30. Sister of Louis J. Budenz.
- ELIZABETH H. KENNEDY, 45, Christ the King, Sept. 1. Wife of James L. Kennedy, mother of William P. Kennedy, John P. Kennedy, James L. Kennedy, sister of Ruth Lyons, John R. and Edwin P. Hill, daughter of Henry Knapik.
- ELIZABETH KOSCIK, 76, St. Roch's, Sept. 1. Wife of John Kosciak, mother of John Kosciak, sister of Anna Wink, Catherine Baker and William Gamblester.
- MARIE B. SEARLES, 85, St. Catherine's, Sept. 2.
- MARY MENZIEBIEWSKI, 82, Holy Trinity, Sept. 2. Mother of Alfred, Joseph, Anthony, Henry, Frank and Stanley, and Genevieve Deak and Julia Wulff, sister of Henry Knapik.
- AGNES WHITSON, 45, Assumption, Sept. 3. Mother of John Fogarty, sister of Catherine Mahan.
- WILLIAM R. SOMMER, 68, Holy Trinity, Sept. 3. Husband of Louisa, father of Rose, John, Helen, Karen, Mary, Schaefer, Delores, Glaze, Theresa G. Mathias, William, Raymond, Paul and James Sommers, brother of Leona Nolte.
- WILLIAM R. MARTIN, 42, Holy Name, Sept. 3. Husband of Norma J., father of Gary, David, Cynthia, Kevin, Leslie and James Martin; son of Mr. and Mrs. Raymond Martin, brother of Mary Elizabeth Wallace, John R. and Robert Martin.
- MARY A. HILMAN, 60, Holy Spirit, Sept. 3. Wife of Joseph A., mother of Ann, William, Joseph, Robert, John, and James Hilman; daughter of Mrs. M. D. Hilman, Carl Davis and James M. Davis.
- JULIUS G. SIDA, 69, Holy Trinity, Sept. 3. Brother of Margaret West, Frank, Leo, Victoria, Mary and Edward Sida.
- JOSEPHINE M. SEIDENBECKER, 89, Little Flower, Sept. 2. Mother of Paul E. Seidenbecker and Mrs. Gertrude S. Leuchter.
- ROSEMARY M. MCGAULLEY, 73, St. Michael's, Aug. 23. Mother of Rosemary Ann, Virginia Miller, Clara Martin, Mary E. and John W. McGauley; sister of Joseph E. McGauley, and Robert D. Maloy.
- EDWARD F. KETCHEL, 42, St. Augustine, Aug. 23. Brother of Mrs. Catherine Tarratt of West Collingwood, N.J.; Mrs. Beatrice D. Ketchel, and Mrs. Mary E. Ketchel of Charleston.
- ANNA CAMPBELL, 74, St. Mary's, Aug. 29. Wife of Charles E., mother of Mrs. Emma Whitson of Burden.
- BERTHA L. FINGER, 82, St. Mary's, Aug. 30.
- MARGARET M. CREE, 93, St. Andrew's, Aug. 27. Mother of Stanley Christ of Hollywood.
- CLAYTON L. JOHNSON, 73, St. Andrew's, Sept. 2. Father of Mrs. William Markey of Richmond.
- LESTER W. PELLIS, 42, St. Augustine, Sept. 2.

Theatre Guild sets two plays

INDIANAPOLIS — Catholic Theatre Guild's 1969 production scheduled for the coming season are "See How They Run" and "The Night of January 16th." A third production is yet to be selected.

Persons interested in guild membership or in participating in any phase of theater are invited to attend the meeting on Wednesday evening, Sept. 10, at 11139 Fogelson Ct. (German Church Rd.) to McDowell (1800 North), 2 blocks east, then south.

Charles Johnson is the new chairman of the Catholic Theatre Guild. Other officers include James Nash, producer; Peggy Nash, secretary; Marge Johnson, treasurer; Janet Burns, Pat Jones and Thom Luckett are board members.

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K of C schedules

major degrees

INDIANAPOLIS — The major degrees of Formation and Knighthood will be administered to about 65 Knights of Columbus candidates during ceremonies scheduled at 2 p.m. Sunday, Sept. 7, at McGr. Downey Council, 511 E. Thompson Road.

More than 40 candidates are from the McGr. Downey Council. Others in the group will represent Mater Dei Council, Holy Family Council and McGr. Sheridan Council. John A. Finerman is in charge of the ceremonies.

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VIEWING WITH ARNOLD

Staircase is a soporific film

By JAMES W. ARNOLD

Now that films about homosexuals have become almost as common as westerns, it is possible to talk about their merit as movies rather than as sociology.

Even months ago, "Staircase" might have been praised for its responsible and non-sensational treatment, and for winning understanding and pity for a previously scorned and neglected part of suffering humanity. The task of education and compassion is never fully over, but you can't be praised as a pioneer forever.

Charles Dyer's "Staircase" was dull as drama, and it is soporific as a film. Once you get used to the area of such famous movie men as Richard Burton and Rex Harrison

in the central roles, the excitement is over. It is not only talk, but mostly pedestrian talk, and in the almost unendurable pages of the British working class.

"Staircase" is a kind of male version of "Sister George," a tale of the common garden homosexual in declining years, when the essential loneliness and aridity of the misnamed gay life are added to the burdens of normal middle age. Unlike "George," it has been given an honest and totally inoffensive screening by director Stanley Donen, but it lacks even "George's" cinematic potential. There was just no point (artistic point, anyway) in making a movie of it.

Burton and Harrison are London barbers who have lived together for 30 years, and their relationship is strained by several crises. Harrison is about to be visited by an adult daughter he has never seen, and for the meeting, he would like to

be rid of Burton; he has also been charged with a minor morals offense, and is agonizing over the outcome. Burton, who cares, charitably but grimly, for his aged invalid mother (Cathleen Nesbitt), is haunted by the approach of physical decay and death, already signalled by the embarrassing loss of his hair.

In this uptight situation, the men alternately stab and tear, and then comfort each other. It is a horrible and unquestionably moral picture of homosexual life. Eventually, they accept each other once again, with whatever stigma that may bring, in preference to the terror of being alone. The expected dramatic moments never occur; there is only the internal drama, the tension between two unhappy men.

Director Donen, always a carrier of light, fast-moving and visual film ("Arabesque," "Two for the Road"), settles here for supporting his gifted actors. If poignance and pity are the chief effects desired, only rarely does the visual come to the aid of the dialogue: in a

memorable cemetery scene, where Harrison, imagining himself in court, pleads to a jury of religious statues, or when he looks on a rain-swept but grimly at a reflection of frolicking lovers and says, "I haven't, out of all my life, one single memory."

But it is symbolic not so much of a decline in morality as in theatrical sense that Anthony and Caesar of "Cleopatra" have been reduced to pathetic, chattering and ultimately boring barbers.

"The Bridge at Remagen" is a solid war film in the action genre, trying hard to be something more. The apparent aim is to exploit current anti-war and anti-military sentiment to expose the inhumanity and stupidity of the brass on both sides. But the historical Remagen incident, certainly no fiasco, unfolds uncomfortably into an ironic "River Kwai" approach, and the result is confusing.

The film suffers the usual flaws of war films: shallow characterization, profuse bloodshed, and a brief scene introducing a Miss Germany type (Anna Geis) an ex-convict girl who somehow turns up in an

abandoned jail to offer herself to the hero. But these are mostly overshadowed by meaty acting (George Segal, Ben Gazzara, Robert Vaughn) and dazzling combat sequences, if you go for that sort of thing.

"Remegen" has two heroes, the American Segal who wants to cross the Rhine bridge, and the German Vaughn who wants to defend it. It then blows it up. Both must cope with blundering brass and feisty comrades. It is a measure of the success of the actors and director John Guillermin that one is never quite sure which to root for.

This is, of course, the film that was being shot in Czechoslovakia last year when the Russians staged their own blitzkrieg. Segal's movie race across the bridge seems harrowing, and in reality it was perhaps the longest run under fire in history, beginning near Prague and ending at Castiglione di Stabia (where the final sequences had to be filmed).

Gazzara is an apparently ruthless, opportunistic sergeant who turns out to have a heart of gold and an incongruous religious faith. An amusing cliché is the debate between the good and bad German generals: you can always tell the good general because he is played by a good actor (here, Peter Van Eyck).

But there are a half-dozen stirring moments, including a terrifying air raid seen from the viewpoint of German civilians, an act of charity ironically ended by bullets from a fanatic

teenager, and the Americans' frantic pulling of a jungle of wires when the bridge may blow at any second.

Vaughn is a moderate caught between the hardline Nazis and those who want to flee or give up. Like all moderates these days, he ends up before a firing squad. But he dies superbly, squinting into the sky at planes identified as belonging to the

enemy. "But who," he asks in an eternally relevant question, "is the enemy?"

Recommended: 2001: A Space Odyssey (A-2), Midnight Cowboy (A-4), Oliver! (A-1), Romeo and Juliet (A-4), War and Peace (A-4), The Pope (A-2), Sweet Charity (A-3), Finian's Rainbow (A-1), Lion in Winter (A-3), Bullitt (A-3), The Fixer (A-3), True Grit (A-1).

Report low perseverance

RIO DE JANEIRO—Only three out of every 500 youths who enter seminaries in Rio de Janeiro state preserve to become priests, a study has shown.

The low rate is seen as the principal reason for the lack of priests in the area.

There is talk here of importing more priests from Europe. European priests now comprise 40% of the priests in the state, where there is only one priest for every 8,000 Catholics.

The proportion is worst in large cities, like Campos where one priest for every 14,000 Catholics and Nova Iguaçu with one priest for every 26,000 Catholics.

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Film studies issue of mixed marriage

NEW YORK—"The Ecumenical Now," a new film released by Lutheran Film Associates, explores the problems encountered by Catholics and Protestants in mixed marriages.

The 30-minute film—available for purchase or rental—is a shortened version of a two-hour television special presented February 20 in San Francisco by KOED, a station affiliated with National Education Television. A Lutheran-Catholic couple, their pastors and four theologians from the Lutheran and Catholic Churches appear in the film.

Robert E. A. Lee of Lutheran Film Associates has suggested that the film "can be used to create an ecumenical event in

a local community" by serving as a basis for discussion between Lutheran and Catholic groups. Mr. and Mrs. Paul Simon, a Lutheran-Catholic couple of Illinois, are preparing a discussion guide to accompany the film.

The theologians appearing in the film are Father Harry McCloskey, C.S.P., professor of ecumenical theology at St. Paul's College, Washington, D.C.; Father Walter Burghardt, S.J., professor of sacramental theology at Woodstock College, Md.; Dr. Paul C. Eppie, general secretary of the USA National Committee of the Lutheran World Federation and Dr. Kent S. Knutson, president of Wartburg Seminary in Dubuque, Iowa.

St. Pius, Troy, hosts Volksfest on September 6

TROY, Ind.—The annual Volksfest (People's Festival) sponsored by St. Pius parish will be held Saturday, Sept. 6, on the church grounds. To give the event an authentic German atmosphere, colorful banners and pennants will be used to decorate the area.

Special prepared turtle soup, cooked out of doors in large iron kettles, will be served in the dining area beginning at 4 p.m. Church service will be set up for those who wish to purchase soup by the gallon. Another dining treat to be featured at the fest is bawernwurst with hard bread. The bawernwurst will be baked from a recipe recently received from Germany.

Attractions in the beer garden include a German band, "The Munich Five" and the "Teal City Barber Shoppers," a vocal group.

St. Pius Volksfest balloons and novelties will be available in the kindergarten planned for the entertainment of the younger set.

The public is cordially invited to attend this annual event.

St. Christopher resumes socials

INDIANAPOLIS—The regular weekly Adult Friday-Night Socials at St. Christopher, Speedway, will begin again Friday night, Sept. 5th, at 7 p.m. in the school social room at 5333 West 16th Street.

There will be the usual small donation at the door, and a door prize will be given each night to a lucky person who registers in by 9 o'clock. Refreshments may be purchased at the snack-bar. Leonard Benedetto is general chairman.

To conduct Day of Recollection

INDIANAPOLIS—Auxiliary Bishop Harold R. Perry, S.V.D., of New Orleans, will conduct a Day of Recollection at St. Rita's Church on Sunday, Sept. 14. Sponsored by Christ the King Court, Ladies Auxiliary of the Knights of St. Peter Claver, the program is open to Catholic and non-Catholic women from 9:30 a.m. to 4:30 p.m.

A banquet honoring the South's first Negro bishop will be held following the Day of Recollection in the Indiana State Teachers' Association Ballroom, 150 W. Market St. Reservations for the banquet, open to the public, may be obtained by calling 926-7705 or 923-3375.

Bishop Perry is national chairman for the Knights of St. Peter Claver.

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11:30 a.m.—The Crucified—WNCN

2:00 p.m.—Sacred Heart Hour—WNCN

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Sunday TV

7:30 a.m.—Lessons for Living—WIBC

8:30 a.m.—The Life of Christ—WIBC

9:30 a.m.—The Crucified—WIBC

10:30 a.m.—The Crucified—WIBC

11:30 a.m.—The Crucified—WIBC

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Stresses leadership potential of women

WASHINGTON—Women have the potential to be leaders in the Church, but many of them are not aware of it, according to Margaret Mealey, executive director of the National Council of Catholic Women.

"Men find their leaders in the business world, whereas women do not have these opportunities at home," she said.

As a result of Second Vatican Council, new structures are being established in the Church, such as parish and diocesan councils, but "women by choice and by design have not, on the whole, been truly represented on the parish or diocesan level," Miss Mealey said.

In June, the NCCW completed a series of 11 regional institutes held in 10 different locations over a period of three months. Each provided participants an opportunity to get a better understanding of themselves in relation to the role they may assume in the work of the Church.

"Fashion Me a Person" was the theme of NCCW's institutes this year, which were designed to give women the confidence and courage they need to perform their roles of leadership in these new Church structures.

For the first time this year, the institutes concentrated on the person rather than on the organization.

The reason for this approach, Miss Mealey explained, is that "the federation can grow only as the individual members grow." NCCW is a national federation of various Church organizations affiliated with it, most of whose members are women. Recently, an individual membership plan was made available for those who are not members of any affiliated group.

Sister Luke 'hopeful' about religious life

By ETHEL GINTOFT
MILWAUKEE—"It's time to stop berating ourselves and see the really remarkable people that are in religious life," said Sister Mary Luke, who last winter was advanced to the international governing body in Rome of some 11,600 Sister Schools of Notre Dame.

The Wisconsin-born nun said during a visit here she feels more hopeful about religious life today than she did five or three years ago.

Before her election as second

councilor to the Notre Dame

nuns' general superior, Sister

Luke was novice mistress at the

Mequon (Wis.) motherhouse and

editor of the community's magazine, School Sister.

SHE HAS seen in her recent

travels that amid weaknesses

real crises, and confusion, "so

many remarkable women are

making a sincere effort at dialogue

"A real depth growth is

taking place," she said.

While at Mequon, Sister Luke

was the first public relations

director in the province's history.

As such, she has long been

tuned into the problems con-

fronting her order and that of

other religious communities.

"I'M NOT going to say the

Notre Dame Sisters have no

problems. But I believe, be-

cause our order is large and has

an international setting, we

have had to move a little more

slowly in renewal," she said. As

a result, perhaps the problems

have been presenting them-

selves at a slower pace, she

added.

One of the factors contribut-

ing to the crisis facing religious

communities, she said, is that

"we have somehow lost our

sense of mission. I feel very

strongly an apostolate is where

you find it, whether in the in-

ner core, the suburb, the col-

lege. It doesn't make a great

deal of difference where you

are."

See more Masses

for U.S. holidays

WASHINGTON—The United

States, which now has a Mass

for Thanksgiving Day on an ex-

perimental basis, may soon

have similar votive Masses for

other national holidays.

In response to a recent in-

quiry made by the U.S. Bishops'

Committee on the Liturgy, dioc-

esan liturgical commissions

expressed a desire to have

Masses similar to that for

Thanksgiving Day on Memorial

Day (May 30), July 4 and

Labor Day, also. Committees

are working on this project in

the archdiocese of Louisville and

the dioceses of Green Bay and

Madison, and it is hoped that

an international setting similar to

Thanksgiving Day Mass will be

available for these other hol-

idays.

THE INDIANAPOLIS native,

who had the dubious distinction

of being 1898's New Year's

baby, attended the old St. Mary's

School on Maryland

Street and the old St. John's

High School for boys on Georgia

Street, conducted by the

Brothers of the Sacred Heart.

Both institutions are now gone.

Following high school graduation

in 1914 (two years' business

course) he went to work for the

New York Central (Big

Four). Military service during

World War I was brief, but it

got him as far as the University

of Notre Dame, where he was

sent for training.

After two more years with

the Big Four, Clarence Weber

took the advice of a friend at

Fountain Square and enrolled

in the Divine Word Fathers' Sem-

inary in Techny, Ill. The year

was 1921.

Father Clarence Weber was

ordained 12 years later.

Although he originally be-

longed to the northern province

at Techny, Father Weber even-

tually was transferred to the

southern province with head-

quarters at Bay St. Louis, Miss.

THE SEPTUAGENARIAN

tells a story of "buying" his

way into the southern province

with \$5,000. It seems that an

Iowa diocesan pastor whom he

was helping on week ends while

teaching in a nearby seminary

offered him a \$5,000 bursar

for the education of a Negro

seminarian to the Divine Word

Order.

With the \$5,000 in hand, Fa-

ther Weber asked his provincial

if he couldn't accompany the

money to the Bay St. Louis pro-

vince, where he might do parish

work in the southern mis-

sions. His wish was granted.

For the next several years,

Father Weber served parishes

in Louisiana, Mississippi and

Arkansas. Since 1964 he has

been pastor at St. Peter's

Church, Franklin, La., a 40-

year-old frame building which

once served the community as

a schoolhouse. Extensive re-

modeling in the last couple of

years has resulted in attractive

paneling and air conditioning.

His poor parishioners have

raised the funds through bar-

bequed chicken dinners and

bingo games.

ALONG with other parishes

in the Lafayette (La.) diocese,

St. Peter's may have Mass at

6 p.m. on Saturday evenings to

celebrate the Sunday obligation.

Together with Saturday's morn-

ing Mass and three scheduled

Sunday Masses, the 71-year-old

missioner offers five Masses

every week end of the year.

Such a schedule would tax the

health of a younger man, but

diminutive Father Weber is

not daunted by his duties. In

addition, he conducts an exten-

sive catechetical program for

his school-age children which

account for about one-third of

his total parishioners.

While in Indianapolis, Father

Weber resided at the residence

of his sisters, Mrs. Lillian Kel-

ler and Mrs. Albert DeJong, of

St. Bernadette's parish. Other

remaining members of his fam-

ily, which once numbered six

boys and six girls, include: Mrs.

Catherine Salmon, of St. Mary's

parish; Herbert Weber, of St.

Jude's parish; Mrs. Edith Dil-

liver, of North Vermont; and

William Weber, who lives in

the British West Indies.

Father Weber's address is:

St. Peter's Apostolic Church

(Four Corners), Star Route B,

Box 174A, Franklin, La. He

appreciates hearing from

friends.

OUTSIDE NOTRE DAME—The fine detail of this sculpture, showing the Madonna and Child with two angels, located near the top of the Cathedral of Notre Dame in Paris, is revealed for the first time in centuries after workmen scrubbed the facades clean of a thick coat of accumulated grime. The Cathedral's facade is now as breathtaking as the structure itself is impressive. (RNS photo)

FATHER CLARENCE WEBER, S.V.D.

Hoosier missionary back on job after a visit to Indianapolis

By PAUL G. FOX

A 71-year-old Divine Word priest this week is "back on the job" in rural Louisiana after a week's vacation with his family in the Hoosier capital.

Father Clarence Weber, S.V.D., is pastor of St. Peter the Apostle Church in Franklin, La., a congregation of 400 which is predominantly black.

He also serves as pastor of St. Joan of Arc Mission, located five miles from St. Peter's in Glencoe, La.

A "delayed vacation," (he was not ordained until he was 35) Father Weber told The Criterion last week that he hoped to finish his "delayed days" doing the work he loved best—serving as a parish priest to black Americans.

Father Weber has worked in Negro parishes practically all of his priestly career, except for a few years teaching in a minor seminary. In addition to southern missions he had been assigned to black parishes in St. Louis and Chicago.

THE INDIANAPOLIS native, who had the dubious distinction of being 1898's New Year's baby, attended the old St. Mary's School on Maryland Street and the old St. John's High School for boys on Georgia Street, conducted by the Brothers of the Sacred Heart. Both institutions are now gone.

Following high school graduation in 1914 (two years' business course) he went to work for the New York Central (Big Four). Military service during World War I was brief, but it got him as far as the University of Notre Dame, where he was sent for training.

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For the next several years, Father Weber served parishes in Louisiana, Mississippi and Arkansas. Since 1964 he has been pastor at St. Peter's Church, Franklin, La., a 40-year-old frame building which once served the community as a schoolhouse. Extensive remodeling in the last couple of years has resulted in attractive paneling and air conditioning.

His poor parishioners have raised the funds through barbequed chicken dinners and bingo games.

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Together with Saturday's morning Mass and three scheduled Sunday Masses, the 71-year-old missionary offers five Masses every week end of the year.

Such a schedule would tax the health of a younger man, but diminutive Father Weber is not daunted by his duties. In addition, he conducts an extensive catechetical program for his school-age children which account for about one-third of his total parishioners.

While in Indianapolis, Father Weber resided at the residence of his sisters, Mrs. Lillian Keller and Mrs. Albert DeJong, of St. Bernadette's parish. Other remaining members of his family, which once numbered six boys and six girls, include: Mrs. Catherine Salmon, of St. Mary's parish; Herbert Weber, of St. Jude's parish; Mrs. Edith Diliver, of North Vermont; and William Weber, who lives in the British West Indies.

Father Weber's address is: St. Peter's Apostolic Church (Four Corners), Star Route B, Box 174A, Franklin, La. He appreciates hearing from friends.

LAW UP FOR REVIEW

Court probe set on obscenity in advertisements

By KIM LARSEN

WASHINGTON—What do you do when you find what you believe are erotically arousing or sexually provocative advertisements in your mail?

There is a 1967 law, which says you may ask your postmaster to direct the advertiser to stop sending the junk.

If the advertiser refuses to adhere to this directive, the local United States attorney may move for an injunction. If the advertiser then disobeys the injunction he may be held in contempt of court.

The Justice Department urged the court to declare the law constitutional. Free speech rights must yield, Justice said, when citizens do not want their privacy invaded by mail they consider obscene.

"The right to speak to the community at large may be made to yield to a citizen's countervailing right to privacy in his own home," Justice said in a brief signed by Solicitor General Erwin N. Griswold.

"The statute does not invest the Postmaster General with the functions of a public censor," he said.

"INSTEAD, it simply allows him to carry out the wishes of private citizens who do not wish to receive certain types of mail," Griswold explained.

He was quick to point out that the law is aimed only at "padding advertisements" and does not restrict the flow of books, pamphlets, pictures, or other material traditionally protected by the First Amendment.

For gale victims

MIAMI, Fla.—Special collections were taken up in churches and chapels throughout Florida earmarked for aiding victims of devastating Hurricane Camille.

Mexico bishops urge support of school reforms

MEXICO CITY—The Catholics of Mexico were called upon by the country's bishops to give full support, co-operation and activity to the government's efforts for educational reform.

In a statement issued as "an address to the nation" following a meeting of the Mexican Bishops' Conference, the prelates declared that educational reform is a basic requisite for the solution of the country's problems.

"Because we are servants of all men," the bishops said, "let us try to assist the cultural development of our own society. But it is up to the laity to aid in this noble task of educational reform."

The Mexican ministry of public education has been studying educational reform for the past several months.

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