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Pope Paul VI and Athenagoras — how far apart?

By MSGR. JOHN G. NOLAN
Can Catholics and Orthodox reunite?

Theologically, they seem to be only inches apart. Historically, the gap has to be measured in centuries of diverging cultures.

Adriatic to regard reunion as an altogether western aspiration.

Msgr. Nolan is president of the Pontifical Mission for Palestine and national secretary of the Catholic Near East Welfare Association. He has been decorated by the Ecumenical Patriarch Athenagoras.

over another; and, until 1054, the meaning of primacy never had to take on the universal, theological dimension that now hallows it.

In the Counter-Reformation manner, it is the nature of Orthodoxy—however strict in its observance—that it takes its stand on a consensus of prevailing theological opinion, precedent and practice. For instance, there have been Orthodox scholars, as well as early Eastern Fathers, who have accorded considerable, if not absolute, precedence to the See of Peter.

Just what are their differences? An old controversy is in the news again as Pope Paul VI and the Patriarch Athenagoras, leader of world Orthodoxy, plan to meet in Rome, probably in mid-November.



Hardly anybody remembers how the breach opened in the first place. THE YEAR 1054 is given as the usual date, but the "Filioque" controversy that set off the mutual excommunications of that year can almost be dismissed as a sideline, in view of the socio-political tensions we can now see had been tearing at East and West since the split of the Roman Empire.

As early as 1274, the Patriarch Bekkos of Constantinople journeyed westward to the Reunion Council of Lyons, and died in communion with Rome. In 1439 another Patriarch of Constantinople, Joseph II, attended the Council of Florence. And in 1453, when Constantinople was taken by the Turks, the last Roman Emperor, Constantine XII, died in communion with the Holy See. A Latin theology school was founded by the Orthodox at Kiev in 1631.

SOME OF THE roadblocks have been merely local. Pastors on either side, for instance, re-baptized "converts"—though both Churches officially recognized each other's sacraments. This practice scandalized Christians on both sides.

Celibacy for the priesthood need not be a matter for argument between churches—merely within them, as the West has lately come to appreciate. This is a disciplinary norm of the kind which could continue to vary in a thoroughly united, necessarily diverse Christendom.

Before the Great Schism, everybody had read Christ's preferential words to Peter, and everybody honored them in one way or another. The world seemed bigger in those days, churches and primates more scattered, and for practical purposes they exercised a working autonomy, according each other a mutual deference. Peter was honored in Antioch, his first See, as he was in Rome.

A new understanding of papal primacy will have to be worked out by Paul, Athenagoras and their successors working toward reunion, this time uninhibited by the socio-political prejudices that fettered the original dispute.

The two oldest Christian communions are actually more alike than they are different.

The tension was not unlike today's high fissionable cold war. It was the kind of alienation that could provoke the Crusades against the Moslem invaders of the Holy Land—which eventually turned upon Eastern Christians.

Today perhaps the world's most striking symbol of reunion is the person of the Ecumenical Patriarch Athenagoras.

In the practical order, one of the thorniest questions dividing Catholic and Orthodox today is not so much the papal supremacy, as might be supposed, but the question of divorce.

Of paramount interest, of course, are the differing theories of papal primacy—position hardened, melted down, and frozen again by centuries of convoluting historical, political and sometimes merely emotional exigencies.

The East-West rupture, however, required definition of the Petrine authority. Each side, arguing from a committed position, now needed conformity.

Does the Holy Spirit proceed from the Father alone, as some Orthodox theologians have asserted, or from the Father through the Son, as the Orthodox agreed at the Council of Florence (a formula accepted by that council), or from the Father and the Son together, as the Roman (Continued on page 7)

They are alike in faith, in Gospel, in sacrament, in priesthood, in a common urgency to apply to a mixed-up world the healing force of a united Christianity.

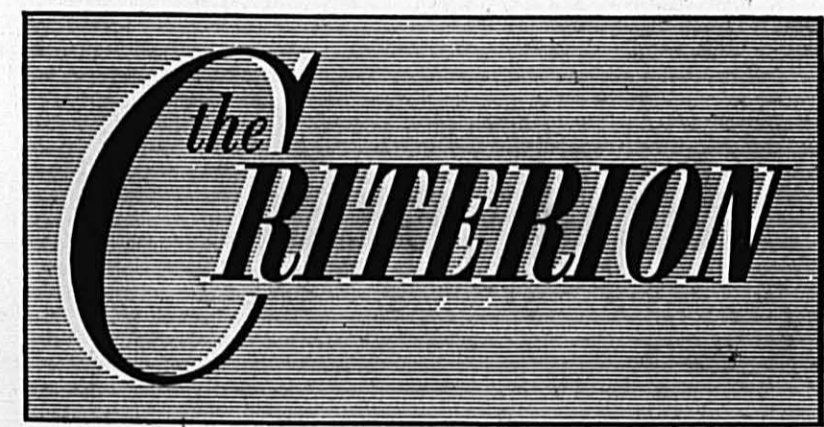
Though Pope John XXIII made "ecumenical" a household word, it is a mistake common to this side of the

But endemic to Orthodoxy—as the name indicates—are large sections of the faithful opposed to change in any form, a resistance at times more rigorous than the severest conservatism known in the West.

Compared to Catholics, Orthodox are "soft" on divorce, allowing the exception for adultery mentioned by St. Matthew, and even some others for which patristic authority is offered. As in cases of attempted reconciliation with other Christian bodies, this disagreement presents formidable pastoral complications.

It is safe to say that before schism occurred—and Catholics and Orthodox regard each other for the most part simply as schismatics—no body had to make a case for one jurisdiction

BY THE TIME of the Protestant revolution, some Eastern scholars were even attacking the accounts of Christ's words to Peter as "apocryphal"—the polite theologian's term for forgery.



VOL. VII, NO. 49 INDIANAPOLIS, INDIANA, SEPTEMBER 8, 1967

'MUCH TO ESPOUSE'

Reach out to college radicals, prelate tells Newman Congress

DE KALB, Ill. — Archbishop Paul J. Hallinan of Atlanta said that the Newman chaplain and student can find much to espouse in the radical position on today's campus. He urged Catholics to reach out to the radical in an address at the National Newman Congress at Northern Illinois University.

that "we take their side, espouse it and defend it," he said.

"Share with them, not their hatred, but their agony when they find teamed up in American life: righteousness and racial hate, affluence and starvation, national honor in war but little national honesty in peace, the status quo and the aggro-namento. There is something radically sick about a nation whose lawmakers, faced with rats and ill-fed and ill-housed people, vote for the rats."

"We must not, as the guides of their spirit, the pastor of their souls, condemn this impatience and rebellion. Rather, we must meet it with an honest heart and share it with a Christ-like mercy.

"We must walk with the Catholic as we try to rouse him from his shell where he sleeps with a manual of Thomistic hand-me-downs on the shelf. We must find the essentials of his mind and heart... to send the student out into the world, both now and later, aware of Newman's point: 'You cannot learn to converse until you have the world to converse with.'"

"What I am pleading for, in an audience already well-tuned in by your own experience is

THE ARCHBISHOP said priests need more tender compassion for radical students.

Committee to plan episcopal reception

A 24-member Advisory Committee to coordinate the planning for the arrival of Coadjutor Archbishop George J. Biskup was announced this week by the Executive Committee.

Mark's parish, Indianapolis; Father Meinrad Rouck, V.F., pastor of St. Mary's parish, Mitchell; Father George B. Saum, V.F., pastor of St. Michael's parish, Brookville; Msgr. James Jansen, V.F., pastor of St. Mary's parish, New Albany; Father Richard Grogan, V.F., pastor of SS. Mary-Michael parishes, Madison.

The archbishop said young people today have experienced enough materialism to make them sensitive of their isolation, before they enter the university.

Archbishop Biskup, who was named by the Holy See in July to become Coadjutor Archbishop Schulte, will have an ecclesiastical reception in SS. Peter and Paul Cathedral on Tuesday, Oct. 10. A Civic Reception is planned for the following Sunday afternoon in Cathedral High School.

Father Richard Hillman, V.F., pastor of St. Andrew's parish, Richmond; Msgr. Herbert Winterhalter, V.F., pastor of St. Patrick's parish, Terre Haute; Msgr. John J. Doyle, Marian College chaplain; and Msgr. Clement Bosler, pastor of St. Joan of Arc parish, Indianapolis.

"The student enrolls, and finds, not Mark Hopkins ready for dialogue at the other end of the log, nor Newman's university where the professors were 'the living voice, the breathing form, the expressive countenance.' No, he finds that the university communicates through the clatter of the computer. So he goes back to his room, and begins to emulate the pin-ups of our contemporary success-

The newly-appointed Advisory Committee contains the names of ten priests and 14 lay men and women.

Msgr. Doyle and Msgr. Bosler are Archdiocesan Consultants. (Continued on page 7)

"In our discussions we found that theological and practical problems are often approached by us both in the same way. Because of this, agreement and divergence often cut across the line of division between the two churches. We welcomed the appointment of a joint commission on the theology of marriage and its application to mixed marriages, which was urgently recommended at Gazzada.

"Since the Gazzada meeting the first part of the Directory on Ecumenism has been issued in Rome by the Secretariat for Promoting Christian Unity. This has given great encouragement to us. The recommendations we now make are concerned particularly with the Anglican-Roman Catholic situation, but

ESTIMATED cost of the project is \$200,000, which also will include furnishings and remodeling of the existing building to provide enlarged nursery space, recovery rooms, offices and areas for education, occupa-

Clarence F. Smith is chairman of the St. Elizabeth's Home building committee of the board of directors of Catholic Charities.

Hugh Heffner for kicks, and a

Construction is expected to be started this month with completion in January, 1968. The builder will be F. A. Wilhelm Construction Co., of Indianapolis.

French Lick this Sunday to review the proposed study and discuss the final time-table.

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DUBBED 'VATICAN TWO-AND-A-HALF'

Theological fireworks ignited in Toronto

By DOUGLAS J. ROACHE

TORONTO—When 45 of the world's most brilliant theologians pour out their reflections on the renewal of the Church in 700 pages of papers compressed into a four-day meeting, ideas go off like a fireworks display.

While all the ideas that lit up the Congress on the Theology of the Renewal of the Church here, sponsored by the Canadian Roman Catholic bishops, may not win a place in the life of the Church, at least two have moved the renewal forward.

First, it is clearer than ever that theology has to take into consideration all the learning in many different fields now available before making its judgments. Second, the impact of the communications media on the formerly shadowy world of theology will force theologians to bridge the language gap that exists between what they're saying and what the rest of the Church understands.

Planned for four years, the Congress was the Canadian Bishops' contribution to Canada's centennial celebrations.

IT WAS BY far the most ambitious intellectual endeavor ever held by the Church in Canada and was dubbed "Vatican Two-and-a-Half." The same stimulating clash of ideas that took place at the council occurred again at the Congress as 1,900 invited delegates rubbed shoulders with theologians and bishops. Another 2,000 people watched the presentations and panel discussions over closed circuit television at various locations on the sprawling University of Toronto campus.

Four evening plenary sessions featured Cardinal Leger of Montreal, Archbishop George Hakim

of Nazareth, Cardinal Suenens of Malines-Brussels and Cardinal Koenig of Vienna. But during the rest of the Congress, at any given moment a participant was missing four-fifths of what was going on. Five seminar sessions were held each morning and afternoon, resulting in such unfortunate scheduling clashes as theology giants Father M. D. Chenu, O.P., Father Bernard Lonergan, S.J., and Etienne Gilson speaking at the same time.

Anglicans, Protestants and Jews took prominent roles. Indeed, Rabbi Abraham Heschel, who spoke on the Jewish notion of God and Christian Renewal, was accorded the esteem reserved for prophets.

And the Congress moved a notch ahead of the international theological conference held last year at Notre Dame University by including women as speakers. One of these, Elizabeth Anscombe, a none-too-clear British philosopher, electrified staid members of the clergy by turning up in trousers and smoking a cigar. However, Christine Mohrmann, a Dutch classicist, and Sister Jeanne-D'Arc, a French biblical scholar, restored the more traditional feminine image.

As an educational experiment to create conditions of intelligent dialogue, the Congress was a qualified success. The reading of long, technical papers is clearly an outmoded teaching method in the electronic age of audio-visual instruction. New techniques are desperately needed to enable participants at such unwieldy assemblies to communicate their confusion to the experts.

Nonetheless, the Congress scored an important gain by making the participants more aware of the rich theological body of knowledge ready to support man in the secular city.

A THEOLOGICAL congress has probably never been held

against such an unusual background. Toronto's swelling cult of Hippies have their headquarters in Yorkville and Queen's Park, which flank the university campus. While the theologians were debating the erudite themes of institution versus charisma, the Flower Power school was demonstrating to have cars banned from their main thoroughfare so that middle-class gawkers would have to walk through Yorkville and thus come into deeper contact with Hippie culture.

Each evening, the two worlds mingled briefly. For the most part, the clerics and Sisters nervously skirted the bare-foot band of beards and long-hairs referred to by one observer as the "monks of the secular city." One minister stopped and talked to the Hippies about Jesus. Another time, a Hippie slipped by the guards at a lecture and jumped onto the stage at intermission to ask the theologians for their support. Most of the delegates were indignant, but a group of priests took him to dinner and were impressed by the young man's seriousness about the Bible, Jesus and love.

The theologian-Hippie confrontation pointed up a principal lesson of the Congress: the professional theologians are tuned in to the theory of religion in the modern world, but the modern world has turned off religion. Theologians face not only the formidable hurdle of learning to speak clearly but in such a way that modern man can recognize the God they are talking about.

Christian revelation, Father Edward Schillebeeckx, O.P., the explosive Dutch thinker, said, appears not to make any material contribution to modern man's meaningful understanding of himself. Unless Christians rid themselves of obsolete forms, "our own witness and speaking about God will clearly be greeted by most people of today with headshaking disbelief as incomprehensible mumbo-jumbo."

As an example of the secularized world's ignoring of God—concepts of whom were formed in cultures long dead—Father Schillebeeckx told of a Dutch youngster who was admonished by his father for not saying grace at lunch: "Thank God for what He is giving you to eat today," said the father. The boy's answer was immediate. "God isn't giving it to me. You work to give it to me."

A dominant note of the Congress was the need of theologians to assimilate the knowledge obtained through modern sciences into new formulations of God.

"We ask the Gospel new questions which previous generations of Christians could not ask," Father Schillebeeckx noted, "simply because they were not living in a secularized world like ours."

Contemporary theology, said Father Lonergan, a Christian internationally known for his linking of theology with human living, has not only to reflect on divine revelation but must learn to draw on the relatively new sciences of Religion, Psychology, Sociology and the new techniques of the communication arts. Hailing the rise of an empirical theology that uses Scripture and tradition not as premises but data, Father Lonergan insisted, "theology has somehow to mediate God's meaning into the whole of human affairs."

The "painful re-assessment" of what used to be taken for

granted must now be conducted by scientific and theological discussion and debate, warned Father R. A. F. MacKenzie, S.J., rector of the Pontifical Biblical Institute in Rome. And in the moral field, declared Father Bernard Haering, C.S.S.R., the renowned German theologian, "the permanent values of marriage and the family have to be re-thought on the basis of a wholly new set of facts."

The widespread appeal for an open-ended theology was summed up by Father Haering who feared that unless theology is fitted into the expanding frontiers of knowledge, the world will construe the Church's teaching as concerned with a God who died "with the beginning of the scientific epoch."

Once more, as during the Vatican Council, the tension that exists between creative theologians and the magisterium (teaching authority of the church) was evident.

Many theologians hold that the bishops, who express the judgment of the magisterium, are taught by the theologians, but not all bishops are by any means ready to accept the findings of the theologians. The Congress showed that this tension is likely to go on for some time and that it is healthy for the vitality of the Church. There's room in the Church for people who will stand up and cause "wholesome scandal" by taking a radical line for the sake of a better community, said Father Enda McDonough, Ireland's leading theologian.

MANY EARS picked up at a cautionary note sounded by Bishop Christopher Butler, O.S.B., a distinguished theologian at Vatican II before being the consecrated. "Charismatic life is self-destructive in the long run unless the divinely-established rights of magisterial con-

trol are honestly recognized and loyally obeyed." He feared the abuse of new found liberty might provoke an excessive reaction of control.

Father MacKenzie noted in his paper, however, that "abuses of liberty do not prove that liberty is a bad thing any more than abuses of authority prove the same about authority."

A sombre description of a Church falling into chaos, given by Father Henri de Lubac, S.J., a French visionary once under a Holy Office cloud for his reformist ideas, gave the Congress another jolt. Aggravation, openness of the world, adaptation, rejuvenation, ecumenism, the spirit of dialogue are yielding to the pressures of a "secularized Christianity," he warned, and it is possible, that "there will soon be no renewal or progress to talk about, but disintegration and liquidation. The hope raised by the council will be swallowed up."

To protect the Church from this catastrophe, Father de Lubac pleaded for more attention to Teilhard de Chardin, who had stressed a three-fold faith in a personal God, faith in Jesus Christ, and faith in the role of the Church of Christ.

The Congress was brought back from rarefied heights to the crushing problems of the day by Father Francois Houtart, a Belgian sociologist, who pleaded for a theology of the Church and the developing nations.

"What is the value of a religion that retreats to Olympus and lets men flounder in their problems?" he asked, citing the war in Vietnam on which the U.S. spends in one month what the world spends in one year on aid to developing nations. "Vietnam is becoming, whether we like it or not, the symbol of the battle of the under-developed against the developed, the poor against the rich, the oppressed against the oppressor; and it is

on its way to making the 'free world' a myth."

Just as Father Roberto Tucci, S.J., editor of the influential Civiltà Cattolica, had called for an end to the Church's involvement in politics through nuncios, Father Houtart scorned "ostentatious expenditures" of the Church in poor countries that link Christianity with a colonial mentality.

"A Latin American government," he reported, "whose people are struggling in dreadful misery, has offered a million dollars to build a nunciature. Will the nuncio have the courage to refuse, or will he come out of the affair with a red hat?"

Here, however, the Congress tagged behind the Notre Dame Conference which concluded with a public statement on world poverty.

IN THE ONE paper widely hailed at the Congress as a breakthrough, Father Johann Baptist Metz, 39-year-old protégé of Karl Rahner, offered the outline of a "political theology." Far from becoming identified with any society, the Church would establish itself as a positive critic of all societies. Christians would not withdraw from political engagement and in fact charity might demand actions of a revolutionary character. But the institutional Church would develop a "sociocritical attitude."

To achieve this, more critical public opinion is needed within the Church, determining where the ecclesiastical institution oversteps its competence and ready to denounce the Church's struggle on wrong battle-fronts or sociological prejudices like racism.

Clearly, we are going to hear much more from Father Metz. Cardinal Koenig of Vienna ended the Congress on the resounding call to expanded openness and greater "transparency" of the Church for all to see. "The more the flow of

communication within the Church is increased," he said in the most important single sentence at the Congress, "the more inter-communication between the Church and the society as a whole will be increased."

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Lutheran students advocate reunion

BOULDER, Colo.—The Council of the Lutheran Student Association of America has adopted a resolution which calls on the nation's Lutheran churches to "seek organic reunion with the Roman Catholic Church."

The action was taken by the legislative arm of the association during a six-day annual meeting at the University of Colorado, August 22-27.

The resolution—adopted by voice vote—was declared unanimous in the absence of dissent. The establishment of a separate church was not the intention of the Lutheran reformers but was "forced by a series of historic and ecclesiastical misfortunes," the resolution's preface said.

"IN THE LIGHT of these facts," the preface added, "it appears that the Lutheran tradition is not one of a separate church so much as an emergency movement within the pale of Roman Catholicism."

It then called upon the American Lutheran Church, the Lutheran Church in America and the Lutheran Missouri Synod to:

- "Undertake a strenuous study of Lutheran ecclesiology.
- "Explore the possibility that Lutheranism and Roman

Catholics need not regard themselves as separate churches or denominations but merely as different points of view within the Western, that is, the Roman, Church and . . .

• "Seek organic union with the Roman Catholic Church."

Approval of the resolution was followed by an action to forward a copy to the National Newman Conference meeting at Northwestern Illinois University.

It was coupled with a "Message of Greeting" that noted that both student groups were holding study conferences almost simultaneously on common concerns.

EARLIER in their meetings, the Lutheran students were addressed by Father Charles Forsyth, senior Roman Catholic chaplain at the University of Colorado and ecumenism chairman in the National Newman Chaplains' Association.

He noted problems in ecumenism resulting from different positions on papal infallibility, means of salvation, both definition and administration of sacraments, the role of the laity, and Mariology. Contemporary motivation for the solution of such differences is still insufficient, Father Forsyth said.

SAYS IT'S INEVITABLE FOR U.S.

Attends Yale Divinity School, hopes to become a lay deacon

CLEVELAND—A permanent diaconate in the United States is "inevitable," according to W. Douglas Bookwalter, the 29-year-old public relations director at the Jesuits' John Carroll University here.

And Bookwalter plans to be one of the first. He's leaving his job here and moving his family to New Haven, Conn., where he plans to earn a master's degree in religious ministry work at Yale University's Divinity School.

Bookwalter is one of a growing corps of American Catholics who appear to be eagerly awaiting the day when the American Catholic hierarchy uses the power given it by the Vatican council and establishes a permanent diaconate.

"I have discussed it with several bishops and theologians across the country," he said in his office here. "None seriously questions that the diaconate will be established. The only question seems to be when."

BOOKWALTER has also talked with a number of other men with similar interests—"lawyers, executives, college professors, teachers, parish administrators, even a cattle rancher"—who are eager to become deacons.

But, he added, until the bishops move, "we'll just have to work and wait."

Bookwalter is emphasizing the work aspect.

The Yale venture, while having undeniable ecumenical overtones, is looked upon by Bookwalter as "professional preparation."

"I can't think of a better way to work toward becoming a deacon and seeing the diaconate become one of the most effective ministries of Christianity, than to take advantage of the professional theological education afforded by Yale Divinity School," he said.

"Even if a training program for the diaconate presently existed in a Catholic seminary, or other educational institutions like the Confraternity of Christian Doctrine, it would be hard pressed at the beginning to offer the comprehensive advantages of a professional theological school . . . like Yale's."

nerals and burials and preach, are looked upon as a great step toward serving the people.

Bookwalter agreed. But he says the diaconate can help America, too.

"Deacons here can be secular servants," he said, "bringing to bear the relevance of Christ upon the problems and opportunities of man in the secular city, and engaging interreligious encounter at the grass roots."

Married deacons—Bookwalter and his wife Carol have four children—should be able to render a special service, he feels.

"As family men," he said, "they will have all the aura of the lay people of God, and as sacramental ministers, they will be custodians of the sacred as well. The themes of the sacred and the profane can converge in the American Catholic Church upon the secular ministry of religious service—in ordained deacons," he said.

Bookwalter, a tall, thin, bespectacled man who looks even younger than his 29 years, attributes his vocation to his varied background. He left John Carroll University as an undergraduate, and served in the Navy for four years.

When he was discharged, he worked for several newspapers, then returned to John Carroll again—this time as both student and university editor.

LATER HE became public relations director and last June received an honors degree in philosophy and theology. The deacon's role in the Church, he said, jelled in his mind "about two years ago, as the result of the people I had come to know and the things I was learning."

One of the things he learned, he said, was to divorce the diaconate from the priesthood. "I definitely would not want to be a priest," he said. "The diaconate is a positive ministry in its own right, and not to be confused with the priesthood."



NEW K OF C OFFICERS—Above are the recently elected officers of Holy Family Council 2642, Indianapolis. Seated, left to right: John A. Harper, Recorder; Robert J. Feist, Warden; Glenn K. Forrest, Deputy Grand Knight; Father Edward McLaughlin, Chaplain; Richard W. Rhodes, Grand Knight; Edward Zelazek, Chancellor, and Thomas J. Maluck, Treasurer. Officers shown standing, left to right, are: John Mumsugh, Outside Guard; Paul J. Morrison and George D. Albrecht, Inside Guards; Thomas Zerr, Financial Secretary; PGKs Bernard Regula, Robert Johnson and Ralph Hobbs, Trustees.



Liturgy and Life AGNUS DEI . . . Lamb of God, who take away the sins of the world, have mercy on us . . . Grant us peace.

PEOPLE, NOT PROGRAMS

Catholic social action seen facing 'risk, experimentation'

SAN FRANCISCO—The Catholic social movement faces an era of risk and experimentation.

Father John F. Cronin, S.S., told the annual convention of the National Catholic Social Action Conference here.

"The future is going to be in terms of a problem-oriented approach, not in terms of programs, but in needs of people," Father Cronin said.

"We will learn by doing and by experiment and will come up with less neatly defined programs than we have had in the past."

Pope confirms bishop's election

VATICAN CITY—Pope Paul VI has confirmed the election of Archbishop You Hannan Issye as coadjutor bishop with the right of succession to Archbishop Joseph Cheikho of Archdiocese of the Caldeans.

The new bishop was elected at a meeting of the Caldean synod held at Baghdad June 6-23. The archdiocesan seat is located in Tehran, Iraq, and confirmation of the synodal election by the Pope is according to a formality governing elections in the Eastern rites.

Father Cajetan, of St. Meinrad, named to Peru

ST. MEINRAD, Ind.—Father Cajetan White, O.S.B., of St. Meinrad Archabbey, has been assigned to the priory of St. Benedict at Huaraz, Peru.

Father Cajetan will take an intensive training course in Spanish and Peruvian history and culture before beginning his work in Huaraz, a mountain village some 200 miles from Lima.

A native of Tell City, Father Cajetan is the son of Mr. and Mrs. Louis B. White of Jasper. He entered St. Meinrad Archabbey in 1959 and made his final profession of vows in 1964.

The Priory of St. Benedict was founded from St. Meinrad in 1962. The priests and Brothers conduct a minor seminary and a school on the intermediate level.



REV. CAJETAN WHITE, O.S.B.

peace into the mainstream of social action.

Development of vital "prophetic and direct action" groups now emerging.

IN DISCUSSING the involvement of the middle class, Father Cronin said that it is now being done in some parts of the country.

"Our future should be experiment and risk," he said. "We have to be a vital, active Church willing to make mistakes and to fall flat on our face as Christ fell on the road to Calvary and on the road to the Resurrection."

"We have to move outward to the people of God in an intelligent, constructive, well-organized program of service. We will have to have new programs as well as old," Father Cronin concluded.

Gordon Zahn, sociology professor at the University of Massachusetts, declared that social problems seem worse than ever. And this prevails in spite of the great amounts of money, the great number of social organizations and the great increase in research evident in the field.

Addressing a combined audience of delegates from the NCSAC and the American Catholic Sociological Conventions which are running simultaneously here, Prof. Zahn said:

"Our failure is showing. Neither the actionist nor the scientist have been able to meet the situation of race, war, crime or poverty effectively, nor have their limited combined efforts. This in itself should inspire a re-evaluation of our relationships with one another."

Cautioning the social scientist not to become the cold indifferent technician often found in the physical scientist, Prof. Zahn said: "Social researchers should become committed members of some action groups and should support the interest of their colleagues and students in such groups."

MATTHEW Ahmann, executive director of the National Catholic Conference on Interracial Justice and actionist member of the panel with Prof. Zahn, challenged sociologists to do more research in which changes people's social values. The NCCIJ official viewed the recent changes in social programming which are based on a greater understanding of the goals of the people about whom society is concerned as a hopeful trend, Mr. Ahmann observed:

"Future trends indicate that the social actionist must recognize the need for research, the need for more social planning of the type that is widely used and accepted in Europe but still unpopular in this country."

Revision of the papal household under study

By PATRICK RILEY

VATICAN CITY—Pope Paul VI has set up a commission to take a long, hard look at the trappings and minor officialdoms that have grown up around the papacy since the renaissance and before.

However, this restricted commission of three has not been able to function normally because of one of its members, Msgr. Giovanni Pinna, has been fully occupied as secretary of the Pope's commission for reform of the curia. Since the time Pope Paul published his definitive curial reform, Msgr. Pinna has been fully occupied with drafting regulations governing implementation of that reform—regulations that have already been submitted to the Pope for his approval and eventual publication.

It is expected the committee will get down to work in November, when the first synod of bishops will presumably have completed its own work and disbanded.

THE TWO GROUPS of officials expected to come under closest study are the papal chapel and the papal household. The papal chapel includes princes assistant at the papal throne (it has been reported that this office is already slated for abolition) and the pontifical mace bearers. The papal household includes the pope's major domo, the master of the chamber, the master of the sacred hospice, participating privy chamber-

lains of sword and cape and the pontifical noble guard.

One Vatican official recalled that Pope John XXIII had considered changing some outdated or awkward names. He also considered abolishing some vestigial offices. However, said the official, Pope John decided that "more organic reform" was needed, and that it had to await the decisions of the Second Vatican Council.

However, both John and Paul quietly dropped various trappings of the papal court, such as the long-headed fans of ostrich feathers, the rifles of the Palatine Guard and the unsheathed swords of the Noble Guard at papal ceremonies.

POPE PAUL ordered official announcements to substitute the simple title "the Holy Father" for "His Holiness of Our Lord," and to stop saying that he had "benignly deigned" or to name this bishop or that. More quietly, he asked the Vatican City newspaper, L'Osservatore Romano to avoid applying effusive adjectives to his speeches and to avoid publication of photographs of him alone, but rather in the company of people who had come to see him or whom he had gone to see. The Vatican official said it had been suggested that the number of occasions on which various officials appear with the Pope be reduced, and that certain purely honorary offices be abolished. However, he said, abolition of all honorary offices is opposed, and many of them will probably remain.

Human understanding 'essential' to Church

DE KALB, Ill. — In an era when the person is threatened on all sides, understanding the human person is essential to understanding the Church, Father Eugene Kennedy, M.M., told the National Newman Apostolate Congress at Northern Illinois University here.

Father Kennedy, psychologist, writer and teacher, emphasized: "We are the Church together, or there is no Church at all."

The Church is not "just some generously disposed masculine enterprise," but a "mystery of human relationships," he said. The sign of the Church is "people who live and grow together," he added.

"Man Does Matter" set the tone of the speech in which Father Kennedy asserted that "we

deserve something better than being admonished... we have the right to the fruits of the spirit: to joy and peace."

FREEDOM, trust, respect are needed by all persons, he said, even though "freedom is a chore and a long-distance race." The role of the Christian is to give hope back to a world grown cynical and downhearted, to be involved deeply in human relationships, he added.

"Our challenge is to become imperfect. Man is a mistake-making phenomenon, but he can measure up," he affirmed. "Expecting perfection from ourselves, from each other, results in fear hampering all our actions. Recognizing that many times we are afraid, we still have the task to help form a community of all mankind," he continued.

A RECURRING motif in Father Kennedy's talk was the importance of love. Admitting the difficulties of loving other people, he said: "It's easy to say, 'I trust you—but I will keep an eye on you. I love you—if you love me in return.' It's so hard to love other people. If I believe in somebody, he might turn away, he might destroy me."

Even so, Father Kennedy concluded: "We must expose ourselves to all the hurt that others can inflict. We must risk imperfect humanity, facing our fears, as we try to give the gift of ourselves to the world."



ATTEND OSGOOD CENTENNIAL—The centennial celebration of St. John the Baptist parish in Osgood attracted three of the five living former pastors. Shown above with Archbishop Schulte (second from right) and the present pastor, Father Donald Schweizer (center) are, from left: Father Ralph Schweizer (1961-66), now pastor of St. Mary's parish, North Vernon; Father August Sansone (1929-51), now pastor of St. Ann's parish, Terre Haute; and Father Carl Busald (1928-38), now pastor of St. Catherine's parish, Indianapolis. Other former pastors not present included Father John Rager, now a retired priest of the Evansville diocese, and Father John Vincius, retired priest of the Dallas-Fort Worth diocese. The centennial was observed on August 27 and 29.



PLAN STYLE SHOW AND RECEPTION—The Women's Club of Our Lady of Lourdes parish, Indianapolis, will hold a Mother-Daughter Style Show and Reception on Friday, Sept. 15, at 8 p.m. in the parish's Lyons Hall. Shown above, from left, are: Mrs. Joseph C. Bruno, Mrs. John Farrington, Mrs. Peter Corsaro and Mrs. James Babcock.

Pontiff has message for 'sick, suffering'

CASTELGANDOLFO, Italy — Pope Paul VI used a general audience to speak to "the far-flung city of sorrow," the world's sick and suffering.

The occasion was the presence of a group of volunteers called the "Apostolate of Suffering" and the Pope made it a springboard for his affectionate and sympathetic feeling for both those who suffer and those who care for them.

"Our affectionate thoughts go to all who promote and work for, or who in any other form (assist) spiritual help and brotherly service to the sick. Our thoughts go to the sick themselves and reach out everywhere where there are invalid, sick and disabled persons, everywhere where physical suffering with its moral suffering torments, mortifies and humiliates human limbs."

... we think of all those members of the immense and far-flung city of sorrow in the hospital, nursing homes and hospices, as well as those who have remained in their homes, cared for by the piety and goodness of their families...

REFERRING to his encounters with various groups of sick persons, the Pope spoke emotionally of his "good fortune to have met with human suffering."

Then he listed some of the sufferings—"those mysterious and pitiful ones of children, almost intolerable in the young, of the victims of work and of duty... the sad and almost hopeless suffering of the old, of those who suffer from chronic diseases and of the mentally ill. Oh! Brothers who suffer, Oh! Sorrowful brothers scattered throughout the world, we would like our voice to reach each and all of you, repeating to you as we weep with you the words of Jesus, the man of sorrows, 'Do not weep.'"

Yet while sympathizing with the sick, Pope Paul also pointed out their role within the Church as members of the Mystical Body of Christ. "Each is a member, that is to say, each has his own irreplaceable function to fulfill, each has his own vocation linked and harmonized with the vocation of all other members... each is the image of Christ. This is already a most consoling truth for those

School study set DENVER—Officials of Denver's Catholic schools have announced that a nine-month study of the Catholic system will be made by Census Management, Inc. of Washington, D.C., and the University of Notre Dame's office for educational research.

Funeral liturgy experiments set

WORCESTER, Mass. — The Worcester diocese has chosen 21 parishes to conduct experiments with the funeral liturgy.

Experimentation will follow guidelines prepared by the Council for the Implementation of the Constitution on the Sacred Liturgy. It is sponsored by the U.S. Bishop's Commission on the Liturgical Apostolate.

The experimental rites permit a funeral celebration at an evening Mass; concelebration at funeral Masses; holding a Bible service in the deceased's home or a funeral parlor during the wake; use of civilian garb by the priest at the graveside, and participation of a member of the deceased's family in the funeral Mass as a reader of the lesson.

All phases of the funeral liturgy—services at the wake, church and cemetery—will be included in the experimentation.

CONSIDERATION FOR THE LIVING

The essence of the funeral service is ageless, but we have been happy to see more graciousness and flexibility enter into the peripheral areas of bereavement. Formerly, the ritualistic demands of society placed cruel and heavy burdens on the family of the deceased. Today, funeral directors, relatives, and friends all endeavor to create a more relaxing and less demanding atmosphere around the suffering family, showing consideration for the living while paying no less honor to the dead.

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Comment

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

Hate-ins . . .

Have those South Side Milwaukee Catholics who rioted last week been hiding behind a door when the teachings of Christ and the sacraments were being passed out?

Or have their parish priests and curates been so busy counting the take from bingo parties they had no time left to alleviate the hate in so many hearts and the gangrene of so many souls?

On a Monday and a Tuesday night some 21,000 whites in a predominantly Catholic area acted as though they had resigned from the human race after having discarded whatever basics of Christian behavior they presumably had absorbed.

Why? Father James E. Groppi, a white assistant pastor of a parish in the heart of Milwaukee's huge inner-core Negro ghetto, dared try to lead some 250 persons, many of them his own parishioners, peacefully through the white neighborhood in an effort to reach City Hall. The march was in protest against the City Council's repeated rejection of a proposed open-housing ordinance.

The whites hurled foul epithets, eggs, tomatoes, dead fish and rocks at the marchers. White tots waved "Go home, nigger" placards and shrieked, "Kill, kill, kill!" The air was ominous with threats of lynchings.

Through last week and into this one Father Groppi defied a clearly unconstitutional ban on peaceful marches or assemblies issued by Milwaukee's mayor. In the process he and his lieutenants received additional arrest citations to add to their already substantial collection from a police force biased in favor of white holligans.

Have the Catholics—many of them immigrant parents—who participated in these disgraceful goings-on forgotten their or their forebears' own successful struggle for equality in America?

As to Father Groppi, has he been overly militant and zealous? Considering the climate of violence that has stifled reason and decency in the white hate-ins, would not prudence be the better course?

Some say yes. But Father Groppi and his followers have been engaged in peaceful demonstrations, not rioting. The rioting this time has been caused by whites. Finally, was Christ deterred by the prospect of violence when He made his own fateful "protest march" against wrong?

. . . and love-ins

The much-publicized Hippies—the bona fides, not the phonies—have an element of young idealism within themselves that this calloused, gory old world desperately needs more of.

In essence, the Hippy phenomenon is a foggy, inarticulate groping for brotherhood and love of mankind. This is more than can be said for some of those who raise such a ruckus about the frequently disturbing behavior of the "flower children."

The Hippies scorn an increasingly greedy, materialistic society which sweats blood for more caviar, Cadillacs and congressmen who will vote for the rats as opposed to the people.

We are not upset by these peaceful youngsters' weird clothes, long hair, sprigs of wilted flowers, gaudy beads and the disinclination to bathe. These are merely harmless badges of protest against a world they never made.

We are, of course, deeply concerned about the way so many Hippies recklessly experiment with dangerous hallucinatory drugs and, reportedly, casual sex relations.

And beyond that, we cannot understand the Hippies' seeming conviction that retreat from the world somehow is an antidote to a poisoned world.

Although many Hippies are agnostics or atheists, they have adopted St. Francis of Assisi as their "patron" saint. In their narcotized confusion, they identify themselves with the great saint because he too surrendered material luxuries for ragged poverty and had a deep but simple love for humankind and nature—like man, even talking with the birds at Alytano.

At that point any resemblance ends. The Hippies shun work. St. Francis worked hard. The Hippies are social dropouts. St. Francis stayed right in the thick of things in a society far more cruelly materialistic than ours today. He went forth with a keen, undrugged mind to preach the Gospel as it rarely has been preached. He founded one of the great Religious Orders. Through his example he was instrumental in reforming the rotted social order of his time.

But we haven't despaired of all the Hippies. Among them there have to be truly durable idealists who eventually will cease their somnambulist meanderings and channel their energies into useful pursuits.

Meanwhile, we'll take innocent public Hippy love-ins, misguided and silly though they may be, any day to un-Christian white hate-ins.

Rediscovery

A new effort is being made to prove the Irish discovered America before Columbus. Using a type of vessel and crude navigational instruments such as some scholars claim were used by St. Brendan and his monks in the sixth century in passing from Ireland to the New England coast, a Frenchman and a Nova Scotian Irishman are afloat in the broad Atlantic on a 5,000-mile voyage.

The brave navigators certainly won't reach New England by October 12. Hence, Boston will be spared the possibility of a Columbus Day donnybrook between its Irish-Americans and its Italian-Americans. But they may get there in time for St. Patrick's Day.

As to who really did discover America first, we cling to a cautious—some folks would call it craven—neutrality. We are content that it was discovered. Now we wish somebody would rediscover it and restore a few seemingly misplaced values that helped make it great.

Quiet servant

To the average Catholic layman the workings of canon law are almost as incomprehensible and remote as the characters of the Chinese alphabet.

Nonetheless, a clear understanding of canon law on the part of experts is essential to the proper functioning of the Church, for the law rightly supported and applied is the protection of freedom within the Church as well as civil society.

For most of his mature life, Msgr. Clement V. Bastnagel, a priest of the Archdiocese of Indianapolis, has

well served in the study of and dispensation of knowledge about canon law at the Catholic University of America, Washington, D.C.

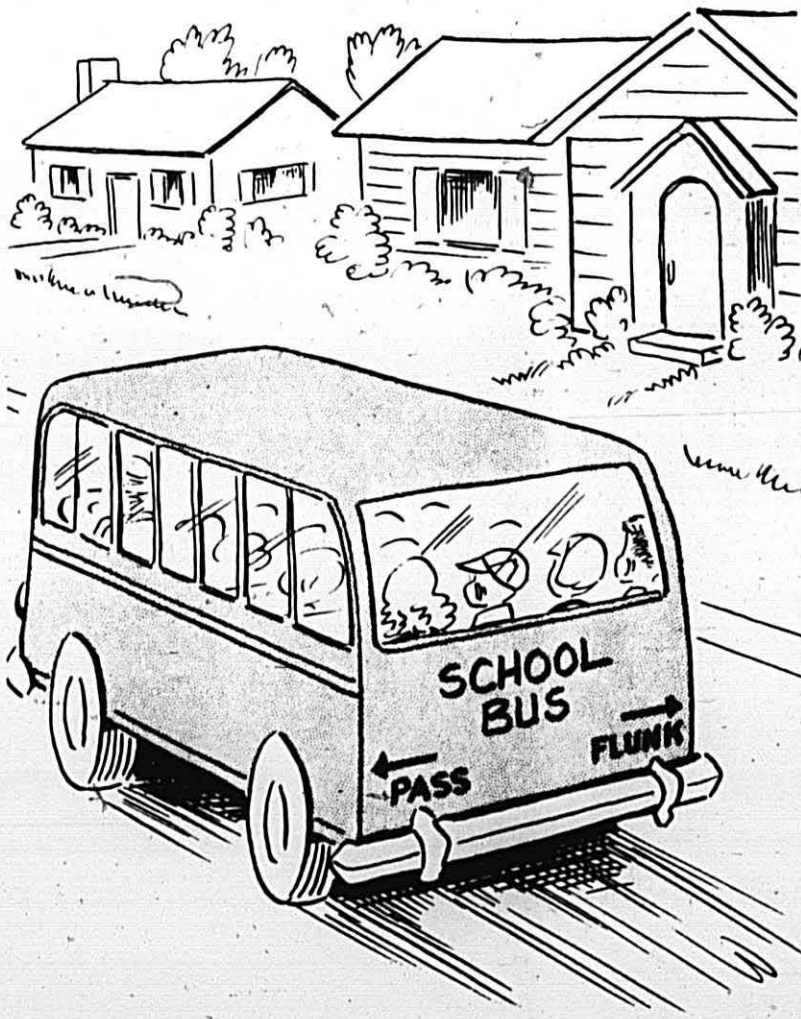
Now he is retiring to live with a priest-brother in the Evansville Diocese after 34 years at the University, including eight years as dean of the School of Canon Law. This is not the sort of role for priests who like center stage in the world of great affairs. It is a role for brilliant and scholarly priests who are content to work in relative obscurity in an esoteric but vital area of the Church.

The summer issue of the Jurist, a quarterly review published by the School of Canon Law, pays warm

tribute to Msgr. Bastnagel on the occasion of his retirement.

"For more than a quarter-century," says the quarterly, "Msgr. Bastnagel was closely connected with, and largely responsible for, the progress of the Canon Law Society of America and the Jurist." The editorial salutes him for his "dedication" and "competence" as a "wise priest-professor" through whose difficult tasks "there shone a simplicity that can be called noble and a true goodness of life."

The Criterion joins the Jurist in wishing Msgr. Bastnagel a retirement that will be long, fruitful, and happy.



JOHN COGLEY'S VIEW

Gospel of violence gaining believers

By JOHN COGLEY

After the assassination of President Kennedy thousands of columns, editorials, public addresses and sermons were focussed on the evils of violence. The moment of horror in Dallas, and later the murder of Lee Harvey Oswald in full view of millions of television viewers, dramatized as nothing could, what a breakdown of reason and law can mean.

It seemed at the time that at least one good might be drawn from the tragedy a deeper awareness of the meaning of violence.

If anything though, there seems to be more acceptance of violence now than there was then.

President Johnson, whose favorite Scriptural quotation is "Come, let us reason together," has found himself the leader of a war that keeps escalating. Scenes from the war in Vietnam, with all its brutalities, are daily television fare, inuring the nation, including children, to the idea that organized violence can be canonized by national policy and packaged in high-sounding phrases and beribboned with patriotic generalities.

Television, of course, is only reflecting the realities of life in reporting the war visually. It can hardly be blamed for what its cameramen find, any more than the photographers who filmed the events in Dallas had any responsibility for them. The issue must be centered on these facts themselves—and they have to be stripped down to the essential one that as a people we are committed to systematic bombing and destruction to save a remote people from some ideological fate that will supposedly be more horrible than the one they are now undergoing.

Most of the everyday teaching of the Church, therefore, is not infallible. It is in constant need of purification and development. The teaching Church, with the help of theologians, is questioning it in the light of previous teaching and belief of the Church, and measuring it against the words of Holy Scripture. As the knowledge of how to read Scripture advances and scholars discover more about what the Church previously believed and taught, the Church under the guidance of the pope and bishops discovers knowledge in revelation not previously seen or temporarily forgotten, develops and purifies even previous definitions of councils and popes and makes new and better applications of revelation to changing times and circumstances.

Q. If one party of a Catholic marriage seeks and obtains a divorce for no serious reason after 31 years of marriage, can this person still receive the sacraments of penance and communion worthily. I have been told they cannot. Is this true?

A. After sticking it out for 31 years, the "party" must have had some pretty good reasons for obtaining a divorce. But granted for the sake of argument that there were no serious reasons, the party could now be sorry for the action, repent and return to a worthy reception of the sacraments.

If it is possible, however, to restore the marriage, then the party could only show true sorrow by demonstrating a willingness to resume married life. If the other party is willing, this will require the obtaining of a new marriage license and the renewal of vows to satisfy civil requirements. Perhaps this is the case, and the party refused and for this reason you were told that (he) (she) could not receive the sacraments worthily.

A major reason for the earlier pessimism was the ambiguity of the charter of the Synod. The body is only partly elected, 122 members being chosen by their fellow bishops and a further 60 or 70 participating ex officio or named by the Pope. It is strictly advisory. Its agenda is determined by the Pope. In addition, a ruling from Rome early this year called for total secrecy as regards not only the Synod's discussions but even its agenda.

many of whom sincerely feel that the nation had to choose between two evils in meeting the challenge in Vietnam, and chose in favor of massive physical resistance. There are doubtless good and wise and dedicated men among them. Nevertheless, the fact remains that the national effort transcending all others at this point in American history is founded on the use of brute force. Our ultimate trust has been put in the effectiveness of bullets and bombs.

The facts, the Casus belli, are on the Negro militants' side. They can point to injustice on a massive scale; they can point to outrageous attacks on human dignity; they need only point to the black ghettos of America to show what they are fighting against. As for the hope that dialogue and discussion will get results, they need only point to the massive indifference of white majority. A recent Gallup poll indicated that only one in every hundred Americans thinks Negroes are treated "badly."

Negro militants can also show that nothing stirred concern for the squalid conditions of the ghettos so much as the outbreak of violence there. It seems to many, then, that this kind of hostility is the only way to break through the wall of unconcern. For them, too, ultimate trust is shifting from politics to belief in the effectiveness of bullets and bloodshed.

By the same token, more and more students, as was evident at two significant conferences held this summer, are despairing of rationality and turning their backs on the claims made for dialogue. They are now advocating systematic disruption to change the university, the draft, and to express their opposition to the war in Vietnam. Needless to say, "systematic disruption" will easily shift into violence.

We may be in for a term of violence outbursts on the nation's campuses after the long hot summer of racial discontent comes to a close. There is something in Holy Writ about those who live by the sword and how they will perish.

I have to admit, then, that I too put my final trust in the use of physical force. It is a sober recognition, not easy to live with when it is spelled out in brutal simplicity.

All this must go ahead of expressing a deep concern that the appeal violence seems to be growing and promises to spread. The justifications patriotically employed by nation-states are being extended to smaller human groupings.

The outstanding examples of this course, were the recent riots in American cities. The number of

QUESTION BOX

Can Church make a mistake?

By MSGR. R. T. BOSLER

Q. In your answer to the 27-year-old lady who thought that Vatican Council II had harmed the Church with all the changes it introduced you said that the Holy Spirit guided the Church during the council, and in your closing remark you said only a great institution can admit its mistakes and renew itself. This is what confuses people. I am a convert, and one of the indelible marks of the true Church I learned about was its infallibility in faith and morals. So, how can the Holy Spirit make a mistake?

spects our humanity. He respected it so much that He became man in Jesus Christ to make use of humanity to redeem and teach men. He respects our humanity now, our freedom and our intelligence. He expects us to use this intelligence as we struggle on our pilgrim way to truth.

Sure, He sends the Holy Spirit to guide His Church. "When the Spirit of truth comes, he will guide you into all the truth," Our Lord promised (Jn. 16:13). Notice that "guide into." He did not promise that "He would stuff us with all the truth immediately."

If anyone had the Spirit for guidance it was the Apostles, and yet the New Testament records many instances of how they overcame erroneous notions to arrive at clearer ideas of who and what Christ was and what Christianity was supposed to be. The summary of the first sermons of St. Peter, preserved for us in Acts, reflect an incomplete knowledge of the divinity of Christ. It took a vision to convince Peter that Christianity was not to remain an exclusively Jewish religion. And St. Paul had to revise his mistaken notion that the second coming of Christ was imminent.

The Holy Spirit is with the Church always, and therefore the Church is infallible. But that does not mean that the Church has all the answers, nor that everything the Church teaches at any given time is necessarily infallibly true.

The gift of infallibility in its widest sense is the guarantee that the Church, its teaching pastors and believing members,

Q. Where do you think the Holy Spirit has been hiding for so many years? Did he allow us to be in error up till the time of Vatican II?

A. These are good questions, for they expose the cause of much of the distress many good people are experiencing these days from the changes introduced by Vatican Council II.

Somehow or other, in pre-council days we all absorbed an over-simplified and exaggerated notion of infallibility. The infallible Catholic Church taught many things, and we presumed they were all equally true and equally important. The catechisms we studied made no distinction between what was defined by the Church and what was merely a traditional explanation of belief; they presented a theological opinion of how the sacraments worked with the same assurance that they presented the doctrine of the Trinity. There were no doubts suggested, no major differences concerning explanations of the faith admitted.

So, the members of the Church were simply not prepared for the questions raised by the bishops in St. Peter's basilica during the council sessions. Even many of the bishops went to the opening of the council wondering what needed to be discussed.

It was bad pedagogy that was responsible for much of our present crisis of faith and a failure to give due consideration to the human element of the Church and God's respect for human freedom and intelligence.

God does not treat us as puppets or brute animals. He re-

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YOUR WORLD AND MINE

Will Synod renew council dynamism?

By GARY MacEON

"Either a great flop or an event of historic importance comparable to the second Vatican Council." That is how a leading theologian recently summed up for me in Rome his forecast for the Synod of Bishops, which will open September 29.

Few are prepared to go much farther. What I think significant, however, is the growing belief that it will—for better or worse—be a major event. Early this year, many observers thought it would come and go almost without causing a ripple. That mood is gone. In addition, I believe I sense a mounting confidence that the Synod will renew the dynamism of the council.

Since the action of journalists during Vatican II, they declared in a resolution adopted at their plenary meeting last April 7, "furnished an important dynamism for the life of the council, we feel it our duty to urge that all facilities be given by the Vatican to the great media of information, so that they can provide the people of God with the services they expect from the press . . . complete and

Far from achieving its intent, accurate information on all subjects discussed, and also a feed-back to the Synod itself of the views formed and discussions provoked by this information among the people of God."

Strengthened by this statement and by similar ones from bishops in other parts of the world, the Vatican correspondents of major world newspapers and agencies have been urging the Synod secretariat and the Vatican press office to announce the press services they intend to provide.

Reaction was initially quite negative, but each month has produced indications of a growing awareness that secrecy is not viable. My latest information is that Father Edward Heston, C.S.C., daily briefer of the English-language press at the council, has been asked and has agreed to provide similar briefing during the Synod. If he is given the same facilities as at the council, when he attended the discussions of the Fathers in St. Peter's, the objective sought by the Canadian bishops will have been substantially secured.

Two non-official information centers were created in Rome during the council. The first, designed to brief bishops and expert advisers on theological issues under discussion was DOC (documentation of the council). The other, intended for the press . . . complete and

(Continued on page 7)

THE YARDSTICK

It's time that farm workers got protection of the law

By MSGR. GEORGE HIGGINS

The 1967 Labor Day Statement of the Social Action Department of the U.S. Catholic Conference deals exclusively with the problem of race relations in the United States.



This all-out emphasis on the current racial crisis is fully justified by the tragic events of the past summer in Newark, Detroit, Milwaukee, and a dozen other cities throughout the United States.

If this problem is resolved, we ought to be able to handle most of our other social and economic problems with relative ease.

And yet we cannot afford, in the meantime, to ignore the other domestic problems confronting the nation or to table them, so to speak, until we have resolved the racial crisis.

I refer, for example, to the sad plight of the nation's agricultural workers—migrants in particular—who, because they are largely unorganized and be-

cause they lack the protection of the law, are at the very bottom of the economic ladder and are forced to live like peons in a state of virtual servitude.

These are admittedly hard words, but facts are facts, and it is high time that the nation faced up to them realistically.

Changing Church

To the Editor:

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Also who was I to tell anyone what was right from wrong? And lastly, I just didn't feel like sticking my neck out!

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nately, we have seen a slight—very slight—improvement in the field of agricultural labor, thanks in large measure to the genius of Cesar Chavez, under whose almost-charismatic leadership the newly established Farm Workers Organizing Committee has succeeded, for the first time in the history of the

U.S., in signing collective bargaining agreements with a handful of corporate farms in California.

I had heard much about Mr. Chavez during the past few years and had read any number of articles about him in the Catholic as well as the general press, but it wasn't until I met

him and heard him speak in San Francisco at the recent Convention of the National Catholic Social Action Conference that I really got the measure of the man.

He is an extraordinarily gifted leader, possessed of a happy combination of unbending toughness and calm serenity, organizational shrewdness and prophetic vision, dead seriousness and a saving sense of humor—and of legitimate pride in his own Mexican-American heritage coupled with a remarkable degree of personal humility.

It has been a long time since the United States has produced a labor leader of comparable stature. He is a great credit to the movement—which owes more to him for his example of dedicated and courageous leadership than he owes to it—and a tremendous credit also to the Mexican-American community from which he comes and to which he is so deeply devoted.

Cesar Chavez, then, has demonstrated, at least on a small scale, that it is in fact possible, after all these years, to organize farm workers into a viable union and to negotiate collective bargaining agreements with powerful growers in spite of the fact that the workers he represents are not covered under the terms of the National Labor Relations Act and comparable legislation at the State level.

It is extremely doubtful, however, that he will be able to complete the job of organizing the nation's agricultural workers unless and until their right to organize and bargain collectively is effectively guaranteed by law.

As the Wall Street Journal observed in a recent round-up story on Chavez' current organizational efforts in California, his Farm Workers Organizing Committee "may have only captured a few strategically important outposts with tactics that could fail in later key showdowns."

The FWOC, the Journal continues, "at least has a foot in the door. The hopes for the next two years, thus, loom bright. But they could dim as growers overcome the initial and unexpected defeats and dig in for a long time, bitter battle."

This could turn out, of course, to be an overly pessimistic estimate of Chavez's chances to consolidate the unprecedented victories which his union has chalked up during the past year. I am afraid, however, that it may well prove to be a very realistic prophecy.

Whether it means closing the doors partially or completely, a positive statement must be given on our schools. Letting a problem drag on is no solution nor is it admirable in the public eye.

My last statement on this subject has to do with the means of financing our schools. It is no secret that the means of excluding children from overcrowded schools is a disgrace.

Attendance based on the amount of contributions from an individual family is sadistic. Is there a Catholic alive that does not know of one family whose children have been turned away because of insufficient contributions?

When the original National Labor Relations Act—the so-called Wagner Act—was first enacted way back in 1935, Congressional leaders, who must have been under terribly heavy pressure from influential farmers, gave no plausible reason for excluding agricultural farm workers from its coverage.

Even Chairman Connelly of the House Labor Committee, who was a most progressive leader in the Congress all through the Depression era, was able to come up with nothing better than a lame excuse.

That was 32 years ago—and the nation's agricultural workers still haven't been "taken care of." Now is the time to correct this indefensible inequity.

Thirty-two years is an intolerably long time to wait for simple justice and equity. We have no right to expect the farm workers of this nation to wait any longer.

What path should our parishes be taking? Are we just to change our method of self-serving and self-seeking, to give our priests more time on the golf course? Are we going to become the compassionate church Christ instituted and feed the widow and clothe the orphan 365 days out of the year instead of one?

Our schools are a burning issue, and no amount of double-talk about forthcoming studies on them will satisfy the fact that our school system is terrible, and nothing is being done to better it.

Where is the one priest or bishop who sees conditions from an ordinary layman's view, instead of how he wishes they were? Forty or more children to one classroom is too many. (No excuses, please!) Unqualified teachers are not good enough! (No excuses!) Maybe what I am saying can be passed off as being too idealistic.

Can any one in saying our children are getting a good education be accused of being too idealistic also—or just plain dreamers. Saying all of this seems ironic to me, for my own children are doing quite well.

It isn't so. To be effective as Christian institutions they must be good for every Catholic child, not just passable for a few. The children who are in these schools today, not tomorrow, or next year, are too valuable to be goats of our dawdling.

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WHAT OF THE DAY

The Hippy serenade

By REV. JOHN DORAN

"You see, I love everybody. Father," the Hippy told me. "Great. How do you show it? Where's the action?" I asked.

"Love's not an action, Father; it's a state of mind."

"Tell me about it."

"Well, you see, first you must make sure that you don't hate anybody. You don't hate them because they're black,

or because they're poor, or because they live in North Vietnam, or because they're Communists. You just don't hate anybody."

"Well, that's something all right, and it's not bad; but it's not loving."

"What do you mean it's not loving?"

"Well, all it is is not hating. You can non-hate a person without loving him. What I mean is that you can be completely indifferent to him. You can non-

hate people all over the place, and yet not do anything for them."

"Oh, chuck the charity bit, Father. You mean that I have to be putting dimes or dollars into charity drives in order to love people. A guy can do that just because he is a hypocrite, or because he wants everybody to think how good and generous he is."

"True enough, but not necessarily. A guy can give something because he just thinks it's a good idea, what he gives can do someone some good. But you could sit around in the park all day, just oozing oceans of love, and not have benefited anybody."

"There you go thinking love is running around like Lady Bountiful bouncing dollars into tin cups. She might be a stinker at heart . . . probably is."

"Could be. But she might understand something about love you seem to have missed—that love leads to action, not to mental torpor. Like Liza says in My Fair Lady: 'Don't talk of love, show me.'"

"You're just not with it, Father. You're one of these busy guys; you've got to be doing something. 'Oh, maybe it's good enough stuff and all that. But you're just like a damn top, the more wound up and spinning you are, the greater the love-em-all boy you think you are. Stick around, and if you're not too old to learn, I'll teach you to love, to really love everybody; I'll make you real.'"

"You're tempting me, all right. I think it would be great. Whenever anybody is looking for me at the parish, wanting me to help them, or to do something for them, or just to listen to them, they could be told by my secretary: 'Cool it, kid. Father doesn't have time for stuff like that. He's over at the park loving you.' You know, I think I could buy that."

Organized in 1960, the Catholic Conference for Interracial Justice, with headquarters in Chicago, serves more than 150 Catholic human relations groups in the U.S., 25 of them in the South.

Agree on common 'Our Father' text

HANNOVER, Germany—According to a statement made at a press conference here by Bishop Heinrich Maria Janssen of Hildesheim, Protestant and Catholic scholars in this country have agreed on a common text of the Our Father.

Although the text has not been released, its publication is expected after the September meeting of the German Bishops' Conference. Bishop Hermann Volk of Mainz supervised Catholic participation in the prayer's preparation.

Helpful Hints for your carpet's beauty

Carolyn Says: FIRST AID TREATMENT—For Spots and Stains

MOths: Cotton and synthetic floor covering are moth-proof. Wool and blends of wool and synthetic fibers are not, and should be treated as other woolen items.

(A Weekly Service to Criterion Readers) CARPET FASHIONS, INC. 2742 Madison Avenue • 3748 Lafayette Road Indianapolis, Indiana

OPINIONS

Changing Church

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half-heartedly ascribe to them. Their attitudes for one and all say: "We don't like it—we have to"; like spoiled children on learning they won't get their way. And scared! They're scared half to death of the laity. That brood that so willingly complied before no matter how reluctantly is to have a real say in parish affairs—that is, if and when. . . . In our parish that decision has been put off three times, and I say this is not to direct my venom at my parish, but because I know that it's the same in many others and much worse in some.

Nowhere apparent is the faith in the Holy Spirit that called us to change. Our pastors are like sheep waiting to see what the neighboring parishes are doing or proposing to do. No thought that the make-up of each parish is different. That one parish is made up mostly of professional people and another of farmers or another of laborers. That in each area there may be different work to do and a different approach to doing it.

And what is clearly to be seen is that the parishes that have made changes organizationally are not following the norms set down in "The Laity in the Modern World" decree.

The Altar Societies and Holy Name Men's clubs should very happily be put down the drain. They were organizations that had become obsolete regardless of their original good purpose. Money-makers, first and foremost, no matter what else they did to claim their name to holiness. The decree calls the laity into the world—not into the parish primarily. Our ghetto life, it has been stated, should end.

Whenever a Catholic describes himself as involved in "church-work," it's a laugh! A rather sick laugh! Is it church-work to plan a dinner solely for parishioners to eat? Is it church-work to raise money for our own children's sports uniforms? I even question whether it is true charity building a church for our own selves to worship in!

I'm not saying that these are not worthwhile programs, or that they are out of place in a parish structure. But I am doubting strongly if it isn't going too far to call them the mission of Christ's work here on earth, and the council doubted it too.

A priest studies fourteen or more years for the priesthood. Did he study or was he brain-washed? There doesn't seem much evidence that there are many who can stand on their own two feet, fearlessly and honestly put to real, and just use the decrees of Vatican II in a meaningful happy, joyous, God-given, rightful way.

As for the laity, in every circle there are those for, against, and indifferent. How can anyone be against the Holy Spirit? It has been done. The ones that are most in favor are the ones that talk like free-thinkers. In their opinion, which is certainly the right one, concerning dogma and Church laws, that if it doesn't bother their consciences, it is certainly right for them. This attitude can also be laid directly to some priests' attitudes.

During Lent I attended a lecture by a priest. Every question was studded with "I'm bound by obedience, so I can't answer that directly but . . ." What an asinine attitude. If he is bound by obedience what does he think we're bound to? Maybe these people are right. I only ask that they be right for all or wrong for all. One of the marks of the true Church is this very "oneness." I wish my conscience would be so enlightened.

Have we gone from the "Church of the Saved" to the "Church of the Don't-Give-a-Damn"? Before the council it was "do this and do that" and you'll be saved, giving some Catholics the impression that they already were. The council made it clear that 14 children would not guarantee us salvation, but on the other hand the Pope made it clear that the birth control issue is far from settled. From the confusion among the laity I would suggest this be clarified right now in the light of the present, no matter what changes come about tomorrow. If our priests are not to counsel

us who is?

What path should our parishes be taking? Are we just to change our method of self-serving and self-seeking, to give our priests more time on the golf course? Are we going to become the compassionate church Christ instituted and feed the widow and clothe the orphan 365 days out of the year instead of one?

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Football loops lift lid Sunday with Jamboree

More than 1,500 Cadet Football players from the Indianapolis area are expected to suit up for the annual season's opening extravaganza—the Cadet CYO Football Jamboree—to be held at 1:30 p.m. Sunday, Sept. 10, at the W. 16th Street CYO Stadium.

It will be the Packers (West) versus the Cowboys (East) teams, with each team scheduled for six minutes of competition.

Stadium gates will be opened at 11:30 a.m. Team warm-up drills will be permitted until approximately 1:20 p.m. Advance tickets are on sale in the parishes. Gate admission is 50 cents for adults, and 25 cents for high school and grade school students.

Coaches and moderators were reminded this week that the official weigh-in for all Cadet and "100" football players will take place on Saturday, Sept. 9, starting at 9 a.m. in the CYO Office. Player rosters must also be completed by that time.

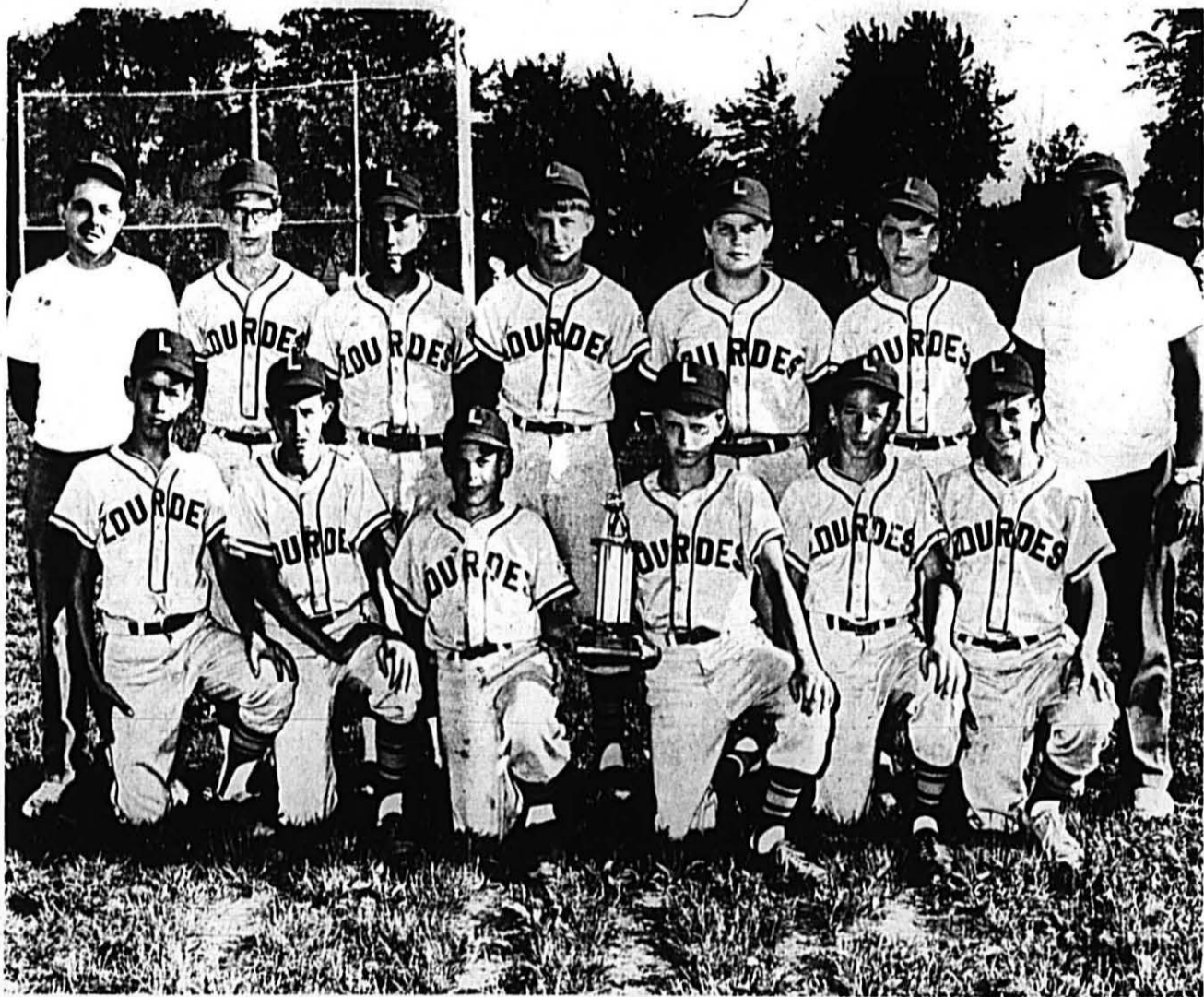
Following, in box form, is the line-up for the Packers and Cowboys. The 36 teams entered in league competition will be divided into four divisions for regular season play, to start the following Sunday, Sept. 17.

JAMBOREE LINE-UP

Packers (West)	Cowboys (East)
St. Barnabas	vs. St. James
St. Thomas	vs. Holy Angels
St. Joseph	vs. Our Lady of Greenwood
St. Rita	vs. St. Ann
Mount Carmel	vs. St. Catherine
St. Philip Neri	vs. St. Monica
Immaculate Heart	vs. St. Bernadette
Sacred Heart	vs. Holy Trinity
St. Roch	vs. St. Patrick

HALFTIME

Holy Name	vs. St. Michael
St. Malachy	vs. St. Luke
St. Gabriel	vs. St. Jude
St. Matthew	vs. Our Lady of Lourdes
Little Flower	vs. St. Pius X
St. Joan of Arc	vs. St. Andrew
Christ the King	vs. St. Christopher
St. Mark	vs. St. Simon
Holy Spirit	vs. St. Lawrence



CLASS 'C' BASEBALL CHAMPIONS—Our Lady of Lourdes squad captured Class "C" honors in the Indianapolis Junior Baseball League with an impressive 11-0 record. They reached the semi-finals in the Junior Baseball tournament—the highest finish in history for a CYO team. Coach Joe Matthews is on the left, and Coach Jim McLinn is shown on the right. Missing from the picture are Rick Foxen and Richard Kutche.

Vote equal standing for private schools

By GEORGE YAMIN

ALBANY, N.Y. — The New York State Constitutional Convention has voted to make New York the first state in the nation whose constitution guarantees that both public and private schools will be full partners in the education of its young.

In one narrow vote — cast strictly along party lines—the convention delegates made at least three significant contributions toward raising private schools to an equal level with public schools and linked the planning of the two systems on an equal basis.

New Albany set to open grid loop

NEW ALBANY, Ind.—Fall activities schedule of the New Albany Deaneary CYO gets underway Sunday, Sept. 10, as the Cadet Football league begins. Seven teams are entered in competition, with games to be played at Our Lady of Providence High School.

On Sunday's schedule, Holy Trinity meets Holy Family; St. Anthony's and Our Lady of Perpetual Help; and Sacred Heart and St. Augustine's.

The following Saturday, Sept. 16, 100-pound Football and Junior Kickball will begin.

Six teams participate in the 100 League. All games are played at St. Anthony's field in Clarksville. Saturday's round include: St. Anthony's and Holy Family; Holy Trinity and Our Lady of Perpetual Help; and St. Augustine's and Sacred Heart.

Starting in October are the "56" and Cadet Girls Volleyball leagues, to begin Thursday, Oct. 5, and the third annual Bible Quiz Contest, Sunday, Oct. 8.

THE VOTE, which approved an article stating the constitution's basic attitude toward education, passed, 95-75. Ninety-four votes were needed.

Its attention-getter was a measure to provide free college education for all New York State residents at any school in the state. But it also:

• Recognized in the higher education section the duality of responsibility of the state to the public and the non-public schools. This encompasses equal treatment for both private and public schools.

• Expressed in the broadest terms the equal opportunity for students attending both public and private schools and recognized the need of government to supplement private efforts in higher education.

• Marked out for the first time in any constitution in the nation the responsibility of the head of the state educational agency for coordinating plans for public and private education. This makes, for the first time, the state full partner with the private schools in meeting the educational needs of the young people.

The article must still pass a second convention vote, and then be approved with the rest of the new constitution in the November 3 general election.

CAC to meet

The Catholic Alumni Club of Indianapolis will hold a Get-Acquainted Party, including a cocktail party and buffet supper, at 5 p.m. Sunday, Sept. 10, at 4350 N. Park Ave., Apt. 3. All members — old, new and prospective — who plan to attend, should call Tony Laurenzana, 283-2776.



BOYS' SOFTBALL RUNNERS-UP—This club from Nativity parish, Indianapolis, ended up four runs short of their championship goal in the 1967 Junior CYO Boys' Softball League, losing to St. Luke, 11-7, in the title game at Metropolitan Softball Stadium. But the lads from the Wanamaker area turned in their best performance in CYO Softball history despite the disappointing climax, winning the Division Two crown after a close race with Our Lady of Lourdes, defeating their rival in a hotly-contested final, 11-10, to qualify for the championship game. Head Coach Bob Hoffman is at the right in the back row. Standing at the left are Assistant Coaches Charles Grothe and Richard Kattau.

New Albany CYO Meeting is scheduled reports results of golf tourney

JEFFERSONVILLE, Ind. — Sixty Junior CYOers of the New Albany Deaneary participated in the first annual CYO Golf Outing held here recently. Holy Family, New Albany, golfers captured three of the top four trophies.

Ron Nolan took Junior-Senior Boys honors with a low score of 29, while Marilyn Nolan topped the Junior-Senior Girls entrants with 52. Both are from Holy Family.

Greg Day, was first in Freshman-Sophomore Boys competition with 30, while Karen Avis of St. Augustine's, Jeffersonville, was tops in Freshman-Sophomore Girls division with 52. Day is from Holy Family parish.

Ron Nolan scored a hole-in-one on the sixth hole to win the closest-to-hole trophy. The novelty trophy was won by Norma Sprigler of Floyds Knobs.

Father Thomas Withem presented the trophies. A cook-out followed the event, held at the Twilite Golf Course.

Plan merger

SAN FRANCISCO—The presidents of the neighboring University of San Francisco and San Francisco College for Women announced the institutions will put into effect a plan for interchange of undergraduate students and other forms of institutional cooperation in the 1967-68 term.

The CYO-sponsored Physical Education Program for Archdiocesan elementary schools will soon be launched in its second year. Parish adults and school principals are invited to an explanatory meeting and demonstration clinic, to be held Wednesday afternoon, Sept. 27, at Secunia Memorial High School.

David Oberling, of Secunia, will be in charge of the meeting. Two new innovations have been added to the program this year. The AAU point scoring system will be used to qualify the youngsters for state and national physical fitness awards. At the end of the season a mass physical fitness day program is to be scheduled at the CYO Stadium, with all parish schools invited to participate. Suitable awards will be presented for compliance with standard norm testing.



REGISTERED NURSE — Sister Angelle Middelndorf, O.S.F., has been assigned to the infirmary staff at the Sisters of St. Francis motherhouse, Oldenburg, following her certification as a registered nurse recently. A June graduate of Good Samaritan School of Nursing in Cincinnati, Sister Angelle is the daughter of Mrs. Mary Helen Middelndorf, of Cincinnati, who is also a registered nurse.

Marian announces evening courses

INDIANAPOLIS—Marian College will offer 30 late afternoon and evening credit courses this fall.

Representing 13 fields of study, evening programs will include two advanced accounting courses, one in marketing, six in English (including a journalism course), and other courses in education, languages, government, geography, history, mathematics, philosophy, sociology and theology.

Registration will be from 9 a.m. to 8:30 p.m. Thursday and Friday, Sept. 14 and 15, and from 9 a.m. to noon on Saturday, Sept. 16. Classes will begin on September 21. Tuition is \$25 per semester hour. For information visit or call the college at 924-3291.

Annual bowling tourney slated

The annual St. Philip Neri-CYO Bowling Tourney will be held September 30 and October 1 in the eastside parish's lanes. The event is open to all high school students.

Mrs. L. F. Rey, 635 N. Tacoma Ave., is in charge of registration. The entry fee per bowler is \$1.75, which includes three games, shoes, balls and trophies. Deadline for registration is Thursday, Sept. 28.

Reserved times for parish groups to bowl may be arranged with Mrs. Rey after registration is completed. Fees must accompany all entries.

Kickball action to open Sunday

Division II of the Fall Junior CYO Kickball league gets underway Sunday afternoon, Sept. 10. The other two divisions will begin play on Wednesday afternoon, Sept. 13. Sunday and Wednesday games will be the rule through the season's end on October 15.

Forty-one teams are entered in the Fall Cadet Kickball league, which is divided into four divisions. Division IV begins play Monday, Sept. 11, while the others begin Friday, Sept. 15. Games will be scheduled on Mondays and Fridays through October 13.

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TIC TACKER

New parish for 'Santa Claus'

By PAUL G. FOX

Santa Claus Land, that year-round tourist attraction with the handy Post Office in Spencer County, will soon have a St. Nicholas parish.

Plans are being formulated by Bishop Paul F. Leibold, of Evansville, to develop a new parish to serve the community, the proposed Christmas Village and surrounding area.

Named to coordinate the development plans was Benedictine Father (Adeste?) Fidelis Jent, of nearby St. Meinrad Archabbey. For the past six years Father Fidelis has served as pastor at St. Anthony's, Ind. The Benedictine priest will temporarily reside at Mary, Help of Christians parish in Mariah Hill, Ind.

NAMES IN THE NEWS—Best wishes to Mr. and Mrs. Paul Roell, members of St. Michael's parish, Brookville, who are observing their 25th Wedding Anniversary on Sunday, Sept. 10. . . . Latin American missionaries home on leave: Father Joel Melvin, O.S.B., of St. Meinrad Archabbey, from Huaraz, Peru; and Sister M. Cabrini Laverdure, O.S.B., of Our Lady of Grace Convent, from Cali, Colombia. . . . New mailing address for Father John Wright, Archdiocesan priest now serving with the U.S. Navy: Lt. (j.g.) John Wright, CHC, USNR, Office of Catholic Chaplain, U.S. Naval Station, Norfolk, Va. He expects to be assigned there for approximately nine months. . . . Miss Susan Quill, a St. Agnes Academy graduate, was one of ten incoming freshmen at St. Mary-of-the-Woods College to receive "Honors at Entrance" recognition for recognition of distinguished academic achievement during high school.

ARCHDIOCESAN PRIEST RETIRES

Msgr. Clement V. Bastnagel, J.U.D., archdiocesan priest who has spent the past 34 years on the canon law faculty of the Catholic University of America, has retired. The 70-year-old priest, who was named a domestic prelate eight years ago, will reside in Evansville near his priest-brother—Father William Bastnagel, a retired priest of the Evansville diocese. Ordained in 1923 after seminary studies at St. Meinrad's, Msgr. Bastnagel served two parochial assignments in the archdiocese—at St. Joseph's in Indianapolis and St. Gabriel's in Connorsville. He received his doctorate from Catholic University and a licentiate in theology from the Angelicum in Rome. Pope John XXIII conferred the Benemerenti Medal upon Msgr. Bastnagel in 1961 for distinguished service to the university. His mailing address is: 1667 S. Lodge Avenue, Evansville, Ind. 47714. (See editorial, Page Four)

HERE AND THERE—The Divine Liturgy in the Melkite Rite will again be celebrated monthly at downtown St. Mary's Church in Indianapolis by Father Albert Ajamie, pastor of Holy Angels parish. The services will be held at 4 p.m. on the third Sunday of each month, starting September 17. Communion may be taken under both species of bread and wine. . . . The daughter of Korea's Prime Minister Chung Il Kwon has enrolled at St. Mary-of-the-Woods College. Miss Yung Chung, 19, is a sophomore journalism major. . . . Michael J. Zahn, a recent Latin School graduate, has been elected freshman class secretary at St. Meinrad College of Liberal Arts. He is the son of Mr. and Mrs. Jack Zahn, members of St. Mark's parish, Indianapolis. Joseph Brenner, of St. Paul's parish, Tell City, has been elected president of the high school seniors at St. Meinrad's.

Dialogue

(Continued from page 1) receive some indications from Rome on what is required.

The Catholic joint chairman, Bishop Charles H. Helmsing of Kansas City-St. Joseph, Mo., said that on Anglican orders the commission had faced differences in the belief of both churches, particularly on the role of the ministry in the Eucharist but that there had been a great change in the climate of understanding of the Eucharist. This, he said, gave hope that the question can be opened in the future, although from a different point of view than in the past.

Bishop Moorman said a number of subjects discussed cut across formal lines of division.

"I would not say there was a great divergence of opinion between one side or the other on the traditional question of papal primacy and infallibility," he said.

Asked if the recommendations made were only minor compared with the great themes discussed, Bishop Helmsing said the latter were "topics that need in-depth theological dialogue and we are hoping to provide this in our further discussions."

Bishop Moorman said that if that prevailing in the last recommendations on shared

texts and worship were implemented immediately, many persons, because of past polemics, would be shocked and it could cause rancor. But in areas where such a polemical atmosphere is nonexistent, the exchange of pulpits is quite possible, he said. "In certain areas there would be great tensions and we cannot expect to get rid of the tensions of 400 years in a few months. The whole psychological attitude has to be changed," he said.

THE NEXT meeting will probably be held outside of England but near some big international airport. The commission is appointing a joint commission on the theology of marriage with particular reference to mixed marriages as recommended at Gazzada.

Bishop Jan Willebrands, secretary of the Vatican unity secretariat, said on the question of interchanging pulpits that the homily at Mass is an integral part of the liturgy and allows no exchange, but that at other services the local hierarchy may allow interchange. On Anglican ordinations, he said, these will be considered in a very different perspective to that prevailing in the last recommendations on shared

MacEoin

(Continued from page 4)

for the press as a center for conferences, talks at a more popular level, and distribution of written releases and statements, was the CCCC (center for coordination of council communications). They were fused at the end of the council into IDO-C, a center for information and documentation on the implementation of the council. IDO-C hopes to provide for the Synod services similar to those offered during the council.

The public can thus hope to be kept informed on the deliberations. But what, many are asking, will be the content of the deliberations? Will they go beyond the agenda formulations? I shall try next week to give an answer.

Newman

(Continued from page 1) Hollywood song-and-dance man headed for the White House.

"We may avoid the young radicals' weird shapes, but we can hardly shut out of our consciousness their disgust, their frustration, their revolt."

ARCHBISHOP Hallinan said the overwhelming need of the Newman apostolate is for more dedicated men and women—priests, Sisters, Brothers and laymen in every sector of the work.

"I propose then that you ask the United States bishops, through your own episcopal moderator, to take three steps: (1) To urgently request the great religious orders to assign men with academic competence to this mission on a four- or five-year basis;

(2) To begin study of the feasibility of a Newman ordinarate for priests (both diocesan and Religious) who choose this apostolate; and

(3) To consider the Newman ministry as a good reason for the establishment of a permanent lay diaconate in the United States."

"Next, that in future planning, ecumenical centers get top priority in new construction and every effort be made in existing situations to be ecumenically open-minded and open-ended. This applies especially to liturgical and social welfare programming."

HE ALSO SAID that if chaplains want to involve students, they must get involved. "We have some fine assets: the times, the call of the council, the emerging curiosity about the true role of the prophetic, witnessing Church, our own long experience in practical ecumenism and improvised liturgy.

"Perhaps your insistence on true academic freedom could be your most-needed contribution. Urge the freedom to teach, to hold, to dissent in season and out. Newman was only repeating the ancient practice of the Church, the noble search for truth that we saw in the vigorous controversies of the high Middle Ages, when he fought for freedom in 'The Idea of a University' . . . Unless the scholar is at liberty to investigate on the bases, and according to the peculiarities of his science, he cannot investigate at all."

Pope

(Continued from page 1) Father and the Son—the "Filioque" inserted by the West into the Nicene creed?

That is the argument. There are large areas of conceptual agreement overlapping "from both sides—actually perceiving the precedence of the Spirit in the same light—but when it comes to the choice of credal language, voices rise.

THE ORTHODOX do not accept the word "Purgatory," but hold belief in the same idea, expressed in their liturgical prayers for the deceased.

Again, this is an historical accident. The word "Purgatory," however consonant with the Christian traditions of suffering and judgment, did not become too well articulated in the Church until after the Great Schism. Later abuses—such as the "sale" of indulgences—permitted Orthodox commentators to rue the hazards of such "innovating."

Sacramentally and ritually, there is a whole catalog of differences, all historical divergencies, that need no reconciling, being irrelevant to the essential fabric of unity:

Should Confirmation be ordinarily administered by a bishop or a priest? Is the penance prescribed by the confessor actual reparation for sin, or is it merely symbolic and therapeutic? Is the Eucharist transubstantiated at the words of Institution or at the Epiklesis? Should altar breads be unleavened or leavened? Should the Communion of the faithful be under one species or two? Should communion be given to infants?

There are well-known, indeed admirable, differences in liturgy, art, music, pious practice. Sometimes there are mere differences in emphasis: the veneration of the icon, the profuse use of incense. Sometimes these surface differences seem to obscure the far more significant samenesses, the many points of agreement on which the optimistic school of ecumenists hopes to build its bridges.

There are psychological differences. The mind of the Roman has a legalistic trend, insisting on objective standards. This attitude has its virtues and a well-known record of achievement.

The Easterner, by temperament, is less convinced of absolutes in the human dimension; more subjective, passive, tolerant of individuals, institutions, peoples. "Latinization," when proposed as a preeminent style of Christianity, is understandably resented in the lands where Christianity began.

ORTHODOX attitudes toward reconciliation with Rome range from the irenic to the truculent. The tightly-structured Roman Church can at times be envied within loosely-federated Orthodoxy, highly susceptible to schism, but the Orthodox would rather take the risks of liberty. Indeed—that is what the Greeks mean by a cherished word in their creed; to them, "catholic" means more nearly, "according to every believer."

As in the case of the Protestant Reformation, each side has suffered from the loss of diverse, mutually enriching temperaments. Mere partisanship has sometimes exaggerated differences out of scale.

Working for reunion today is an increasing awareness of how ideology is influenced by temperament, by differences of peoples, by geography, by the inexorable law of action-and-reaction. Much of this awareness was visible in the Second Vatican Council and its self-reforming impulse—keenly scrutinized in the East.

Perhaps it will be the Catholic Orthodox reunion that will at last demonstrate that though God is the author of diversity, only man can legislate disunity. Let's begin with honesty: We need each other.

New officers

INDIANAPOLIS — Mrs. Paul Brown was recently installed as the new president of St. Christopher's Altar Society. Other new officers include Mrs. John Emley, first vice-president; Mrs. Stanley Swisher, second vice-president, and Mrs. Kenneth Thomas, recording secretary. Also Mrs. David Bolinger, corresponding secretary, and Mrs. Gerald L. McCarthy, treasurer.

Two parishes share rectory

PITTSBURGH—Two parishes here are collaborating in an unusual, money-saving housing arrangement that may start a trend.

Priests stationed at St. Mary's parish now board at nearby Holy Family rectory, after giving up their rectory to eight Sisters of Mercy stationed at St. Mary's whose convent has been declared unsafe. The arrangement saves the expense of building a new rectory.

Bishop John J. Wright of Pittsburgh praised the plan, saying: "The steps you two pastors are taking presently indicate a pattern for the future which I welcome for economic, apostolic and community reasons."

Rejects plea to curb demonstrating priest

MILWAUKEE — Archbishop William E. Cousins of Milwaukee failed to agree to a plea by Milwaukee officials that he order Father James E. Groppi, activist civil rights leader, to stop leading the open housing demonstrations which have occasioned civil strife here for three nights.

After a meeting with the city's commission on human relations, the archbishop issued a statement criticizing the whites who have rioted against the demonstrators. He made no mention of Father Groppi in the statement and issued no direct appeal that the demonstration be stopped.

Mayor Henry J. Maier had publicly asked that the archbishop intervene to stop the demonstrations after the second open housing march (Aug. 29) led by Father Groppi into the city's white south side drew a mob of 13,000 anti-demonstrators who were finally dispersed by police use of tear gas.

THE MAYOR issued an order banning marches, demonstrations and parades on all city streets and sidewalks for 30 days. Father Groppi and members of his NAACP Youth Council violated the ban by staging a demonstration (Aug. 30) outside their burned-out headquarters.

Orthodox leader hails progress toward unity

MADRID—The recognition by the Catholic and Orthodox Churches of the validity of mixed marriages between their members is fostering friendly relations among the leaders of both Churches, Orthodox Patriarch Alexei of Moscow and all Russia said.

The patriarch's interview with Polish correspondent Julio Stroinsky, originally carried in the patriarchate's bulletin, was reported in Ya, Madrid Catholic daily.

The patriarch said: "As is known, Orthodox observers attended the Vatican council sessions. We have a positive judgment on the action and resolutions of that council, which responded to the spirit of our times and gave a valid answer to the problems of contemporary man. The Orthodox Church applauds the will of the council Fathers for an ecumenical rapprochement with Christians of other faiths, and praises the wish of Roman Catholics to unite their efforts with those of all men of good will in order to establish a blessed peace among all nations.

"WE REGRET, however, some expressions in the council that openly contradict the ecumenical spirit and these wishes of coexistence and cooperation.

"Orthodox relations with Roman Catholics in the world and in Russia are being developed within a climate of mutual knowledge and peace-seeking efforts. Our excellent relations are particularly shown through

Child Center sets Orientation Day

Wednesday, Sept. 13, will be Orientation Day for members of the St. Mary's Child Center Guild. The 120 volunteers who will work under the direction of Miss Patricia Holland, physical therapist, will be given an opportunity to tour the newly decorated pre-school department. The program will open at 9 a.m. and close at 2 p.m.

In connection with Orientation Day, volunteers will sign up for 30 hours of service during their first year as members of the Guild. In addition to the tour of the facilities, they will see movies and hear talks which will prepare them for their assignments.

Members of the newly-formed Guild Executive Committee are: Mesdames Alfred Hoffman, William Sylvester, John Tandyk, Lawrence Wilhelm, James Da Puzzo, Carl Lentz, David Kenney, David Kemp and James Roberts. They will assist Mrs. Paul Fangman with Orientation Day arrangements. Father Edward L. Smith is director of the Child Center.



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Nuns run parish in Chile

WASHINGTON—Financial aid from the United States Bishops' Fund for Latin America is helping a group of nuns to run a parish in rural Chile.

Bishop Carlos Gonzalez of Talca, Chile, who faces a grave shortage of clergy in his diocese, has placed the day-to-day conduct of a rural parish in the care of religious Sisters.

Bishop Gonzalez has expressed his appreciation to Bishop Coleman F. Carroll of Miami, head of the bishops' fund, for the bishops' \$5,000 donation to the pilot project.

Episcopal

(Continued from page 1) while the other priests are deans.

LAYMEN named were: J. Joseph Tuohy, Charles Stimming, Jr., William J. Mooney, Jr., John Grande, Charles Fleetwood, William Johnson, Thomas O'Brien, Jr., Thomas Murphy, John I. Bradshaw and Bernard Alerding, all of Indianapolis; James A. Russell, of New Albany; and Robert Scott, of Terre Haute.

Also appointed were: Mrs. Edgar Day, of New Albany; and Mrs. John Barton, of Indianapolis.

Members of the Executive Committee are: Msgr. Cornelius B. Sweeney, V.G., P.A., Msgr. Richard Kavanagh, V.F., pastor of St. Michael's parish, Indianapolis; Msgr. Edward Boekhold, pastor of Holy Trinity parish, Indianapolis, and Archdiocesan Consultant; and Very Rev. Francis Tuohy, Chancellor.

Social Calendar

FRIDAY, SEPT. 8 St. Christopher's Social at 7 p.m. in the school social room, 5335 W. 16th St., Speedway.

St. Rita's Social at 6:30 p.m. in the parish hall, 19th and Arsenal.

SATURDAY, SEPT. 9 St. Bridget's Social at 6:30 p.m. in the school hall, 815 N. West St.

SUNDAY, SEPT. 10 Two Card Parties featuring Euchre and other social games at 2 p.m. and 7 p.m. in Assumption parish hall, 1105 S. Blaine Ave.

THURSDAY, SEPT. 14 St. Catherine's Social at 6:30 p.m. in the parish hall, 1109 E. Tabor St.

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FAMILY CLINIC

Young girl with height problem drops out of school

By JOHN J. KANE, Ph.D.

I'm a fifteen-year-old girl who dropped out of eighth grade and refused to go to high school because I am five feet nine inches tall and still growing. Most people consider me pretty, but I disagree. I was taller than anyone in my class. Can't I do anything to reduce my height?



To the best of my knowledge, Florence, there is absolutely nothing you can do to reduce your height. Perhaps there is something that may be done to retard your rapid growth. This, however, is a medical problem, and I urge you to consult a physician. On the other hand, there is a great deal you can do to change your outlook on life.

In our society it is generally desirable for men to be tall and women to be shorter than men. This is what we would call a

cultural matter, and it varies from one society to another. It is one of those social expectations in American life, and there is nothing to be done about it. Furthermore, while it may be small comfort to you, as the result of better food and medical care, the height of men is increasing over what it was some years ago. Studies at Harvard reveal that the classes of today are somewhat taller than the class of 50 years ago. This is even truer over a longer period of time. Look at some of the armor you see in museums, and you will be amazed to notice how short men were in the Middle Ages.

You are not alone in your problem, and there is actually a society of tall women—girls who are six feet or over. They apparently felt somewhat out of it because of their unusual height and actually got together to ease their problems.

The real difficulty I find in your letter is the fact that you dropped out of eighth grade and

refused to continue your education. This will not curtail your growing, but it certainly will curtail your knowledge and efficiency in the kind of society in which we live. Just what good did dropping out of school do you? Since you say you are endowed with good looks, this should be quite a compensation for your height. Being tall need not be the tremendous social handicap that you are making it.

There are many boys and men who are much taller than you. After all, height is a relative matter, and if you acquire boyfriends who are your height or taller, perhaps you will feel less self-conscious about your height. Furthermore, since you really consider this a serious social handicap, the best thing to do is to attempt to compensate for it.

It is scarcely within my field to discuss women's dress. But I am certain that you know something about this, and if you don't, your mother does. Would it not be feasible to wear shoes

with less high heels than most girls use? Some women actually add two or three inches to their height by wearing very high heels. When they remove their shoes, it is amazing to notice how much smaller they are. I think perhaps the opposite method could be used in your case.

A much more important type of compensation is to return to school at once and to secure the best education you possibly can. You can learn to become a very interesting conversationalist, you can attempt to develop an outstanding personality and in fact, if you work at it, you can make yourself such a pleasant, desirable companion that few people will notice your height because they will be attracted to you as a person.

At the present time you are placing entirely too much emphasis upon your height and you are excluding all other considerations. At your age I can understand how you feel. But I want you to understand that this

total absorption in the matter of height, the dropping out of school and your present attitude which is really one of retreat, I cannot understand, and I don't think you will continue to feel this way if you'll seek some kind of counseling.

You say nothing about the attitude of your parents, but I presume they are concerned by your refusal to continue in school. They certainly must be aware that in the long run this is a disastrous type of approach. You have probably discussed the matter with them, but I suggest that you try to talk it over with them once more. You have a problem, which you have magnified, but you must learn how to live with it.

I would strongly urge you, first, to return to school, and then to seek counseling service at the school. If it is not provided, then I would ask your parents to obtain some kind of psychological or psychiatric counseling for you. A few sessions of this type may be able to change your entire outlook on

life, and to convince you that the matter of your height is only one of very many factors and by no means the most important.

If your height causes you to be ungainly, and from what you have written in your letter, I rather doubt this is the case, then you might even consider attending one of the charm schools. Actually, there you may learn that you can use your height as an asset, and it will be less of a liability than you believe. This will cost some money, but it is undoubtedly worth it.

If you continue with your present attitude have you ever a "ked" yourself just what will happen to you? Whenever we are faced with any problem we have three methods of approaching it. We can face it realistically and try to overcome it. You cannot change your height, but you certainly can change your attitude toward it. The second method is to circumvent or go around

the problem. If you place emphasis on other aspects of life, I believe the matter of height will assume less and less importance in your mind.

The third method, and the one that you apparently have taken, is retreat before a problem. This can only drive you deeper and deeper into yourself and into almost total social exclusion from others. In the wake of this could come some very serious psychological problems. Therefore, you should try to obtain some kind of adequate counseling as soon as possible.

You are young enough and, from your letter, I believe intelligent enough, to adjust to what now seems an overwhelming problem and liability. Finally, I think you can learn to use your height as an asset. It may be at the moment something of a liability, but not nearly so much as you are making it. With good looks and good health you have a tremendous advantage over many others.

Textbooks free of anti-Semitism

MADRID—A preliminary report of an investigating committee here claimed that textbooks used in Spain's elementary schools no longer suggest animosity toward the Jews or blame the death of Christ on the Jewish race.

The Judeo-Christian Friendship Institute studied textbooks used in the schools with a view of recommending changes if concepts of religious prejudice against the Jewish people were found.

The institute was concerned chiefly with older books. It said more recent works followed the norms of the Second Vatican Council on Jewish-Christian relations.

Quake hits shrine

BOGOTA—One of the towers at the national Marian shrine of Chiquinquirá collapsed during the earthquake that hit Bogota and other Colombian cities in late July. The Chiquinquirá shrine, built between 1800 and 1823, has been closed to worship due to cracked walls. One woman was killed by the falling debris of the tower.



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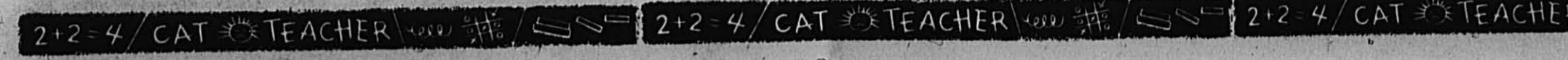
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Catholic education: everybody's business

By REV. C. W. FRIEDMAN

IN THE fall of 1962, as the Second Vatican Council opened in Rome, the editor of New Yorker magazine decided—with enviable foresight—to publish "Letters from Vatican City," by Xavier Rynne. Suddenly the Catholic Church was news—it belonged to the public—to the whole of creation. No longer was it the other way around, as not a few Churchmen had claimed in the past.

If the Vatican Council is the

The author is the Associate Secretary of the College and University Department, National Catholic Educational Association.

Event of the 20th century, as many pundits have stated, the import is that the 20th century claims the Church for its own.

With each day it becomes clearer that the Church does not belong to any small group, no matter where this group may be. Public discussion and actions give a singular interpretation to the council declaration that the Church is the People of God. There is a public restoration of the universal character of Christianity. The Church has been democratized.

WHAT THIS means is that neither the Church nor any of its activities is any longer the private estate of Catholics or even Christians: the "no trespassing" signs have been taken down, and not always voluntarily.

Men are entering the Holy of Holies claiming and taking into their own hands what they regard as their human patrimony. It doesn't make much difference whether this is the liturgy, Catholic education, the question of birth control, or Pope John's

encyclical, *Pacem in Terris*. The latter, of course, has already become the subject of international conferences sponsored by the Fund for the Advancement of Democratic Institutions, which is another way of saying that the document belongs to all men, to whom, indeed, it was addressed.

But some Catholics—in high, middle, and low ranks—do not seem to understand that the bushel basket has been removed from the light, and that the candle has been placed on a hill.

To weep or fear as did the imperial Romans when they saw the Germanic barbarians in the Forum is to repeat history, and rather boringly at that. That Rome had made its contributions, had spent its energy and ideas. The destruction of a few treasured objects would not be noticed nor mourned for long.

It must be clearly understood that Catholic education reflects the changes in the Church. It has moved from private territory into the public arena where, like the Church, it should always have been. Catholic education was not organized nor given legal status for private purposes or for a restricted few.

I grant that many who were responsible for its operation and management did not see it in that light, but in all fairness it should be noted that they were merely reflecting a widespread attitude in the American climate. Many persons now admit that what we in the United States call public schools have largely been Protestant parochial schools for white children.

Catholic, Jewish and Negro students have been made painfully cognizant of the fact that the textbooks, curriculum and general educational philosophy of the public school system have tended to favor the majority culture of white, anglo-saxon, Protestant America.

BUT THAT attitude is disappearing rapidly as various forces—including both the ecumenical and civil rights movements—promote a growing awareness that all education, private as well as public, is everybody's concern. Perhaps no event dramatizes the new spirit more dramatically than the passage of the Elementary and Secondary Education Act of 1965, which provides for equal Federal assistance to all youngsters no matter what school they attend or what religion they confess.

There are those in Catholic education who feel bitter and embarrassed about what they consider a public intrusion on their formerly private preserve. They like the "good old days" as did the Patrician Romans.

Others object to what they term "education by journalism," since hardly a month passes without leading magazines and newspapers devoting feature articles to Catholic education, good, bad and indifferent. There is another group which feels its prerogatives—whatever they might be—are being usurped.

I do not wish to appear insensitive to these and similar

positions, but it is my judgment that the change will prove an inestimable blessing for all education and for us as a people. It will improve the quality and support of education—which can never have too many friends.

While it is hardly news to anyone that the Catholic laity is now involved to an unprecedented degree in all levels of Catholic education, it is not generally recognized that this involve-

ment points up both the public character of the educational enterprise and its pluralistic aspects.

When the State grants a charter to a college or university, it does so for a public purpose. Catholic educators have tended to lose sight of this fact, probably because their institutions were administered almost exclusively by religious orders and congregations or by diocesan authorities. There was a perfectly legitimate reason for this, incidentally: nobody else wanted the heavy burden.

BUT TODAY the "religious family" aspect of Catholic education is receding into the background, and the corporate, or public aspect, is coming to the fore. It is quite similar to the corner grocery changing from a family business to a corporation and developing into a supermarket.

Decisions are no longer made at the family dinner table, but in the board room of the corporation. Naturally, misunderstandings sometimes arise. The so-called lay-clerical misunderstandings in Catholic education fit into this category. The disturbances at St. John's University, Jamaica, N.Y., and at the Catholic University of America in Washington are indications of what can happen when radical changes are not recognized and familial and corporate interests come into conflict.

No one can venture to say what the emergence of the Church and its school system to the status of "community enterprises" will mean to Catholics themselves. But I think I know what it could mean.

It could mean that future graduates of Catholic colleges

will, along with faculty and administration, take responsibility for their alma mater. It could mean that educated Catholic laity will henceforth determine the shape and style of American Catholicism and American Catholic schools. And it could mean that we Catholics will no longer tolerate having someone else—in or out of the Church—make up our minds for us.

These are the things it might mean. Whether or not it will, in fact, have these results depends on the answer to this question: Will we weep over the past or will we assume the burden and glory of the future?

Church colleges told to 'recognize role'

NOTRE DAME, Ind.—Church-related colleges and universities will not solve the immediate problem of financial support until they "recognize their distinctive role and live up to their responsibility to contemporary society," a Jesuit educator told a summer commencement audience at the University of Notre Dame.

Father Neil J. McCluskey, S.J., visiting professor of education at Notre Dame and former academic vice president of Gonzaga University, Spokane, Wash., said the "tragedy is that so few of the 817 American church-related institutions of higher education have been able successfully to articulate a distinctive philosophy to justify their present existence."

"FINANCES may be the immediate pressing problem," he said, "but if a number of institutions fade from the scene it will be for more deep-rooted reasons than economic anemia."

America needs institutions whose inspiration springs from the Christian revelation and tradition, he said, but such institutions must convince potential sources of support—public and private—that they have a distinct identity and clearly defined goals.

Father McCluskey said the "declericalization" of today's Catholic colleges and the sever-

ance of church ties of such universities as Harvard, Yale and Chicago in the 19th century have occurred in different historical situations.

But, he added, Catholic colleges now can learn from the Protestant experience.

HE ATTRIBUTED the demise of the Protestant-sponsored university to the inability of church leaders to cope with such theories as evolution and to adapt to the scientific age.

"The Christian-inspired college and university is more needed today than at any time in history," he said. "But it must be relevant. It must be contemporary in the best sense of that misused word."

The priest also took issue with those who argue that the nature of the university is opposed to church sponsorship.

Sponsorship and control, he said, are not the same thing, "even though most Catholic institutions are conducted as if they were."

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Sees a changed concept of college apostolate

By HUGH BROWN

BURLINGTON, Vt.—No one talks about Newman Clubs anymore, according to Father Phillip Branon, chaplain of the Catholic Center at the University of Vermont and president of the National Newman Chaplains' Apostolate.

Young Catholics on the secular campus do talk, however, in terms of Catholic centers or the Newman apostolate, he adds.

The Newman Apostolate, Father Branon maintains, "considers itself to be the Roman Catholic Church in the secular, academic world." Thus the old idea of the club with its emphasis on fraternal activities has given way completely to an awareness that Catholic centers are the Church on campus.

Father Branon traces the change in the concept of the Newman Apostolate to Vatican Council II, suggested that we open the windows to let in fresh air. We now know that people are looking through those open windows. The Church must become accustomed to public examination and scrutiny. Catholic bishops and prelates, priests and people, find themselves and their statements discussed in the public press. Bishops are no longer personages or princes in the public domain. They are persons in American society, responsible to lead their people

in the Christian way of life and to make that way of life relevant to today's needs.

"It is a challenging position and to face the scrutiny and meet the challenge, the Church, in its bishops, is dependent on our priests, chaplains and our Catholic communities on campus, who have continuously been in position before the public eye."

Thus, as Father Branon continues, the Church on the campus must be present "not as an alien force but as an integral part of the total campus community."

THIS MEANS, Father Branon says, that the Newman Apostolate is committed not to an expanded building program "but the selection and training of personnel committed to that love involvement that is most needed for the Church on the campus."

While the Newman Apostolate is concerned about intellectual matters, he maintains, the primary responsibility for theology and religion as academic disciplines belongs to the departments of religion administered by the universities. "The classroom," Father Branon adds, "is not the place for the 'Catholic' or 'Protestant' or 'Jewish' approach; it is the place for the open approach to religion."

"In our program for the future," he declares, "we wish no longer to provide a 'boothleg' theology which is the unworthy presentation of unworthy courses under the guise of organized religion."

This leaves the Newman Apostolate, he says, at the place where it belongs—the altar. "It is there," Father Branon was provided by Adventist, German and must present itself to, and aid to Latin America. The Peruvian ministry of education and a servant, pilgrim church. The local teachers will prepare and Catholic community on any broadcast the liturgy programs. campus should be gathered

Radio school

TACNA, Peru—A 10-kilowatt broadcasting station, John XXIII, will serve a chain of radio schools for rural families in southern Peru beginning in September, Bishop Alfonso Zaplana of Tacna announced. Funds were provided by Adventist, German and must present itself to, and aid to Latin America. The Peruvian ministry of education and a servant, pilgrim church. The local teachers will prepare and Catholic community on any broadcast the liturgy programs. campus should be gathered

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A COLLEGIAN REPORTS

Summer social work 'rewarding'

By BERNICE O'CONNOR

Mike Finnerty is a St. Meinrad's seminarian who has learned more about his home town of Indianapolis in two months this summer than he learned in all his past 20 years. "I've been in neighborhoods I didn't know existed and worked with welfare agencies I had never heard of," Finnerty said in telling The Criterion about his summer job with the Community Service Council of Metropolitan Indianapolis. A member of St. Anthony's parish, he is the son of Mr. and Mrs. John Finnerty.

The St. Meinrad College junior is one of 31 college students working with various social agencies this summer in the capital city. The "Careers in Social Work" program, now in its fourth summer, is designed to foster interest in professional social work as a career and is supported by a grant from The Indianapolis Foundation.

ALTHOUGH he does not plan to enter social work after college, the young seminarian believes his experience this summer will be "invaluable" in his future role as a priest. "It should help me most in counseling," Finnerty says. "At least I'll know what public and private agencies are available to help people in trouble."

He has already worked on a variety of summer assignments. One is a Forest Manor area



MIKE FINNERTY

survey to determine what social agencies are serving that community and what future help is needed. Another is an evaluation of United Fund summer recreation programs in city parks "where I go armed with questionnaires about the kids and the supervision," he explains. A slightly different task for the Community Service Council this summer involved Finnerty in a study of nursing home regulations in Indiana—a study undertaken for the U.S. Senate Special Committee on the Aging.

WITH OTHER college students, Finnerty attends weekly seminars at various social agencies where the work and purpose of each are outlined. Bus tours to specific areas of the city are useful in showing the

Report foreign students in U.S. on the increase

NEW YORK—There are more foreign students than ever in the United States, and more American students studying in foreign lands than ever before.

But according to statistics just released by the Institute of International Education, U.S. Catholic colleges and universities lag behind others in attracting foreign students.

The only one reporting more than 100 foreigners in its student body was Georgetown University in Washington, with 107.

ACCORDING to the report, there were 100,282 foreign students from 172 countries in the U.S. in the 1966-67 school year. They attended 1,797 institutions. More than 30% studied in either New York State or California and preferred either the University of California (5,787) or New York University (2,646).

From a percentage standpoint, the leader in attracting foreigners was Washington's Howard University, which had 17.6% of its 8,500 students coming from abroad.

The 25,000 Americans studying abroad, according to the report, preferred France, Mexico and Canada.

CURIOSLY, one of the world's smallest states—Vatican City—with its extra-territorial

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'BLUEPRINT FOR FUTURE'

Symposium scheduled on Catholic education

By FATHER C. ALBERT KOOB, O. Praem.

When the conference "Blueprint for the Future: The Washington Symposium on Catholic Education" convenes during the week of November 5 in Washington, D.C., it will bring together some 100 specialists to discuss the course of action best suited to meet the current problems of Catholic education.

Not all of these specialists will be educators, and not all will be Catholics. A conscious effort has been made to obtain representation from all groups within the Church concerned with or able to contribute to Catholic education.

(Father KooB is executive secretary of the National Catholic Educational Association, the nation's chief Catholic school organization).

Catholic education. Delegates have also been sought from other groups, civic and professional, which have a vital interest in Catholic education.

The symposium will not speak for the hierarchy (although several bishops are expected to attend). Nor do the planners imagine that the symposium will utter the definitive word on the future of Catholic schools.

What is envisioned, rather, is the drafting of a set of guidelines which will assist Catholic educators and administrators at the local level in making meaningful decisions for the solution of their particular problems. The value of the symposium will

come ultimately from the application of its findings and conclusions to local situations by local decision-makers.

IF THE symposium does no more than take a hard and realistic look at the current problems confronting Catholic schools it will have provided a major service. It should be noted of course that Catholic education is not alone in having problems. This is a time of assessment and change for American education generally. The Catholic educational sector would be remiss if it did not take part in this process.

The symposium will focus on three major problem areas: finances, new organizational structures, and the role of laymen. The planners concluded that these categories are broad enough to allow room for discussion of all pertinent issues now confronting Catholic education.

This will be a working meeting. The format is based on the pattern set by the White House Conference on Education. The major emphasis will

be on discussion and work sessions by the participants rather than on the presentation of prepared papers.

The first day's session will be devoted to a consideration of the sociological background for Catholic education in today's society. Dr. Robert Havighurst, professor of education at the University of Chicago, will write the position paper on this subject.

As with the other position papers, this one will be distributed in advance of the symposium to the participants, who thus will be able to discuss its contents in depth during the meeting itself.

On the succeeding days of the symposium the participants will divide into work-groups to consider the other problem areas with which the meeting will deal.

The author of the position paper on structures will be Dr. John I. Goodlad, dean of the Graduate School of Education at the University of California, Los Angeles. Writing on finances will be Father Ernest Bartel, C.S.C., economics professor at the University of Notre Dame. The paper on the role of laymen will be by Dr. John J. Meng, executive vice president of Fordham University.

General assemblies will be held each day of the symposium to bring together the several work-groups for exchange of ideas. A closing general session will hammer out the conclusions of the symposium.

THE ORIGIN of the symposium goes back at least two years. At that time the late Msgr. Frederick Hochwalt, then executive secretary of the National Catholic Educational Association, proposed a program which would serve as a follow-up to the findings of the Carnegie study of Catholic education. The NCEA's Problems and Plans Committee explored sev-



FATHER KOOB

eral possibilities for implementation of this idea. One proposal was that each diocese hold a symposium of its own and elect delegates to a national assembly on Catholic education. Another called for seven separate institutes across the country, each dealing with a particular problem of Catholic education.

These alternate proposals were eventually discarded because they appeared too cumbersome and time-consuming and did not promise results in proportion to the amount of effort expended. Instead, a committee of 14 planners settled on the present formula for a week-long national symposium as the best and most realistic means of obtaining general guidelines.

It is of course entirely likely—and desirable—that individual dioceses or regions may want to conduct their own symposiums to check the reaction of local people against those of the national meeting.

The aim of the symposium is not to impose decisions from above—a practical impossibility in any case—but rather to provide a solid groundwork for further discussion. To this end the proceedings of the symposium will be published.

The present problems of Catholic education are those associated with growth. Growth implies change, and realistic planning is required in order to guide the dynamic forces for change in Catholic education into the most constructive channels. The NCEA hopes its symposium this fall will represent a significant step in the development of this necessary planning.

Blind youth authorized to study for priesthood

DETROIT—A 19-year-old California youth, blind from birth, has been granted permission from Rome to study for the priesthood here.

Gilbert Pries, who has just completed his one-year novitiate with the Passionist Fathers and Brothers at St. Paul of the Cross Monastery here, took his first vows in August. His final vows would come in three years, the ordination to the priesthood in seven.

Pries had applied to three or four religious orders and to several dioceses before applying to, and being accepted by, the Passionists.

OFFICIALS at the monastery stated that permission had to be first obtained because of the "unusual" nature of the request, but that it is not unprecedented. One blind man, they said, had been accepted as a candidate for the priesthood in Canada, and there have been others who have been allowed to continue their preparation, and to be ordained, despite the handicap.

In high school in Los Angeles, Pries won honors in debating, Latin oratory and foreign language contests. He is also an amateur radio bug, likes to swim and fence and plays a guitar.

He has insisted on studying for the priesthood, because "I

am too outgoing and being a monk doesn't appeal to me." He also wants to do mission and retreat work.

HE IS ALSO interested in counseling individuals and small groups.

"The priest has to get to the individual," he said, "and work with small groups and not be on a pedestal as a judge."

Father Michael Joseph Stengel, C.P., master of novices at St. Paul of the Cross Monastery,

St. Mary's names first lay veep

NOTRE DAME, Ind. — Dr. Jack J. Detzler has been appointed vice president and dean of the faculty at St. Mary's College, Notre Dame, Ind. He is the first lay vice president of the 123-year-old liberal arts college for women conducted by the Sisters of the Holy Cross.

Sister Mary Grace, C.S.C., college president, announced (Aug. 13) that Dr. Detzler will assume the new position in September. The school, traditionally administered by the Sisters of the Holy Cross recently announced formation of a new governing board with equal representation by lay and Religious members.

Detzler, a native of South Bend, Ind., succeeds Sister Mary Assunta, C.S.C., who has served as vice president since 1965, and who is currently on leave of absence for postdoctoral research and as visiting professor of theology at Stonehill College, Mass.

Church damaged

CARACAS, Venezuela — The centuries-old Caracas cathedral shows structural damage after the earthquake that rocked this city leaving a toll of 300 dead and 100,000 homeless.

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Grants Saturday Mass privilege

DENVER—Archbishop James V. Casey has received permission to allow parishes in the Denver archdiocese to let parishioners fulfill the Sunday and holy day Mass obligations on the preceding evenings.

The privilege was extended for a five-year experimental period, and "pastors who feel that this privilege will be useful in providing pastoral care to their parishes and missions are invited to apply for it to the chancery," the archbishop's announcement said.

When said on Saturday, the Mass must be held between 4 p.m. and 9 p.m., and the Mass celebrated must be that assigned to the Sunday or holy day.

A chancery spokesman said that the privilege was intended for parishes in the resort areas.

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VIEWING WITH ARNOLD

In Heat of Night stars Sidney Poitier

By JAMES W. ARNOLD

It takes a lot of finagling to get a bright Negro detective from Philadelphia assigned to a murder case in a small Mississippi town. This is the slightly strained premise of "In the Heat of the Night," and once you accept it, lots of equally far-fetched but exciting things are bound to happen.



It's not so much that the extreme and highly contrived racial tension keeps an ordinary murder mystery afloat. The mystery is clearly of minor importance: what we have is a parable on

Diocesan health plan inaugurated

CLEVELAND—The Cleveland diocese has provided a new health plan covering some 10,000 priests, Religious and full time diocesan lay employees. Bishop Clarence G. Isenmann said premiums for the new plan—which covers out-patient care as well as hospital and surgical expenses—will be paid by the diocese at no cost to the employees.

The plan originated from a study by the finance committee of the priests' senate. It will be mandatory for all eligible, with the exception of priests and Religious whose headquarters or motherhouses are outside the diocese.

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Negro-White relationships, hung on a murder story framework mainly to attract customers and keep them interested.

The Negro hero (Sidney Poitier) is set down in the middle of the most primitive white supremacist society imaginable; his main foe is an ignorant, untidy police chief (Rod Steiger). He suffers a relentless torrent of verbal, moral, and physical abuse, but in the end he wins, not only the case, but admiration and the beginnings of friendship.

How? Obviously, not by beating anybody over the head, though several characters richly deserve it, or by burning down the town, though it (being a typical no-good movie Southern town) might never be missed. But simply by being smarter than everybody else. Poitier succeeds with intelligence and skill; in comparison, the Whites in the cast appear to be dropouts from the Ole Miss football team.

This is not a message to complain about. It is surely one of the best meanings of black power, and a point Poitier has repeatedly tried to make in his selection of film roles, nearly all of which have involved a man whose skill saves or builds something ("Patch of Blue," "Slender Thread," "Lilies of the Field"). But here it seems just a bit too well-planned.

It would be easy to be skeptical especially at the conversion of the redneck police chief (at the end Steiger quietly carries Poitier's suitcase to the train). But certainly we have got to believe that some racists will stop being racists, or else abandon the happy notion that men can learn and change. Besides, Steiger and director Norman Jewison take special pains to make the chief the kind of man, a loner with no particular loyalty to tradition or community, most likely to be open to change.

In several ways the film is a microfilm of Southern problems. The murder victim is a

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Northern industrialist who is building a local plant that will employ an integrated work force; he has been opposed by an old-fashioned cotton baron (Larry Gates) who lives in sentimental ante-bellum splendor and appears to be a prime suspect.

The dead man's wife (Lee Grant), sensing the incompetence of the local cops, demands that Poitier take the case or she'll pull out her husband's engineers; the city fathers are anxious to please but fear to antagonize the old aristocrat. Lurking in the background are the Faulkner-esque drags on the rural progress: violence, ignorance, religion and sex, Negro timidity and hostility, and the sticky misery of the climate.

At first Poitier hopes to pin the crime on Gates; that would nicely fit the intellectual scheme of where the social guilt lies, at the top of the power structure. Meanwhile, in the tradition of nick police chiefs, Steiger is looking at the bottom, hoping to find a convenient scapegoat among the area ne'er-do-wells and take the heat off the respectable citizens. The irony is that the real killer turns out to be the feeble-mindedness, the

moral sickness of the community to which all have contributed, but the point is not pressed. Jewison might well have made more of it.

As a detective story "Night" is often hard to follow, a jigsaw with some of the pieces missing, interrupted as it is by Poitier's confrontations with Klan-types and a red herring involving a nymphomaniac.

Well, you need something the boys in the advertising department can work on. The finale is full of theatrical fireworks without explicit dialogue, and provides an aura of reality that with-lands the assault of the labored plot. (Rating: A-3—unobjectionable for adults.)

The characterizations, however, are first-rate, ranging from Poitier's typically cool and good-natured scientific sleuth and Steiger's gruffly likeable chief to fully convincing portrayals of the seedy locals, especially a dim-bulb cop (Warren Oates) and a young vagrant (Scott Wilson). Miss Grant is a among the area ne'er-do-wells and take the heat off the respectable citizens. The irony is that the real killer turns out to be the feeble-mindedness, the

Seek to prove Irish discovered America

TRALEE, Ireland — Another attempt to prove that the Irish discovered America before Columbus has been launched from here (Aug. 26) by two daring Canadian navigators in a 22-foot timber and canvas boat.

In an attempt to turn legend into historical fact, Capt. Louis Lormais, 46, oceanographer and former French resistance fighter, and his crewman, Vin-ton Lloyd, 26, of Nova Scotia, will follow the route blazed by the Irish saint, Brendan the Navigator, in the sixth century. In their 5,000 mile voyage, they will travel by the stars, using only rudimentary navigation instruments and a 22-foot timber and leather coracle, a vessel still used by some Irish fishermen, and believed to be of the type used by St. Brendan and his monks.

FOLLOWING the route believed taken by the early Celtic navigators, they will head for Iceland, Greenland, the Baffin islands and hope to reach the New England coast in two to five months. Their boat was built in Canada according to specifications of the type craft used by the ancient mariners, and still in use along the western coast of Ireland.

Distribution BROOKLYN, N.Y.—More than 25,000 copies of the annual Labor Day statement by the Social Department, U.S. Catholic Conference, were distributed at 123 churches of the Brooklyn diocese on September 3 and Labor Day, September 4.

It is narrated that St. Brendan, who was born in County Kerry, Ireland, about 484, founded a monastery at Clonfert in 559 and ruled over 3,000 monks. One legend states he embarked with 60 other monks and traveled the seas for about seven years. A fantastic version of his travels appeared anonymously in the 11th century, but the islands he visited were never definitely identified. Some Irish historians insist he reached America in the middle of the sixth century.

IN OCTOBER, 1965, scholars at Yale University exhibited a 1440 map of "Vinlandia" as documentary proof that Leif Ericson visited America about the year 1000, as recorded in the saga: of the Norsemen. In November, 1963, a Norwegian husband-wife team, explorer Dr. Helge Ingstad and his wife Anne, discovered the ruins of a Viking settlement at the northern tip of Newfoundland, and continue their work there.

Among those supporting the St. Brendan claim, like the present voyage of Capt. Lormais and Lloyd, another Irishman, William Versity, of Fort Lauderdale, Fla., set out to prove that St. Brendan actually visited Mexico. Using a 12-foot wooden sloop, the Nonolca, he made a 4,200 mile trip from Tralee, Ireland, to Mexico, in about eight weeks, and was convinced the Brendan's monks had a great influence among the Olmec tribes in Mexico. "Those bearded, cowed men were Irish monks," he said upon his return, referring to Mexico's Legend of Quetzalcoatl.

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September 10, 1849 — Father Charles Oppermann
September 12, 1932 — Father Charles Gordon
September 12, 1901 — Father Hugo O'Neill
September 13, 1882 — Father Patrick McDermott
September 13, 1964 — Msgr. Paul Deery
September 13, 1930 — Father Killian Schott
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NEW KC CHAPTER PRESIDENT—Paul Schroeder, Past Grand Knight of Msgr. Downey Council, Knights of Columbus, was recently elected president of the Indianapolis Chapter of the Knights of Columbus. Other officers include: Bernard Rigula, Holy Family Council, vice-president; Frank Wuensch, Msgr. Downey Council, secretary; and John Roach, St. Pius X Council, treasurer. Trustees are: Robert Michaelis, Our Lady of Fatima Council; Richard Rhodes, Holy Family Council; and John Croda, St. Joseph Council.

Replace retreats with study days CINCINNATI—Study days on theology and Scripture will be substituted for the traditional priests' retreats this fall in the Cincinnati archdiocese. The change follows a recommendation made to the Archdiocesan Senate of Priests by its committee for priestly formation, headed by Father Eugene Maly, professor of Sacred Scripture at Mt. St. Mary's Seminary, the chancery office announced. Second parish BRIDGEPORT, Conn.—Bishop Walter W. Curtis of Bridgeport has announced that the Bridgeport diocese will accept responsibility for a second parish in Peru. The new parish, located in Chiclayo, Peru, is to be named for St. John Marie Vianney.

Named by LBJ NOTRE DAME, Ind.—Father Theodore M. Hesburgh, C.S.C., president of the University of Notre Dame, has been appointed by President Lyndon B. Johnson to the general advisory committee on foreign assistance programs. The committee, established by the President in March, 1965, advises the administration on policies, problems and implementation of foreign aid programs. wink Canada Dry Bottling Co. Batesville, Ind.

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State K of C leaders map 1966-67 program

Some 200 grand knights and program chairmen from Indiana's 92 Knights of Columbus councils gathered at Msgr. Downey council, Indianapolis, on Sunday, Aug. 27 to hear the state council's 1967-68 program outlined.

State deputy Robert S. Selvaggi, Gary, conducted the meeting at which state officers and chairmen of the various facets of the K of C program informed the grand knights and council chairmen of their plans for the year.

Local officers and chairmen, under the direction of Indiana's 22 district deputies will hold district meetings on or about September 17 to present the program to local councils. State deputy Selvaggi has designated that date as "Six-Point Program Sunday."

STATE PROGRAM chairmen who addressed the August 27th meeting were Andy McKim, Mishawaka, general chairman; Donald Berkoski, Valparaiso, Catholic activities; John R. Logan, Marion, decent literature; Thomas E. McLaughlin, Indianapolis, state fair booth, and his co-chairman, Dr. Emerson J. Soland, Indianapolis; Willard R. May, Crown Point, membership; Ken Underhill, Indianapolis, conservation; public relations, Richard Schieber, Huntington; oratorical contest, Olin Klein, Indianapolis; athletic and council affair, Richard Dolato, Gary; Indiana Bulletin, William Baecher, Indianapolis; youth and Columbian Squires, Winfred Foy, Indianapolis; along with co-chairman Maurice Koehert, Lanesville; insurance, William Price, Fort Wayne, northern

district, and Roy Conner, Ninevah, southern district.

PAST STATE deputy Fred M. Priester, Terre Haute, spoke to the group concerning college councils and the Gibault School Building and Reserve Fund, and past state deputy Alvin B. Holland, Logansport spoke on the Gibault School for Boys.

State deputy Selvaggi summarized the program for the newly-formed ecumenical committee in the absence of Francis Gallagher, Indianapolis, chairman, as well as the fraternal activities program for Joseph Krueyer, South Bend who was unable to attend.

Dinner meeting set by D of I

INDIANAPOLIS—The Mother Theodore Circle No. 56, Daughters of Isabella, will hold a dinner meeting at 6 p.m. Tuesday, Sept. 12, in the K of C Clubrooms at 1305 N. Delaware St. Dinner reservations may be telephoned to Miss Georgia Vogel-sang, 353-2816.

Following the dinner, a memorial service will be read for the late Miss Catherine Fletcher, a past regent of the Mother Theodore Circle and also a past state regent of the Daughters of Isabella.

The circle will sponsor a presentation of "The Rain Maker" at the Civic Theater on Sunday, Oct. 8, at 2:30 p.m. A punch party at 1:30 p.m. will precede the play. Tickets are available from all circle members. Mrs. Mary McKinzie and Mrs. Alice Farrell are co-chairmen for the theater party.



NEW PRINCIPAL — Sister Francetta, S.P., has been appointed principal of Ladywood School, Indianapolis. She previously served on the school's faculty. Sister Dorothy Mary, S.P., principal the past several years, was named full-time director of development at Ladywood. The new principal holds a graduate degree from Indiana State University in mathematics.

Catholic nurses schedule panel

NEW ALBANY, Ind.—A panel discussion on the "Moral Issues in Nursing" will be featured at the September 14th meeting of the Louisville Archdiocesan Council of Catholic Nurses. The meeting will be held at St. Anthony Hospital, Nurses' Home, Louisville from 7:30 to 9:30 p.m. All Catholic nurses, registered, professional, licensed practical or student are encouraged to attend this meeting whether Council members or not.

Remember them in your prayers

INDIANAPOLIS
 † CORNELIUS MAUGH, 84, St. Barnabas Church, Aug. 25, Calvary Cemetery. Husband of Josephine; father of Dennis J. Cornelius P., Mary and Louise Maugh; brother of John and Greta Maugh, Della Hendrichs and Kitty Murray.

† SARAH C. DEVINS, 78, Our Lady of Lourdes Church, Sept. 1, Holy Cross Cemetery.

† CHARLES J. HOFFMAN, 83, St. Roch's Church, Sept. 2, Holy Cross Cemetery. Uncle of Edward T. Carroll.

† MARY L. MACKERMAN, 82, Holy Cross Church, Sept. 2, Holy Cross Cemetery. Cousin of Vera Johnson.

† JOHN M. JACKSON, 74, St. Philip Heri Church, Sept. 2, Holy Cross Cemetery. Husband of Nereus; father of John C. and Leonard J. Jackson, and Irene Teague; brother of Frank and Raymond Jackson.

† FRANCESCA P. GALVAN, 67, St. Mary's Church, Sept. 2, Holy Cross Cemetery. Wife of Richard; mother of Salvador, Joseph and Alfred Galvan, Ricardo Mander, Maria Devine and Delores Heaton.

† ARTHUR P. PEGGS, 60, St. Catherine's Church, Sept. 6, St. Joseph Cemetery. Husband of Jane M.; father of James W. Peggs and Mrs. David L. McLaughlin, brother of Louis and Charles Peggs, Helen Cook and Vera Call.

NEW BOSTON
 † SANDRA SIMON, 20, St. John Chrysostom Church, Sept. 2, Holy Cross Cemetery. Daughter of Mr. and Mrs. Ollie Wilson, of Grand View; granddaughter of Mr. and Mrs. William Moby, of Lamar; sister of Jerry Wilson, of Boonville; William E. Band Jr., Rodney, Martha Fay and Tammy Ann Wilson, all of New Boston; Mrs. Mary Lou Gibbs, of Ky.; and Mrs. Marie LeRoy, of Cantonment.

TERRE HAUTE
 † WILLIAM P. VESTAL, 60, St. Patrick's Church, Aug. 31, Calvary Cemetery. Husband of Phyllis, of Hopkinton, N.J.; father of Mrs. Barbara Finner, of Terre Haute.

FRIDAY
 † DORIS M. RUST, 45, St. Pius Church, Sept. 6, St. Mary's Cemetery, Tell City. Husband of George; father of Gary Rust, of Great Lakes, Ill.; Gerald and Robert Rust, of Troy; and Mrs. Mrs. Orliva Rust, of Tell City; brother of Frank Rust, also of Tell City; Mrs. Gladys Barran and Mrs. Cliff Husbachman, both of Tell City.

ST. MEINRAD
 † JOSEPH A. MEINRAD, 58, St. Meinrad Church, Sept. 6, Church Cemetery. Brother of Mrs. Henry Haas, of Huntington; Mrs. Thomas Dilger, of Tulsa; Mrs. Fred Dilger, of St. Meinrad; Lee Mahling, of Tulsa; Raymond Mahling, of Jasper; half-brother of Mrs. Leon Gehlhausen, of Ferdinand; Mrs. Anna Erman, of Louisville; Mrs. Leta Stanley, of Pontiac; and John Mahling, of Ferdinand.

Open house slated at St. Elizabeth's

INDIANAPOLIS—Members of Mother Theodore Circle, Daughters of Isabella, will be hostesses for the annual open house at St. Elizabeth's Home from 2 to 4 p.m. Sunday, Sept. 10, at the maternity hospital and infant home at 2500 Churchman Avenue.

Also greeting guests will be staff members of Catholic Social Services which places babies cared for at the home for adoption with couples throughout the Indianapolis Archdiocese and Lafayette Diocese.

Daughters of Isabella members from throughout the state are expected to attend the open house which is the one time

during the year that St. Elizabeth's may be visited by the public. Indiana Daughters of Isabella circles have aided the home since 1923.

During the time of the open house, the Our Lady of Every-day Circle will entertain residents of the home at a picnic.

Plans for a new residence hall for the home will be on display at the open house.

Mrs. Phillip Graham is chairman of the Mother Theodore Circle open house committee.

Card tourney set

TELL CITY, Ind.—New members of St. Paul's parish here will be welcomed and introduced at the first of the fall card tournaments sponsored by the parish Council of Catholic Women. The affair will be held Tuesday, Sept. 12 in the parish hall beginning at 7:30 p.m. There will be cards, social games and refreshments. Every woman in the parish is urged to attend.

Reservations should be made no later than Friday, September 8, with Mr. Liebler, 235-2834, or James Sullivan, 235-7239.

Co-chairmen of the event are Ed Liebler and James Sullivan. Sullivan said both area freshmen and returning upperclassmen, and their parents, along with club members and their guests, have been invited to attend.

The dinner will begin at 6:30 p.m., September 11, at Tucker's Steak House.

ND dinner set in Terre Haute

TERRE HAUTE, Ind.—The Notre Dame Club of Terre Haute has announced plans for a "back to school" dinner to honor area students enrolled for the fall term at Notre Dame University.

The dinner will begin at 6:30 p.m., September 11, at Tucker's Steak House.

Co-chairmen of the event are Ed Liebler and James Sullivan. Sullivan said both area freshmen and returning upperclassmen, and their parents, along with club members and their guests, have been invited to attend.

Reservations should be made no later than Friday, September 8, with Mr. Liebler, 235-2834, or James Sullivan, 235-7239.

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HOLY LAND LETTER

Youth volunteers aid Israeli cause

Dear Friends: In an earlier letter I explained that we summer students, the greater number of whom represented international Jewry, were accorded the privilege of making the return to Mount Scopus where the Hebrew University—now a fast sprawling complex—originated. Until the Six Day War of last June that foundation had been an enclave in Jordanian land inaccessible to the Jews since 1948.

was so delayed, but I did not succeed. The nondescript term "many from Germany" was particularly interesting to me. One morning I interviewed a young American girl and proposed a whole series of questions which she conscientiously weighed. "Why did you volunteer to come to Israel?" "How did your parents feel about the project?" "What have you been doing since your arrival?"

Pension plan PHILADELPHIA—More than 4,600 lay employees will be covered by the pension benefit program of the Philadelphia archdiocese. The new program will extend to all personnel in the 312 parishes throughout the five-county archdiocese. The program will add 2,610 parish employees to the 2,042 diocesan employees covered by the pension plans since September, 1965.



TO ENTER NOVITIATE—Rod E. Kates, a recent graduate of Schulte High School, Terre Haute, will enter the Brothers of the Poor of St. Francis novitiate in Cincinnati on September 16.

FESTIVAL CALENDAR

- September 9 — St. Pius, Troy — Volksfest, 4 p.m.
October 15 — St. Joseph Hill, Sellersburg—Turkey Shoot and Fall Festival.
September 17 — St. Louis, Batesville.
October 27, 28—Our Lady of Lourdes, Indianapolis.
Latin Mass
PHILADELPHIA — A Mass entirely in Latin will be offered each Sunday beginning September 17 in the cathedral of St. Peter and Paul here.

Radio and Television

Table listing radio and television programs for various stations including Indianapolis, Tell City, Terre Haute, Connersville, Evansville, New Albany, Madison, Richmond, Salem, and Shelbyville.

Peloquin Mass set for Expo inaugural

PROVIDENCE, R.I.—C. Alexander Peloquin, director of the Pelouquin Choral and music director at the Cathedral of St. Peter and Paul here, has completed a new Mass entitled "Messe Terre des Hommes" ("Mass for Man and His World"). The new Mass will be presented at the Metro Church, St. Jacques, Montreal, at a midnight Mass on Sunday, Oct. 29, Masses.

Advertisement for Shirley Brothers Funerals, featuring a large graphic of a casket and text: "PLAINLY A MATTER OF CHOICE. In Shirley Funerals, selection of standards depends on two elements..."

Advertisement for G. H. Herrmann Funeral Homes, located at 1505 South East Street and 5141 Madison Avenue.

Indianapolis Parish Shopping List

A large grid of advertisements for various businesses across different parishes, including Assumption, Little Flower, St. James, St. Mark, St. Philip Neri, St. Pius X, St. Rita, St. Thomas, St. Michael, St. Lawrence, St. Christopher, and St. Francis. Advertisements include services like Typewriters, Pharmacies, Supermarkets, Car Washes, and more.

Advertisement for Modernize, featuring a cartoon character and the text: "MODERNIZE IMPROVE YOUR HOME THIS YEAR"

A vertical column of advertisements for various home services including Willie Barnett (Lawn and Yard Work), Becker Fence, ABC Plumbing, D & D Electric, Cook's Glass & Mirror Co., Sewer Troubles?, Piccone Electric, S & A Concrete Construction Co., Coomer Roofing Co., United Services, Concrete Work, Hoffman Electric Service, Wm. F. Steck Co. Plumbing & Heating, Schmidt Pharmacy, St. Rita, St. Thomas, Termites, Roaches, Waterbugs, Mice, Etc., Field Pest Control Service, Star Hardware, Thompson Tree Service, Post Ten Hardware, Venetian Blinds, and Spivey Construction, Inc.



TO SERVE MIGRANTS—Lay catechists from several South-eastern Indiana parishes swung into action as the first wave of approximately 500 Mexican-American migrant tomato pickers arrived in Ripley County. At a meeting in St. Nicholas parish hall, Sunman, Bob Byrne, a sixth grade teacher from St. Lawrence school, Lawrenceburg, outlines plans to volunteers for twice-weekly classes for Mexican-American children from three nearby migrant camps. The children are brought to St. Nicholas hall for the classes by a parish transportation

committee. Lay catechists also hope to start adult classes in the migrant camps if enough volunteers can be recruited. Parishes represented by the lay catechists, in addition to St. Nicholas, are: St. Peter's, Franklin County; St. Louis, Batesville; St. Lawrence, Lawrenceburg; St. Mary's, Aurora, and St. Michael's, Brookville. In the second picture above, Father William Buhmeier, pastor of St. Nicholas parish, and Father Louis Schumacher, pastor of St. Peter's, Franklin County, visit with a migrant camp foreman, Dimas Martinez, from West-

laco, Tex. Martinez pronounced the two-room cement block row apartments in the Selke camp at Sunman "among the best" provided migrant families in Indiana. Canning company officials give free housing to the migrants, who earn 12 cents plus a two cents bonus for each hamper of tomatoes picked. Martinez estimated the average worker could pick 100 hampers per day. It's a dying occupation, however, in the Texan's opinion, with several mechanical tomato pickers

already on the market. In the third picture, a Friday night social hour at Selke camp is fun for migrant children—especially when soda pop and cookie time rolls around. Mrs. John Laugle, a member of St. Lawrence parish, Lawrenceburg, and her daughters Margaret and Jeanette (back row, second and third from left) are on hand to help serve the Mexican-American youngsters. Mrs. Laugle's husband directs games and recreation for the weekly social activities at the camp.

AT NEWMAN CONFERENCE

Church, government chided for 'community' failures

DE KALB, Ill.—Government destruction in the hands of a single government creates a political paradox—a government set up to protect its citizens becomes a menace to the lives and liberty of its own people. "Today the worldwide reach of nations' effective power transcends their political limits. We must have a political authority whose legal authority is commensurate with its effective power," said Morgenthau, a strong advocate of one-world government. Commenting that "organized religion has taken the side of parochial loyalties," he declared that men "must be ready to choose in favor of world community even if such a choice goes contrary to national or other parochial interests. "We must not see the problems in simple terms of black and white... no one nation has a monopoly on virtue, wisdom and justice... and we need a world government strong enough to enforce its own will on our own." Morgenthau declared. IN HIS TALK, Father McKenzie asserted that the Christian community, the Church, is not what it appears to be. "Historic Christendom has not been Christian at all, and we are going down the same road. We have achieved structure and thought we achieved community," he said. Exploring the idea of community, the priest explained that common interest is frequently thought to be a determining factor. "For example," he said, "the family is historically not a community of love but a breeding community, as most moral theologians still tend to regard it." "The Church as presented in the New Testament is not a community of interest, but of love," Father McKenzie continued. "It has not much structure. "If these remarks are true for the universal Church, they are equally true of the parish. Not only are parishes not authentic expressions of the Christian community, but some parishes can scarcely be described as Christian in any sense, and should consider withdrawing from the Church." "You can't have a piece of Christianity; it just doesn't come in pieces," Father McKenzie said. MorgENTHAU said that to leave the instruments of world

Correction

The Chancery Office this week announced that it had erred in announcing the transfer of the assistant pastor of St. Roch's parish, Indianapolis, as reported last week in The Criterion. Father Sigismund Ceglinski, O.F.M., remains as assistant pastor. A second assistant pastor, Father Constantine Bach, O.F.M., has been added to the St. Roch's staff.

Another prelate urges quick end to Vietnam war

SANTA FE, N.M.—Archbishop James P. Davis of Santa Fe has joined the growing list of American bishops calling for a quick end to the Vietnam war. He called on President Lyndon B. Johnson to take whatever steps might be necessary to end the war—including an end to the bombing of North Vietnam, negotiations with "any and all parties involved in the conflict," and a call for a settlement by the United Nations. The archbishop's plea followed one from Bishop Fulton J. Sheen of Rochester, who in mid-August called on the President to withdraw all troops from Vietnam "in the name of God, who bade us love our neighbor." Other Catholic bishops who have spoken on the subject include Archbishop Paul J. Hallinan of Atlanta, Bishop Victor J. Reed of Oklahoma City-Tulsa, Auxiliary Bishop John J. Dougherty of Newark and Auxiliary Bishop James P. Shannon of St. Paul-Minneapolis. They recently signed a petition by a group called "Negotiation Now" calling for an end to the bombing of the North and willingness to negotiate with "all parties concerned, including the National Liberation Front," the political arm of the Viet Cong. Bishop John J. Wright of Pittsburgh was quoted as saying he did not sign the "Negotiation Now" petition because it made no mention of the policy of terrorism carried out by the Viet Cong. Archbishop Davis' statement did mention enemy "atrocities," but discounted them as a barrier to negotiations.

Cites challenges in the inner city

CLEVELAND — The Church must provide the stimulus for change—in the inner city, Archbishop John F. Dearden of Detroit told 500 members of the First Friday Club here. He said that the Church "can do experimental things because we are not hampered by administrative structures." He pointed to the fields of education and health as examples of where the Church can move forward. Archbishop Dearden said that the Inter-Parish Sharing Plan in his own archdiocese is more than the wealthier parishes helping the poorer ones financially. "The most significant aspect of this program is that it calls for personal commitment and exchange of the people. Programs such as this will break down barriers between parishes, dioceses, peoples and nations," he said.

Given grant

PUNO, Peru — The Radio School of Maryknoll Father Robert E. Kearns of the Bronx has been given a \$40,000 grant from the Rockefeller Brothers Fund. The money will help improve the broadcasting facilities, which are located here.

Hoosiers send bell to Japan

SCHNELLVILLE, Ind.—The 900-pound bell that has summoned Catholics to Sacred Heart church here since 1914 will soon be pealing for Catholics in Japan. The solid brass bell cast in 1889 by the Stuckstede Company in St. Louis was donated by Sacred Heart parishioners to a Maryknoll mission in Noboribetsu, Hokkaido, Japan. Sacred Heart church recently installed electronic chimes that made the historic bell obsolete. Father Clarence Schlachter, Sacred Heart pastor, presented the bell to Father Bert Gramelspacher, M.M., a native of nearby Jasper and a Maryknoll missionary stationed in Japan, who was visiting relatives here. The Maryknoller is en route to Noboribetsu—with the bell—to his parish, also appropriately named Sacred Heart.

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Centrally Located For All Parishes Christians in Action We Salute... CLARENCE F. SMITH recently named to the Marian College Board of Trustees, the third layman to be so appointed. Feeney-Kirby Mortuary

ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS RUMMAGE SALE — St. Roch's Church Saturday, Sept. 16 — 10 A.M.-4 P.M. Little Flower Church — CARD PARTY Auxiliary Knights of St. John Sunday, Sept. 17 — 2 P.M. OCTOBER GAVE A 21st PARTY Sponsored by Immaculate Heart of Mary Women's Club Friday, Oct. 13 — 8 P.M. "ANNUAL CARD PARTY" Friday, Oct. 8 — 8 P.M. Feeney-Kirby MORTUARY MERIDIAN AT 10th STREET