

# Bishop special prayers as war erupts in Near East

## Fr. Murray cites 'lag' in reforms

By DONALD A. FOSKETT  
WEST HARTFORD, Conn.—One of the country's leading theologians asserted here that the basic reason for the Church's present troubles is that renewal has outdistanced reform.

Father John Courtney Murray, S.J., of Woodstock (Md.) College, told some 150 priests of the Hartford archdiocese that the Second Vatican Council had a two-fold aim—renewal and reform.

He said that in renewal the Church will rediscover its nature and its purpose by "going down to the wellsprings of Christianity." Reform, he said, is the modification of the Church's structures in conjunction with renewal.

The assumption at the council, the Jesuit asserted at an institute on communication for archdiocesan priests, was that "renewal and reform would proceed at the same pace and that reform would be in charge of renewal."

"But the renewal has outstripped reform, run far ahead of it," he added.

"REFORM IS going at a very slow pace. Of course, change comes slowly, and maybe they're supposed to, for they represent stability and order. The difficulty about renewal and reform was probably to be expected. But the fact is that it wasn't expected," he declared.

Father Murray said many of the problems disturbing Catholics today about their Church are "intramural" and of no real concern to people outside the Church.

"The big problem today is God," he said. "The Church is trying to situate herself in the heart of human consciousness, and she finds a problem: the absence of God."

He warned: "We are not yet turned out to the world. We have a long way to go before the impact of the council is felt either in the Church or in the world. In the interim, the Church is in real trouble."

Father Murray said he does not believe there is so much a crisis of authority in the Church today as "a crisis of community." This results from the council's new emphasis on the individual in the Church.

FOR THE FIRST time since the early days of the Church, recognition is given to the power of the Holy Spirit speaking through individuals in the Church rather than through the magisterium. The council recognized that charisms, or evidences of divine truth, exist among individuals as well as in the teaching of the whole Church.

Prior to the council, he said, there was opposition to the notion of charisms in the Church, or at least to the notion that charisms were to be found anywhere but in the Church's higher authorities.

"But the council said that the whole people of God is charismatic, that all share in the Spirit not only for their personal sanctification but also for the building of the community. This is not a new idea, but it hadn't been brought forward for a long time," Father Murray said.

He said there is no theological problem about authority today, though there is one "for the canon lawyers" and there is also a "spiritual problem—that of discerning spirits."

"If we take seriously the (Continued on page 7)



VOL. VII, NO. 34 INDIANAPOLIS, INDIANA, JUNE 9, 1967

### APPEAL FROM FELLOW CLERICS

## Letter on Vietnam being sent to U.S. clergy from France

PARIS—A campaign seeking signatures on a letter to U.S. priests and ministers on the subject of Vietnam has been started by a group of French priests and ministers.

The letter states that the French signers are writing "as brothers to their brothers, on the subject of Vietnam."

The French clergymen say they recognize that they bear some responsibility for the present conflict and state that "our own history forbids us from setting ourselves as models or examples."

They continue: "But we think, nevertheless, that we must, as priests and ministers, address you in the name of our common spiritual responsibility: you are, as a matter of fact, responsible, on your part, for alerting and enlightening the conscience of Christians and of the entire American people."

"Now, the present American decision to impose on Vietnam peace through victory is engaging your country more each day in acts of war that conscience reproves; it is leading your people and the world to the edge of disaster."

"ALTHOUGH IT may be that of your enemies—to whom we can hardly write as to our brothers in the faith—we come, we who are your brothers in the faith, to address to you collectively a solemn question: Do the people have the right to subordinate peace in Vietnam to victory through arms? If they believe that they have the right, are they not tragically mistaken, and ought you not, priests and ministers of Amer-

## Principal, lay teacher head up new Council

A teaching principal and a fourth grade lay teacher were elected to head the new Archdiocesan Teachers Council at the group's first meeting June 3 at the School Office. Sister Carol Ann Angermeier, O.S.F., principal of St. Mary's School, North Vernon, was elected Council chairman, and Miss Marilyn Wiwi, a teacher at St. Michael's School, Indianapolis, was elected secretary.

Two-fold purpose of the Council, according to Father George Elford, Assistant Superintendent of Schools, is:

- To give teachers a more distinct voice in shaping school policy;
- To provide the professional sounding board needed when present and future school programs are evaluated by the Archdiocesan School Board.

"The Council will serve as a vitally important channel of communications for teachers to the School Board," Father Elford stated.

Among items discussed at the initial meeting was a proposal to include more subject area workshops and departmental conferences during the annual Teachers Institute in October. Other topics to be aired at future sessions will include lay-religious teacher relations, enrichment programs for superior pupils, remedial instruction, and a reassessment of the principles of Catholic education.

The next Council meeting will be a combined luncheon-business session to be held during Teachers Institute next fall.

### Appointed

The Chancery Office this week announced the appointment of Father Frank Bryan, assistant pastor of St. James the Greater parish, Indianapolis, as chaplain to Our Lady of Everyday Circle, Daughters of Isabella.

WASHINGTON — The head of the U.S. Catholic bishops' organization issued a call here to Catholics and "all who believe in God to join in a crusade of prayer for peace throughout the world."

The statement was issued on behalf of the U.S. bishops.

Archbishop John F. Dearden of Detroit, president, National Council of Catholic Bishops, said the bishops had set aside Sunday, June 11, "as a day of prayer in all our churches and chapels."

"Let us pray for immediate peace in the Middle East and ask God's guidance on the leaders of nations, so that they may mediate this dispute quickly and permanently," the archbishop said.

THE ARCHBISHOP said the outbreak of war in the Middle East is "a tragic event" with consequences "truly frightening" which could trigger "a world holocaust."

"In this hour of crisis, we, the Catholic bishops of the United States, unite with the Holy Father in his fervent hope that the United Nations Organization will be successful in halting the conflict," Archbishop Dearden said.

The full text of Archbishop Dearden's statement follows:

The outbreak of war in the Middle East is a tragic event, one fraught with consequences that are truly frightening. War in itself is deplorable, but this present conflict carries with it the additional danger that it might spread and indeed result in a world holocaust.

We cannot forget the warning given to mankind by Vatican Council II, less than two years ago: "Enmities and hatreds must be put away and firm, honest agreements concerning world peace reached in the future. Otherwise, for all its marvelous knowledge, humanity, which is already in the middle of a grave crisis, will perhaps be brought to that mournful hour in which it will experience no peace other than the dreadful peace of death" (The Church in the Modern World, No. 82).

In this hour of crisis, we, the Catholic bishops of the United States, unite with the Holy Father in his fervent hope that the United Nations Organization will be successful in halting the conflict. We pray that arms will be laid down and that an honorable accord will be concluded so that this conflict may be resolved, not on the battlefield, but in the forum of the United Nations and before the International Court of Justice.

IT IS RELIABLY reported here that Bishop Pursley had no personal objection to the Paulist Press book. It had been read by his book censor, Father James J. Kavanaugh, controversial author of "A Modern Priest Looks at His Outdated Church," which was adapted as an article in Look magazine.

The bishop's imprimatur was withdrawn from Father Kavanaugh's "Man in Search of God" due to be published in July by Paulist Press in New York. The book was being printed by Our Sunday Visitor Press, which is located in the Fort Wayne-South Bend diocese.

THE LOOK article was adapted from "A Modern Priest Looks at His Outdated Church," published by Trident Press. The Paulist Press book, "Man in Search of God," is about man's need for God in a secularized, technological world. It is described as being "very different in tone" from the controversial "Outdated Church."

PAULIST PRESS and Our Sunday Visitor collaborated earlier this year to publish a paperback by Father Kavanaugh entitled "A Journal for Renewal." The book carried Father O'Connor's nihilist and Bishop Pursley's imprimatur.

JERUSALEM—Israeli Prime Minister Levi Eshkol ordered (June 7) all Israeli troops fighting in and around the divided city of Jerusalem to take special care to protect the Jewish, Christian and Moslem holy places of the city.

### Asks protection

These treaties resulted in the formation of the European Economic Community and Euratom (European Atomic Energy Commission).

The same day the Pope also received West German Chancellor Kurt Georg Kiesinger; Luxembourg's Prime Minister Pierre Werner, Foreign Minister Pierre Gregoire, and former Prime Minister Joseph Bech, one of the signatories of the treaties.

Meanwhile, at Vatican City, Father Giuseppe Missaglia, S.S.S., secretary of the Holy See's Commission for International Eucharistic Congresses, said it was "very probable" that the Pope would go to Bogota in 1968.

Father Missaglia said the Pontiff had several times expressed the hope he might attend. Father Missaglia added, however, that to his knowledge the Pope had not said firmly he would go.

### Adult Confirmation

Archbishop Schulte will confer the sacrament of Confirmation on adults at 11 a.m. Sunday, June 11, in St. Peter and Paul Cathedral. The sacrament will be administered during the Mass. A signed card from a parish priest is necessary for those who wish to be confirmed at this time.

## Muscatatuck collection set this Sunday

The hope to build an interfaith Chapel for the Children at Muscatatuck State Hospital and Training Center will be brought closer to reality this Sunday, June 11.

Special collections in Catholic and Protestant churches of central and southern Indiana will be earmarked for the chapel and religion center at the state institution for the mentally retarded. In the Indianapolis Archdiocese, envelopes have been distributed to all parishes for the special Sunday collection. Churches of the Evansville diocese and the Indiana Council of Churches are also scheduling special collections this Sunday.

The estimated cost of the religious center to serve Muscatatuck's 2,000 patients is \$450,000. In addition to the interfaith chapel, the center will include religious education classrooms for the retarded, a research headquarters, and facilities for Muscatatuck chaplains to conduct workshops on mental retardation and religion for visiting clergy and seminarians.

Father Joseph Kern is the institution's full-time Catholic chaplain, and there are also two full-time Protestant chaplains serving the patients' religious needs.

Governor Roger Branigin is honorary chairman of the chapel building project.

### STRICKEN BY CORONARY

## Card. Joseph E. Ritter is reported 'critical'

Major news services reported Thursday morning at Criterion press time that Cardinal Joseph E. Ritter, Archbishop of St. Louis, was in critical condition at DePaul Hospital, where he was taken Monday following what was described as a mild heart attack.

Dr. C. G. Vournas, personal physician to the former Archbishop of Indianapolis, was quoted as saying that the Cardinal suffered another coronary attack on Wednesday.

Another spokesman revealed that the 74-year-old prelate, who is a native of New Albany, had been given the last rites shortly after his admission to the hospital.

DR. VOURNAS said that "the cardinal had a coughing seizure, an extension of coronary occlusion, congestive heart failure and a marked congestion of the lungs resulting from heart failure."

He added that while Cardinal Ritter seemed to respond to the latest medical treatment, his condition remained "grave."

## Pope meets de Gaulle

VATICAN CITY—Kind words for French de-colonization and a warning against the present danger of nationalism marked Pope Paul VI's speech as he received President Charles de Gaulle in a formal audience.

"The 19th century saw nationalities gaining self-awareness and setting themselves up as states," he said. "But the 20th century—unless it wants to walk the path toward a new catastrophe—must be a century in which these same states draw closer together in brotherly understanding."

"Thanks be to God that this process of rapprochement is already in progress," he added, referring as case in point to the meetings President De Gaulle and other high European dignitaries had just completed in Rome commemorating the 10th anniversary of the Rome treaties.

These treaties resulted in the formation of the European Economic Community and Euratom (European Atomic Energy Commission).

The same day the Pope also received West German Chancellor Kurt Georg Kiesinger; Luxembourg's Prime Minister Pierre Werner, Foreign Minister Pierre Gregoire, and former Prime Minister Joseph Bech, one of the signatories of the treaties.

Cardinal Ritter appeared in good health when he celebrated a Golden Jubilee Mass at Millhouses, Ind., with two seminary classmates on May 30. A short time earlier he returned to St. Louis from a vacation trip to Hawaii.

THE PRELATE was named Auxiliary Bishop of Indianapolis in 1933, several months before the death of Bishop Joseph Chartrand. In April of the following year he was appointed ordinary of the diocese.

The future cardinal was made an archbishop in 1944 when the Indianapolis diocese was elevated to the status of an archdiocese. He was transferred to St. Louis as archbishop two years later. Pope John XXIII raised him to the cardinalial dignity in 1961.

## Ordination scheduled for two Franciscans

TEUTOPOLIS, Ill.—Two Franciscan clerics from Indianapolis will be ordained to the priesthood in St. Francis Church here Tuesday, June 13. The ordinands—Rev. Thomas Shannon and Rev. Patrick Evard—will receive the sacrament from Auxiliary Bishop Jude Probst, O.F.M., of Belem, Brazil.

Shannon is the son of Mr. and Mrs. John E. Shannon, members of St. Jude's parish. Evard is the son of the late Mr. and Mrs. George E. Evard, of Immaculate Heart of Mary parish.

THE FIRST Solemn Mass at St. Jude's Church will be celebrated at 4 p.m. Sunday, June 18. Concelebrants will include: Father William Morley, Father Dennis Gustafson, O.F.M., Father Girard Etzkorn, O.F.M., Father Howard O'Shea, O.F.M., Father Medard Buvala, O.F.M., and Father Robert Karris, O.F.M.

A reception will follow in the parish hall. The First Solemn Mass at Immaculate Heart of Mary Church will be held at 11 a.m. Sunday, June 18. Reception will be held in the parish hall immediately after the event.

## Pope will attend Bogota Congress, prelate declares

MEXICO CITY—An official of the organizing committee for the 39th International Eucharistic Congress, to be held in Bogota, Colombia, in 1968, stated here that Pope Paul VI will attend that event.

Auxiliary Bishop Gregorio Garavito Jimenez of Villavicencio, Colombia, at a press conference here, said the Pope had sent a message to organizers of the congress confirming his intention of attending the Bogota ceremonies.

The bishop also said that more than 300 Latin American bishops will attend the congress.

Meanwhile, at Vatican City, Father Giuseppe Missaglia, S.S.S., secretary of the Holy See's Commission for International Eucharistic Congresses, said it was "very probable" that the Pope would go to Bogota in 1968.

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### SHANNON entered the Franciscan seminary after graduation from Sacred Heart School. He pursued his seminary studies at St. Joseph's Seminary Westmont, Ill.; Our Lady of Angels Seminary, Cleveland; and St. Joseph's Seminary, Teutopolis. This summer he will study at Harvard University, returning to Teutopolis to complete theological studies.

Evard is a graduate of St. Joan of Arc School, Cathedral High School, both in Indianapolis, and St. Joseph's College, Rensselaer. Before entering the Franciscan seminary he was employed by Young and Rubicam Advertising Agency in Los Angeles.



REV. THOMAS SHANNON

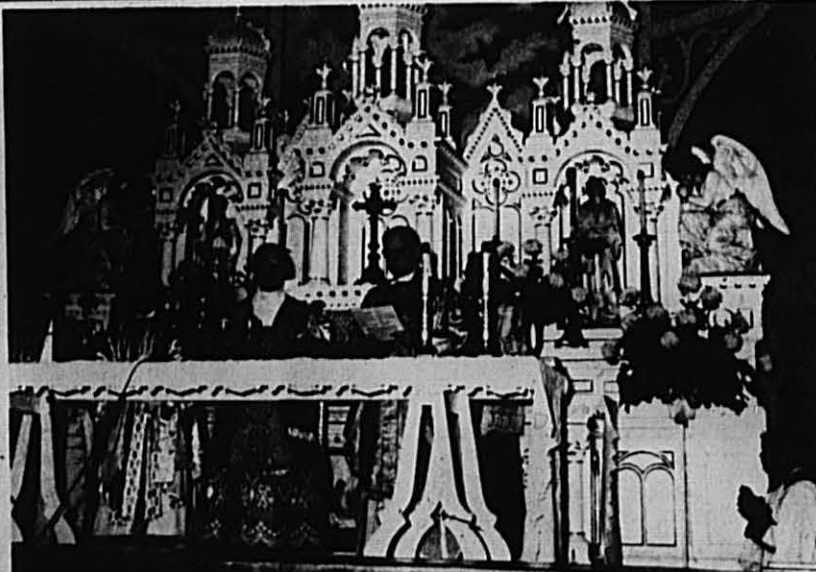


REV. PATRICK EVARD

## Canada expects Canon change soon

OTTAWA—Canadian liturgists here have expressed their hope that the vernacular texts of the Canon of the Mass will be ready in time to be used on June 29, when the Vatican's permission to change the Canon from Latin to the local language becomes effective.

Preparation of both English and French texts was already underway when the Vatican authorization was announced (May 6). Liturgists speeded up their work to prepare texts for June use.



CARDINAL RITTER AT JUBILEE MASS—Cardinal Joseph E. Ritter is shown above as he offered a Golden Jubilee Mass at Millhouses on May 30. With him at the altar are seminary classmates Father Carl Riobenthaler, left, and Msgr. Clement Bosler.

## Close Cathedral grade school

Declining enrollment at St. Peter and Paul Cathedral Grade School was cited this past week as the reason for the school's closing as of the end of the current school term.

Arrangements have been made through the office of Archbishop Schulte to accommodate the 150 youngsters next fall at Holy Cross School, located in the near downtown area at Oriental and Ohio Sts. Both schools are staffed by Sisters of Providence and lay teachers.

While no official announcement has been made concerning the future use of the Cathedral Grade School building, located at 14th and Pennsylvania Sts., preliminary investigation is underway concerning its possible use by the Chancery Office.



AIMED PRIMARILY AT LAITY

# Eucharistic document hits positive note

By REV. FREDERICK McMANUS

**T**HE Holy See's May 25 instruction on the Eucharist is a part doctrine, part practical application.

Both facets of the lengthy document are directed toward the laity, although implementing the instruction must begin with the clergy.

The doctrinal exposition of the Eucharistic mystery or celebration is primarily intended to support better teaching and preaching. The practical application—for example, the extension of Communion from the chalice—is chiefly for the sake

(The author, a priest of the archdiocese of Boston, is director of the U.S. Bishops' Committee on the Liturgy.)

of the laity. Even the strong encouragement for priests to celebrate Mass is explained as a "striking manifestation of the unity of the people of God, whenever the faithful take an active part."

In 1965, the Second Vatican Council's decision to restore the practice of Communion under both kinds to the Western Church was put into effect widely and successfully. The new instruction reflects the success of the change and recalls its purpose; to express the meaning of "the Eucharistic banquet more clearly" as the new covenant "ratified in the blood of the Lord" and to relate the "Eucharistic banquet to the eschatological banquet in the kingdom of the Father."

**THE LIST OF** occasions for Communion under both kinds, when first issued by the Holy See, was limited and experimental, as the council had intended.

The new list is broader and represents the chief concrete development in the instruction: Bishops may now permit Communion from the cup to all (in particular, to lay people) who "exercise a liturgical ministry" at concelebrated Masses—and it is assumed that concelebrated Masses will become much more frequent; to lay missionaries and others when they are publicly commissioned for their task; for all who are present when Mass is celebrated to give Viaticum to a sick person; to groups making a retreat or spiritual exercises or taking part in a meeting of a pastoral commission.

Occasions of special personal and parish concern are also added: Bishops may permit Communion under both kinds for those close to a newly baptized adult (godfather, godmother, parents, husband or wife, lay catechist who prepared the convert) and for the parents, relatives, and benefactors at the Mass of a newly ordained priest.

When these and other occasions for Communion under both kinds are compared with the 1965 list, one development stands out. The practice is no longer to be viewed as an extraordinary or unusual privilege confined to a few designated persons. It is opened up to whole groups on the occasion of retreats, for example; it may become the ordinary—and traditional—way of receiving Communion in seminaries, religious houses, and similar communities where Mass is concelebrated daily.

The success in practice, especially by overcoming misunderstandings and inconveniences, will determine for the future whether a third stage will develop when Communion under both kinds will be permitted for ordinary congregations, large or small.

This is only one of many specific matters settled in the instruction, but it reflects a proper preoccupation with the Eucharist as a holy meal. The document begins with a balanced doctrinal program: "The Mass, the Lord's Supper, is a sacrifice in which the sacrifice of the cross is perpetuated, a memorial of the death and resurrection of the Lord . . . a sacred banquet in which . . . the people of God share the benefits of the paschal sacrifice, renew the new covenant . . . and foreshadow in faith and hope the eschatological banquet . . . proclaiming the Lord's death until He comes."

If the instruction pays greater attention to the Eucharist as memorial and especially as banquet, it is because these two facets of the one Eucharistic mystery have been sadly neglected in the past.

**ST. THOMAS** Aquinas is quoted to correct another lack of balance, in the instruction's effort to support congregational participation "by personal devotion and by joining in the external rites": The Mass "has no effect except in those united to the passion of Christ by faith and love. . . . To these it brings a greater or less benefit in proportion to their devotion." The past feeling of security in one's presence at a Mass with "automatic" affectiveness is shaken up; it is the personal dedication and faith and love that count.

The instruction also faces the question of the worship of the Blessed Sacrament apart from the celebration of Mass and devotes a final section to the worship of the Blessed Sacrament. It defends the legitimacy and worth of this development over the centuries, but places it in context. Reservation of the Eucharistic sacrament is primarily for Communion of the sick and those who cannot be at Mass, secondarily for private

and public devotional practices. Several concrete decisions are made: if possible, the Eucharistic tabernacle should be away from the middle or central part of the church; if possible, there should not be reservation of the Eucharist at the altar where Mass is celebrated; practices like Mass celebrated before a monstrance containing the sacred Host and the antimacassar "benediction after Mass" are done away with; the strict obligation to hold the annual Forty Hours devotion is removed.

Few details of altar and tabernacle arrangement are given; the matter is left to principles and to the rules in an earlier instruction of September, 1964, with its strictures, for example, against two altars in a single sanctuary area.

The new instruction's treatment of Eucharistic worship outside Mass should not be interpreted as belittling such devotion. On the contrary, it is strongly defended and encouraged. The point is to clarify and correct it, to relate it to the central Eucharistic act of celebration, the Mass; to harmonize Eucharistic devotions with the church calendar; to make sure that exposition and benediction with the Blessed Sacrament will include readings from the Scriptures, brief homilies, and periods of silence.

**IN SPITE OF** false headlines ("Pope Paul Curbs New Mass Forms"), the instruction is positive and not condemnatory. The practices that are rebuked linger from past misunderstandings of the Eucharist—the celebration of two Masses at once, administration of the sacrament of Penance while Mass is going on, special groups or religious communities separating themselves from the parish

Sunday Mass, Communion apart from Mass without cause, etc.

Nothing is said about forms of music used at Mass—a subject treated at length in a document of last March—or about "family Eucharistic banquets," since programs for the celebration of Mass in homes and neighborhoods is at the discretion of the individual bishop.

Only one paragraph of the 67-paragraph document directly condemns innovations and unauthorized reforms. It repeats the strong injunction of Vatican II: No one, not even a priest, may on his own authority add, omit, or change anything in the liturgy.

The principal goal of the instruction is better understanding of the Eucharist, through teaching and through a manner of celebrating the Eucharist which increases the meaning and the participation of all. "The particular purpose of the practical rules is not only to emphasize the general principles of how to

instruct the people in the Eucharist, but also to make more readily intelligible the signs by which the Eucharist is celebrated as the memorial of the Lord and worshiped as a permanent sacrament in the Church."

Several doctrinal points, often overlooked, are given specific emphasis. The Eucharist is the focal point of the local church or individual congregation. The Church of Christ "is truly present in all legitimate local congregations of the faithful," as Vatican II explained and the new instruction repeats. "Every gathering around the altar under the sacred ministry of a bishop or of a priest who takes the place of the bishop" is a sign of the love and unity of the Church.

Catechetical instruction on the Eucharist is supposed to deal more thoroughly with the values of the Eucharistic traditions of other Christian churches and communities. There is need to recover the meaning of the Eucharist as a sign of Christian unity and as cause of that unity.

The instruction insists, as did the Constitution on the Liturgy upon which it depends, that Catholics must understand the different ways in which Jesus is present—in the community gathered for worship, in His Word proclaimed in the readings and preaching, in the minister of the altar, in the Eucharistic sacrament. The "real presence" of Christ in the Eucharist is unique, but it is wrong to think that the presence of Christ in other ways is not "real."

Guidelines provided for the "celebration of the memorial of the Lord" deepen the formal explanation. The sense of the Eucharist as the sign of unity and as the sign of the local church can be enhanced by welcoming strangers and visitors to the celebration. The "sense of community" needs to be strengthened and enhanced, as the Constitution on the Liturgy

insisted, by the forms and styles of liturgical participation.

Particular emphasis is placed on the meaning of the weekly celebration, the Sunday Eucharist. "Whenever the community gathers to celebrate the Eucharist, it announces the death and resurrection of the Lord, in the hope of His glorious return. The highest manifestation of this is the Sunday assembly." Sunday is "the primordial feast day" when the people assemble to hear the word of God—always intimately and inextricably joined to the Eucharistic liturgy—and take part in the paschal mystery of the Lord's suffering and glorification.

**ONE MAJOR** development in the instruction is its treatment of the concelebration of Mass. The Vatican council had restored the practice to ordinary usage on certain occasions such as Holy Thursday, but left the encouragement of regular and daily concelebration to the individual bishops and religious superiors with whose permission concelebration takes place.

The new Roman document pushes this much further, directing superiors to "facilitate and indeed positively encourage concelebration, whenever pastoral needs or other reasonable motives do not prevent it. . . . The needs of the faithful for additional Masses at different hours must be respected, as the individual priest's freedom to concelebrate or not, but the practice should develop in "communities of priests and groups which gather on particular occasions, as also in all similar circumstances."

Visiting priests, the instruction notes, should be welcomed into the daily concelebration of the chief Mass (or of other Masses, if these are needed).

This strengthens the unity of priests, now more conscious of

the corporate nature of the ordained priesthood, and it is of spiritual benefit to priests and people—provided the Eucharist is seen as uniting the whole community.

The community can be disrupted or distracted when the unity of the Eucharistic service is weakened. There should not be "two liturgical celebrations at the same time in the same church." On Sundays certainly, but if possible on other days too, any disruption of the congregation by the simultaneous celebration of Masses should be avoided. "The best way of achieving this is . . . for those priests to concelebrate who wish to offer Mass at the same time."

The instruction on the Eucharist contains no novel doctrine, although its practical rules reflect the progress of liturgical revision in the Church. Its doctrine deserves study by clergy and laity for its fresh emphasis and clarity, for its careful balance. The responsibility for a better celebration of the Eucharist—with greater attention to the intelligibility of signs and rites—is placed upon priests, as is the primary role in teaching and catechizing. But the document is equally addressed to all the members of the Church, as a genuine help to an appreciation of liturgical evolution.

### Archbishop's Schedule

Saturday, June 10—Election of Reverend Mother, Our Lady of Grace, 10 a.m.  
Sunday, June 11—Adult Confirmation, Cathedral, 11 a.m.  
Thursday, July 6—Perpetual Vows, Our Lady of Grace Convent, 9:30 a.m.

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THEY'RE COEDS NOW

# Nursing education has a new look

By BERNICE O'CONNOR

The young student nurse in the starched uniform and white oxford is now a college coed in sweater, skirt, and loafers.

Nursing education, bound and shackled by generations of tradition, is packing up, moving out of the hospital and on to the college campus. Many hospital schools of nursing throughout the country are being phased out, while colleges establish departments of nursing that award two-year associate or four-year bachelor of science in nursing degrees.

There are other, more subtle, changes affecting nursing practice today. A 1945 St. Vincent's School of Nursing graduate explains:

"I was always taught that a nurse was the doctor's handmaiden. In my day, we got to our feet when a doctor stopped by the nursing station. Now my daughter is in training and they're telling her she's a full professional 'colleague' of the doctor. Imagine that... a colleague!"

WHY IS NURSING today changing its educational focus, and even its self-image?

To find the answers, the Criterion interviewed Sister Delphine, director of the St. Vincent's School of Nursing, Indianapolis and a member of the American Association board of directors.

A vivacious, outspoken woman and an advocate of the "new look in nursing education," Sister Delphine strongly believes that "nursing must move in the mainstream of American education today."

Evidently, that mainstream is to be found on the college campus.

In September, St. Vincent's School of Nursing will enroll its last freshman class, to graduate in 1970. The hospital's nursing school will then be closed.

While the hospital school is phasing out, the Marian College Department of Nursing will open in September, 1968, offering a four-year liberal arts and nursing education curriculum.

"Marian will have the only four-year college nursing program in Indiana under Catholic auspices," Sister Delphine points out.

Clinical facility for nursing practice will continue to be St. Vincent's Hospital, with other institutions providing facilities for psychiatric and public health nursing practice. First Marian College nursing graduates will receive their bachelor of science degrees in 1972.

Although the college's nursing department does not open for another year, preliminary work is already going on. Acting chairman of the department for the Daughters of Charity is Sister Marie, who is interviewing faculty prospects and setting up a curriculum. Sister Marie comes to Marian from Marillac College, St. Louis, where she established a similar four-year nursing program.

The Marian nursing faculty



SISTER DELPHINE

will consist of a Daughter of Charity as chairman, plus six nurse-laywomen teachers. College nursing students will spend about half their time in general academic subjects, the other half in nursing education.

ONE OVERRIDING need is behind the transfer of nursing education to the college campus, Sister Delphine suggests. It is the acute shortage of nursing teachers.

"If we can get the girls into college, some will go on to get a master's degree, even a doctorate," the nursing school director said. "Well-educated women who can qualify as nursing teachers: they are our greatest needs."

A reservoir of future nursing teachers is not the only reason for the changes in the profession.

"We live in a college-oriented society today," Sister Delphine remarked. "Years ago when not too many people could attend college it was quite a thing for a family in modest circumstances to have a daughter who was a registered nurse. Now, the entire thrust of our society is toward a college degree. And people can get into college with all kinds of loans, grants, or scholarships. Nursing must compete as a regular department in the college program."

Recruiting enough nurses to care for a society that lives longer—and goes to a hospital oftener—has been a problem since World War II. For the past six or seven years, recruitment has remained on a plateau: About 33,000 young women begin training each year, but only two-thirds of these stay to graduate.

A REVITALIZED nursing education program in a college setting is expected to spark renewed interest in nursing as a career. In the long run, however, the new dimension in nursing theory may prove even more exciting.

"We used to stress the patient's physical care, and only that," Sister Delphine said. "Now we teach students to consider the patient's emotional needs, to think of him as an individual, to get involved with his problems."

The creeping impersonality of

an automated society makes "nurse involvement" particularly important.

The nursing school director recalled the old, strict rule that the nurse never sits down in the patient's room. "It was ridiculous, but we preached it. How can you get to know a patient if you don't sit down and talk to him?"

Also gone by the boards is the notion that an efficient student nurse is one who can do the most "scrubs" in the delivery room. Today's student learns comprehensive patient care. Her contact with a maternity patient, for example, may begin as health teacher in a pre-natal class for expectant parents. She may stay with the patient through labor, delivery, and recovery, then as teacher in a new mothers' class she will help the patient anticipate home problems.

Through patient contact, the student learns to collect data for the growing body of nursing research. Today her competence is judged by her ability to appraise, plan, implement, and evaluate. What better way to indicate the demise of the old handmaiden philosophy and the emergence of the nurse colleague?

FOR THE GIRL considering a nursing career today, three options are available:

● A two-year college nursing program leading to an associate degree. Two-year programs are offered by Indiana Central College, with Community Hospital as clinical facility; by the Purdue Indianapolis Regional Campus with St. Francis Hospital, and Winona Memorial Hospital, and by Indiana University Regional Campus with Methodist Hospital.

● A traditional three-year hospital diploma school, phasing out at St. Vincent's and Methodist but still available at Indianapolis General Hospital and several others over the state.

● The four-year baccalaureate program, such as Marian's. In this category also are the Indiana University four-year nursing program, and one offered by DePauw University cooperating with Indianapolis Methodist Hospital.

But no matter which option a student chooses—two, three, or four years—each must pass the same State Board of Nursing examination in order to receive her R.N.

With shorter nursing education programs available, why should any girl choose a four-year college course such as Marian's? Sister Delphine offers some reasons:

"She'll be prepared for a better job with her bachelor's degree. She can step into any hospital as a nursing team leader, assistant head nurse, even head nurse. She might even teach in a hospital diploma school, or go on to get her master's in order to teach in a college nursing department. She will have her R.N. license up one sleeve, a college degree up the other, and a fine general education as well."



NAMED 'OUTSTANDING LAYMAN' — William K. Drew, above center, was recently named Outstanding Catholic Layman of the Year by the Bishop Chastard General Assembly, Fourth Degree, Knights of Columbus. The awards presentation, made by Francis Commons, left, was held recently in the Maroff Hotel, Indianapolis. John J. Roach, right, was chairman of the event. Drew is a member of SS. Peter and Paul Cathedral parish.

## Pope explains relation of Church to history

VATICAN CITY—Pope Paul VI has declared that Christian teaching and worship is based on witness, the witness of the Apostles.

The Pope was speaking (June 3) to historians, members of the general assembly of the International Committee of Historical Sciences, who had come to Rome to prepare for their next world congress.

Pope Paul said that the historical method is simply a means to attain the goal of history, which is truth. But he said that historical truth is reached by way of witness and the interpretation of it, rather than by demonstration.

"IT IS HERE that we find the principal meeting-point between you and us, gentlemen, between religious truth of which the Church is the depository, and historical truth of which you are the good and faithful servants. The entire edifice of Christianity, of its doctrine, of its moral principles and of its worship, all rests finally on witness," he said.

"Christ's Apostles have borne witness to what they saw and understood. Their witness was registered by mouth and in writing, and has come down through the centuries, arousing in every epoch the fervid research of exegetes, theologians, patrologists, jurists, historians."

POPE PAUL recalled that the Church has had to struggle to defend the authenticity of its canonical texts against a swarm of apocryphal writings, and had often denounced errors as parasites on the body of ecclesiastical tradition.

## Sisters to staff new day school for all faiths

MILWAUKEE—St. Benedict the Moor Catholic elementary school, which has served the inner core area since 1921, will become a non-denominational grade school.

Effective in September, the school will be known as the Urban Day school, teaching disadvantaged children of pre-school and elementary school age. The school will continue to be staffed by the Sisters of St. Dominic of Racine, Wis.

Ethical and moral values will be emphasized, but no formal religion will be taught. The Sisters will wear contemporary clothes but will continue to be addressed as "Sisters."

The school, which had an enrollment of 210 children last year, has been operated under the auspices of the Capuchin Fathers of St. Benedict the Moor parish. At a press conference, Fr. Simeon Keogh, O.F.M. Cap., pastor, said the Capuchins can no longer assume the responsibility "because financial burdens have become so great."

Urban Day school will be operated and administered by a lay board of advisors and will be supported financially during its first year by funds from private and public foundations.

## New ages are set for sacraments

RICHMOND, Va.—Beginning next fall, children in the diocese of Richmond will receive their First Communion a year before they make their first confession.

At the same time, children in the diocese will receive the sacrament of Confirmation in the seventh grade instead of the fifth.

Bishop John J. Russell announced the changes (May 31) on recommendation of the Diocesan Liturgical Commission.

## Wants to pay off debt before retiring

BOSTON—Cardinal Richard Cushing has admitted he's "in hock" to the tune of \$50 million and wants to bail himself out before 1970 when he plans to retire.

So beginning in the fall a couple of thousand men from the more than 350 parishes in the archdiocese are going to help him reach the goal. They'll conduct house-to-house canvasses, seeking cash or pledges. Already the campaign fever is spreading and 10 persons privately have pledged \$2 million to the cause.

"In the past I have raised all the money. Now I need your

help. I don't want to leave my successor saddled with debt," the cardinal said in a letter to pastors.

It'll be the largest money-raising campaign in the history of the archdiocese and will last 3½ years, ending August 24, 1970, when the cardinal will celebrate his 80th anniversary as a priest.

During his 22 years as head of the archdiocese, the cardinal collected nearly \$350 million which was spent to establish 65 of the archdiocese and will last new parishes, plus a number of schools, orphanages, hospital facilities and other improvements.

## Study diocesan tithing program

ST. LOUIS—The St. Louis archdiocese is considering an archdiocesan-wide tithing plan, according to a letter sent to all pastors recently.

Father Paul F. Kaletta, director of the Archdiocesan Expansion Fund office, asked pastors to hold up on any plans they may have for parish tithing programs until the archdiocese makes a decision.

"An archdiocesan tithing program is being contemplated to begin some time in early autumn," he said.

Father Kaletta said such a tithe might eliminate the need for the annual expansion fund drive, which this year is expected to net more than \$2.5 million.

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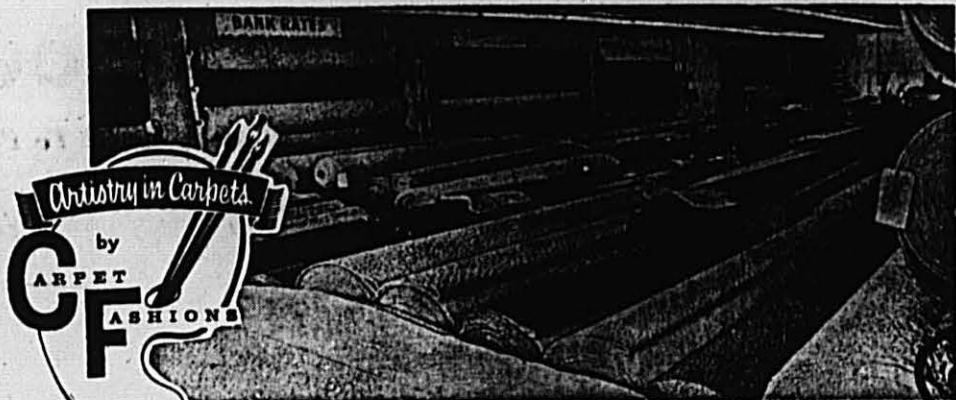
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## ANGLICAN-CATHOLIC ACCORD

# Agree on Eucharistic doctrine

MILWAUKEE—A joint commission on Anglican-Roman Catholic relations said in a report issued here that the doctrine of Eucharistic sacrifice is no longer a major obstacle to reconciliation of the Anglican Communion and the Roman Catholic Church.

The commission met in closed sessions at All Saints Episcopal cathedral and at St. John's Catholic cathedral here, as well as at Nashotah House—Episcopal seminary at nearby Delafield. This was the commission's fourth meeting. A consecrated Mass at St. John's Cathedral concluded the meeting. Principal celebrant of the Mass was Bishop Charles H. Helmsing of Kansas City-St. Joseph, Mo.

Seven representatives of the Anglican Communion were present in the sanctuary, including three Anglican bishops.

AT A PRESS conference following the Mass, the following statement was issued by the commission:

"Since the time of the Reformation, the doctrine of Eucharistic sacrifice has been considered a major obstacle to the reconciliation of the Anglican Communion and the Roman Catholic Church. It is the conviction of our commission that this is no longer true.

"We have made a careful study of the documents of the Second Vatican Council, the Lambeth Conference Report of 1958, the 1949 statement of faith and order of the Protestant Episcopal Church in the U.S.

and other statements of the contemporary position of both our churches. From these statements it is clear to us that the findings of modern biblical, theological and liturgical studies have transcended many of the polemical formulations of an earlier period.

"We believe that it is of utmost importance for the clergy and laity of our two churches to acknowledge their substantial identity in this area of Eucharistic doctrine and to build upon it as they go forward in dialogue. Whatever doctrinal disagreements may remain between our churches, the understanding of the sacrificial nature (of the Eucharist) is not among them.

"Here is an effort to sum up the consensus at which we have arrived:

"The Church is the Body of Christ and is built up by the Word through the Eucharist.

"Baptism is the entrance into the Eucharistic community. In the Holy Eucharist, Christians are united with Christ as the fulfillment and perfection of their baptismal union with Him.

"In the Lord's Supper, we participate at the same time in Christ's death, Resurrection and ascension; the Christian community is thus transformed in grace, and the pledge of future glory is given to us.

"Our communion with Christ in the Holy Eucharist is also communion with one another. Such union is achieved through the Holy Spirit.

"CHRISTIAN people participating in Christ's priesthood through Baptism and Confirmation are meant to be a living sacrifice to God. That sacrifice finds its fullest expression in the Eucharistic offering of the priesthood of the people of God. Such sacramental offering of the whole people is made possible through the special action of the ministerial priest who is empowered by his ordination to make present Christ's sacrifice for His people.

"The sacrifice of the Holy Eucharist is not just the sacrifice of the Cross, but the sacrifice of Christ's whole life of obedience to the Father, which culminated in His death on the Cross and His glorious Resurrection. We offer nothing we have not first received; because of our incorporation into Christ at Baptism, He offers us in Himself to the Father."

The commission's next meeting—its fifth—is scheduled for January 5-7 at Jackson, Miss. At that time, discussions on the Eucharist in relation to Christian unity will be continued.

Cardinal honored VATICAN CITY—President Charles de Gaulle of France personally conferred his country's Grand Cross of the Legion of Honor on Cardinal Augustin Bea, S.J., president of the Vatican Secretariat for Promoting Christian Unity, during a reception at the French embassy to the Holy See here.



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.

Pyrrhic victory?

Angry debate and a spate of concessions to segregationist and states' rights sentiment preceded passage in the House of Representatives of the Johnson administration's \$3.3 billion school aid bill.

The House leadership beat back the Quile substitute bill. But in the process it submitted to some stunning blows to the cause of integrated schools. Though the heart of the Elementary and Secondary Education Act remains intact, amendments pushed through by a resurrected "anti" coalition cripple the effectiveness of some of the program.

Perhaps the most devastating blows were dealt in amendments offered by Representative Edith Green (D., Ore.). She proposed—and the House accepted—that desegregation guidelines called for in the bill, and presently applicable only to the 17 Southern and Border states, be applied to all 50 states alike.

Despite diversionary remarks by Southerners that the change would strengthen the guidelines, the amendment very effectively takes the heat off of the South and ends the old requirement of "positive action." Representative James O'Hara (D., Ill.) warned the proposal implies "that this Congress doesn't believe the civil rights regulations are legal." He said a mouthful.

In another concession to the Southern bloc, the House voted 116-62 to prevent the U.S. Office of Education from withholding grants pending hearings on whether desegregation guidelines are being observed. Loose translation: no strings attached, boys, keep those "Nigras" in their place.

Also passed was another Green amendment which gives the states full control over \$500 million allotted for "supplemental centers" in which experimental teaching methods and programs can be tested. Church-related educators fought this hard because non-public schools in at least 33 states have little hope of sharing in those funds.

Further weakening of the bill came with an amendment changing the formula for distributing funds to poverty areas. Effective July 1, small rural areas (the South again) will be favored at the expense of those with large urban concentrations. Here, too, non-public schools can expect to lose proportionately.

The administration fought desperately, knowing that if the core of ESEA could not get by the House, it might as well junk the Great Society program, at least until after the November, 1968, elections. The passage is being hailed as a great victory. But the victory, it looks now, was achieved at considerable sacrifice.

Taking the South off of the griddle will slow the pace of school desegregation, if it doesn't halt it altogether. The show of congressional compromise likely will give added impetus to defiance and evasion of all compliance orders.

Those who supported the spirit and intent of ESEA, as well as its specific provisions, still can hope that the Senate will mitigate some of the concessions and compromises settled for in the House. Or, if they must, they can hope that the price of victory was not so pyrrhically high as it appears at this time.

Worth a thought

The papacy has long been regarded as one of the main stumbling blocks on the road to Christian unity. No one knows this as well as Pope Paul, who has commented with charity and understanding upon the centuries-old conflict.

But the differences between Catholics and Protestant Christians on the matter of the papacy may not be insoluble.

Bishop C. Kilmer Myers, leader of the Episcopal Diocese of California, in a sermon last Sunday, appealed for the "unity of the human family," and for the acknowledgement of the Pope as "the chief pastor of the Christian family" and the "holy father in God of the universal church."

Anglicans and Protestant Christians, said Bishop Myers, ought to re-examine their relationship to the Holy See. All Christians need a holy father, he said, "a father who can speak and witness to the whole human race."

We seriously doubt that Bishop Myers' feelings will spread like wildfire throughout Protestantism. But they do deserve consideration.

Certainly Pope Paul has embraced the hungers and aspirations of all humanity in his journeys to India, the Holy Land and to the United Nations. More than any other human being, he symbolizes the spiritual father of modern man.

As the Church and the Pope move more and more into the world and into the sphere of everyman everywhere, there is at least a vague hope that old differences may fade—and that Bishop Myers may be more than a voice crying in the wilderness.

Rome can help the Bishop Myers of the world by advancing as rapidly as possible the reform of the Roman Curia pleaded for so eloquently by the leading Fathers of Vatican Council II.

Many things that Protestants find objectionable about the papacy are not essential to the office of the man who succeeds St. Peter, but are left-overs from historical periods when the Church served the Roman Empire and then succeeded it as the source of political unity in what was once called Christendom.

The greatest contribution our Church can now make toward the unity of all Christians is to separate what is essential from what are merely the historical trappings of the papacy.

Proposition 15

To the surprise of almost nobody, the day before the 500-Mile Race in Indianapolis got trenched, the Supreme Court washed out the iniquitous Proposition 14 of the State of California.

Proposition 14, passed in popular referendum by a 2-1 vote in November, 1964, gave property owners "absolute discretion" in selling or renting homes. The state's real estate interests gunned the nullification of California's fair housing laws through the electorate.

Last year the California Supreme Court held Proposition 14 to be in violation of the 14th Amendment to the United States Constitution. The United States Su-

preme Court last week concurred in that decision. The majority opinion was that the amendment "would involve the state in private discrimination to an unconstitutional degree."

We realize courts are not theologically oriented, nor should they be. But Proposition 14 also violated God's law, which holds that secular possessions are to be used for the common good. (If that sounds "communitarian," Birchers, read the Bible: recommended reading for Catholic Birchers is Vatican II's monumental document on the Church and the Modern World.)

We do not share the hope of some that the Supreme Court's decision will result in California putting that state's fair housing statutes back into the law books. When it comes to such moral basics as fair housing laws, Indiana almost seems to have a halo—almost—

when contrasted to a state like California.

Nor do we have any hope at all that the onrushing hot summer of 1967 will see a rebirth of firm federal legislative efforts to outlaw the abuse of ownership of property to the disadvantage of the Negro minority.

Nonetheless, Proposition 15—as we have labeled it in the past in contempt of Proposition 14—will not be forever delayed. The government of the United States of America has committed itself at a terrible cost to the protection of the rights of the deprived elsewhere in the world. The day will dawn—and not too distantly—when it will pass effective open-housing legislation which will be enforced from Selma, Ala., to Bangor, Me., and from Washington, D.C., to Los Angeles, Calif.

God speed that day!



WHAT OF THE DAY A valiant woman

BY REV. JOHN DORAN

The other day I had a chance to see a valiant woman in action. It was good to see, it was warming. I don't even know her name, but I know her, and I think that her husband must be, indeed, a blessed man.

There was an accident just in front of the church. A young man struck with his car a middle-aged woman who apparently mistook the traffic lights and stepped right in front of the on-coming cars. She was badly hurt, and lay there unconscious on the pavement. We called for the ambulance and the police and stood by rather helplessly wanting to help her, but knowing that all we could do was wait.

Then my attention turned to the young man who was the driver of the car. He was terribly upset, close to a state of shock. A Jewish pharmacist from across the street was there seeking to be of help. We prevailed upon the police to let the pharmacist take the driver to his drug store and try to quiet him down.

Entered the valiant woman, a little thing about 22 years old. She had been at the laundromat, and had come out to see what was going on. She saw. She saw a man in need, and immediately went to his rescue. For over an hour she devoted herself to trying to help this stranger, talking to him, trying to help his tenseness with a shoulder massage, trying to help him give vent to his feel-

ings, and to understand that he was not at fault. Without her he would have been a very lonely and a terrified man.

Later, when all the investigating was done, I asked the police to take the man to the hospital for care against shock, and this they willingly agreed to do. After we got the man into the police car and sent him on his way to the hospital, the young lady collapsed into my arms and cried her heart out. After, you notice, after the man no longer needed her.

When she and I parted, each to resume our own work, I told her that her husband was a very lucky man to have her as his wife, that he had found for himself a valiant woman.

Though this whole scene was a sad one for the woman hurt and for the driver, it was a scene of strength and human solidarity for those of us who tried to help. The service station man leaving his work to go and get the family of the hurt woman, the man who knew a closer ambulance company than the one called and hurried to get the nearer help, the man and woman who never left the side of the injured woman until they saw her loaded safely into the ambulance, the Jewish druggist and Catholic priest who worked as a team to help solve the problem of the situation, others who wanted to help but didn't know what to do, the kindness and gentleness of the young policemen, all of these laid a background of human goodness at work, but the center of it all, the star performer was the valiant woman, a woman worthy of the love of God and man.

JOHN COGLEY'S VIEW

Has the old peasant done an about-face?

By JOHN COGLEY

A leisurely sea-voyage has provided me with the chance to read Jacques Maritain's *Le Paysan de la Garonne*, an "old layman's" reflections on post-Vatican II Catholicism.

For almost half a century, Maritain has been the towering figure among Thomist philosophers. Since I was a college-age boy, he has been a personal hero of mine.

The philosopher is in his eighties, but has lost none of his profundity. If anything, he has added a fresh sparkle to his writing.

Last summer I spent an evening in New York with him, which he insisted would be our last meeting this side of Paradise, though he seemed more vigorous than he was when last we met, shortly before the death of his beloved wife, Raissa. He is now, as he says, living the life of a hermit with the Little Brothers of Jesus in Toulouse.

*Le Paysan de la Garonne* (the title is derived from the notion of the plain-spoken peasants who call things by their proper names) has won for Maritain a wider public than he ever enjoyed and a new following in France and Italy where the book has approached best-seller status—an unusual feat for the work of a professional philosopher.

In his old age, J. Maritain who was long denounced in conservative Catholic circles for his liberal views, has become a traditionalist hero because of his forthright criticism of certain trends of thought in the contemporary Church. At the same time some of his most loyal followers of old are embarrassed that his massive prestige has been employed to counteract recent developments in Catholic thought.

It is not that Maritain has changed. He cannot be classified with those former leftist thinkers who as their arteries...

harder turn rightist and reactionary. The changes, rather, have come from other quarters.

The progressive Catholics who long looked to him for leadership have moved far beyond the liberal interpretation of St. Thomas Aquinas' doctrine that Maritain once symbolized. For their part, the conservatives have moved to the left as the center of Catholic thought has moved from the fixed position where it lingered so long.

Jacques Maritain, however, has stayed right where he stood for so long. But in doing so he now finds himself at a different point in the spectrum of Catholic thought.

Where once, for example, he spent his energies trying to get Catholics to take more interest in the modern and to participate more courageously in its life, he now finds it necessary to quote yards of Scripture reminding Christians that the word "mundus" is ambiguous and that while they are indubitably in the world and should behave accordingly, they have been solemnly warned on the highest authority against being of it.

Maritain is highly critical of Teilhard de Chardin, the shining star in the present theological firmament. The Jesuit thinker, he says, was "neither a metaphysician nor a theologian." Chardin, he adds, just never got hold of the Christian idea of creation.

He is equally opposed to the anti-Thomistic philosophers and theologians now in vogue in so many parts of the Catholic world. Quoting Pope Paul VI he reminds Catholic readers that "in St. Thomas there is something to be received and defended that is greater than St. Thomas himself."

While the old philosopher has nothing but praise for the actual words of the Second Vatican Council's decrees, he is already unhappy about the turn of events in intellectual post-conciliar Catholicism. He holds that it is perhaps due to an over-reaction to the formalism and lack of liberty in the pre-conciliar Church that Catholics are now being innocently seduced by the myths of modernity; in

any case, he suggests that the salt is losing its savor.

Some of the leading figures of French Catholicism feel that for various reasons Maritain simply does not understand the new developments in theological thought. In his hermitage, they say, he has been effectively cut off from the spirit, if not the letter, of Vatican II.

This saddens them. Some who love the self-styled "old peasant" dearly wish that his book had never been written or at least that he allowed trusted friends to dissuade him from publishing it.

However, this seems a bit too easy a dismissal of a leading spokesman in the liberal-conservative dialogue in post-conciliar Catholicism. That the opponent of Franco, the upholder of democracy and religious liberty, the light that shone in the darkness for so long should end up the conservative spokesman par excellence in this dialogue is an ironic twist of fate, indeed.

But if Maritain now finds himself lionized by his erstwhile critics and received with something bordering on quiet pity, by many younger but infinitely less gifted and profound men, in one sense his actual influence on the Church has never been greater. For it is no secret that Pope Paul venerates him and has been deeply affected by all he has written. The impact Maritain's work has had on the Pontiff is clearly evident, for example, in the encyclical "Populorum Progressio."

My own sympathies, I admit, are largely with the new thinkers, though I believe some of them seriously mistake style for substance. But my personal debt to Jacques Maritain, the vast affection I have for him, and the many kindnesses I have received from him over the years are such that *Le Paysan de la Garonne* was a painful reading. I did not feel a kinship with the spirit in which it was written. At the same time there is no man in the world whose lead I would rather follow.

QUESTION BOX

What is priest's primary job?

By MSGR. R. T. BOSLER

Q. At luncheon a business associate recently said to me: "You know I coach one of the parish grade school teams, and none of the priests have come to one game this season."

"If they have spiritual duties to perform at that time I wouldn't think they would," I answered. "Do you think that's why men become priests, to go to parish basketball games?"

"They never show up when we bowl, either," he protested.

I hear this criticism continually. "They don't come to our scout meetings." One wonders what some Catholics expect of their parish priests.

I think that it is time the parish priests told the laymen what the priests' primary functions are. The same layman who criticizes the priest for an uninspiring sermon on Sunday doesn't want to give him time to prepare a fruitful homily.

Let each parish hire a secretary to keep the parish books, answer the rectory phone and handle the hundred and one parish details not spiritual but taking up priests' time.

Your recent column on the image of the priesthood no longer attracting young men has prompted this letter. If young men want to spend their lives handling business matters, they will go into business. If young men want to be priests, then laymen and the hierarchy should let them be priests. Rectories and chantries should hire laymen to do the administrative functions of the Church. This will free more priests to devote a fuller life to the priesthood—and possibly attract more men.

A. Hear, hear. I agree. As a pastor who has a secretary-bookkeeper and a parish council willing and able to do the purchasing and supervise the maintenance and development of parish properties, I can back up from experience what you recommend.

The reactions to the problem of the image of the priesthood think have grounds for an

continue to come in. Here is an interesting one:

"I am well past my 82nd year, and I am speaking from experience. People have lost much of the respect they had for priests 50 years ago, when our beloved priests covered many miles either on horseback or bicycles to make family contacts. It occurs to me our beloved priests are going to lose much more of their deserved dignity if they do not begin visiting their people at least once a year at their homes."

Or this from a young lady:

"People keep saying priests are human, but don't really treat them that way. We wouldn't dream of putting our natural fathers on a pedestal where they would be unreachable. Most of us can look back to our youth and a happy and normal relationship with our father. It's truly a pity we can't apply this and/or the theme of the Good Shepherd to our daily living with our 'spiritual fathers.' Christ, our Good Shepherd, was always among His people. He had such love for them and they for Him that there was no fear of disrespect. I take my hat off to any priest who is with his people as a shepherd, that even the little ones are not afraid to love him."

And this:

"I feel that priests of today must become leaders in a professional way, with sophistication, with education. No longer will the authoritarian righteous commands of the past suffice. Today society is composed of more and more educated persons, many experts in thousands of diverse fields. Priests are experts, too, but unless their training is broadened, they must concede that they are not experts in all things. Fields which are outside the spiritual and yet have a direct effect on the Church and its actions must be guided by those with an education in the particular areas concerned. The priests who learn how to involve laymen in these fields will create a role attractive to others."

Q. Please answer these questions:

1. Am being sued for divorce (3 years married; no children); that there is a double relationship would make no difference.

annulment. Where do I go, and whom do I see?

2. If a civil divorce is granted, is it too late to apply for an annulment?

3. Can a young Catholic divorced person attend parties and church dances announced for young people and widowed?

What about the young divorced? There are many people who did not want the divorce. Where do they go? They are not all tramps or bums who like to hang on bars and drink.

A. Go seek advice from your pastor, and get a lawyer. Your pastor can tell you whether there is a possibility that the marriage is invalid or send you to the church authorities who can help you.

No, it is not too late to seek an annulment after a civil divorce is granted.

Your last question is a heart-breaker. The only answer I can give you is to stay away from parties and dances announced for the single and widowed until you are assured by church authorities that your marriage was invalid and that you are free to marry. To go to such social events now is to risk dragging another Catholic into the same unfortunate position you now find yourself.

The bar is surely not the answer. God's grace is, if you have the courage to ask for it.

Q. Do you think Catholics should become a subject for comedy routine on television and recordings? Billboard magazine recently reported that Catholic jokes are now an OK topic for comedy on TV and records though until recently tabu.

A. Thank heaven, we have arrived at last.

Q. I have a son who is dating a girl who is his second cousin. It's getting more serious as it goes along. Her father is a first cousin to his father. Also her mother is a first cousin to his mother. Could he marry her?

A. The couple would need a dispensation from the minor impediment of consanguinity. Dispensations for second cousins are readily granted. The fact that there is a double relationship would make no difference.

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# A Jesuit's critique of Look magazine article

Father Kavanaugh's book is a cause this book could be misvery human document, obvious- leading and disturbing to many ly rooted in anguish and written who do not have the background in passion. For that reason it of understanding and personal is difficult to review, for it "experience to evaluate it, be- seems almost ghoulish to probe cause the book is almost cer- critically into another man's tainly going to be sensation- sorrow. Yet, because Father alized, it does seem important Kavanaugh has raised issues to give some appraisal of it. that extend far beyond his own The book has many good experiences and reactions, be- things, even important things, to

say. But it is sad that it prob- ably will not be listened to carefully by those who can do most about the questions it raised—and this because of the author's oversimplified and un- balanced presentation of the situations he describes.

By and large the book tends to throw all the blame for the human problems and anguish in the Catholic Church upon those in higher positions of authority. Certainly, the responsibility (that the bishops, and those closely associated with them bear for the reform of Christian life is very grave; but neither all the responsibility nor all the blame rests on them.

It is hard to be critical of Father Kavanaugh's book, be- cause it quite clearly is writ- ten by a man who has a deep priestly longing to have the Church he loves be all that it is meant to be. But he is not alone in this longing. Very many of us who are his fellow Catholics and his fellow priests would want to lay claim to this same desire.

This is at one and the same time the promise and the pain that has come with Vatican II: As never before we have be- come aware of the extent to which in our day Christianity can reach out to men with the saving Gospel of Christ; yet we are staggered by the immensity of the task and irritated by the slowness with which it is ad- vancing.

Following is a review of "A Modern Priest Looks at His Outdated Church," which is being published July 25. The book was written by Father James Kavanaugh of the Lansing, Mich., diocese, who has, in the words of Bishop Alexander M. Zaleski of Lansing, "left the diocese against the wishes of the bishop and has not returned." The review was written by Father Bernard Cooke, S.J., of Marquette University, Milwaukee.

TO EXPRESS this longing and this frustration does serve some purpose — but Father Kavan- augh's book is not adding any- thing new in this regard; these topics are discussed in count- less formal or informal gather- ings of priests throughout the country. Such discussion, how- ever, is scarcely a beginning. Changes in Christianity will not take place simply because of criticism and demands for reform, but because of hope- filled and imaginative planning and effort. And one thing that Father Kavanaugh seems to miss from the message of Vati- can II is its insistence that much of the renewing of the Church's life must arise out of the grass- roots initiative of those of us who do not exercise any author- ity in the structures of the Church.

In the course of his book Fa- ther Kavanaugh manages to touch on most of the exposed nerve ends in Catholic life— ranging from the problems of young assistant priests in parish rectories, to the need for changes in the life of women Religious, to the "failure" of Catholic schools. He manifests a deep human sympathy for the painful experiences that many

have undergone, or still under- go, because of deficiencies in the structures of the Church.

Certainly, Father Kavanaugh is very right in insisting that there is a need to face these questions honestly. One cannot pretend that the Church needs no reform; one cannot pretend that all the structures that have come down as historical heri- tage fit our increased modern awareness that the dignity and development of the human per- son depend upon his free com- mitment of himself to life. The Gospel message is meant to bring joy and liberation. And until such joy and freedom characterizes the life of the Christian, conditions in the Church cannot be considered ideal.

There is no question but what in the situations Father Kavan- augh analyzes there is need for some change. But it must also be admitted that change has happened, and is happening. Perhaps at too slow a pace; but what has taken place in the Catholic Church in the last quar- ter century can well be de- scribed as revolutionary. And with all due credit to Pope John —to whom all of us look back with great gratitude—the "new

Pentecost" is not basically his work, but the work of the Spirit. Even we men, who are so fearful and timid in the face of needed change, cannot ultimate- ly resist the action of the Spirit in the life of the Church. For this reason, the present moment in the life of the Church should be one of great optimism de- spite the questions and prob- lems we face.

IT IS VERY easy to say that this book presents the situation in the Catholic Church today in an oversimplified way; this could be a subtle way of avoid- ing the accusations of lethargy and unconcern contained in its pages. Let me, however, give one example of what I mean:

Clearly, one of the deepest sorrows Father Kavanaugh has is for those Catholics who find themselves involved in a tragic marriage situation, and who because of the Church's position on divorce seem doomed to a life of suffering and frustration. Any priest who has done the least bit of marriage counseling is more than aware of the deep human hurt attached to these situations. And we must do everything possible by study and reflection to find ways of alleviating this human sorrow. But many of us priests encoun- ter an allied situation of great tragedy and suffering: the young people who come from broken homes—and that is one reason why we would not wish to rush into an abandonment of the Church's position on divorce.

The disastrous impact on young people which comes from the divorce of the parents is one of the great evils in our society at the present time. The psy- chological harm, the disillusion- ment with respect to human effect, the rejection that has come because of the fractured home, are things that deeply bother those of us who deal day in and day out with wonderful young men and women whose lives will never be what they really should be because of par- ents who did not maturely ac- cept the responsibility of their relationship to one another.

I am perfectly aware that the effect on children does not give a totally justifying basis for rulling out all divorce; aware also that the mere ex-

istence of laws about divorce does not adequately solve the manifold human factors in these cases. However, I think it is necessary to remember the vast complexity of the question when one looks at society as a whole; and it seems to me that Father Kavan- augh's book does not do this.

It is quite clear that Father Kavanaugh is deeply troubled by the human grief that he has met in his priestly work. This, however, is due in large part to the fact that such an experience is inseparable from priesthood in the Church, for this priest- hood is of its very nature a min- istry of helping people in the problem situations of their lives.

Human life, for a variety of reasons, not the least of which is our human inability to face reality with full maturity, is in- volved in numberless situations of tragedy. A man who exer- cises ordained priesthood with openness to people, who sym- pathetically ministers to people in their sorrows, will inevitably feel the pain that comes with identifying with these people he loves. For a priest to hold him- self aloof from such involve- ment in the lives and problems of his fellow men is to deny one of the deepest elements of his priesthood.

BUT IT IS one thing to say that a priest should have this open affection and sympathy for his fellow men; it is another thing to say that he should be sentimental in his dealings with them. He is meant to be a guide; he is meant to commu- nicate, as far as he possibly can, the mature strength that men need when they find them-

selves in human situations that admit of no simple solution.

Mere legalism will, obviously, not provide the kind of human guidance that is needed; but law and order in the deepest sense are absolutely needed, for freedom itself can only exist if there is order. The priest must help people with human warmth and understanding; but to substitute sentiment for reason would be to deprive men of the possibility of growing to ma- turity.

Perhaps this review will seem too harsh. I can only hope that as a brother priest I do deeply respect the reasons why Father Kavanaugh has written, even though I have found it neces- sary to disagree with him.

## OPINIONS

Translations In Matthew 18:18, "Amen I say to you; whatsoever you shall bind upon earth shall be bound also in heaven: and whatsoever you shall loose upon earth shall be loosed in heaven." The English word *loosed* has been changed to "I assure you, whatever you declare un- lawful upon earth will be held unlawful in heaven." This change weakens the Church's powers to bind and loose.

The Parable about the talents (Matt. 25:16) has been ruined by changing 1, 2 and 5 talents into 1, 2 and 5 thousand dollars. The English word *talent* for *talent*, came from the use of *talent* in this parable. By chang- ing it to today's money, this value is lost, not to mention the fact that the true value of a tal- ent was over a hundred times as much.

The Jerusalem Bible trans- lates Isaiah 7:14, "Behold a young woman," whereas before recent times all Catholic Bibles have said, "Behold a virgin." The Hebrew word *alma* means untouched, and was translated 250 years before Our Lord by the Greek word *parthenos*, which means virgin.

These are only a few of the new translations. There are so many more which are quite evi- dent to anyone interested in finding out.

In the new translations, when Our Lord speaks, the sense of His Divine Majesty and Divine simplicity is lost because the translation is done with sophis- ticated cleverness rather than with reverence.

Ronald D. Lambert, D.V.M. Wyckoff, N.J.

**Honor Pope John**  
SOTTO IL MONTE, Italy—A stream of pilgrims estimated at 100,000 came to this tiny town on the fourth anniversary of the death of its most celebrated son, Pope John XXIII (June 3). Bishop Clemente Gaddi of Bergamo celebrated Mass in the parish church of Sotto il Monte in the evening.

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## THE YARDSTICK

# An angry young man

By MSGR. GEORGE HIGGINS

Look Magazine is currently serializing a new book by Father James Kavanaugh (A Modern Priest Looks at His Outdated Church, Trident Press, New York) which the publisher ob- viously ex- pects—or at least hopes—to be able to put on the best seller list. I am inclined to think that they are wasting their time. My own guess is that, even with such a generous assist from the editors of Look, they will not succeed.

I would expect the book to stir up a bit of a squall for a few weeks or, at most, a few months, and then suddenly drift out to sea. To be sure, it will probably leave in its wake a cer- tain amount of wreckage and debris, but it isn't likely to do any permanent harm—much less any permanent good.

There are those, of course, who will disagree with this negative appraisal of Father Kavan- augh's exceedingly angry book. Mr. Michael Novak, Father Gre- gory Baum, and George Jus- tus Lawler — to mention only three of those who have pro- vided the enterprising publisher with a u d a t o r y dust-jacket blurbs — seem to agree that Father Kavanaugh has per- formed an indispensable service to his benighted fellow Catholics.

Quite unexpectedly, the rhet- oric of their pre-publication blurbs is almost as unrestrained and undisciplined as Father Kavanaugh's. His book, we are told, is "a needed corrective" to the massive irrelevance of an American Church "which has too long envisioned its mission as the implanting of fear in the minds of little children." So says Mr. Lawler.

Father Gregory Baum goes Mr. Lawler one better. He says that Father Kavanaugh, "echo- ing Jesus' polemics against the religious institution of his day. . . presents a devastating and deeply moving account of what pharisees and high priests have done in the Church of our generation."

Mr. Novak, while conceding that Father Kavanaugh has made mistakes and has oversim- plified "the warm faith of many simple people," says that he is "overwhelmingly and brilliantly accurate in his depiction of the vast demi-monde of un-educated, conservative Catholics."

I have sincere respect for Lawler, Novak and Father Baum, but I honestly think that they have gone completely overboard this time and have let their own impatience with the creaky machinery of the institutional Church blur their sense of critical judgment. I would agree, of course, that Father Kavan- augh makes a number of valid points, but it seems to me that his book, taken as a whole, is very unsatisfactory and, in many respects, strangely pre-conciliar.

One is surprised, by way of illustration, to be told very dog- matically by Father Kavanaugh that even in the post-conciliar Church of 1967 "the non-Cath-

lic is the target of a never-end- ing conspiracy to drag him un- aware to Rome" and, even worse, that contemporary Catho- lic ecumenism is an elaborate fraud which "might fool the Protestant observers who at- tended Vatican II or lull to sleep the Jews who receive a blessed medallion in an audience with the pope," but will never fool the Father Kavanaughs of this world, much less "the col- lege student who hopes to marry a Catholic girl."

This is angry and intemperate rhetoric with a vengeance. No wonder Father Baum thought it necessary to concede that Father Kavanaugh's book "is not a bal- anced historical presentation of contemporary Catholicism." He might well have added, by the way, that neither is it a very flattering portrait of the distinguished Protestant observers who attended Vatican II or of the many American Jewish lead- ers who are sincerely entering into dialogue these days with Catholics and other Christians.

For my own part, I cannot speak for the Protestant ob- servers, except to remark that they would seem to have a perfect right to be offended by Father Kavanaugh's patronizing at- tempt to portray them as a bunch of unsophisticated boob- s.

On the other hand, I think I can say with a degree of cer- tainty, on the basis of my own experience, that Father Kavan- augh is out of touch with what is really going on these days in the field of Catholic-Jewish re- lations. He says that the Church, while "feigning brotherhood," is in reality using the dialogue hypocritically as a subtle means of dragging Jews "unaware" to Rome. But the Bishops' Com- mittee for Ecumenism and In- terreligious Affairs explicitly states in its recent Guidelines on Catholic-Jewish relations that "it is understood that proselyt- izing is to be carefully avoided in the dialogue" and that there must be "an acknowledgement by Catholic scholars of the liv- ing and complex reality of Jud- aism after Christ and the per- manent election of Israel, allud- ed to by St. Paul (Rom. IX:25)."

Whom are we to believe in this regard—Father Kavanaugh or the Bishops' Committee? I am prepared to take my stand with the Committee—and, if you will, with Father Gregory Baum, who, in his own writing, has done so much to prepare the way for a new era in Catholic-Jewish re-

lations and, more specifically, to clarify the Catholic position with regard to "conversion." This is admittedly a difficult is- sue to resolve and one which, over the course of the centuries, has been badly misunderstood, with tragic consequences for the Jewish people.

But now that the issue is being clarified by Father Baum and other competent theologians and now that the dialogue between Catholics and Jews is, at long last, getting off to a new and more hopeful start, it's a terri- ble pity that a man of Father Kavanaugh's native ability has permitted his pent-up disillusion- ment with the institutional Church to trap him into the blind alley of enervating and corroding cynicism.

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# St. Roch girls capture both kickball titles

A new kickball "dynasty" looms on the horizon as St. Roch's CYOers captured both Junior and Cadet League Spring Kickball titles last week.

In Cadet competition, the southsiders defeated St. Andrew's in the final game last Friday afternoon at Little Flower, by a score of 9 to 4. It was the first appearance of St. Andrew's in the final round and the difference in score was indicative of the fine defensive play by St. Roch's.

**EXCELLENT** defense was again evidenced by the St. Roch's Junior team last Friday as they defeated Holy Spirit, 8 to 3. It was the second consecutive time that these two

teams met for the championship.

For their win the southsiders captured possession (for the fourth time) of the Louis Benedict Traveling Trophy, named for the late coach of former kickball powerhouse St. Catherine's.

Coaching the winning teams were Jim Dilger, for the Cadets, and Marvin Northcutt, for the Juniors. Both are veterans. IN THE consolation round, played at Christ the King, Holy Spirit (Division IV winners) defeated Division I winners, St. Monica's, 21 to 17. St. Monica's had previously lost to St. Roch's (Division III winners), 16-2, and Holy Spirit had lost to Division II winners, St. Andrew's, 17-7.

Enroute to the championship Junior game, St. Roch's (Division III winners) tripped Division I winner, Christ the King, by 24-15, while Holy Spirit (Division II winners) drew the bye to the final contest.

## Cadet Baseball season winds up

Regular season play has been completed in Cadet Baseball. St. Michael's won Division I competition, St. Pius X "A" took Division II, and Nativity and St. Patrick's tied for Division III honors with identical 8-1 records.

Nativity later defeated St. Patrick's, 6-5, to represent Division III in the final game, played last (Thursday) evening at CYO-Mgr. Downey Field. St. Michael's defeated St. Pius X "A" by a score of 5-3 and as a result were matched against Nativity in the final game.

### CYO NOTES

Pairings will be announced next week for Summer Baseball "B" and "C" Leagues. Play will begin June 14 and 15.

CYO Summer Softball for boys and girls will begin season play on Sunday, June 11. Girls will play on Sundays only, through July 30, with no games scheduled on July 2. Similarly the boys' season will schedule games on Sundays (July 2 excluded) plus two week-nights. Two divisions are planned for both, with 16 girls' teams and 20 boys' teams entered in competition.

The annual CYO golf outing "Duffer's Delight" will be played June 24 at Orchard Golf Center, 9600 S. Meridian St.



**DEVELOPING ANOTHER KICKBALL DYNASTY**—Before the news that the kickball dynasty at St. Catherine's, Indianapolis had waned could be spread around the neighborhood, along comes another Southside kickball dynasty. The parish is St. Roch, where both teams, Cadet and Junior, just completed a second consecutive sweep of CYO League championships. The Cadets (top picture) won regular-season honors in Division Three, defeated St. Monica in the first round of the league play-offs, then downed St. Andrew, 9-4, in the title battle. The Juniors (bottom picture) also swept through their Division undefeated, then beat Christ the King in the semi-final league game before knocking off Holy Spirit, 8-3, in the championship contest. The Cadets are coached by Jim Dilger (back row, left), and Monica Dilger (back row, right). The Juniors get their strategy from Marvin Northcutt (back row, right) and Kitty Niehaus (back row, left). The older girls, in addition to their league trophy, also won possession of the Louis J. Benedict Memorial Trophy, a travelling award honoring the long-time St. Catherine Junior Kickball coach, for the fourth time.



**CHATARD WINS SPORTSMANSHIP TROPHY**—Father James Higgins, far right, accepts for Chatard High School the traveling Sportsmanship Trophy presented annually by Brabaut Preparatory School to the school which during the past year "best exemplified the true spirit of sportsmanship both on and off the playing field." Also in the picture are, left to right: Joseph Harmon, Chatard athletic director; Father Gerald Gettefinger, recently appointed principal at Chatard; and Father John H. Williams, S.J., Brabaut director of development, who made the presentation. Father Higgins was recently named administrative director of the Indiana University Students' Catholic Center.

## Camps hit 95% of their capacity

A total of 1,550 applications have been received by the CYO Office for the two summer camps in Brown County. The figure represents 95 per cent capacity for Camp Rancho Framassa and Camp Christina.

At Rancho Framassa, all openings for girls have been filled. The weeks of July 16 and July 23 for boys are also full. Few spaces remain the week of June 18 for girls at Camp Christina. July 2 week is open, while June 25, July 9, July 16 are full. The week of July 23 is nearly full.

## Scores

### CADET KICKBALL

**Final Standings**  
Division 1: St. Monica, St. Malachy and St. Michael tied for division champion. St. Malachy 8-1; St. Monica 8-1; St. Michael 8-1; St. Joseph 5-4; St. Christopher 4-5; St. Susanna 4-5; Holy Trinity 4-5; St. Gabriel 3-6; St. Anthony 1-8; St. Ann 0-9.  
Division 2: St. Andrew and St. Matthew tied for division champion. St. Andrew 8-1; St. Matthew 8-1; Christ the King 6-3; Immaculate Heart 5-4; St. Joan of Arc 5-4; St. Thomas 3-6; St. Pius X 3-6; St. Lawrence 3-6; St. Luke 3-6; Mount Carmel 1-8.  
Division 3: St. Roch won division championship. St. Roch 9-0; St. Mark 8-1; Holy Name 6-2; St. Jude 6-2; St. Catherine Lady of Greenwood 2-7; St. Patrick 1-7; Sacred Heart 0-8.  
Division 4: Holy Spirit, St. Philip Neri and Little Flower tied for division champion. Holy Spirit 8-1; St. Philip Neri 8-1; Little Flower 8-1; St. Bernadette 6-3; Our Lady of Lourdes 5-4; Holy Cross 3-6; St. Simon 3-6; Nativity 2-7; St. Rita 1-8; St. Francis 1-8.

### Play-Offs

Division 1: St. Monica 35, St. Malachy 25; St. Michael won the "bye." St. Monica 23, St. Michael 16. St. Monica won division championship.  
Division 2: St. Andrew 28, St. Matthew 8. St. Andrew won division championship.  
Division 4: St. Philip Neri 23, Little Flower 22. Holy Spirit won the "bye."  
Holy Spirit 13, St. Philip Neri 4. Holy Spirit won the division championship.

### League Play-Offs

St. Roch won league championship. St. Roch 16, St. Monica 2; St. Andrew 17, Holy Spirit 7; St. Roch 9, St. Andrew 4. (Consolation game) Holy Spirit 21, St. Monica 17.

### JUNIOR KICKBALL

**Final Standings**  
Division 1: Holy Trinity and Christ the King tied for division champion. Holy Trinity 8-1; Christ the King 8-1; St. Monica 6-2; St. Christopher 6-3; Immaculate Heart 6-3; St. Malachy 5-4; Holy Angela 2-7; St. Joan of Arc 2-7; St. Gabriel 1-8; St. Susanna 1-8.  
Division 2: Holy Spirit won division championship. Holy Spirit 9-0; St. Philip Neri 7-2; Little Flower 7-2; St. Matthew 6-3; St. Lawrence 5-4; St. Pius X 5-4; St. Andrew 3-6; Our Lady of Lourdes 1-8; St. Simon 1-8; St. Francis 1-8.  
Division 3: St. Roch won division championship. St. Roch 9-0; St. Catherine 8-1; Nativity 7-2; St. Jude 5-4; St. Mark 4-4; St. James 3-6; St. Patrick 2-8; Holy Name 2-8; St. Barnabas 2-7; St. Bernadette 0-9.

### Play-Offs

Division 1: Christ the King 34, Holy Trinity 27. Christ the King won division championship.

### League Play-Offs

St. Roch 24, Christ the King 15. Holy Spirit won the "bye." St. Roch 8, Holy Spirit 3. St. Roch won league championship.

### CADET SPRING BASEBALL

**Games of Friday, May 26**  
Division 1: St. Pius X "B" 22, Holy Trinity 6; St. Joan of Arc 7, St. Christopher 3; St. Michael 7, Immaculate Heart 0 forfeit; St. Gabriel 9, St. Luke 2; St. Monica 9, St. Thomas 6.  
Division 2: Holy Spirit 12, Christ the King 4; Mount Carmel 8, St. Matthew 4; Little Flower 20, St. Philip Neri 7; St. Pius X "A" 23, St. Lawrence 5; St. Simon 6, St. Francis 0.  
Division 3: Nativity 10, St. Patrick 0; Our Lady of Lourdes 12, St. James 5; Holy Name 5, St. Jude 2; St. Roch 8, St. Bernadette 6; St. Mark 5, St. Catherine 4.

### Games of Wednesday, May 31

Division 1: St. Joan of Arc 10, St. Pius X "B" 0; St. Christopher 2, St. Luke 1; St. Gabriel 10, St. Thomas 5; St. Monica 15, Immaculate Heart 0.  
Division 2: Holy Spirit 5, St. Matthew 4; Mount Carmel 10, St. Lawrence 5; Little Flower 10, St. Francis 5; St. Pius X "A" 14, St. Simon 1; Christ the King 3, St. Philip Neri 2.  
Division 3: St. Patrick 11, St. James 5; St. Catherine 7, Our Lady of Lourdes 0 forfeit; Holy Name 7, St. Mark 0 forfeit; Nativity 10, St. Roch 5; St. Jude 15, St. Bernadette 1.

### Final Standings

Division 1: St. Michael is division champion. St. Michael 8-0; St. Monica 7-2; St. Gabriel 6-2; St. Christopher 6-3; St. Joan of Arc 5-2; Holy Trinity 3-5; Immaculate Heart 3-5; St. Pius X "B" 2-5; St. Thomas 1-7; St. Luke 0-9.  
Division 2: St. Pius X "A" is division champion. St. Pius X "A" 9-0; St. Simon 7-2; Little Flower 5-4; Mount Carmel 5-4; Christ the King 5-4; St. Philip Neri 4-5; St. Lawrence 4-5; Holy Spirit 3-4; St. Matthew 2-7; St. Francis 1-8.  
Division 3: St. Patrick and Nativity are tied for division champion. St. Patrick 8-1; Nativity 8-1; St. Jude 7-2; St. Roch 5-4; Holy Name 4-5; St. Catherine 4-5; St. Bernadette 3-5; St. Mark 2-4; St. James 1-8.

### Division 3 Play-Off

Nativity 6, St. Patrick 5. Nativity is division champion.

### League Play-Off

St. Michael 5, St. Pius X "A" 3. Nativity won the "bye." St. Michael and Nativity played last night, for the league championship.

### Games of Sunday, June 4

Division 1: St. Andrew's 14, St. Gabriel's 0; St. Lawrence 11, St. Lawrence 11; St. Joan of Arc 11, Christ the King 8; St. Malachy's 9, St. Monica's 8; St. Christopher's 12, Little Flower 6.

# Challenge is issued to Marian graduates

INDIANAPOLIS—Marian College graduates last Sunday were told by Protestant theologian Martin E. Marty that they must adopt an attitude of "critical acceptance" of change.

Speaking of the "invisible college" of continuing education and action, Dr. Marty stated that college and contemporary Christianity "are both designed to prepare people for change and for acceptance of change," but that there must be "critical acceptance of change for those who would matriculate and survive at the invisible college."

Dr. Marty, who is chairman of the historical field of studies at the University of Chicago Divinity School and associate editor of "The Christian Century," Protestant journal, received an honorary degree at the college's 30th commencement, along with retired public school principal Miss Agnes Mahoney.

"TOO OFTEN during these years," he said, "we have been taken in by the beguiling optimism of the 'with it' crowd in society and church. People have been more than ready with new utopias and banal optimism and charters for life in a new Camelot. The promise of technology has been so rich that we have carried over this promise as a guarantee into the humanist realm. We dropped our critical guard."

"When that critical note disappears, people are unready for international situations such as those most intensive ones which are now upon us. They lose heart and desert hope when people turn intransigent in the secular city whose name is not Camelot but Cicero. Or they cancel out through boredom or

the pursuit of pot. "Those who spend their lives in 'critical acceptance of change' are those most likely to move from its implied passivity to shaping action in the world."

"THE INVISIBLE college makes greater demands on its participants than any visible college does. It is true that it is tuition free. But it calls for agents of change who will, from particular (for example, Christian) vantages, inaugurate, anticipate, and interpret change for others."

"There are drop-outs, of course, from the invisible college. Having a conventional diploma does not assure status in it. The overly-specialized and the overly-generalized will never make it. But those who experience greatest hazards in its ongoing curriculum are those who refuse to accept change at all as well as those who accept it uncritically."

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**Men's Softball**  
Games of Sunday, June 4  
Division 1: St. Andrew's 14, St. Gabriel's 0; St. Lawrence 11, St. Lawrence 11; St. Joan of Arc 11, Christ the King 8; St. Malachy's 9, St. Monica's 8; St. Christopher's 12, Little Flower 6.

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TIC TACKER

Parade of graduates continues

By PAUL G. FOX

Five Archdiocesan residents were graduated last week-end from St. Mary's College. Notre Dame. Miss Teresa Jean Conley, daughter of Mrs. John W. Conley, Jr., and the late Mr. Conley, of Indianapolis, served as class valedictorian during commencement exercises. She received a bachelor of arts degree in social science, magna cum laude.

Other graduates include: Miss Sandra Kay Albright, daughter of Mr. and Mrs. Warren E. Albright, Indianapolis, sociology; Miss Mary Kay Roberts, daughter of Mr. and Mrs. Robert P. Roberts, Indianapolis, mathematics and education; Miss Barbara Kay Vandivier, daughter of William K. Vandivier, Indianapolis, French and education; and Miss Sally J. Byrnes, daughter of Dr. and Mrs. Robert F. Byrnes, Bloomington, history. Dr. Byrnes, director of the International Affairs Center at Indiana University, delivered the commencement address and received an honorary degree. Miss Albright received the coveted Lumen Christi Award as outstanding senior.

Thirty-three years after graduation from St. Vincent's School of Nursing, Indianapolis, Mrs. Mary Davis Gelard will receive a bachelor of science in nursing degree from Indiana University. A member of Our Lady of Lourdes parish, Mrs. Gelard will receive her degree next week in Bloomington.

St. Louis University graduates (June 3) included the following Archdiocesan students: Charles W. Gantner, of Brookville, master of science (research) in mathematics; Alice Marie Krueger, of Floryds Knobs, master in hospital administration; and Danny Woodrow McAdams, of Terre Haute, master in hospital administration.

Brother Phillip Uzdawinis, O.M.I., the son of Dr. and Mrs. W. F. Uzdawinis of St. Monica's parish, Indianapolis, has received a master's degree in philosophy at the Oblate College in Washington, D.C. The Latin School graduate, who joined the Oblates of Mary Immaculate in 1960, is in second-year theology at the seminary.

Msgr. Raymond T. Bosler, S.T.D., editor of The Criterion and pastor of Little Flower parish, Indianapolis, will receive an honorary doctor of divinity degree from Christian Theological Seminary today (June 9). Among the seven other recipients is Methodist Bishop Richard C. Raines of the Indiana Area. Christian Theological Seminary is conducted by the Disciples of Christ.

NAMES IN THE NEWS—Sister M. Arnold Drewes, O.S.B., a native of St. Michael's parish, Brookville, made her profession of vows this week at the Benedictine Convent of the Immaculate Conception, Ferdinand. Brother Roy E. Smith, C.S.C., the son of Mr. and Mrs. Archie Smith of Holy Angels parish, Indianapolis, is one of 35 high school teachers accepted for a summer institute on the teaching of U.S. Government at Purdue University. He is assigned at St. Joseph's High School, South Bend. . . . Best wishes to Mr. and Mrs.

Oscar Etienne, members of Sacred Heart parish, Magnet (Perry County), who will observe their 50th Wedding Anniversary on Sunday, June 11. Also to Mr. and Mrs. George Kunkel, of Sacred Heart parish, Indianapolis, who will note their 50th Wedding Anniversary on June 18. . . . Departure ceremonies for Sister M. Georgiana Cummings, O.S.F., newest of the New Guinea missionaries of the Sisters of St. Francis, Oldenburg, will be held at the motherhouse chapel on Sunday, June 11. She will be accompanied to the Papua Highlands of Australian-owned New Guinea by Sister M. Eileen, O.S.F., and Sister Marie Padua, O.S.F., who will return after a few week's visit. Sister Georgiana, a native of Cincinnati, taught this past year at St. Christopher's School, Indianapolis. She is the 12th Oldenburg missionary in New Guinea, where the nuns staff three bush stations. . . . Sister M. Dominica Doyle, O.S.F., a native of Our Lady of Lourdes parish, Indianapolis, will observe her 25th Jubilee of entrance into religious life Saturday, June 10, with a Mass of Thanksgiving in Little Flower Church. A reception will be held from 2 to 4 p.m. Saturday afternoon in the home of her sister, Mrs. Fred J. Becher, 5423 David St. Sister Dominica, who is serving as principal of St. Michael's School, Brookville, is the daughter of Mr. and Mrs. Thomas D. Doyle, now of Little Flower parish.

CONVENT ELECTION TOMORROW—The Sisters of St. Benedict of Our Lady of Grace Convent, Beech Grove, will assemble in their chapel at 10 a.m. Saturday, June 10, to elect a prioress to lead them during the next six years. All 115 Sisters in final vows will ballot for their choice in the presence of Archbishop Schulte and Msgr. Charles Ross, Vicar for Religious. Mother Mary Robert Palmer, O.S.B., has served as convent superior the past 10 years—the first four as appointed superior when the convent was a dependent foundation from Immaculate Conception Convent, Ferdinand. She was elected to her first six-year term as prioress when the community became independent of Ferdinand in 1961. The community staffs 18 elementary schools and two secondary schools in the Archdiocese, in addition to St. Paul Hermitage, retirement home on the convent grounds, and a parish center in Cali, Colombia. There are also 30 Junior-professed Sisters and eight novices besides the 115 professed nuns.

REPORT FROM CAIRO—Word has been received by the Sisters of Providence that Sister Jean de Lourdes, S.F., who has been studying and teaching this past school year at the American University in Cairo, Egypt, has been evacuated safely to Rome before the Arab-Israeli war broke out. Sister Jean de Lourdes, a candidate for a master's degree in English from Columbia University, had planned to complete her Cairo stint by June 15.

MISSION CRUSADE PAGEANT—A group of students from St. Mary Academy, Indianapolis, will have leading roles in a pageant at the University of Notre Dame in late summer of 1968. The pageant, portraying the history of mission work in the United States, will be the principal feature of the golden jubilee convention of the Catholic Students Mission Crusade.



FIRST AWARD RECIPIENT—A new award was inaugurated last week at Holy Angels School, Indianapolis, in memory of Marine corporal Michael Roseman, who was killed in Vietnam last September. Roseman was graduated from the parish school in 1959 and Cathedral High School four years later. Miss Kimeron Buckner, above, the daughter of Mr. and Mrs. Adolph Buckner, Sr., received the award "for unselfish generosity and expression of Christian commitment to school and classmates." John Roseman, second from left above, made the award presentation in the name of the Roseman family. Also shown are Father Boniface Hardin, O.S.B., assistant pastor, and Mrs. Buckner. The award will be given annually to an eighth grader.

APPEAL IS DENIED

Stop using psychoanalysis, Rome commission tells monk

By PATRICK RILEY

VATICAN CITY — A special commission of cardinals appointed by Pope Paul VI to hear the case of a Benedictine prior in Mexico who brought psychoanalysis into the monastery has forbidden him to make of psychoanalysis a preliminary for entrance into his monastery. Cardinals Francesco Roberti, William Heard and Eufemio Forzi also forbade Father Gregoire Lemerrier, conventual prior of the monastery of Our Lady of the Angels in Cuernavaca, to uphold publicly or privately the theory or practice of psychoanalysis. He was suspended "a divinis" for eight days as of the date of the document giving the decision of the commission of cardinals (May 18) and ordered to make a retreat during that period at the Benedictine monastery of San Girolamo in Rome, where he had been staying. (Suspension "a divinis" forbids the exercise of every act of the power of orders which one obtained either by sacred orders or by privilege.)

Msgr. Vallainc, however, said in his statement of May 26: "The commission (of cardinals) was not changed with judging upon the nature of psychoanalysis, and, therefore, was not to give a judgment, whether negative or positive, upon psychoanalysis. "THE JUDGMENT of the commission concerned solely the disciplinary act still in force, a decree of 1961 based in turn upon the prescription of canon law which forbids clerics from practicing psychoanalysis." The cardinal's decision in the case of Father Lemerrier said "He is severely warned not to uphold either publicly or privately the theory or practice of psychoanalysis which he himself recognizes as 'psychoanalysis' properly so-called, in the strict sense, under pain of incurring by this very fact suspension 'a divinis' reserved specially to the Holy See. "It is likewise forbidden to Reverend Father Lemerrier under pain of destitution (from office) inflicted by the Holy See to demand in the future of candidates for monastic life, even

Calendar

- FRIDAY, JUNE 9 St. Rita's Social begins at 6:30 p.m. in the parish hall, 19th and Arsenal. SATURDAY, JUNE 10 St. Bridget's Social at 6:30 p.m. in the school hall, 815 N. West St. The Saturday Social at Holy Cross begins at 6:30 p.m. in the church hall, 125 N. Oriental St. SUNDAY, JUNE 11 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. Two Card Parties at 2:15 p.m. and 7 p.m. in St. Anthony's church hall, 379 N. Warman Ave. Luncheon served between games. TUESDAY, JUNE 13 St. Bernadette's Social at 6:30 p.m. in the parish hall, 4838 Fletcher Ave. THURSDAY, JUNE 15 St. Catherine's Social at 6:30 p.m. in the parish hall, Shelby and Tabor Sts.

Msgr. T. J. Clarke, of Evansville, to be speaker INDIANAPOLIS — Msgr. Thomas J. Clarke, Chancellor of the Evansville diocese, will be the principal speaker at the installation of new officers of the Ladies of Charity of St. Vincent de Paul to be held Wednesday, June 14. Mass will be celebrated at 11 a.m. in St. Vincent Hospital Chapel, followed by a luncheon at 12:30 in the Marott Hotel. Other honored guests will include Father John Reidy, of St. Joan of Arc parish, who was the first monitor of the Ladies of Charity, and Father Paul Sweeney, hospital chaplain. Officers to be installed are: Mrs. Walter Glither, president; Mrs. Eugene Sonderman, 1st vice-president; Mrs. Floyd Chambers, 2nd vice-president; Miss Marie Lawhorn, 3rd vice-president; Mrs. Adolph Price, treasurer; Mrs. Don Poinsette, recording secretary; Mrs. William Hammond, corresponding secretary.

FATHER CYRIL VRABLIC Fr. Cyril, O.S.B., of St. Meinrad, to enter service ST. MEINRAD, Ind. — Father Cyril Vrablic, O.S.B., a member of St. Meinrad Archabbey who has taught mathematics the past 15 years at St. Meinrad High School and College, has received a commission as Captain in the United States Army. He has been assigned to Fort Knox, Ky., and will attend Chaplain's School at Fort Hamilton, Brooklyn, later in the summer. A native of Toledo, Father Cyril was ordained in 1951. He holds a master of science degree in modern abstract mathematics from the University of Notre Dame.

Appointed WASHINGTON — Appointment of Father Hilary C. Franco, a priest of the archdiocese of New York, as a secretary on the staff of the Apostolic Delegation here was announced by Cardinal-designate Egidio Vagnozzi, Apostolic Delegate in the United States. Spaghetti Supper Benefit of Sisters' Car Sat., June 10 5-8 P.M. Adults \$1.25 Children 75c PUBLIC INVITED St. Patrick's 950 Prospect St. Sanders Cleaners 2709 MADISON AVE 784-0464 SOUTHPORT 764-4461 GREENWOOD PLAZA 881-9779

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D-I Circle sets dinner meeting INDIANAPOLIS—The Mother Theodore Circle of the Daughters of Isabella will hold a dinner meeting in the K of C club room, 1305 N. Delaware, at 6 p.m. on Tuesday, June 13. Reservations may be placed with Miss Georgia Vogelsang, 253-2816. Plans for a picnic to be held at the home of Mrs. Philip Graham on June 25 will be discussed at the meeting. An Evening of Reflection for the group has been scheduled for Wednesday, June 28. Father Kenny Sweeney will be moderator. The evening of meditation will begin with dinner at 6 p.m. Members may call Miss Mary Hickey, 356-3746, for reservations.

CYO sets annual 'Family Night' The fourth annual CYO Family Night of entertainment at Riverside Amusement Park will be held Monday, June 12. Tickets are available in all Marion County parishes or at the gate of Riverside Park. Family rate for the entire entertainment, exclusive of refreshments, is \$5 for parents and all children in the family. Single admission is \$1.25. Families are requested to attend between 4 and 7:30 p.m., while high school groups are asked to come after 8 p.m. The park will be open until 11 p.m. Advance sale of tickets in the parishes will result in 50 cents profit for the parish CYO program on each \$5 ticket sold.

Officers elected INDIANAPOLIS—Mrs. Frank Bouchonnet is the newly elected president of St. Bernadette's parish Women's Council. Other new officers include Mrs. Joseph Padgett, 1st vice-president; Mrs. Donald Hill, 2nd vice-president; Mrs. Robert O'Conner, recording secretary. Also Mrs. Anthony Lorenzano, corresponding secretary, and Mrs. Donald Whisler, treasurer.

Fr. Murray (Continued from page 1) charismatic Church and believe that the Church can speak through any member of its community, we have the task of the discernment of spirits. What are the tests to be applied to determine if it is the Holy Spirit speaking and acting, or some egotistic or misguided spirit of my own?" he asked. A WAY MUST be found to solve "the conflicts certain to develop," he cautioned. If they are not dealt with, "they can do damage to what we hold dear—the unity of the Church. You can't discuss them or ignore them," he asserted. Father Murray urged the conflicts be brought out into the open, and they be "institutionalized," he said, "then they could be an agency for progress within tradition, maintaining the values of continuity as well as of forward movement. And tradition certainly can't be allowed to mean stagnation. Tradition must be a tradition of growth."

Meeting slated to map plans for CCW Convention INDIANAPOLIS — A meeting of the steering committee to plan the 1968 Provincial Convention of the National Council of Catholic Women, to be hosted in Indianapolis next April, will be held at 11 a.m. Tuesday, June 13, in the Stouffer's Inn, 2820 N. Meridian St. Attending will be Mrs. Russell M. Wilson, NCGW national director, Mrs. Edgar Day, of New Albany, national director's secretary, and the following past national directors: Mrs. William J. Tobin, Miss Marie Kleinkoff, Mrs. Daniel F. McCarthy and Mrs. Harold Brady. Mrs. Bernard B. Blinn, ACW president, and the following ACW officers will attend: Mrs. Louis J. Kossmann, recording secretary; Mrs. Robert Gonder, of New Albany, treasurer; and Miss Mary Anne Dolan, auditor. Diocesan council presidents from the other four dioceses in Indiana to attend are: Mrs. Arthur F. Loverich, Gary; Mrs. Walter Spalding, Fort Wayne-South Bend; Mrs. Richard Emge, Evansville; and Mrs. William Schwegman, Lafayette.

Named to mission of Benedictines BEECH GROVE, Ind. — The appointment of Sister Marguerite Hunter, O.S.B., to the Latin American mission of Our Lady of Grace Convent here was announced this week by Mother Mary Robert Palmer. Sister Marguerite, who holds a master of arts degree in modern languages from the Catholic University of America, has been teaching Spanish and French the past several years at Our Lady of Grace Academy here. She will replace Sister Mary Joceal Schenk, O.S.B., who has been assigned to the mission in Cali, Colombia, the past two years. Sister Mary Joceal will return home to complete graduate studies.

Pontiff laments outbreak of war VATICAN CITY — Pope Paul VI has again lamented the outbreak of war in the Middle East and prayed that Jerusalem be spared as the center of the Holy Places of Christ's passion and death. Speaking at a general audience (June 7), the Pope sounded an anguished cry over "the sudden and sinister clangor of a new war waged in a country sacred and beloved to us." The Pope told thousands gathered in St. Peter's basilica: "Do not expect us, at this moment and in this See, to pass any judgment on the conflict now in progress." Instead, he called for a suspension of hostilities, adding: "Let the debate be resumed in just and reasonable words. Let there be trust in the institutions which promote peaceful relations among nations. . . ."

Sister Maximilia dies at age of 85 OLDENBURG, Ind.—Funeral services for Sister M. Maximilia Elaberd, O.S.F., a primary and intermediate grade teacher for 50 years before her retirement in 1961, were held at the motherhouse of the Sisters of St. Francis here Wednesday, June 7. She died (June 5) in the motherhouse infirmary at the age of 85. A native of Cincinnati, Sister Maximilia entered the convent in 1906. Her last teaching assignment in the Archdiocese was at St. Francis de Sales School, Indianapolis. Two sisters and two brothers survive.

ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS "FAREWELL PARTY" Reverend James P. Higgins Wednesday, June 14 — 7:30 P.M. St. George Social Hall — 4020 North Sherman Drive Sponsored by: Fraternal Order of Police — Police Shrine Club Police St. Jude — Police American Legion RUMMAGE SALE Holy Spirit — 7241 East 10th Street School Auditorium Friday, June 9 — 2-7 P.M. Saturday, June 10 — 11 A.M. to 7 P.M. These announcements are available without charge. To have your event listed, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled. 923-4504 Feeney-Kirby MORTUARY HARRY J. FEENEY MERIDIAN AT 1818 STREET



# Bishop relieves Paulist Fathers of Dallas parish, Newman work

DALLAS—Bishop Thomas K. Gorman of the Dallas-Fort Worth diocese has terminated the contract of the Paulist Fathers who staff St. Paul the Apostle parish in suburban Richardson and provide a chaplain for the Newman center at Southern Methodist University.

The bishop's action was announced in a statement issued May 20 by the chancery office. In his statement, Bishop Gorman emphasized that "in this decision there is implied no criticism of the conduct, efficiency or Catholic orthodoxy of the Paulist Fathers who have served here."

OUTLINING the development of the current Newman situation, Bishop Gorman said: "Some years ago, in view of the widespread need for a Newman club program in the diocese... I decided to invite the Paulist Fathers of the diocese for this and other works for which they are noted."

"As a center for their activities, they were assigned to the newly created parish of St. Paul the Apostle in Richardson. From there, they were intended to work not only for the development of the parish, which was not intended to be their primary function, but for other forms of their apostolate—especially the Newman club program."

"Unfortunately this program did not achieve the hoped-for success. One project after another had to be abandoned basically for the lack of financial support. At Denton, Tex., where two state universities are in operation, the work had to be given up because of distance and other problems.

"At Fort Worth, where a generous lady had provided a Newman center and a priest's residence for work at Texas Christian University, the center was closed due to decreasing Catholic enrollment and again inadequate independent support.

"An attempt to start work at Arlington was made. Here again the same problem arose, and the Paulist effort was discontinued. In these three cases, the programs were turned over of necessity to the parish in which the institutions lie for chaplain service and financial support.

"The only surviving Newman work of the Paulists is at Southern Methodist University," the bishop pointed out. "There the building had to be given up and the center transferred to the campus through the courtesy of the university officials.

"Here again the problem has been and still is the lack of financial resources. This has forced me reluctantly to the conclusion that the only possible manner of carrying on Newman Club work in the more than 15 junior colleges and universities within the confines of this diocese is to place the responsibility for personnel and financing upon the pastors of the several parishes in which these institutions lie."

THE PAULISTS deny that the Newman apostolate was the primary reason for their being invited to the diocese. In a statement read at all Sunday Masses in the parish (May 21), Father John F. Fitzgerald, Paulist superior general, said: "The Paulist Fathers did not come into Richardson in 1956 simply to serve in the Newman movement on campus. There is nothing in the official files of the Paulist Fathers to indicate that one of the conditions for the Paulists receiving canonical charge of St. Paul the Apostle parish was extensive development of the Newman or university apostolate in the diocese."

Father Fitzgerald explained that both the Paulist Fathers and Bishop Gorman have the right to terminate their contract with one year's notice. He added, however, that the bishop "has the obligation to justify such a drastic step with adequate and serious reasons. . . . In my estimation, he has not done so."

The people of St. Paul's parish have responded to the controversy by establishing an office to help clear up the situation. A petition to Bishop Gorman protesting his decision and signed by members of the Parish Advisory Council was drawn up at a May 19 meeting that drew more than 800 parishioners to the church of St. Paul.

Called Operation Layman, the group is an off-shoot of St. Paul's Parish Advisory Council.



50TH ANNIVERSARY NEARS—Mr. and Mrs. Oscar Etienne, of Sacred Heart parish, Magnet (Perry County), will observe their 50th Wedding Anniversary on Sunday, June 11. A Mass of Thanksgiving will be offered at 2 p.m. that day by their son, Father Anthony D. Etienne. Another of the Etienne's eight children is in the religious life—Sister M. Yvonne, O.S.B., of Immaculate Conception Convent, Ferdinand. An informal reception will follow the Mass for relatives and friends.

With an office set up in a garage, members of Operation Layman have begun a campaign of prayer and publicity aimed at keeping the Paulists in the parish.

In a review of the situation that criticized the secrecy imposed on discussions between Bishop Gorman and Father Fitzgerald regarding the future of the parish, Operation Layman spokesmen outlined their opposition to the planned removal.

"This is a most serious matter to us, the parishioners of St. Paul's," the statement read. "The Paulists have served us long and well, and have become a permanent and irreplaceable part of our community. What is particularly distressing to us is that this decision was apparently made without consultation with the parish members as to their wishes and desires. . . ."

"Father Fitzgerald has informed us completely regarding the disclosed reasons for your decision. We find it very difficult to accept these reasons as constituting cause for dismissal."

THE GROUP WENT on to list its reasons for protesting the bishop's action. Outlining the possible adverse repercussions on everyone involved in the dispute, the group emphasized that removal of the Paulists would hurt the ecumenical activity launched in the diocese by the Paulists. They also pointed out that compliance with the bishop's decision would mean the loss of "four highly trained and experienced priests in the face of well-publicized, serious vocations shortages" in the diocese.

Within the parish, disagreement over the parishioners' handling of the situation has led to the resignation of Parish Advisory Council president John Whelan, and his replacement by David Lajoie.

Lajoie, explaining that the lay protest was partially touched off by a diocesan statement that the issue was "none of their business," described the people's protest as a response of the laity to the decrees of the Second Vatican Council.

## FESTIVAL CALENDAR

- June 22, 23, 24—St. Anthony's, Indianapolis.
- June 25—St. Maurice, Napoleon, Chicken Dinner, starting at 11 a.m.
- July 7, 8, 9—Holy Angels, Indianapolis.
- July 9—St. Joseph's, Corydon
- July 14, 15, 16—Holy Spirit, Indianapolis.
- July 27, 28, 29—St. Christopher's "Tops in Food" Festival, Indianapolis.
- July 30—St. Paul's, Sellersburg, at Rock Lake Park—Chicken Dinner.
- July 30—St. Anne's, Hamburg (Franklin County).
- August 4—St. Augustin's, Leopold—Chicken and Beef Dinners, 2 to 7 p.m.
- August 6—St. John the Baptist, Dover
- August 6—St. Bernard's, Frenchtown—Chicken Dinner, 11 a.m. to 3 p.m.
- August 13—St. Paul's, New Allice.
- August 13—St. Mary's, Lanesville.
- August 20—St. Mary's, Navilleton.
- August 25, 26—Assumption, Indianapolis—Fish Fry and Festival.
- August 27—St. Martin's, Yorkville.
- September 3—St. John's, Enochsburg.
- September 4 (Labor Day)—St. Anthony's, Morris.
- September 9—St. Pius, Troy—Volksfest, 4 p.m.
- September 17—St. Louis, Batesville.
- October 27, 28—Our Lady of Lourdes, Indianapolis.

## Couple to mark 50th anniversary

INDIANAPOLIS—Mr. and Mrs. George Kunkel, of Sacred Heart parish, will celebrate their Golden Wedding anniversary on Sunday, June 18. A Mass of Thanksgiving will be offered in Sacred Heart Church at 10:30 a.m.

A reception honoring the jubilarians will be held in Holy Name Cafeteria, Beech Grove, from 2 to 4 p.m. June 18. Relatives and friends are invited. The Kunkels have four children: Mrs. Robert Sanders and John Kunkel, both of Indianapolis; Irvin Kunkel, of Beech Grove, and George Kunkel, Jr., of Cincinnati, O.

CONTRIBUTORS  
THE CRITERION will carry a list of parish and organizational correspondents and others who have reported news for the current issue. The following persons submitted items for this week:

MRS. JAMES TUNNY, Ogood  
MISS LULA EHRINGER, Sellersburg  
MR. EDGAR W. DAY, New Albany

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## DCCM will meet in New Albany

NEW ALBANY, Ind. — The New Albany District Council of Catholic Men will hold its quarterly meeting at St. Mary's school, Sunday, June 11, beginning with Benediction at 7:45 p.m.

Guest speakers will be Capt. and Mrs. Tom Gabrielsen, from

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FAMILY CLINIC

Objects to paying daughter's tuition

By JOHN J. KANE Ph.D.

I am sixteen and attend a Catholic high school. My father doesn't want me to continue. He objects to paying the tuition although he can afford it. His sole interest is in finance. He studies the stock market reports and talks and thinks of nothing else. But if he would spend less money on drinking and smoking, he would save enough to pay my tuition. How can I convince my father that a Catholic education is important?



Your letter is a rather unusual one, Yvonne, in this day and age. It is gratifying to find a student who realizes the importance of a Catholic education. So many of us in the past just took it for granted. Some still do today. But probably not much longer.

In at least two states bishops have found it necessary to close Catholic high schools largely for lack of financial support in the face of rising costs. Debates range among American Catholics about whether to close elementary schools or high schools, to discontinue the first four grades or the last four grades. Today it is only too clear that the upsurge in the youthful population, the fact that more and more Catholic boys and girls enter and complete high school and the costs of employing larger staffs of non-clerical teachers present acute financial problems in many dioceses. A number of sociologists have studied Catholic education. Their findings are by no means in entire agreement, but if we sincerely believe that religion is a most important part of life, we know that a Catholic education can both teach religion and motivate young persons toward it.

However, it is only fair to state that Catholic schools alone cannot do this. The family is very important, so too is the peer group. But putting all three together, if favorable, it seems that the level of religious practice is improved through Catholic education.

None of this is meant to imply that public schools do not provide a good education. In fact, at times the public schools in certain areas may be superior to some Catholic schools. But present interpretation of American law makes it just about impossible for public schools to teach religion or religions.

Since religiously minded parents should regard the teaching of religion as vital, a denominational school would appear to be the best method of accomplishing this goal. Perhaps other

methods will have to be tried in view of the present plight of some dioceses.

This is the general picture. Now to try to come to grips with your specific problem. I'd like to begin on a level which has nothing to do with religion at all. All schools public, parochial or private differ in various respects. Some youngsters seem to dislike any kind of school. Others seem to do better in one kind rather than another. In your case you are happy, and I presume, doing well in your Catholic high school. On this basis alone, I think your father could be persuaded to permit you to continue.

But in your approach to him you will have to be positive, not negative. Don't tell him that by giving up drinking and smoking he can afford your tuition.

Instead emphasize how much you like your school and teachers, and above all, let your report card reflect that you mean what you say by obtaining good grades.

Perhaps you are being a bit hard on your father when you say he thinks of nothing but finance. All fathers must think about money. In most cases they are the sole support of their families and a father who never thought about the financial aspects of life would be rather irresponsible.

Of course, this can be overdone. There are many other aspects of life about which fathers must think. One is the future of their children. Today the future of any boy or girl in the kind of a society in which we live will depend to no small extent on the amount and quality of the education received.

There is a tendency among some families to be less concerned with the education of a girl than a boy. Many simply believe the girl will work only a few years before marriage and her husband's career and education are more important. Hence they place much more emphasis on a son's education.

Within limits this is true but there are limits. Today many married women work outside the home, and many out of pure necessity. The untimely death of a husband may force a wife into the working force and without education or skills she must accept the more menial and less well paid position. But aside from money entirely, to be a good wife and a good mother, education can help.

Talk with your father about what you would like to be. Try to get some goal and persuade him that continuance of your present education in your Catholic high school will help. You may even carefully point out to him what difficulties you could encounter in going to another school, or the more serious consequences if you become a "drop out."

Finally, enlist the support of your mother, a teacher, or one of the parish priests if this becomes necessary. But to show your own good faith suggest to your father that you will obtain a summer job and help pay your own tuition. This may have a startling impact on him. He will realize you are quite serious about it.

I hope you will be successful in persuading your father to permit you to complete high school. I also hope, perhaps with less optimism, that you in turn can provide a Catholic education for your children.

Plans are lagging on theatre at CU

WASHINGTON—Construction of the Catholic University of America's new \$2 million theatre, originally scheduled to begin this spring, will not start until September.

Father Gilbert V. Hartke, O.P., dean of CU's speech and drama department, said architects are still working on plans.

The old CU theater—an Army-surplus wooden barracks—was condemned in February when a heavy snowfall cracked roof supports.

The new one will be built with the help of Washington's millionaire builder-sportsman Jerry Wolman, a personal friend of Father Hartke.

Announce theme for Serra parley

TORONTO, Ont.—"CON VOC COM '67—Concern for Vocations Communication" will be the theme of the 25th annual convention of Serra International at the Royal York Hotel here, June 25-28.

More than 2,500 Catholic laymen from 20 nations, representing 325 Serra Clubs of the world, are expected to attend the convention sessions for an analysis of the newest ideas on priestly vocation. The wives and children of some members will also attend. Several hundred priests, Serra Club chaplains, and 35 bishops are expected to participate.

Radio and Television

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

Table listing radio and television programs for Terre Haute Area, Connersville Area, and Evansville Area.

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Jeffersonville and Clarksville Calendar OF EVENTS St. Anthony's Corporate Communion, Men's Club, Sunday, June 11, 9 O'clock Mass. St. Augustine's Third Order of St. Francis, June 11, 2:30 p.m. Sacred Heart Men's Club, June 12. Providence DCCM Quarterly Meeting, St. Mary's, New Albany, June 11, 7:45 p.m.

800 Negro Catholics form lay organization

CLEVELAND—Some 800 Negro Catholic laymen have organized here in an effort to improve communications between the Church and residents of the inner city.

The Council of Catholic Negro Laymen (CCNL), according to its acting chairman, Anthony J. Delgado, a local druggist, will also attempt to counteract the work of those inner city groups "preaching hostility and hate."

The council, he said, will act as a "Christian instrument" for improving inner city conditions and fighting racial discrimination.

FORMATION of the council, he stressed, was "not in any sense intended to create separatism" but the use of the word Negro in its title was a "deliberate one." The council, he continued, is aiming to

"identify with the people we are trying to reach" and its members believe that Negroes may do this "better than our white brothers."

Delgado expressed hope that the council may help to "bring middle class Negroes back to the city to help the masses." Their departure, he said, has left the masses "leaderless" and the void is being filled by those appealing to "hostility and hate."

The council, he said, also hopes to bring back to the Church those Negroes who left because of "poor communications" and the lack of Church identification with their problems.

Many priests have tried to solve this problem, he said, but have not been very successful. "If a person does not break bread with another person he does not know the problems."

DELGADO contended that much of the communication problem is caused by the assigning of priests to inner city work who "don't want it" and are not trained for it.

This, he said, is harmful both to the Negro parishioners and to the priest himself. He also expressed belief that many priests in the suburbs would "like to carry on Christian work in the inner city" but are not consulted on their assignments. He expressed hope that the Cleveland diocese might give the new Council of Catholic Negro Laymen some type of an advisory role in the choice of priests for assignment to the inner-city apostolate.

Appointed ND dean NOTRE DAME, Ind. — Dr. Bernard Waldman, 53, one of the U.S. scientists who developed the atom bomb which was dropped on Hiroshima in 1945, has been appointed dean of the University of Notre Dame's college of science. The nuclear physicist, who has been a faculty member of the university for 29 years, was among four U.S. scientists who witnessed the Hiroshima bombing.

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INDIANAPOLIS - MARLAN B. WILLIAMS, 47, St. Rita's Church, June 9, Holy Cross Cemetery...

Auxiliary plans rummage sales

INDIANAPOLIS-The Ladies Auxiliary, St. Brigid Division, Ancient Order of Hibernians will sponsor two rummage sales...



NEW BENEDECTINE NOVICES-Shown above are eight new novices who were invested last week at the Benedictine Convent of Our Lady of Grace, Beech Grove...

Named president of Fathers Club

INDIANAPOLIS - Les Earle, St. Francis de Sales, secretary; member of Little Flower parish, Don Muncie, Our Lady of Lourdes parish, treasurer...

Other new officers are: Pete Donna of St. Michael's parish, vice president; Floyd Bellamy...



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CARD OF THANKS KAHN-I wish to express my sincere thanks and heartfelt appreciation for the many acts of kindness and sympathy extended by my relatives, friends, and neighbors. Also for their beautiful flowers, spiritual bouquets and beautiful flowers received during the recent illness and loss of my beloved husband, I especially wish to thank Father Mode and all the clergy, Dr. Ladine and Feeney-Kirby Funeral Home for their kind services. Wife, Helen Kahn

KING-Our sincere thanks to the kind friends, neighbors and relatives for expressions of sympathy, spiritual bouquets, beautiful flowers and other courtesies extended during illness and at the passing of our beloved mother, ALICE SAGAN KING. We especially thank Father Tooley and the George W. Usher Funeral Home for wonderful services. Daughter Rose Mary King and Family

BASKERVILLE-We are deeply grateful to our kind relatives, friends, and neighbors for their beautiful flowers, Mass offerings, expressions of sympathy, spiritual bouquets, and the many other courtesies extended to us at the time of illness and our bereavement of our beloved husband and father, ALBERT J. BASKERVILLE. We especially wish to thank Mgr. Kavanaugh and Mgr. Beckhold, also Dr. Klutinsky, the staff at St. Vincent's Hospital, and Stevens Mortuary for their kind services. Wife and Children

A 'THANK YOU MASS' has been said June 7th at 5:30 p.m., St. Philip's Church for all who remembered me in any way during my illness. Mrs. R. E. Schaefer

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VIEWING WITH ARNOLD

A kookie film with a message

By JAMES W. ARNOLD

"You're a Big Boy Now" is a film designed for the thinking man's adolescent, with enough left over for the dimmer bulbs so that it will make money. On the surface it is all switched-on and kookie, but underneath it is full of instructive content, not all of it intended, on the eternal war between the generations.



In many ways, "Big Boy" is a comedy re-make of "Nobody Waved Goodbye," the ultra-realistic Canadian movie which the Catholic Film Office voted 1965's best film for young people. That starred the same young man, winningly average-looking Peter Kastner, and was also about the problems of reaching manhood amid the madness of today's affluent urban culture. But it was careful, mature, balanced. In comparison, "Big Boy" seems turned out by clever college students between the pot and picketing seasons.

While it is sometimes profound and enlightening, and done by director Francis Ford Coppola with modish verve, "Big Boy" is definitely a mixed bag. Adults will find it often silly and sophomoric, although they will get an uncomfortable idea of what young people think of them. Kids will probably find it expresses many of their true feelings about each other, adults and life, but it pampers them like a permissive parent. This is very much a kid's picture with a kid's viewpoint provided

by profit-minded adults, and much of its sympathy is exploitative.

Young Kastner plays an inhibited suburban offspring caught between his inadequate, hypocritical parents and the expected coming-of-age in the buzzing confusion of New York City. He samples freedom in apartment living, has a fling with a couple of sophisticated swingers, and winds up—well, you figure it out—with a similarly nouveau-adult girl friend (Karen Black) romping about the city as if it were a playground.

This regressive note that ends the film is joyous and wholesome, and wonderful to watch, but it is hardly more than a temporary answer to the grief of being a young adult. One cannot, Peter Pan aside, be a child forever. The tragedy of adolescence is that there is no escape, and that somehow you have to come to terms with the stupidity and wickedness of the world. "Nobody Waved" also had an uncertain ending, but it had the sense to admit it.

"Big Boy's" easiest comic targets are its foolish adults, neurotic, sex-ridden, self-centered, determined to force on youth rules of behavior they have no intention of following themselves. Undoubtedly this is a fair stereotype of the adult in young minds, the image that accounts for a "revolt" that is basically idealistic and moral. But in fostering this image uncritically, the film does nobody a favor, and only adds heat to the inter-generation combat. Here "Big Boy" is akin to the

lowbrow "teen-age film," which typically presents adults as either monsters or idiots.

On the plus side, there is a terrific adrift-in-Times Square scene depicting the erotic environment in which kids are expected to hang onto their virtue. The movie also kides the glamor girl and playboy types (Elizabeth Hartman and Tony Bill), who are phony and shallow and mean, all anathema adjectives to the young. But the film fudges a little here, as many films do when they try to satirize such highly seductive qualities as sex, hedonism and money.

Take Miss Hartman, the one-time "mouse" of "The Group" and "Patch of Blue." Here she is a skinny but swinging go-go girl, the symbol of everything that a young fellow like Kastner is tempted to pine for: Although director Coppola wants to show her up, he also wants to show her off, for purposes of box-office. Hence, she is so glorified, and given so much footage, especially in several highly enticing (if basically comic) sex scenes, that it hardly matters if the customers get the noble comment behind it all. The same is true of cool, handsome Bill: he is so attractive on screen that his defects of character tend to be academic.

The comedy style is far-out and very visual; Coppola obviously seems to be trying for a kind of New York version of "The Knack." The film is nowhere near that consistently good, but there are funny moments: Kastner chasing a kite through Central Park or, smitten by love, roller-skating in

ecstasy to his job at the Public Library, or trying to cope with a self-willed milk dispenser at the Automat.

Still other moments, while meriting credit for effort, are embarrassingly juvenile. Typical is Miss Hartman's recall of her oddball life story, a sequence stolen from "Penelope," including the attempted rape by a bizarre high school faculty member. Coppola also makes Kastner a daydreamer for no clear reason, except that it allows some fanciful free association outs to such things as a band of Negro bagpipers.

Talented Julie Harris, Geraldine Page and Rip Torn are lavishly wasted as the low-comedy adults (in one scene, Rip chases Julie around the pornography exhibit in the library vault). The women in "Big Boy," incidentally, are presented so consistently as greedy harpists, and sex as such an unnerving pastime, that among all the other doubts, you might conceivably add the doubt of virility.

(Rating: A-4, morally unobjectionable for adults, with reservations.)

Named by Pope

COLOGNE, Germany — Msgr. Paul Adenauer, son of the late Chancellor Konrad Adenauer of Germany, has been appointed a member of the Pontifical Commission for Justice and Peace by Pope Paul VI. Msgr. Adenauer is the director of the Central Institute for Marriage and Family Problems, with headquarters here.



ST. ANDREW'S SPRING DANCE—"Rhapsody in Blue" is the theme of the annual Spring Dance to be given by St. Andrew's parish, Indianapolis, on Friday, June 16. The dance, featuring the "Nite Lites," will be held at the St. Plus X Council, Knights of Columbus, 2100 E. 71st Street. Mrs. James Andrews, above center, is chairman of the event, assisted by Mrs. John Davis, co-chairman. Also shown are Mrs. Joseph Mattingly, left, special gifts chairman, and Mrs. Joseph Pinella, decorations chairman. Ticket chairman, not present for the photo, is Mrs. Jack Reis.

Center to honor Dutch prelate

'S HERTOGENBOSCH, Netherlands—An ecumenical and documentation center will be established here in memory of the late Bishop William Bekkers of 's Hertogenbosch.

The center, to be called the Bishop Bekkers House, will be open to members of all faiths in the spirit of the late prelate, who died May 9, 1966. He was noted for his efforts to establish understanding and cooperation between Catholics and other Christian denominations.

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Educational TV plan under study

CINCINNATI, Ohio — Establishment of an instructional television system for schools and institutions of the Cincinnati archdiocese and the Covington, Ky., diocese was urged at a special joint meeting of the boards of education of the two Sees.

Father Herman H. Kenning, Cincinnati assistant superintendent of schools, is chairman of a special educational television study committee which made the recommendation. The two boards of education will review the recommendation at separate meetings later this month. Committee members called for "Church authorities to proceed to bring such a system into existence and provide adequate support, publicity and encouragement."

Named for award

NEW YORK—The Catholic Interracial Council of New York selected Gov. Nelson A. Rockefeller for its third annual John La Farge Memorial Award for the recommendation at separate meetings later this month.

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IN VATICAN VOLUME

# Pius XII war correspondence with Polish bishops revealed

VATICAN CITY — The clandestine wartime correspondence between Pope Pius XII and the bishops of Poland is revealed in a volume newly issued by the Vatican.

Written during the Nazi and Soviet occupation of the country, the letters were smuggled across the border. None could be published in Poland for fear of German reprisals against the people.

Some that were betrayed to the Gestapo served as the basis of the Nazi accusation of the Pope's pro-Polish sentiments.

Similar letters between the Pope and bishops of Lithuania, Latvia and Estonia are also published in the book by Father Robert A. Graham, S.J.

The papal messages chiefly consist of exhortation, encouragement and sometimes of defense against criticisms of the Pope's policy. Related documents also published include correspondence of the Vatican Secretariat of State with the German authorities, mostly protests against persecution and interventions on behalf of persons arrested and facing death.

**THE DOCUMENTS** are published in two volumes by Libreria Editrice Vaticana and contain 605 pieces under the title, "The Holy See and the Religious Situation in Poland and the Baltic Countries, 1939-1945." It is the third in a series of source material on diplomatic pastoral and humanitarian activities of the Holy See during the war years.

The series entitled "Acts and Documents of the Holy See Concerning the Second World War," is edited by an international group of Jesuit historians which includes Father Graham, formerly an associate editor of the Jesuit weekly, *America*, and currently a staff member of *Civiltà Cattolica*, a Jesuit periodical edited in Rome, and *Religious News Service Correspondent* in Vatican City.

Father Graham's book, "Vatican Diplomacy," won the 1957 John Gilmary Shea Prize of the American Catholic Historical Association. He is now working on another

volume, "The Soviet Union and the Vatican During the War."

Other members of the editorial group are Jesuit Fathers Pierre Blet, professor of methodology in Church History at the Pontifical Gregorian University in Rome; Father Angelo Martini, an associate editor of *Civiltà Cattolica*; and Father Burekhardt Schneider, professor of church history at the Gregorian.

The papers illustrate the strenuous efforts of the Vatican to secure the release of Polish bishops and priests from concentration camps. One last minute ingenious stratagem of Pius XII to secure the release of Bishop Michael Kozal, Auxiliary of Wroclaw failed. Bishop Kozal died at Dachau, one of three Polish bishops who perished in concentration camps.

**LETTERS FROM** the Polish hierarchy reflect the atmosphere of terror of the occupation. On one occasion in February 1942, Archbishop Adam Stefan Sapieha of Cracow wrote a severe indictment of Nazi atrocities, but later, begged a messenger to burn the document which, if intercepted, could cause the death of the bishops and others as well. Both Archbishop Sapieha and the Ukrainian Metropolitan of Lwow Andrew Sheptycky, in letters published in the new collection, wrote to the Pope that they could not prudently give the pontiff's letter to the faithful because of possible reprisals.

The just-published volume documents a large sector of struggle to avert a religious disaster in western Poland, annexed directly to the Reich. In this region called Reichsgau Wartheland, the Nazi Party had a free hand to experiment on its conception of church life in the ideal national Socialist state.

The protests spread over several years and culminated in a diplomatic note of the Cardinal Secretary of State Aloisius Maglione, dated March 2, 1943, and addressed to Reich Foreign Minister Joachim Von Ribbentrop. After this time relations between the Vatican and Berlin

were virtually frozen.

From the start of war the documents indicate that the Nazi under Hitler blocked every Vatican attempt to aid the Church in Poland. The innumerable protests phrased to avoid possible rejection as "political interference" were either rejected or ignored. Finally in 1942 Hitler forbade German agencies to receive any further Vatican appeals on Polish matters.

**AMONG HITHERTO** unpublished letters are two communications of Bishop Charles Radonski of Wroclaw, who was in London. Writing in the Fall of 1942 and the beginning of 1943, the exiled prelate complained of the "silence" of Pope Pius in regard to the sufferings inflicted by Nazis on the Poles. Though the Pope had been outspokenly sympathetic to Poland in the first six months of war, he said the pontiff's defense of Poland since then had been marked by silence, while atrocities multiplied against his own Catholic faithful.

Similar letters had been received a year earlier from the Cardinal Primate August Hlond, himself in exile at Lourdes, and from Archbishop Sapieha.

The two prelates warned the Pope of growing disaffection among Poles because Nazi propagandists had been portraying the Holy See as having abandoned Poland.

According to Bishop Radonski, the Poles were saying that the Pope had done more for the Jews than for Polish Catholics. The reference was to Vatican critics of Vichy's anti-Semitic legislation, criticism expressed publicly by the Papal Nuncio.

In his reply to Bishop Radonski, Cardinal Maglione rejected the assertion that the Pope had ceased to speak out on the Polish tragedy. He pointed out that the criticism was based on misinformation, as well as inspired by enemies of the Church. He noted that the Holy See only followed the course adopted by the Polish bishops themselves.



**CRITERION VISITORS**—About 15 members of Sister Irene's eighth grade class at St. Lawrence School, Indianapolis, visited The Criterion offices recently as part of a class project. News Editor Paul G. Fox briefed the youngsters on the editorial operation. Shown above with composing room foreman Harry Groves are, left to right: Don Gentile, Barbara Poorman, Gene Carey and Tom Stahl. (Staff photo)

# Jacqueline Grennan speaks on authority

COLORADO SPRINGS—If un-

questioned obedience to authority is the path to glory, then Adolph Eichmann was "the greatest of the living saints," the president of Webster College in Webster Groves, Mo., told graduating seniors at Colorado College here.

Jacqueline Grennan, a former nun who received permission to remove the Catholic college from Church control and turn it into a secular institution, spoke on "The Power of Authority in an Open World."

She told the graduates that they, as the young and uninitiated, can "play the role of very bright amateurs who ask the brash and sometimes rash questions opening up new vistas and new possibilities for man and men."

"If men or nations were compelled to believe that the answers they propose today are final and irrevocable answers, I submit that both men and nations would be rendered immobile," Miss Grennan said.

## Feels just war is not possible

**THE COLLEGE** president, whose decision to secularize the liberal arts school near St. Louis was questioned by some Catholic educators, said students all over the nation are asking "really radical questions" about the nature of authority.

ERMELO, The Netherlands—A just war is no longer possible, Cardinal Bernard Alfrink of Utrecht told a meeting of chaplains of the Dutch armed forces.

"The existence of nuclear weapons excludes the existence of a just war, because the means that could be used to fight injustice would cause much greater injustice," the cardinal said.

She said those in authority must have the humility and the courage to face questions posed by responsible deviant behavior. Otherwise they can be charged with "credibility gaps that may indeed widen into chasms," the speaker said.

"The first step toward a true peace," he continued, "would be the halting of the armaments race. Total disarmament will be impossible without new international structures that have the authority to compel unwilling nations to accept the principle of disarmament."

Her audience included Gov. and Mrs. John Love, whose son was among the 219 graduating seniors receiving bachelor degrees. Master's degrees were received by 44 graduate students.

Cardinal Alfrink also said that everyone must decide, according to his own conscience, what action to take if war does break out.

Miss Grennan, first woman to deliver a commencement address at Colorado College, told the graduates their generation is "irrevocably cast in the role of action."

## Catholic teachers vote union ties

"LIKE IT or not, you must forgo out the new systems that can cope with the passions for integration and internationalism and religious ecumenism which are surging everywhere in our world."

PHILADELPHIA—The Association of Catholic Teachers, which launched a brief strike against high schools in the archdiocese of Philadelphia last April, has voted to become a local union of the American Federation of Teachers.

The tribal code and mores of self-contained little worlds are no longer viable because they are no longer impregnable. To the man indoctrinated in the formula kind of moral code, the divergent moral behavior of

ACT will become the first Catholic teachers group in the country to unionize. The organization was also the first of its kind to strike a Catholic school system.

## New construction tax will aid the needy

ROCHESTER, N.Y. — Bishop Fulton J. Sheen has announced a plan to tax all new construction in the diocese of Rochester to help "the poor of the diocese and the poor of the world."

He also said part of the diocesan development fund will be turned over to the poor.

The tax will range from 1 1/4% to 3%, depending on the cost of the building. It will be levied on all new buildings and additions—churches, schools, rectories and convents—which ordinarily require chancery approval.

The purpose of the tax, said the bishop is two-fold:

"To cut down on extravagances in building, but also to make the local Church conscious that it is part of the Mystical Body throughout the world."

He also told pastors that the annual Christmas collection—until now considered a gift to the pastor—must now be deposited in the general parish fund.

Bishop Sheen said the tax—levied after discussions with the diocesan advisory council—was being made "in consonance with the encyclical, On the Development of Peoples," which states that "the advanced nations have

a very heavy obligation to help the developing nations."

He said the money will be given "to the poor of the inner city and to all of the missions of the world."

In addition to imposing the tax on building, Bishop Sheen also announced that "provisions will be made in accordance with the Vatican council, that some security be given to priests that 'they may aid the poor.'"

Bishop Sheen also said an "entirely new concept in religious vocational education" will be inaugurated next September.

St. Andrew's high school for boys who believe they have a vocation for the priesthood, will be converted "into a co-educational school in which both high school boys and girls will test their vocation for a dedicated service to God, humanity and the Church," he said. It will be known as King's Preparatory School.

The bishop stressed that the school will start with the primary aim of "education of the person," not with the idea of vocation. He said too much of the elementary seminary training has been based on vocation, rather than on the person.

# Fourth Annual CYO — FAMILY NIGHT

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**MONDAY — June 12**

Unlimited Ride Privileges } Parents & Their Children — \$5.00  
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**Tickets Now on Sale in Indianapolis Parishes**

*Special Note!*  
Families are encouraged to come between 4 P.M. & 7:30 P.M.  
Junior CYO Groups are encouraged to come from 7:30 P.M. to 11 P.M.

**GATES OPEN 4 P.M.—Park closes at 11 P.M.**

**A Big Night For CYO Members, Friends and Their Families! — Early Opening Hour and Picnic Tables For Families**

