

Theological Commission to convene

VATICAN CITY — The first meeting of the Central Theological Commission established by Pope Paul VI last April will be held here beginning October 5, the Vatican's Doctrinal Congregation said.

An official of the congregation said it was expected that the commission's meeting will last only a few days, probably less than a week. He said an agenda for the meeting had been sent to the approximately 30 theologians who were appointed members by the Pope, but that it has not yet been made public.

The theological commission was one of three new officers established by the Pope in April to carry out the program of renewal called for the Second Vatican Council. It is attached to the Doctrinal Congregation, formerly the Holy Office. It was created almost a year and a half after the Church's first Synod of Bishops called for its formation.

Among the commission's members are some of the world's most celebrated theologians, representing various currents of theological thought. Most are dogmatic theologians, but there is a substantial representation of scripture scholars and some from the fields of moral theology and the liturgy. Among the scripture scholars is Father Barnabas Abern, an American Passionist who helped to draft the Vatican council's documents on revelation, religious liberty and ecumenism.

Another prominent ecumenist of the commission is Father Walter Burghardt, S.J., of Woodstock College, Md.

Cardinal reinstates 3 priests

WASHINGTON—Three Washington archdiocesan priests dismissed by Cardinal Patrick O'Doyle in a dispute over interpretation of the birth control encyclical last year have been quietly restored to the full exercise of their priestly faculties.

The three priests are Father Raymond Kemp, Father Bouchard, assistants at St. Paul and Augustine parish, and Father John Cunio of Holy Name. Announcement of their return to full priestly duties was contained in the parish bulletins of the two churches, which are both inner city parishes located in the city of Washington.

The brief announcement in the bulletins said the priests, having reconsidered their position and reflected on their responsibilities, had agreed to follow Cardinal O'Doyle's teaching of the encyclical, *Humanae Vitae*, "whenever they preach, teach, counsel or hear confessions."

Breakthrough

SACRAMENTO, Calif.—California has become the first state to require a tax payment from churches on business activities unrelated to religion. Gov. Ronald Reagan signed the bill into law, although he had not advocated the measure. It was approved August 7 by the California Legislature.

Father Maurice Dugan dies at the age of 61

RICHMOND, Ind.—Archbishop Schulte was principal celebrant of the funeral Mass in St. Mary's Church here Monday, Sept. 5, offered for Father Maurice Dugan.

Father Dugan, who had observed 25 years as St. Mary's pastor earlier in the year, died Friday, Sept. 5, in Reid Memorial Hospital. He was 61.

Other concelebrants of the funeral Mass were seminary classmates of Father Dugan and priest-sons of St. Mary's parish. Very Rev. Richard Hillman, V.F., pastor of St. Andrew's parish and dean of the Richmond Deanery, delivered the sermon.

Burial took place in the priests' circle of the parish cemetery. One brother, Thomas Dugan, of New Orleans, survives.

AN INDIANAPOLIS native, Father Dugan was ordained in 1933 after studies at St. Meinrad Seminary. Early assignments included Holy Cross, Indianapolis; Assumption par-



PICKET CHANCERY—Catholic mothers and their children picket the St. Louis chancery office protesting sex education programs in schools, "heretical catechism" and "sensitivity programs." The group was invited to speak to Cardinal John Joseph Carberry, Archbishop of St. Louis, but they refused saying they had not brought written material with them. Cardinal Carberry has announced that pilot programs on family living and sex education are slated for introduction in two Catholic elementary schools. The chancery denied charges that material by the Sex Information and Education Council of the United States (SIECUS) was being used, denied "sensitivity training" programs were in progress, and rejected demands that the schools return to the Baltimore Catechism. (RNS photo)

FAMILY LIFE DIRECTORS

Support programs of sex education

DENVER—Directors of diocesan family life bureaus around the country have reaffirmed their support for programs of sex education.

In a statement issued after a meeting here (Sept. 4-6), they said:

"In light of the confusion that has been generated by the present public controversy, we wish to renew our commitment to develop wisely-planned programs of family life and sex education, and to reassure parents and school personnel that their co-operative efforts are necessary, valuable, and immensely beneficial to young people."

Recently, the Family Life Division, United States Catholic Conference, conducted a survey to determine what is actually taking place in sex education in the various dioceses throughout the country. The diocesan superintendents of schools in 116 dioceses returned the questionnaires.

Of those, 20 dioceses indicated a diocesan-wide sex education program was underway; 32 dioceses said a program is projected for 1969-70; and 22 more plan to implement such a program within the next two years.

THE STATEMENT issued at the directors' meeting explained that the value and necessity of wisely planned programs of education in human sexuality have always been emphasized in their diocesan family life programs.

"Recognizing that the primary responsibility for sex education belongs to parents, we also realize that we must assist the family in fulfilling this task," the directors' statement said.

Based on the recommendations of the U.S. bishops' pastoral letter, *Human Life in Our Day*, and the Guidelines for the Formation of a Program of Sex Education issued by the Family Life Division, USCC, and the National Catholic Educational Association in April, the present statement quoted the bishops' letter:

"This obligation can be met either by systematic provision of such education the diocesan school curriculum or by the inauguration of acceptable educational programs under other diocesan auspices, including the CCD (Confraternity of Christian Doctrine)."

THE DIRECTORS' statement reaffirmed these points for purposes of clarification:

- "The basic purpose of all sex education is to help the child achieve a fuller knowledge of himself as a person and as a Christian, and to gain a deeper appreciation of the dignity of human love."

- "Parents are primarily responsible for education in sexuality, a role they fulfill by helping the child to form proper attitudes during the earliest years of childhood."

- "The church and school

have co-operative and complementary roles to play by providing programs of adult education for parents and for the teaching staff, and by providing a systematic presentation of information within the school curriculum.

- "The development of a program in the schools requires a co-operative effort and abiding interest by both parents and teachers, usually in a home-school association. This continuing involvement by parents and teachers is virtually indispensable."

- "All materials—books, films and recordings—should be carefully studied by a committee of parents and the teaching staff. Those materials that are selected for use in the program should reflect a Christian view of man and the true values of life and the family. Careful and continual evaluation of curriculum materials must be the responsibility of both parents and teachers."

- "Our efforts are essentially directed to the Catholic community, and to those working with the Confraternity of Christian Doctrine. We are convinced that the Catholic school faces (Continued on page 7)

Benet Hall dedication set at St. Meinrad

ST. MEINRAD, Ind.—The new Benet Hall, a residence hall for college seminarians at St. Meinrad, will be dedicated on Saturday, Sept. 13. Dedication ceremonies will begin at 3 p.m. (CDT).

Archabbot Gabriel Verkamp, O.S.B., will be principal celebrant at a concelebrated Mass in the Archabbey Church. Bishop Paul F. Leibold, Archbishop-elect of Cincinnati, will deliver the sermon.

THE ACTUAL dedication ceremonies will take place following the Mass with Archbishop Schulte officiating. Also attending the ceremony will be Co-adjutor Archbishop George J. Biskup.

Tours of the new building will be conducted before and after the dedication ceremonies.

A banquet will be held at 5:30 p.m. (CDT). John Carroll, an Evansville attorney and chairman of the board of overseers at St. Meinrad, will be the speaker. Approximately 500 people are expected to attend the ceremonies.

THE NEW Benet Hall provides housing for 219 men as well as dining and classroom facilities. The architectural design incorporates a concept which groups students into small community units of eight. This provides experience in close community living as well as the privacy necessary for study and reflection to enrich the program of priestly formation.

The plan for Benet Hall was developed by Victor Christ-Janer and Associates of New

Canaan, Connecticut in association with Design Environment Group Architects (DEGA) of Louisville. Construction was handled by the Carl M. Geupel Construction Company of Indianapolis.



EXPLORER SCOUTS REALLY EXPLORE—Twelve scouts and four adult advisers from Explorer Post 522, sponsored by Msgr. Downey Council Knights of Columbus, Indianapolis, traveled last week-end to Detroit. There they were greeted by the U.S. Coast Guard and were taken on a cruise aboard the U.S.S. Brantley into the Detroit River and Lake Erie. After a visit to the Canadian side of Lake Erie the Coast Guard gave a demonstration of navigational bores and "police work" required in the Great Lakes. A group of the youths is shown aboard the Explorer Post's bus. At left is Virgil Larson, one of the adult advisers. The Explorer Post has 25 members from 14 to 18 years of age.

Fr. Hoover pastor at Richmond

The Chancery Office this week announced the appointment of Father Harry Hoover, Ph.D., principal of Secunia Memorial High School since 1952, as pastor of St. Mary's parish, Richmond.

Father Hoover, 57, will succeed Father Maurice Dugan, St. Mary's pastor the past 20 years who died last week. The appointment is effective Friday, Sept. 12.

Named principal at Secunia was Father Joseph McGinley, M.S., 33, who has served as assistant principal there since 1963. Father McGinley will be in residence at Secunia where he will also serve as chaplain to the Sisters of St. Francis.

FOUR OTHER changes were also announced by the Chancery Office.

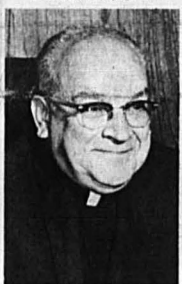
Father Wilfred Day, assistant pastor of Our Lady of Lourdes parish, Indianapolis, has been named full-time instructor at Secunia with residence at St. Philip Neri parish. He was ordained in 1967.

Father Jeffrey Godecker, assistant priest at St. Peter and Paul Cathedral, was appointed assistant pastor of Our Lady of Lourdes parish and part-time high school instructor. He was ordained in May, 1969.

Father Paul Dedde, assistant pastor of St. Malachy's parish, Brownsburg, has been appointed assistant pastor of St. Augustine's parish, Jeffersonville. He has been at Brownsburg since 1965.

Father James Hillman, assistant pastor of St. Augustine's parish, Jeffersonville, will become assistant pastor of St. Malachy's parish, Brownsburg. He has served at Jeffersonville since ordination in 1966.

The latter appointments will be effective on September 20. AN INDIANAPOLIS native, Father Hoover was ordained in 1939 after studies at St. Meinrad. (Continued on page 7)



FATHER HARRY HOOVER



FATHER JOSEPH MGINLEY

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TO OPEN OCTOBER 11

156 prelates slated as Synod delegates

By JAMES C. O'NEILL

ROME—One hundred and forty-six prelates are slated to take part in the forthcoming Synod of Bishops which opens in Rome October 11, and which is expected to last only two weeks.

Bishop Ladislav Rubin, permanent secretary of the synod, told a press conference here (Sept. 9) that the preparatory document sent to the world's bishops for study last May aimed only at episcopal conferences, their relations with the Holy See and relations among themselves. This document, he said, "does not pretend to resolve all, but only to single out various aspects of the subject."

Asked if the document he referred to was the same as a document published in the recent French edition of *Information Documentation on the Conciliar Church* (IDOC), the bishop said he had not seen the IDOC document, but that from what he had read about it in the newspapers it would seem to be the same. Technically, the preparatory document for this second session of the synod is still held to be secret by the Vatican.

AT THE PRESS conference, Bishop Rubin disclosed that Pope Paul VI has named 17 cardinals, bishops and priests as his own personal nominations to the synod.

Among the papal nominees are Cardinal Terence Cooke of New York and Pennsylvania Archbishop Martin J. O'Connor, president of the Pontifical Commission for Social Communications.

Other Americans to be present at the synod include Cardinal John Dearden of Detroit, president of the National Conference of Catholic Bishops in the U.S. (NCCB); Cardinal John Wright, who will attend in his capacity as prefect of the Congregation for the Clergy; Archbishop Rembert Weakland, O.S.B., Abbot primate of the Benedictine Confederation, elected a delegate by the Union of Religious Superiors; and Archbishop Ambronzi Sennaysh of the Ukrainian-rite archdiocese of Philadelphia and Archbishop Stephen Kozisko of the Byzantine-rite metropolitan archdiocese of Munhall, both of whom will attend in their capacity as major archbishops of Eastern rites.

Membership of the special synod session breaks down as follows:

13 presidents of bishops' conferences, including 22 from Europe, 14 from Asia, 29 from Africa, 24 from North and South America and 4 from Oceania;

Three heads of Religious orders, elected by the Union of Religious Superiors, 19 cardinals who are heads of various Vatican offices, 17 specially nominated persons chosen by the Pope and the synod secretary, Bishop Rubin.

BISHOP RUBIN also announced that Cardinal Carlo Confalonieri, prefect of the Congregation for Bishops, Cardinal Valerian Gracias of Bombay and Cardinal Agnelo Rossi of St. Paulo, Brazil, will act as president delegates of the synod.

Bishop Rubin said that the synod is expected to last only two weeks. However, he added, it might run longer if the need for more time requires it.

Bishop Rubin, after outlining the general contents of the preparatory document—which begins with a long theological examination of the foundations of bishops' conferences—said that three cardinals will deliver prepared papers on the three major aspects of the synod's theme.

Cardinal Franjo Seper, prefect of the Doctrinal Congregation, will be the "cardinal valuator" who will present the doctrinal introduction.

Cardinal Francois Marty of Paris will deliver a paper on the relations between the Holy See and bishops' conferences. Archbishop Patrick McGrath of Panama will deliver the third paper, on the relations among bishops' conferences.

Each section covered by these papers will have a special secretary. They are, respectively, Father Angelo Anton, S.J., professor of theology at the Gregorian University in Rome; Msgr. William Ocelin, assistant secretary of the Pontifical Commission for the Revision of the Code of Canon Law, and Msgr. Roger Etcheberry, secretary of the French Bishops' Conference.

Bishop Rubin also said that seven general secretaries of bishops' conferences, including Bishop Joseph Bernardin of NCCB, will come to Rome to assist him in the work of the secretariat.

Aside from formal meetings in the synod hall of the Vatican, it has also been arranged that the bishops will be able to meet in smaller groups broken down according to language groups: English, French, Italian, Spanish, Portuguese and German.

Bishop Rubin said that, unlike the last synod, when quotes were released by the synod press office without any names, the plan for the next meeting calls for attribution by name.

Bishop Rubin said that there was no plan for a meeting of the synod with the assembly of priests that has announced its intention to hold meetings in Rome concurrently with the synod meetings.

On the Inside

Vatican 'Martha's' work behind the scenes.....Page 2

An interesting report on the recently-completed three-year study of American seminaries.....Page 3

Does Germany have lessons for the United States?.....George Shuster.....Page 4

'Project Astronaut' draws good response in Vincennes parishes.....Page 5

Archdiocesan School Office Paper on School Reorganization.....Page 9

12 added to faculty at Marian College

INDIANAPOLIS—A cosmopolitan note characterizes Marian College's 12 new faculty members due to eastern, Canadian and European backgrounds.

"The varied and distinguished credentials of the new faculty," said President Dominic J. Guzzetta, "enhance Marian's constant goal to expand the quality and quantity of curriculum and services for the 1,075 students coming to campus September 14."

For the first time Marian will offer majors in drama and physical education, in addition to 19 other major study areas. Also, the number of offerings in political science has been expanded.

Joseph Khalil, a native of Jordan, will be Marian's first full-time faculty member in political science. He has been teaching at the Indianapolis extension of Purdue University and in the past has taught in both Libya and Jordan. His has been published in international journals.

Sister Helen (Mary Augustine) Eckrich, O.S.F., French, Marian College, M.A., College of St. Rose, Ph.D. Fordham University.

Mrs. Frank Lawrence, psychology, B.A. University of Delaware, M.S. Tufts University.

David A. White, philosophy, B.A., M.A. DePaul University, doctoral studies Indiana University.

John O'Hara, drama, B.A. Marian College, M.A. Indiana University.

Peter Witkowski, history, B.A. Fordham University, M.A. Indiana University, doctoral studies Indiana University.

James M. Thompson, sociology, B.A., M.A. Oklahoma State University.

Sister Barbara Ann Burman, O.S.F., biology, B.S. Athanasius of Ohio, M.S. Marquette University.

PART-TIME faculty members will include:

Mrs. Thelma Barr, interior design; Dr. Charles Boyer, biology; Mrs. Robert Griffiths, home economics; Raymond Kane, sociology; Carter Robert Zalkin, music; and Melvin Timmons, education.

Named new director of student services was Mrs. Alan Kolb, who will assist in developing a remedial program of studies for disadvantaged students. She has degrees from Ball State University and Michigan State University.

By MOLIEE MCGEE

ROME—You would never know they were there. Yet, behind the scenes in St. Peter's in Rome, it is women who count the laundry, keep a "housewife's" eye on refreshments, care for youngsters, look after visitors.

True, it is maintenance men, or Sanpieri, who attend to 10 acres of marble floor. Twenty sweep part of it with long, twig brooms every day and once a month it gets a complete wash by machine. The more than 2,000 windows come under their care, together with the dusting—by Swedish maleable vacuum cleaners from moveable towers—of scaffolding of statues and cornices.

But, up on the roof, down below the crypt and in workrooms as well as over coffee cups and stoves, women have their own jobs.

One of the most strangely located shops in the world is on the roof of St. Peter's. There, at the foot of the great dome, nuns serve tourists intent on taking home roaries, sending postcards or finding souvenirs. These Sisters of the order of Pious Disciples of the Divine Master are never short of customers.

"YOU SHOULD be here in summer," a little Irish nun said. "There isn't room to stand. All the world seems to come up. But then the world is really a small place."

Last year I was serving an American woman who suddenly looked at me, then turned to her husband and asked: "Who does she remind you of?"

"But before he could speak I was able to tell her. It's my

aunt in Chicago," I said. And sure enough it was. They knew her well."

The shop is a little house of old, and it has a curious history. St. Peter's, the largest church in the world, took a long time to build and during the process of construction, workers tired of walking up the long flight of stairs, built themselves little houses on the roof, well hidden from the ground by the tall balustrades. There they lived happily with wives and families. They had a little bar and a small market. As time went on they took on the maintenance work. It was the bringing in of elevators and tourists that finally drove them to the narrow streets near St. Peter's now called the Borgo.

DOWN below the crypt of the great church, where excavations brought to light the Roman cemetery where St. Peter was buried, clay has been trodden down into paths between mausoleums by sightseers from different countries. They are conducted in language groups by guides who are informed in archeology and history. One has discovered there is a little German, Ittila Burger, who is also fluent in Italian and English and has been guiding small parties (not more than 10 at a time are permitted) since visitors were first allowed down to see these 1,900-year-old tombs, a decade or so ago.

On the main floor of the basilica, at the end of a tiny corridor off the sacristy is a small coffee bar, open from 6:30 a.m. to noon. Visiting priests find it convenient for a light breakfast after an early Mass. Others find it a pleasant place to rest a moment.

NUNS DO 'HOUSEWIFELY' CHORES

Vatican 'Marthas' work behind scene

For the past 43 years the bar, with its coffee machine, buns, cakes—and even the row of bottles of customary in Rome bars—has been run by Signora Perotti and her husband, Mario. Before that there was another refreshment place much the same. It was Signora Perotti's mother who provided for hungry clerics and early morning visitors.

Prints on the wall in the bar show workmen tired of walking up the long flight of stairs, built themselves little houses on the roof, well hidden from the ground by the tall balustrades. There they lived happily with wives and families. They had a little bar and a small market. As time went on they took on the maintenance work. It was the bringing in of elevators and tourists that finally drove them to the narrow streets near St. Peter's now called the Borgo.

PASTORAL STUDY DAYS

Bishops and laity in Mexico study Church issues together

By ELSBETH CAMPBELL

MEXICO CITY—It was difficult at first for the Catholic man on the street here to believe that lay people were actually participating in a meeting with their bishops.

But for three pastoral study days in mid-August both religious and lay representatives of every Catholic sector—professionals, experts on various subjects, students and youth, farmers and workers groups, married couples from the Christian Family Movement and similar organizations—met with 35 archbishops and bishops from all the dioceses of Mexico.

Present also was the apostolic delegate, Archbishop Guido del Mestri. Chairman of the event was Bishop Adalberto Almeida Merino of Zacatecas, president of the episcopal commission for the social apostolate. "Once more," Bishop Almeida Merino said, "the Mexican Church takes another step forward in undertaking the study of socio-economic, cultural and over-all current conditions in our country, in order that we can later apply this knowledge for the benefit of Mexican society as a whole."

THE TWOFOLD purpose of the bishops was to discover precise ways and means to apply to the needs of the Church in Mexico the principles for Church re-

newal enunciated at the meeting of the Latin American bishops in Medellin, Colombia, in 1968. The pastoral study days formed part of the preparations now under way for the first Mexican theological congress, scheduled for Mexico City in November.

Prof. Alejandro Aviles, a Catholic news commentator and head of the Carlos Sepien Catholic College of Journalism, said:

"It is true that this August meeting has been ecclesial rather than episcopal because it was attended by representatives of both hierarchy and laity, between whom an open dialogue was held."

"At first, there was a certain hesitancy: some were naturally reticent and a little afraid. The Church has been conceived of in Mexico, as an authoritarian body and some are fearful of the new concept of a Church as the 'family of God,' to which all of us belong."

Aviles said that, in his opinion, the meeting had opened three doors of the Church.

"In the first place, it has clearly established that the Church is not the hierarchy but God's people," he said. "Bishops not only decided to listen to and understand what they were being told; they even seemed happy to be taught."

FOR INSTANCE, he said, during the first day of the meeting, Luis Lenero, director of the Mexican Institute for Social Studies, warned the bishops: "In the crisis arising from the shift to industrialization, urbanization and a consumer civilization, the Church runs the risk of remaining monolithic in a pluralistic world, of remaining ritualistic in a secularized world."

"The Church," he added, "is afraid of the new search for truth, afraid of the crisis, afraid of the change. The Church has to change—of course, without losing its roots or identity—and at the proper tempo. The latter is not easy to determine."

On the first day of the meeting the press was refused admission and reports of what had been said had to be obtained from persons who had been present as delegates. However, during the next two days, the meetings were open to the general press.

Prof. Aviles, in his editorial column published in the Mexico City daily, *Excelsior*, said that the record "door" that had been opened by the meeting was the open and frank discussion of the negative aspects of the Church in Mexico—its past faults, outworn routines, its backwardness as compared to the Church in other countries,

to hide. Signora Perotti has known practically all the church celebrities.

"But, they come and they go. We serve them all. We rarely know who they are," she said, though her eyes twinkled when it was mentioned that the King of Denmark is a St. Peter's bar patron every year when he is in Rome.

A small panelled room with one table and another 12 chairs adjoins the bar. There a kindly

cleric will perhaps bring a group of friends or another treat the altar boys.

There are 40 altar boys "on call" attached to the sacristy of St. Peter's. One ring on a bell will summon one, ready to help a priest vest and serve his Mass. Two rings will bring two scampers down a circular staircase from their boarding school on the third floor of the adjoining building. There, the 40 youngsters are mothered by eight Sisters of the Order of Handmaids of Jesus Crucified, who look after their meals and clothes. They are taught by secular priests on the floor below.

SISTER MARIA of the Holy Rosary is the superior of this small community in what is formally known as the Pre-Seminary of St. Pius X in the Vatican. The boys, 13-15, are selected by parsa priests, then volunteer to spend two years in the school and serving Masses. They are an elite corps of altar boys and on an average day serve 100 Masses at St. Peter's 40 altars. Thirty boys from Mater come in the summer to relieve.

Most of the boys, like the Sisters, are from Lombardy in the north of Italy, and from small towns and villages. The Sisters know their families and parish priests and provide the same food that they might have at home.

"It is good, and there's lots of it," one boy stressed with vim. "There are practical touches in the school, which has its diffi-

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culties because of the site in the building where the dignified and often aged canons of St. Peter's live. Dormitories, painted in gay colors, have plastic panels half way up the walls for quick cleaning. Freshly laundered supplies are ready on hangers for them to slip on from their own answer the summoning bell in the sacristy. They wear their cassocks to classes that start at 10 a.m.—though they get up around 6:30 in the winter and 8:30 in the summer. Laundry for the school goes out to the Sisters of Charity, who have a full fledged mechanized laundry in one of their houses nearby and attend to most of the ordinary Vatican washing.

BUT AFTER Masses in St. Peter's the boys collect the altar linen in large wicker baskets. These go to the workroom of the Sisters of the Daughters of St. Joseph who have charge of all linen and vestments. Before they changed their head-dresses to more elaborate black caps with white piping, these Sisters wore white Dutch bonnets and pictures and made wonderful fichus as they piled linen in high mahogany cupboards or pressed gold vestments.

Their new habit they find "more convenient" and they need no straightening. During the morning more than 50 altars and more sets of altar linens are brought in. Packed in hampers these go to be washed by their Sisters half a mile

down the Tiber. There also 17,000 hosts go out every day and from the convent cellars comes the wine used in St. Peter's. "and by the Pope," the Sisters say with pride. It is a light white wine made from grapes that came at one time from their own small vineyard in the mountains.

Now they have all the necessary machinery for making the wine and grapes are bought from selected vineyards for them in the same locality. The attractive label on the bottles reads: "Vine S. G. Messa, Institute Figli S. Giuseppe, Produzione Propria." (Wine for Holy Mass, Institute of the Daughters of St. Joseph, Private Distribution.)

The Sisters repair old vestments and make a few new ones. The richly embroidered, stiffly lined, are gradually wearing out, although their skilled fingers are holding them together.

One little Sister, busily ironing a patch on the hem put on where the priests' heels had caught the edge of an old chasuble, said:

"They were beautiful, but today's vestments are different. Things change and we must work to see they change without losing their beauty."

"We have lots to do," she added.

Lot to do? Perhaps that could be the motto of all the "Marthas" of St. Peter's.

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Workingman labeled 'stranger in Church'

BOGOTA, Colombia—The workingman is like a stranger in the institutional Church, a Catholic labor leader said here.

Robert Degandi, general secretary of the World Confederation of Labor (formerly the International Federation of Christian Trade Unions), also charged that the Church talks to workers "in a paternalistic, intellectual way that we find hard to understand."

On his stop here en route to a seminar of labor leaders in Santiago, Chile, Degandi said that workers find themselves "strangers within the institutional Church" because they "lack any representative position or assigned role" in it. And he claimed that "the Church has not established a pastoral plan specifically addressed to the labor world."

"Workers," he added, "should participate in the formulation and writing of pastoral renewal plans and of social documents issued by the Church."

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Back school aid,

Anglicans asked

CANBERRA, Australia—An Anglican Church leader here threw his support to state aid for parochial schools and urged other Anglicans to do the same.

Bishop K. J. Clements of Canberra and Goulburn told the annual diocesan synod that Anglicans should change their attitude toward state aid for parochial schools as the Catholics have done.

He said the unity of Australia should be the concern of all, especially of the prime minister and the government. He added that "true unity can be assured only if there is justice, justice for all" and that "whatever the ultimate fate of parochial schools, the sensible policy for the immediate future is that the state should assist them to continue, provided the state schools themselves are adequately supported."

Parish councils

ST. LOUIS—Parish councils are to be established in all parishes of the St. Louis archdiocese by January 1, 1970, according to a pastoral letter issued by Cardinal John Joseph Cardinal.

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School aid poll inconclusive

MINNEAPOLIS—Residents of Minneapolis and St. Paul are about equally divided on the question of whether increased public school facilities or direct financial assistance to parochial schools would be better for the public in the long run.

This was the finding of a survey of 600 adults in the five-county metropolitan area made by the Minnesota State's Metro-Poll.

About half of the people participating in the survey (49%) thought that an increase in public school facilities would be better for the public. A nearly similar number (47%) considered financial support to the parochial schools to be the better solution to the problem. Four per cent expressed no opinion.

Seventy-eight per cent of Catholics interviewed said they thought providing financial support to public schools would be better for the public while 60% of the Protestants favored increased public school facilities.

CARA PROJECT COMPLETED

Finish 3-year study of U.S. seminaries

WASHINGTON—A three-year study of seminarians disclosed vocations for the Catholic priesthood begin in solidly religious families, then continue in seminarians who strongly appreciate a priest's sacred, rather than secular, duties. The study made by the Center for Applied Research in the Apostolate (CARA) which has headquarters here, also disclosed nearly 90% of U.S. seminarians accept celibacy as a necessary condition for ordination. The report added a majority of theology students regard celibacy

as a positive commitment to Christ.

The report said that contrary to a common assumption, the study also disclosed that dogmatic, authoritarian personalities tend to withdraw from the seminary.

DETAILING the major objectives of the project, the report said: "Much has been said and written in recent years about seminarians and seminarians, but relatively little could be corroborated by empirical fact. Decisions and policies had to be made, but invariably on the

basis of available practical knowledge, called 'experience,' rather than on scientifically controlled data. There has always been a deeply-felt need for in-depth studies, but preliminary information necessary to initiate such research was lacking.

"Complaints and criticisms, often justified, have been voiced but more often than not they were based on impression rather than on scientific investigation. The major objective of the CARA project was, therefore, to remedy the data situation, to present a reliable but, until now, unavailable profile of the U.S.

Catholic seminaries and seminarians."

The CARA study, made under direction of Dr. Raymond A. Polvin and Dr. Antonius Gusdella of Catholic University of America here, is titled "Seminarians in the Sixties: A National Survey."

The report, released (Sept. 11) by the research and information organization founded to serve the Catholic Church in the U.S., said most seminarians (78%) come from suburbs and small cities; 18% from rural areas and only 14% from large metropolitan centers.

The study also disclosed an overwhelming majority have had some previous training in a Catholic school that 92% of the fathers and 96% of the mothers of the seminarians attend Mass weekly or more often, and 53% of the fathers and 70% of the mothers receive Holy Communion weekly or more often.

THE CARA study included seminarians at all levels: high school, college and theological studies. The report said 20% of the U.S. seminarians took part in a random selection was taken in proportion to the number of diocesan, religious or mixed seminaries, and in proportion to the size, location, and level. Only two small seminaries selected failed to co-operate; 98% of the seminarians and 90% of the seminarians asked to take

agreed to participate in the study. Responses were given by those who, after taking part in the study, left the seminary, and also with a small sample of non-seminarians.

Among the CARA study's major findings were: • Seminarians at every level who, in accord with the teaching of Vatican Council II, emphasize the sacred functions and characteristics of the priesthood tend to persevere. "The withdrawal rate for those who stress the secular functions and characteristics of the priesthood is from two to three times higher."

• Ninety per cent of all seminarians are willing to accept celibacy as "intolerable" or "irrelevant."

• Among diocesan theological students (those nearest ordination) only 8.7% regard celibacy as "intolerable" or "irrelevant." 32% consider it as an expression of genuine dedication to Christ, 20% see it as a useful or practical requirement, and 20% view it as an acceptable law. Theology students in religious order seminaries showed an even higher support for celibacy or indifference to it than did the general group of theologians, 65% considering it

as an expression of genuine dedication to Christ. At the same time 43.6% of diocesan theological students said they would definitely or probably consider marriage if the Church would permit it, and 32.2% said they would not. The study did not know. Only one out of four religious order theologians said they would or might consider marriage.

• Seminarians with higher standards tend to have lower withdrawal rates than seminarians of lesser quality. Generally seminarians said they were satisfied with the quality of their training. Larger seminaries tended to score higher here than smaller ones.

• Sixty per cent of all seminarians (75% of the theological students) stressed the sacred, sacramental aspects of the priesthood, rather than the secular. The attitudes did not appear to be related to socioeconomic or religious backgrounds of the seminarians.

• While many factors seemed to be related to a seminarian's decision to withdraw from the seminary—quality of the institution, his understanding of the role of the priesthood, view of celibacy—family religious background and the amount of previous Catholic education did not,

although both factors influence decisions to enter. The largest proportion of withdrawals (34%) occurred between high school and college. In high school, seminarians withdrew at a rate of 25% per year; theologians leave at a rate of 12% (1% in the fourth, or final, year).

In the year following the original collection of data for the study 21.6% of those interviewed had left their seminaries. A high correlation was found between those who left and negative attitudes toward celibacy registered in the original responses, possibly indicating that their replies had been influenced by their pending decisions to leave.

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Bishop supports sex education programs

LANSING, Mich. — Bishop Alexander M. Zaleski of Lansing endorsed the concept of formal educational programs in family living and human sexuality, but at the same time called for full parental involvement in them.

"Ideally, Christian family life provides a practical experience in interpersonal relationships, laying the foundation for a sound sexual development," Bishop Zaleski said. "However, the ideal is not always met in practice. Many parents, because of feelings of inadequacy or through rejection of their responsibilities, do not fulfill their obligations in this regard."

"It is also true that our society is not as family centered as it once was and much of young people's lives is lived out outside the home and its immediate influence," the bishop stated. "The unwillingness or inability of many parents to fulfill their responsibilities is one very important reason that has necessitated public programs in this area."

BISHOP Zaleski noted there has been some opposition throughout the state to guidelines for sex education and family planning programs recently issued by the Michigan State Department of Education. He said the guidelines are "generally praiseworthy in purpose and content," but that some reasons for serious reservations about the guidelines do exist.

He said some parents who are aware of their responsibility may feel their right to educate their children in the norms of sexuality is being usurped, while others fear that teachers in the programs may not have received the proper training.

BISHOP Zaleski said it is important that sex education not be reduced to the mere communication of information. "The Catholic school is in a uniquely favorable position to assist parents by integrating education in human sexuality, both information and attitudes, with the total education which the child receives," he stated. "The Catholic school is able to do this in a Christian atmosphere where moral values and norms are part of the whole educational endeavor. It becomes more than the mere imparting of facts and is placed in a setting where human, personal and spiritual values enrich it and give it meaning."

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Father Gardiner, literary editor of America, dies

WASHINGTON—In death, Father Harold Charles Gardiner, S.J., 65, author, editor and literary world luminary, came home to his beloved Swampoodle, a neighborhood close by the U.S. Capitol once predominantly populated by Irish-American Catholics.

Requiem Mass was offered in St. Aloysius church, the hub of Swampoodle and the parish where Father Gardiner received his early education.

Father Gardiner died (Sept. 3) of a heart attack while visiting at the Jesuits' Regis College in Denver, Colo. He was buried in the Jesuit cemetery at Georgetown University here.

For 22 years, Father Gardiner was literary editor of America, the New York based Jesuit weekly, and was a pioneer in the Catholic book-of-the-month club movement, designed to encourage reading of Catholic literature. In 1962 he began service as staff editor in literature in the preparation of the New Catholic Encyclopedia, which was published in March, 1967. He later joined the staff of Corpus Books, newly formed publishing house and developed its first trade list.

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THE WEEK'S NEWS IN BRIEF

Proposals for the agenda of the forthcoming Synod of Bishops in Rome, Catholic school enrollment dip, happy Italian priests, and an Episcopal conference were among the past week's top religious news events. The highlights:

Suggestions for a mutual exchange of information between the Vatican and national bishops' conferences, before other important public statements are among the many ideas proposed by various conferences.

Their suggestions have been sent to Rome for discussion at the meetings of the Synod of Bishops, which starts October 11.

Other suggestions: The Pope sent to episcopal conferences the most important documents before publication for their information and preparation; the conferences send to the Pope opinions of the individual churches; the Pope approve the statutes and decisions of individual conferences; the Pope be represented in some way at the meetings of episcopal conferences.

Munich's Auxiliary Bishop Matthias Defregger has been

called to answer to "Italian justice" by the only survivor of the fusillade that took the lives of 17 men in 1944 in the Italian village of Filetto.

Mariano Morelli, who escaped the reprisal killings by pretending he was dead, was with a delegation from the Italian region of Abruzzi that handed in a written demand to Cardinal Julius Döpfner of Munich that Bishop Defregger make himself available to answer for his crimes of war.



BP. DEFREGGER

Three religious groups presented the House Agriculture Committee with nine recommendations for major reform of the nation's food stamp program.

Representatives of the Union of American Hebrew Congregations, the National Conference of Catholic Charities, and the National Council of Churches, in joint testimony, called the hunger problem in the United States "morally outrageous" because "hunger and malnutrition exist in this country needlessly."

They said the food stamp program, like all government food programs, "has proven grossly inadequate to the need." Optimistic that the program can be made to work, they urged major reforms.

Officials of the National Catholic Educational Association (NCEA) said the sharp enrollment decline which the nation's Catholic grade and secondary schools experienced in recent years shows signs of leveling off during the 1969-70 school year. A decrease of about 400 schools also was predicted.

A predicted 3% drop in enrollment this year, according to NCEA officials, compares favorably with much sharper decreases which preceded it.

Father Patrick Shanahan, president of the New York State Council of Catholic School Superintendents called on the State Board of Regents to back a crash study of the fast growing problems of non-public schools.

He told the board that terrific pressures on nonpublic schools will continue to put many of them out of existence, resulting in increased public school taxes, overcrowding of schools and a general deterioration of educational quality and standards throughout the state.

The Italian priest is relatively happy in being what he is, but wants vast changes in the clerical state in order to serve people better, according to a survey published in the left-wing weekly L'Espresso of Rome.

More than 80% of priests surveyed said they believe priestly life is useful to others and is a source of happiness to themselves.

Although many of the priests found a certain contentment in the priesthood, according to the L'Espresso article, nearly 60% were anti-conformists — that is, without being either extremists or firebrands, they want to see "many changes and a rejection of many conditions in their present life."

Delegates to the Episcopal Church's special general convention in Notre Dame, Ind., grappled with a wide variety of present day issues ranging from meeting the demands of the "Black Manifesto" to the morality of conscientious objection to the war in Vietnam.

Magr. Leo J. Coady, committee chairman, said there is a pressing need for cleaning implements, including mops, rakes, brooms, and shovels.

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Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint, and necessarily reflect the Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

The NCC case

The General Board of the National Council of Churches in Christ in America, the highest governing body of that Protestant and Orthodox organization, is meeting in Indianapolis this week. By now you possibly have read in your favorite daily a strong editorial denunciation of the NCC as a neo-Communist organization. (If you haven't, that may mean the dailies' editors are enjoying an early September holiday, and didn't take time out to kick their favorite cat.)

On the chance that some daily, however, will make its usual attack against the NCC, we hereby present the case for the organization, as submitted by Dr. Grover L. Hartman, executive secretary of the Indiana Council of Churches. We shall summarize Dr. Hartman's remarks as they appeared in a recent issue of the Indiana Church Councilor, monthly publication of the ICC, to wit:

The NCC is a voluntary association of denominations in which churches show their unity of purpose and mission in specific ways and join in fellowship, study and co-operative action.

The NCC does not presume to speak for its member churches. It speaks to them and to the nation after study, consultation with specialists and objective consideration of many different solutions.

Lobbying is not a major aspect of the council's work. Not even one cent of each dollar of expenditures goes to support its Washington office. The largest portion of spending (57%) is for co-operative witness through Christian missions and services of compassion overseas.

Branding the council "Communist" is a total perversion of fact. J. Edgar Hoover has never made any statement criticizing the NCC. Chief Inspector William C. Sullivan of the FBI has said, "These allegations have served to create the impression among many Americans that the Protestant denominations in particular have been subjected to alarming infiltration and influence. But this is patent falsehood."

What Communists think or say does not influence statements or actions of American church bodies and is irrelevant to any evaluation of the NCC. Churches have been busy with peacemaking long before Communism was ever heard of. Churches were affirming the dignity and worth of all men and working for human rights long before the current civil rights movement was born.

The NCC has no theological or political test for need. Food, clothing and other relief goods distributed overseas by the Church World Service agency of the Council go where they will do the most good. Independent Christian missionaries testify to this impartiality.

The NCC is not monolithic. State and local councils are autonomous and responsible only to their own constituencies. This was evidenced convincingly when the Indiana Council recently voted against the California grape boycott which the National Council supports.

These are a few of the facts to keep in mind at all times but particularly now. The General Board meeting is making waves and the religious waters hereabout will be a bit choppy for a while. It is always best to steer by the truth.

Project Equality

Project Equality has made an impressive debut. Last week 25 religious bodies, including the five dioceses, launched the Indiana phase of a nation-wide, interfaith effort to make equal opportunity in employment a "product specification" on all goods and services.

The buying power of religious institutions throughout Indiana will be used affirmatively to end discrimination. Bishop Raymond J. Gallagher of Lafayette described the effort as "going beyond resolution and goodwill with active stewardship of solution in the field of employment." Bishop Gallagher is board president of the Indiana Interreligious Commission on Human

• GEORGE SHUSTER'S VIEW

Does Germany have lessons for U.S.?

By DR. GEORGE N. SHUSTER

"If you would like to guess what the political future will be in Western Europe," a veteran observer said the other day, "follow the electoral campaign in Germany." He did not mean that the immediate outcome is in the hands of the major parties, the Christian Democratic Union and the German Socialist Party, divide the ballots of the vast majority of the German people than they did last time.

The real question is whether the "democratic consensus" will be shown to be weaker than most people had imagined. After all, this "consensus," which really means that the citizenry wish to be governed by a Constitution in the formulation of which everyone has a share, has a short history among Germans. It is just 17 years old. And now there have come to the fore two extremist movements, one of the Left and the other of the Right. The first, brought into the open by recent revolt, is romantic, flamboyant and anarchical, displaying marked Fascist characteristics in many of its methods. The second, more subtle, is the Rightist movement has, however, created a real political party, drawing much of its strength from a lower middle-class feeling that "law and order" must be restored. This party is not at the moment as radical as the John Birch Society and similar movements in the United States.

But West Germany is not our country. If the National Party of Germany musters strength, its followers too will presumably begin to demonstrate and to organize violent protests. Everybody who knows what the conflict between Nazis and Communists was like when both mustered strength in the time of the Weimar Republic can hardly avoid the uneasy feeling that something similar may possibly happen again.

To be sure it would be unrealistic at the moment to place too much emphasis on that

feeling. The principal problems of West Germany are not of its own making, except of its own making, and ability have made it—from both the economic and military points of view—the most powerful nation in Western Europe. Its currency is by far the strongest. Its workers are prosperous and there are too few of them. Many of the worst effects of all this would probably have been avoided if DeGaulle had not sabotaged the idea of a United Europe, and if the United States had not exposed the dollar naked unto its enemies.

But in terms of Europe as a whole, Germany is the weakest of countries. It is the magnet

Equality, a state-wide ecumenical body which is sponsoring the program.

The first step of Project Equality involves the massive endorsement of churches and synagogues. They will be asked to pledge themselves to support equal opportunity and to inform suppliers of the pledge. Suppliers, in turn, will be invited to make a formal commitment to the same principle by joining PE. A roster of member firms will then be made available to all religious institutions.

In this way churches, hospitals, schools and the like can become effective instruments in promoting equality. Their financial resources will be channeled into concerns which recognize no distinctions in color or creed and where ability is the only qualification for work.

There is every reason to believe that the Russians would destroy West Germany if they could. Many Germans cannot bring themselves to believe this. They hope against hope that Russia is changing. On the other hand many cannot quite bring themselves to believe that the United States would risk another Cuban crisis if the freedom of Germany were at stake.

This is why a German "democratic consensus" is so vitally needed. For the consensus means reasonableness, caution, and at least a measure of urbanity. These characteristics have not always appeared on a list of German virtues. True enough in the older days of German universities—in the time of the great period of philosophy and the exposition of literature—it would have been difficult to find more cour-

teous, generous and liberal men than the scholars who taught in them. Very many to my own memory this very well. I think also of the best of the political leaders and of labor union chiefs. But the student revolts have temporarily at least distilled from the urbanity of the professors a bitter brew of shame and impotence. The force of the other leaders is still to some extent intact. I think some of them will keep their wits about them.

Now no doubt a determined "law and order" right wing assault can above all bring about a conflict between generations

which will be difficult to heal. Let us hope that the elections go well. But while we think—as we must—about the shock of right and left forces in our own land, it may not be ill-advised to think about how something similar will work out its destiny in a country which is now our most dependable ally.

There are no candidates to replace the great protagonists of the West German Federal Republic, Adenauer, and his friends as well as his political foes, who understood what it meant to ask a nation to rise anew from the ruins that were of its own creation.

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• THE BLACK VOICE

Nixon welfare plan: how good is it?

By REV. LAWRENCE LUCAS

Now that the enthusiasm of some liberals for President Nixon's proposals for welfare reform has abated, it might be well to take a closer look. It would be difficult to deny that the rhetoric is good, fitting well with the American way. Again, most would agree that a sincere effort to change the present delivery system and to integrate it with job training, day care for children and state revenue sharing programs working together more than desirable. The question is, is that what we want?

Four major points might be considered. The first is abolishing the Aid for Dependent Children Program. This program while aiding millions of poor children encouraged many a family breakup. It is estimated that only about twenty percent of AFDC cases are in male-headed families. It is hoped that eliminating this program will reverse the situation of AFDC's female-headed families.

A second aspect is the national minimum standard of in-

come which would guarantee a base of \$1,000 for a family of four. The minimum national standard for the blind, or disabled would be \$700 a year. Those who rejoice in it point out that it means for the first time the federal government has recognized that welfare is a national problem demanding national standards and that it has responsibility for setting some kind of income floor below which no family should fall. They see it as a first step toward a guaranteed national income.

On the other hand, there is nothing that says a step need be anything more than just a step. Moreover, the guarantee is pitifully low—like the entire program which is less than a drop in the bucket. The \$1,000 is less than half of the government-set poverty standard of \$3,300 which, in turn, is about one-third of what a family of four needs to maintain "a moderate standard of living" by the government's own figures. In addition there is no provision made for single persons or childless couples.

Thirdly, the so-called "New Federalism" which involves turning over tax revenues to the states to determine its use and allowing the states to administer welfare and job-training programs is nothing more than the old conservative states' rights thing. There is no safe-guard to prevent the traditional welfare scandal of the South toward black poor from operating even more fully. Again, while the proposals will help raise standards of poor whites in the South and may help poor blacks, they won't do much to help the financially dying cities of the North.

Finally, the "work incentives" which would let families keep up to \$720 a year for carfare and other work expenses plus half of what they earn as opposed to \$360 and a third of earnings at present sounds great. Expanded day-care centers and job training programs making it mandatory for the able bodied

poor to work seems to fit in wonderfully with the Protestant Ethic. Yet the work incentives may be the most damnable aspect of the entire package.

In the first place, Nixon talks about the need to work without providing the opportunity to work. To propose 150,000 training slots is sheerly cynical. Too, job-training without a meaningful guaranteed job at the finish is just a cruel hoax. Again, apart from constitutional ones, there are moral questions about the requirement that the poor, to be eligible for "suitable" jobs or training, must be "able" to accept "suitable" jobs or training. Administering it with safeguards may be impossible.

Who will determine what is "suitable," and who among the

aged and children—the large percentage of welfare recipients—can work? Will mothers be forced to take low-paying, degrading jobs away from their families, consuming all their time and energy?

Will this degenerate into a new kind of slavery—forced labor for the poor and the black? What kind of incentive would it be for the head of a family on welfare in New York City to work for a total income of \$3,300 which is only slightly above what the family now receives without the head working?

The Nixon plan was good rhetoric. We had better look twice. The whole thing may be a lot worse than simply making a little appeal to be a great deal.

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• YOUR WORLD AND MINE

Sees hopeful signs in Northern Ireland

By GARY MacEOIN

Ambiguous and contradictory though the signs may be, I am greatly encouraged by the developments in Northern Ireland in recent weeks. Irish affairs, however, have their own rhythm, even in these days of a accelerated change. A final solution will still far in the future.

For me the most significant new factor is the decision of the British Government not only to intervene openly but to impose effective curbs on the B-Specials. This partisan para-military force has been the major tool of the bigots in the policy of denying the Catholic minority its civic rights.

The British action is a public admission of what has always been the contention of the minority, namely, that the Belfast Government is unable or unwilling to control its own extremist members and supporters. It is an admission of the need for major changes, specifically for changes that will end discrimination in housing and eliminate the gerrymandering and other devices which have effectively disenfranchised the Catholics.

It is appropriate to ask why the British have finally done what for fifty years they have stonily refused to do, namely, to recognize their responsibility for a situation of institutionalized injustice. I think there are several reasons.

One, I suggest, is a greater political sophistication on the part of the Catholic leaders. Formerly, they insisted on ultimate demands, that is to say, union with the Republic of Ire-

land. That was the equivalent of unconditional surrender. Now, they have clearly isolated their limited grievances, and denied of their constitutional and human rights. In addition, they have maintained an amazing discipline under provocation. Though they have suffered many deaths from firearms, they have inflicted none.

Next, I would stress the impact of television. The instant exposure of the home screen brought the conflict immediately into living rooms around the world. Public opinion came into play in a way it had never done before.

This factor had a multiplier effect in Britain itself because of a change that has gradually occurred in the population of that country. Most of Irish emigration has been to Britain since the United States enacted its restrictive immigration laws in the mid-1920s.

As a result, the Irish have spread all over England, no longer just laborers, but business and professional people. In many parliamentary constituencies, they can swing the election if they vote as a bloc. And

in all these circumstances, it will be difficult for the British Government to withdraw its new controls until there are guarantees acceptable to Catholics in Northern Ireland and to world opinion that discrimination in housing, voting and jobs will end.

If and when these three reforms are implemented, one can expect Catholics to enter positively into the social and political life of the region. That will be a start, but it will at last be a start toward a solution.

What is currently the most obstinate negative factor is that (Continued on page 7)

Plight of the old

The industrialized, mobile living pattern of the United States has eliminated almost entirely the elderly as an integral part of the family unit.

The heavily-applauded, smaller house on a suburban lot has no place for Grandma and Grandpa. Besides, Social Security and the proliferation of pension plans discharge what used to be filial responsibilities. So the old folks are on their own.

How are they doing? Not well at all, judging from reports at the Eighth International Congress of Gerontology and testimony before the Special Senate Committee on Aging.

The number of Americans facing near or outright poverty in their retirement years is rapidly increasing. The Senate committee staff reported in open hearings. The income gap between young and old is widening, and inflation is most cruelly affecting those on fixed incomes. Furthermore, the spiral complex of the U.S. economy is likely to continue indefinitely. Static retirement income will be further eroded.

Three out of every 10 persons over 65 live in poverty as compared with one out of nine in younger brackets. Moreover, most of the aged did not become poor until they became old. Their deprivation is a mean reward for years of usefulness and productivity.

Added to the financial troubles of the elderly is a growing antagonism evident in a society oriented to the young. It was this new development that worried the Congress of Gerontology.

"Certain antagonisms toward the old are now forming which were not present at earlier historical periods," one gerontologist said. The hostility was characterized as perhaps being one of the "sleepier" problems of our time, just as race relations was less than 15 years ago.

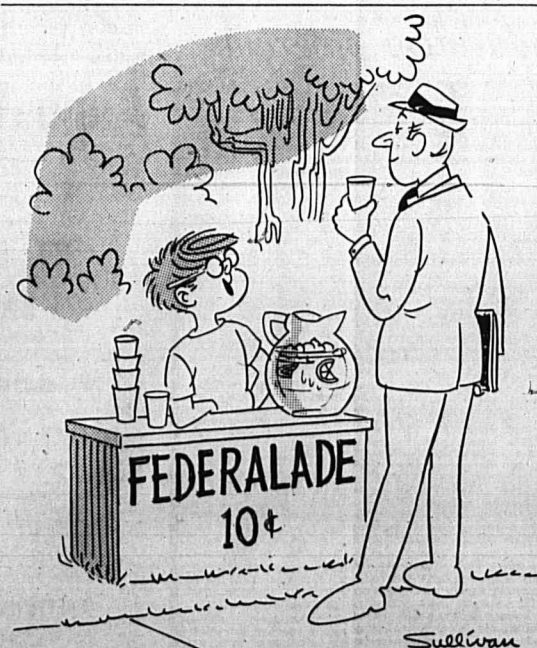
Dr. Irving S. Wright, a medical professor at Cornell University, reported that today "interest at all levels of medical practice seems to decrease with the increased age of the patient."

"This may be an early manifestation of a faceless medicine of the future, or it may represent the deep-rooted tradition of our tribal past when the aged were cast out to be devoured by animals or to freeze in the snow," he said.

Whichever it is, it is wholly unworthy of a compassionate society. Nor is a government compassionate when it continues to ignore, as the Senate committee testimony revealed, the increasingly desperate plight of so many elderly citizens.

Social Security payments, the sole income of many retired people, have not improved fast enough to counter economic trends. Those caught in the trap are reaping a bitter harvest after a lifetime of work.

Growing old in a "Mod" society is not an appealing prospect.



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
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CYO NOTES

Entry blanks have been mailed to all parishes in the Indianapolis Deaneries for the annual Cadet Hobby Show. Deadlines for entries is September 20. The Hobby Show will be held during Youth Week observance.

Parishes have also been notified about submitting nominations for the St. John Bosco Medal awards. Qualifications for the nominees are included. Applications are due by October 9.

Kickball loops awaiting whistle

INDIANAPOLIS—The Junior and Cadet Fall Kickball Leagues will get underway Sunday and Monday, Sept. 14 and 15.

The 25 Junior teams will play their games on Sundays and Wednesdays, while the 40 Cadet teams are scheduled on Mondays and Fridays.

Coaches are reminded that September 19 is the deadline for schedule changes. Deadline for player rosters and eligibility blanks for Cadets is September 22.

Couple observe Golden Wedding

NORTH VERNON, Ind.—Mr. and Mrs. Albert J. Daeger observed their Golden Wedding anniversary Tuesday, Sept. 9, with a Mass of Thanksgiving at St. Anne's Church, Jennings County, where they were married in 1919.

The jubilarians are the parents of Mrs. Richard (Rosemary) Kreutzjans, Otto, Albert and Josephine Daeger, all of North Vernon; Edmund and Bernard Daeger, both of Indianapolis; Mrs. Robert (Leona) Helmich and Mrs. Virgil (Bertha) Harkamp, both of Greensburg.



BOYS' SOFTBALL TOURNEY RUNNERS-UP—Sacred Heart, long a contender in Indianapolis Junior CYO Boys' Softball circles, showed up in the trophy circle in the recent post-season tournament. The Southsiders lost to champion Nativity in the final game, 9-5, after a tight battle in the early innings. The second-place finish added a fine flourish to the season for Sacred Heart, which is making a comeback in the area of Junior CYO activity. Shown with the boys are Coaches Dick McCall (right, back row) and Bob Dillon (left).

St. Meinrad foundation is given independence

ST. MEINRAD, Ind.—Archabbot Gabriel Verkamp, O.S.B., has announced that St. Charles Priory, located in California, has become independent of St. Meinrad Archabbey.

Movement toward independence is the normal procedure once a daughterhouse has attained the requisite membership, financial security and the probability of its continuance through the acquisition of new members.

The present membership numbers 15 (eight priests, five brothers, one cleric, and one Brother Oblate). Very Rev. Claude Ehringer, O.S.B., a native of New Albany, has been elected Prior of the community.

MEMBERS INCLUDE: Fathers William Walker, Rudolph Seidling, Cornelius Waldo, Bern-

dine Shine, Herbert Palmer, Ralph Lynch, and Luke Dougherty, Brothers Benno Garrity, Thomas Cimini, Stephen Smith, Blaise Hruke, and Joseph Wright, and Brother Oblate Mark Kinnering. All but the last three named are former members of St. Meinrad Archabbey.

The Priory is the fifth house which originated from St. Meinrad to gain its independence. The other four are: Marmion Abbey in Aurora, Ill.; St. Joseph Abbey in St. Benedict, La.; New Subiaco Abbey in Subiaco, Ark., and Blue Cloud Abbey in Marvin, S.D. The only dependent priory attached to the Archabbey presently is St.

Benedict Priory in Huaraz, Peru.

ST. CHARLES Priory was originally founded in Riverside, Calif., in 1957 and moved to Occidental, near San Diego, in October, 1959. Over the years of its existence, the Priory's principal apostolate has been the conducting of closed retreats and days of recollection. Priests of the San Diego diocese and neighboring dioceses, as well as members of the laity regularly use the priory's facilities for private retreats.

This continues to be the community's chief means of support. Several of the priest monks also do weekend work in nearby parishes. The monks also go out occasionally to conduct retreats in convents, monasteries and other religious houses.

St. Charles Priory is active in ecumenical work and its facilities are frequently utilized by non-Catholic groups for retreats conducted either by one of the monks or by someone of the own faith.

Vincent de Paul meeting slated

INDIANAPOLIS—The quarterly meeting of all the conferences of the Society of St. Vincent de Paul will be held Sunday, Sept. 14, at St. Thomas Aquinas hall, 5600 N. Illinois St., following the 7 a.m. Mass.

Father Donald L. Schmidlin, director of Catholic Charities, will be the guest speaker. All Vincents are urged to attend this meeting.

Ban lifted

LONDON—Britain's ban on the transfer of money to breakaway Rhodesia was lifted temporarily to enable Jesuits to expand their St. Ignatius' College for African Boys at Chishawa, 17 miles from Salisbury, the Rhodesian capital. Catholic sources said about \$156,000 was involved in the transfer.

NEW FRANCISCAN POSTULANTS—The Sisters of St. Francis, Oldenburg, accepted eight new postulants this past week to begin formation at the motherhouse. Shown above with Sister Charlyne (Patricia Ann) Wolff, postulant directress, are (seated from left): Margie Niermer, of Cincinnati; Verlanne Major, of St. Mary's parish, Franklin County; Carolyn Hoff, of Cincinnati; and Joan Baker, of Dayton. Standing from left are: Pat Murray, of Holy Spirit parish, Indianapolis; Karen Koehnman, of St. Louis; Barbara Quilley, of St. Philip Neri parish, Indianapolis; and Therese Gillman, of St. Michael's parish, Brookville.

SCORE IS 33-13

East upends West in CYO Jamboree

More than 2,500 fans looked on last Sunday as the CYO Cadet Football Jamboree launched the 49th consecutive year of Catholic grade school competition.

The "Colts" (West) upended the "Jets" (East) by a decisive 33-13 score, the first time in five years the Jamboree has been won by more than a single touchdown. Thirty-two teams participated in the event, playing six-minute quarters. The first 16 teams held each other scoreless during their first eight sessions. Then St. Barna-

bas (Colts) unleashed three TDs against Holy Angels to make the half-time score 19-0 over the Jets.

GARY HENTRUP scored twice for St. Barnabas on runs of 40 and eight yards. Terry Scheidter added the third TD with a 14-yard run after a fumble recovery.

The Jets broke into score at the start of the second half as Steve Hibbert of St. Simon's registered on a one-yard plunge against St. Jude's. Our Lady of Lourdes (Colts) then scored against St. Mark's (Jets) to raise the score to 26-7. Score

was achieved via a Dennis Davis pass to Larry McCormick covering 43 yards.

BRIAN FOX of St. Lawrence passed to Mark Wey for 18 yards for a TD for the Jets against Holy Spirit, making the score 26-12.

The final tally was registered by St. Monica's against Christ the King. Mike Enright ran 25 yards for the last TD, raising the total to 33-12.

Full grid slate set on Sunday

A 31-game schedule of fall football gets underway this Sunday in the '56' and Cadet Football Leagues.

Defending Cadet League champions St. Patrick's opens against Our Lady of Greenwood at CYO Field No. 2, 3:45 p.m., in Division IV action.

Division I winner St. Michael's opens against Holy Spirit at Ritter High School, 2:30 p.m. Our Lady of Lourdes (Division II champion) is given a bye the first week of action. Division III winner St. Catherine's opens against St. Gabriel's at St. Gabriel's, 2 p.m.

ST. RITA'S Division V winner from last season has been moved into Division IV this year.

In the '56' League, formerly the 100-lb. league, will see the defending champions from St. Monica's open against St. Joseph's in Division I. The game will be played at Riverside No. 1, 12:30 p.m.

Division II champions St. Joan of Arc are competing this season in Division I. They face St. Anthony's at home in a 3 p.m. contest.

THE DIVISION III title Sacred Heart face St. Rita in a Division IV game at McGr. Downey No. 1. The kickoff is set for 2 p.m.

Last year's Division IV winner, Holy Name, will compete in Division I this year, opening against St. Lawrence in a 3:30 p.m. contest at McGr. Downey No. 1.

Schedule for Sunday, Sept. 14 "56" LEAGUE

Division I: St. Christopher vs. St. Michael's at Greenwood No. 1, 12:30 p.m.; St. Joseph vs. St. Monica at Riverside No. 1, 12:30 p.m.; St. Michael's vs. St. Thomas at Ritter, 12:30 p.m.; St. Gabriel vs. St. Luke at CYO No. 1, 12:30 p.m.

Division II: Christ the King vs. St. Matthew at CYO North No. 1, 2 p.m.; St. Joe vs. St. Andrew at McGr. Downey No. 1, 2 p.m.; St. Andrew vs. St. Lawrence at St. Lawrence, 1:30 p.m.; St. Paul vs. St. Vincent at McGr. Downey No. 1, 12:30 p.m.

Division III: Sacred Heart vs. Our Lady of Greenwood at McGr. Downey No. 1, 2 p.m.; St. Catherine vs. St. Patrick at McGr. Downey No. 1, 2 p.m.; St. Catherine vs. St. Patrick at McGr. Downey No. 1, 2 p.m.

Division IV: St. Patrick vs. Our Lady of Greenwood at McGr. Downey No. 1, 2 p.m.; St. Patrick vs. Our Lady of Greenwood at McGr. Downey No. 1, 2 p.m.; St. Patrick vs. Our Lady of Greenwood at McGr. Downey No. 1, 2 p.m.

Division V: St. Rita vs. St. Rita at McGr. Downey No. 1, 2 p.m.; St. Rita vs. St. Rita at McGr. Downey No. 1, 2 p.m.; St. Rita vs. St. Rita at McGr. Downey No. 1, 2 p.m.

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PLAN 25TH ANNIVERSARY—Mr. and Mrs. Francis E. Toner, members of St. Mark's parish, Indianapolis, will observe their 25th Wedding Anniversary on Sunday, Sept. 14. A Mass of Thanksgiving will be offered at 2:30 p.m. that day in the parish church by Father Julius Armbruster, O.S.B., Mrs. Toner's brother. An open house will be held from 4 to 7 p.m. in their home, located at 333 W. Jordan Rd. The Toners have three children—Mary Frances, David and Jeanne Marie.

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TIC TACKER

Four Religious are air victims

By PAUL G. FOX

A Christian Brothers provincial, a Colorado pastor and two Sisters of Mercy were among the 43 fatalities registered in this past Tuesday's air disaster near Indianapolis.

Passenger lists for the Alleghenies Airline DC-9 were not yet untangled two days later, partly because 38 passengers had been transferred in Cincinnati from a scheduled TWA flight to the ill-fated one.

The provincial was Brother Thomas Matthews, 53, from Glencoe, Mo. The nuns were listed as Sister Sue Fellows and Sister Elizabeth Anne Foley, passengers to St. Louis from Connecticut. The priest was Father John Power, 38, of Pueblo, Colo.

Also killed in the disaster was the student-pilot of a small, private craft which reportedly collided with the DC-9 as the latter was on its regular approach to Indianapolis' Weir Cook Airport, 18 miles away. The collision took place at 6,000 feet or less as the DC-9 descended.

The student-pilot was Robert W. Carey, 34, a plumber and father of six children. He was a member of Christ the King parish, Indianapolis.

The Alleghenies Airline flight had originated in Boston and had made previous stops in Baltimore and Cincinnati. It was to continue to St. Louis after its Indianapolis stop.

Wreckage and debris from the disaster, reminiscent of the 1960 tragedy in Perry County near Tell City in which 43 persons were killed, fell in a Shelby County soybean field just short of a trailer park. Victims were taken to an army in Shelbyville where officials estimated that positive identification would require at least three days.

HERE AND THERE—The Adventurous Group of Little Flower parish, Indianapolis, is planning an October outing. Members are going to Detroit on October 8 and 9 to visit Greenfield Village, the Ford Museum, Shrine of the Little Flower. They will also visit Windsor, Canada. Information may be obtained from Frances Myers, 359-5623, Catherine Fox, 356-1650 (after 6 p.m.), or Catherine O'Garra, 357-2745.

UNICEF WORKSHOP NEXT WEEK—A

one-day orientation workshop will be sponsored by the Indianapolis Committee for UNICEF (United Nations Children's Fund) on Friday, Sept. 19. The workshop is scheduled from 9 a.m. to 2:30 p.m. in the Roberts Park Methodist Church, 401 N. Delaware St. Miss Sue Overman, Field Director for the U.S. Committee for UNICEF, will be on the program. The workshop will center on the annual Trick or Treat for UNICEF campaign involving school children at Halloween and the sale of Christmas and other greeting cards. Both fund-raising projects are used to support the work of the UN Children's Fund in Europe, Asia, Africa and Latin America. Any individual or representative of a parish or youth group wishing to attend the workshop is asked to contact the executive secretary, Mrs. Jan Sommers, 5614 N. Delaware St., 253-1511.

RELIGIOUS EDUCATION PROGRAM LAUNCHED—About 135 persons responded to the first session of the 10-week Religious Education Program this past Tuesday night at St. Barnabas parish, Indianapolis. Registration is still open for these adult education, teacher training and parent education sessions. Classes are held from 7:30 to 10:15 p.m. through November 11. All parishes are welcome to enroll.

NAMES IN THE NEWS—Father Ambrose B. Forsthoefel, S.J., the last of the original staff of Jesuits who opened Brebeuf Preparatory School in 1962, has been reassigned. He served as treasurer, teacher and counselor during those years. Effective in the middle of September he will become chaplain at Cincinnati's General Hospital. . . . Best wishes to Mr. and Mrs. Albert J. Deager, members of St. Anne's parish, Jennings County, on the occasion of their 50th Wedding Anniversary on September 9. . . . Also to Mr. and Mrs. Russell D. McMinn, of Holy Family parish, Richmond, who marked their 50th Wedding Anniversary last Sunday. . . . Sister Mary Evelyn Eckert, O.S.B., associate director of the Religious Education Department, is scheduled to give three workshops to teachers of religion in Worcester, N.Y., on September 13 and 14. The following weekend she will offer workshops at the teachers' institute in Detroit. The workshops are sponsored by the Silver Burdett Company.

INDIANAPOLIS

Calendar of Events

SUNDAY, SEPT. 14

Card Party at 2 p.m. in St. Anthony's school hall, 379 N. Warman. Table prizes and \$5 door prize.

The Third Order of Our Lady of Mt. Carmel will meet at 1:30 p.m. at the Carmelite Monastery.

WEDNESDAY, SEPT. 17
Style Show at 8:30 p.m. in St. Simon's school cafeteria, 8400 Roy Road. No admission charge.

SATURDAY, SEPT. 20
Donald J. Thorman, publisher of the National Catholic Reporter, will open the Adult education series at St. Thomas Aquinas parish, with a talk on "Sanctity and the Secular Christian," at 8 p.m.

SOCIALS

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

No tuition fee

PHILADELPHIA—Cardinal John Krol of Philadelphia has announced that there will be no tuition charge for Catholic elementary schools of the archdiocese during the current year.

Vietnam aid

SAIGON—Food, clothing, services and cash estimated to have a total value of \$16,382,787 were made available to the people of South Vietnam through the U.S. Catholic Relief Services (CRS) in the year ending June 30, 1969.



ST. JOHN'S ACADEMY CLASS OF '19—Three of the four members of the old St. John's Academy class of 1919 who live in Indianapolis are shown above discussing plans for the annual St. John's Alumnae Reunion. The event, for graduates and friends, will be held Sunday, Sept. 21, in the Atkinson Hotel following 10 a.m. Mass in St. John's Church. Looking at a class photo above from left are: Miss Julia Moriarty, Miss Mary Marshall and Mrs. Edith Becherich. Miss Catherine Colbert, also an Indianapolis resident and class member, was not present for the photo. Reservations for the reunion brunch must be sent by September 13 to Mrs. Charles Petro, 4201 E. Washington St. Tickets are \$3.50.

TWO ST. MEINRAD MONKS

Plan monastery for contemplatives

ST. MEINRAD, Ind.—Father Kenneth Wimsatt, O.S.B., and Brother Boniface Junius, O.S.B., have left St. Meinrad Archabbey to become founding members of a contemplative monastery. The new community, to be called Holy Mother of God Monastery, will be located near Oxford, N.C. The founders will join two other monks of different Benedictine communities.

The new community intends not to exceed ten or 12 members, mostly non-clerics. The monks will keep a very simple standard of life in a communal and individual poverty, shared in spiritual communion with the poor of the world. They will live in simple wooden frame buildings, scattered in the pine woods around a chapel and a one-story community building in which one common room is their meeting room, dining room and library.

The primary apostolate of the community will be that of prayer and of giving witness to the values of the Christian life. The monks will attempt to do whatever good they can in their area, without organizing charity into a particular apostolate, provided that it is compatible with their life.

Principally they will receive guests, share their life and insights with them, and freely engage in dialogue with anyone who is interested, regardless of his beliefs or status, in an effort to promote reconciliation among men, and to make the light of the Gospel shine forth.

FATHER KENNETH Wimsatt is a native of Stanley, Ky., and was graduated from St. Joseph's Grade School in Evansville, before beginning his studies for the priesthood at St. Meinrad in 1937. He entered the St. Meinrad Community in 1943 and was ordained in 1948.

He holds an S.T.L. degree in theology and an M.A. in German language and literature from Catholic University. He has been professor of theology in St. Meinrad School of Theology and professor of German in the College department. His most recent assignment was Subprior at St. Charles Priory, Oceanide, Calif., a foundation of St. Meinrad Archabbey that has just recently become independent.

Brother Boniface Junius is a native of Chicago. He made his final monastic profession in June, 1947. Brother Boniface spent five years in Rome at Sant' Anselmo, the International Benedictine College.

FR. KENNETH WIMSATT

BR. BONIFACE JUNIUS

Dinner planned
INDIANAPOLIS—The Ladies' Auxiliary, St. Bridget Division, AOH, will observe their fifth anniversary with a buffet dinner Tuesday, Sept. 16, at the 40 and 9 hall, 619 N. Pennsylvania. For additional information call Mrs. Michael Kirby, 357-5343.

MacEoin

(Continued from page 4)
Catholics and Protestants have no contact with each other, even when they live side by side. I recall a recent statement on Dublin television by a Derry Catholic, a writer of some standing, that he did not have a single Protestant friend or acquaintance.

The statement seems unbelievable, until we come nearer home and substitute "white" and "black" for Catholic and Protestant. Then, even if it doesn't become any prettier, it assumes greater credibility.

In both cases, the first step is obviously to get to know each other. If in Northern Ireland, the recent developments lead to a situation in which the two sides have become involved in a common civic effort, hope will have been recovered for the ultimate solution of what has hitherto been a hopeless conflict.

3rd Order plans to honor nine

JEFFERSONVILLE, Ind.—The Third Order of St. Francis, Holy Family Fraternity, will honor nine members who have completed at least 25 years as tertiaries next Sunday. The jubilee event will be held at 3 p.m. Sunday, Sept. 14, in Deery Hall of St. Augustine's parish. Those to be honored and the years of membership include: Jean Hess, 37 years; Lula Wagner, 28 years; Flora Litkenhous, 28 years; Mary Hobson, Mary Hutt and Mary Sorg, all 26 years; Edna Graminger, Hilda Book and Maybelle Spith, all 25 years.

Father Hoover was named the first principal of Secunia Memorial High School in 1952.



DEAN OF STUDENTS—Dr. Thomas C. Schreck, a member of St. Charles parish, Bloomington, has been named dean of students at Indiana University. A member of the IU administrative staff since 1959, Dr. Schreck recently returned from Afghanistan where he had been serving as adviser of student affairs at Kabul University, under the five-year U.S. Agency for International Development program in which Indiana University is involved.

Fr. Hoover

(Continued from page 1)
rad Seminary. After an early assignment at St. Joan of Arc parish, he entered the U.S. Army as chaplain in 1942 serving for four years. In 1946 he pursued studies at Catholic University and earned a doctorate in education. He then served three years on the faculty of St. Mary-of-the-Woods College. In 1951 he was recalled briefly into the military service.

Support

(Continued from page 1)
a unique opportunity to help young people develop Christian attitudes toward sexuality, human love, marriage and family life, and the responsibilities of parenthood, and we will continue to work with parents and school personnel in this effort."

Besides sex education, the family life directors also discussed child development, a theological-pastoral perspective on the Church's leadership role in response to today's social problems, family life education and mixed marriages.

Opinions

(Continued from page 5)
serve any useful purpose in our liturgy. The same argument applies to the opulent chaubaus, customarily worn by the priest when celebrating Mass. I think that the majority of Protestant clergymen—with their simple acolyte's surplice and stole—are much more appropriately dressed to conduct divine services.

E. Parker

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Changes made in hierarchy Ohio helps pay lay teachers

WASHINGTON—Resignations of Archbishop Edward Joseph Hunkeler, 75, of Kansas City, Kan., and Bishop William Lawrence Adrian, 86, of Nashville, Tenn., who gave a combined total of 67 years service to the American hierarchy, have been accepted by Pope Paul VI.

The Pope appointed Bishop Ignatius J. Strecker, 51, of Springfield - Cape Girardeau, Mo., to succeed to the Kansas City archdiocese. He designated Archbishop Hunkeler to serve as apostolic administrator of the archdiocese, until his successor takes office.

Bishop Adrian automatically was succeeded by Bishop Joseph Aloysius Durick, 54, who has been serving as coadjutor bishop of Nashville with the right of succession since 1964 and as apostolic administrator since 1966.

CINCINNATI—The new \$2.27 billion educational complex designed by Gov. James Rhodes will increase state aid for each Catholic parochial student by \$50 a year, to pay lay teachers who are now the majority of the faculty in Ohio church schools. Existing laws already provided for busing private school students and allocate \$25 per pupil per year for such auxiliary services as counseling and audio-visual aids.

Faculty salaries account for about 70 per cent of the school budgets in Ohio.

Contribution

RIO DE JANEIRO—President Artur da Costa e Silva has announced that the federal government has contributed \$1.5 million toward the construction of the new cathedral in the nation's capital, Brasilia.

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DIAGRAMS 'MORALITY PLAY'

Penn State's grid coach: 'Don't be afraid to lose'

NEW YORK (CP)—"What moral lesson, if any, were you trying to prove by going for the two points, when you could have safely tied the ball game?"

The question was put to Penn State football coach Joe Paterno during an interview for the "sports and morals" TV series recently carried on NBC-TV by the National Catholic Office for Radio and Television.

The question, referring to Penn State's last-minute win over the University of Kansas in the Orange Bowl last New Year's Night, brought a response from Paterno that is sure to demand "equal time" for Notre Dame coach Ara Parseghian, who chose to settle for a tie against Michigan State in the controversial "game of the century" several seasons back.

Paterno, in the TV interview shown on Sunday, August 31, not only expressed his philosophy on winning but also offered his views on college recruiting of athletes and football in junior high school.

Referring to the Orange Bowl Game, in which Paterno

had to choose between going for an almost certain place-kick extra point that would have meant a tie, or a two-point conversion that would mean either a win or a loss, Paterno remarked:

"Well, there are a lot of things that all of a sudden we're put on the line in this critical situation because I've always preached to my boys that there's one thing I want you to do and that is: don't ever be afraid to lose."

"If you're afraid to lose, you don't have a chance of winning. I think that's the way life is. I think you've got to go after things, and you've got to take a chance. You've got to gamble with ideas; you've got to gamble with principles and when something appears to be right to you, you've got to be willing to take a chance and don't be afraid to lose."

And I think, right here, at this time in this game, I had to either put up or shut up. And I feel very strongly that we had the best young peo-

ple we've ever had. That's not only at Penn State. That's throughout this country.

"And that if we're going to develop leaders, if we're going to develop people that are going to take this country forward, then I think we're got to have people who are willing to take a chance. And if we're afraid to lose, we're never going to make any progress. I think I owed it to these kids to try for the win."

WITH 15 SECONDS remaining in the game, Penn State failed on the two-point conversion attempt, and Kansas had apparently won. But Penn State got a second chance at the conversion when Kansas was penalized for having 12 men on the field, and Paterno's team then scored for the win.

Paterno is critical of the high-pressure atmosphere surrounding college athletics. ("To me, coaching is only good if it's meaningful in some other area besides winning and losing") and he finds particular fault with recruiting activity.

"One of the things I don't like

about big-time college football is the really unlimited recruiting that we're allowed to do. I think that a boy—when he's confronted with trying to make a decision among 15 or 16 schools—has a tough job, and he gets himself so confused he really makes the wrong choice."

The Penn State coach also believes that current recruiting practices—with high-pressure sales talks and countless trips to various college campuses—cause a boy to develop a false sense of values.

"I don't think you can go in and talk to a 17-year-old boy and tell him the whole university depends on whether he comes to your school or not. If you don't come to Penn State, why, the whole university is going to topple. He's made to feel more important than he really is."

"He then goes to your school and all of a sudden he finds out that he isn't quite that important. He's thrown in with a bunch of other fine athletes and he's got to now re-establish himself. He's got to go back to work, and I think this is an emotional problem some kids never overcome."

ONE POSSIBLE solution, Paterno said, is for the National Collegiate Athletic Association to limit the number of campuses a high-school athlete is allowed to visit.

Paterno also is strongly opposed to organized sports activity for youngsters, particularly Little League ("I probably get a thousand letters about this"), Midway Football and especially junior high school athletic programs.

"I think it's wrong. I look back, when I was 14, 15 years of age and if I had to go out to play in a junior high football game and produce at the age of 14, I wouldn't have done it. I couldn't have done it. I wasn't emotionally in shape."

"There's a time and place in everybody's life when you're ready for something and I just don't think we're fair to 12 and 13 or 14-year-old kids to say, 'Show us you're a winner right now.' I don't think that's right. 'Winning isn't everything. I'll never buy the thing that a boy loses a football game, he's a loser in life. You'll never sell me on that in a thousand years.'"

Linking this development with Vatican-Eastern rite relations, Paterno said: "Thus we must make a gain with Rome, so that we are exactly what the Orthodox Church will be when it is united to the Catholic Church."

Paterno also commented on the dispute between the patriarchate and the Vatican concerning the nomination of a successor to the late apostolic exarch for Melkite-rite Catholics in the United States.

The synod of Melkite bishops in May rejected a Vatican plan to designate a successor to Exarch Justin Najmy, who died in June, 1968.

THE MELKITES have been adamant in demanding a collegial election of bishops according to Eastern tradition, instead of the modern Latin practice by which the pope, or, in practice, the Roman Curia, chooses the bishop. The dispute has continued for over a year.

In the interview, Paterno said: "I think the press has misinterpreted the public. The secular American press has spoken of schism, and this is nonsense. We are not ready for schism. And I don't think that a young man should describe the difficulties we are having now as schismatic."

"In our history, we have always had problems and they have nothing to do with persons. I must stress that point. People don't live forever, and therefore, there are no problems among persons. We have only to look to principles."

The patriarch went on to say that he thought an agreement concerning the election of a new exarch was near. He added: "Later, in the long run we can study what his relations with the patriarchate will be."

We have had a lot of trouble. We are accused by the people of the (Vatican) Congregation for the Oriental Churches that we were against them or against the Holy Father. I don't think this is true. We are a people most obedient to the Holy Father, although we do not agree to all that the Oriental Congregation may have in mind.

"AND HERE again, we must stress one point. We do not accept the idea that the Oriental Congregation or the head of the Oriental Congregation must be considered as a super-patriarch. He is one of those in the Curia who should help. His duty is to come to the aid of the Eastern Churches, not to be a super-patriarch, above all the patriarchs. This we would certainly never accept."

The patriarch went on to say that there should be more Eastern-rite personnel on the staff of the Oriental Congregation.

THE WAY LIFE IS—Penn State football coach Joe Paterno confers with two of his players on the sidelines, perhaps driving home to them his philosophy that "if you're afraid to lose, you don't have a chance of winning."

Hierarchy asks for land reform

SAN SALVADOR, El Salvador—Following the old adage "Practice what you preach," the bishops of El Salvador announced that they had donated

Church-owned lands in the rural diocese of San Vicente for an agrarian reform project, while calling on large landowners

to give up land not in production to increase the size of holdings of small farmers.

The Pope said the parish is the school of the word of God, and the table of the Eucharistic bread. It is the house of fraternal love; it is the temple of communal prayer."

The Pope exhorted: "Let us therefore strive to understand to love, to encourage the life of our respective parishes."

But nevertheless we must recognize that the parish is an ecclesial body always alive and indispensable. It is the first organic and authorized community of the diocesan church."

"The parish must modify its activity according to the needs of the people. And it is also true that the parish cannot be the sole form of spiritual assistance to the people, either Christian or secular," he said.

"But nevertheless we must recognize that the parish is an ecclesial body always alive and indispensable. It is the first organic and authorized community of the diocesan church."

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WANTS TRADITIONS RESPECTED

Melkite prelate urges more autonomy for Eastern rites

By MSGR JAROSLAW SWYCHUK

(The author of the following article is director of the Eastern-rite Ecumenical Center of St. Athanasius in Chicago.)

AIN TRAZ, Lebanon — The Melkite patriarch of Antioch

has said the Vatican should free the Eastern-rite Catholic Churches from the links that it has imposed on them and allow them to be themselves.

In an interview here, Patriarch Maximus V. Hakim said the role of the Eastern-rite Catholic Churches—which he described as that of manifesting to the Catholic Church the tradition of the East, its history, its discipline, its liturgy—could be fulfilled only on condition that the Eastern-rite Churches remain true to their own traditions.

"We certainly are Catholics," Patriarch Maximus said. "We want to recognize the supremacy of the Pope and all that has been accepted by the Catholic Church. But we want also to honor what the Church in the (Second Vatican) Council and what the popes have many times asserted—that the Eastern-rite people will be governed according to their tradition, according to their privileges in their autonomy, which now does not exist."

THE 61-YEAR-OLD patriarch was speaking of the situation of the Eastern-rite Catholic Churches in relation to the ecumenical movement. He said that their relations with the Orthodox Churches had improved due to the Eastern-rite Catholics' cessation of their proselytization of Orthodox Christians after the Second Vatican Council.

"I can mention here," he said,

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PLAN NEW ALBANY CARD PARTY—The Alter Society of St. Mary's parish, New Albany, will sponsor a Dessert Card Party in the school hall Wednesday, Sept. 17, at 7:30 p.m. Shown above, from left, examining a few prizes are Mrs. C. L. Keller, Mrs. Ben Price, Miss Irene Goebel and Miss Mary Zeller. Numerous door prizes will be awarded.

Reveal survey results among Italian clergy

ROME—The Italian priest is relatively happy in being what he is, but wants vast changes in the clerical state in order to serve people better, according to a survey published in the left-wing weekly L'Espresso.

The survey was conducted by the Association of Assistant Pastors of the Turin archdiocese and reported on responses from 500 priests there and in neighboring regions.

Over 80% of the priests surveyed said they felt that their priestly life is useful to others and is a source of happiness to themselves. About 80% said that they consider their vocation a "valid ideal" or would "do it all over again."

Eighty per cent were in some way in favor of ordaining married men, and 65% felt that priests should be allowed to marry. Ninety-six per cent favored making celibacy optional, but of these more than half said they would not marry if permitted.

Seventy-two per cent felt that parishioners did not owe them a living, and that they should, in some manner, support themselves. Nearly 70% favored priests' being allowed to work full time and practice his ministry as a part-time function.

Many felt that the daily activities in the parish fail to reach out to the people, and that home Masses and home discussions are imperative for the changing times.

In an article in L'Espresso analyzing the survey, Carlo Falconi, an ex-priest, said that the results show that the overwhelming majority of the priests were not malcontents. But he observed that the survey is not the total picture of the priesthood today, nor of the Italian priesthood, nor even of the priests of Turin.

FALCONI concluded from the survey that, although many of the priests found a certain contentment in the priesthood, nearly 60% were "anticontentmentists"—that, without being either extremists or firebrands, they want to see "many changes

and a rejection of many conditions in their present life."

One example of this, he said, is in their answers to the question about the manner in which a priest lives today. Nearly 50% were against the present mode of life and another 20% had grave reservations about it. Also, 57% were in favor of living a life closer to that of the common people, and 21% saw some need to share more closely in the life of the people, he said.

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DUBUQUE, Iowa — The Dominican operated Aquinas Institute of Theology here is sharing facilities with the Theological Seminary of the University of Dubuque (Presbyterian). Final documents concerning the sharing of facilities were signed (Sept. 9) at the Aquinas Institute.

Urge clerical team work
LA PAZ, Bolivia — The Bolivian bishops want their priests to be more community-minded and to stop using an "individualistic" approach in their pastoral activities.

In the past, the bishops said in a pastoral letter, priests "put too much stress on individualism." Priests must gear their work to the idea of "collegiality" advanced by the Second Vatican Council, the bishops said.

The bishops recommended that strong priests' councils be formed, and urged the laity to participate in Church programs "as a team."

"We want priests to exercise their responsibility in a collegiate manner, together with their bishop, in all pastoral activities," their letter said.

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VIEWING WITH ARNOLD

"Me, Natalie" is significant film

By JAMES W. ARNOLD

There is a scene in "Me, Natalie" that is as good as any three minutes in most movies, and makes the tedium of seeing much of the rest of it worth enduring.

It is a whimsical moment when a heroine, Patty Duke, playing an unattractive high school girl, goes in her prom dress to meet the Ho-boken ferry. Without a date, she has lied to her mother that her escort will meet her at the dock.

On impulse, she goes alone in the dark, and watches the passengers come off, half in am-

ed cynicism, half-hoping for a miracle. The meaning of the scene cannot be fully told in words, but it plays on the feelings like visual music. It is an original image, part of the elusive magic that cinema is all about.

There are other fine things in "Natalie," director Fred Coe's first film since "A Thousand Clowns" and chiefly an acting showcase for Miss Duke, re-establishing her talent after the disaster of "Valley of the Dolls." Most of the goodies appear in the first half, a lightly sardonic but accurate description of the trials of a plain Jane in that adolescent female world where only beauty and popularity count.

This can be maudlin stuff, as any reader of love-column

advice, half-hoping for a miracle. The meaning of the scene cannot be fully told in words, but it plays on the feelings like visual music. It is an original image, part of the elusive magic that cinema is all about.

The problem of being ordinary in a world of beautiful people is, after all, an illusory problem restricted mostly to the young. A sure sign of maturity is understanding that there are no fully ordinary or fully beautiful people. That we all have our allotted graces and scars, and that ultimately we make it or not on what we choose to find in ourselves.

This is the story and message of "Natalie." It is stated repeatedly by the film's adults (eloquently at times by Martin Balsam and Salome Jens, as the girl's favorite uncle and his showgirl go dancer fiancée). Natalie doesn't understand until the end, but the film's ability to view her with sympathetic detachment keeps it from being sappy.

On those painful typical dates, we don't so much suffer and bleed as chuckle at the absurd egotism of the males for whom Natalie is insulted. The girl also has insight: when she rejects a fat boy ("I can't stand losers!"), she immediately sees that she has done to him what others have done to her.

After another first date, a boy is turned-on and wants her to go all the way. She insists she's a member of a vice ring and demands \$100. In a deft ironic twist, after trying to work her down to \$10, the boy says, "But I thought you were a nice girl!"

The difficulties of trying to be nice in a sexually insane society are lined out beautifully in a scene at the beach, where Natalie and a fat girl friend are surrounded by smooching and flesh, and by a sequence of

routine erotic ads. A fight with parents is headed toward melodrama until the father shouts through the door: "Don't act crazy... come out and watch TV!"

Director Coe has a brilliant opening sequence, which takes Natalie from first grade into high school without once showing her face and forcing us to judge whether, in fact, she is pretty or not. Actress Duke gets some "ugly" help from the makeup men, but it's superfluous: she is one of those magic creatures who can look plain or pretty at will.

The movie's chief trouble is its long second half, in which Natalie goes to Greenwich Village to find herself (does anyone seriously suggest that anyone more?) and finds a barrel of clichés. Among them: a nutty landlady (Ella Lancaster) homosexuals down the hall, a Village freak-out party, and an affair with a handsome artist (a rich architect in disguise) done the dumbwaiter.

James Farentino is able as the artist, and neither script nor director run out of tricks to keep us interested. (E.g., an attempted waterfront suicide has a jolting sight-gag finish). But it is much to sappy and ladies-magazine complicated before the restored Natalie at last pilots her Honda happily across the Brooklyn Bridge.

Like its heroine, "Natalie" is a film with obvious defects but a considerable amount of girlish charm that runs deep. (Rating: A-3—unobjectionable for adults.)

RACE CONFERENCE SPEAKER

Don't try to make blacks white
Bishop Perry tells U.S. Church

By GERARD E. SHERRY

LOS ANGELES—The nation's only Negro bishop said here that if the American Catholic Church wants to make its presence felt in the black world it "must stop trying to make black men white who want to become Catholic."

Auxiliary Bishop Harold Perry, S.V.D., of New Orleans spoke to about 500 delegates to the annual meeting of the Na-

tional Catholic Conference for Interracial Justice. He was the chief celebrant of Mass in Loyola University Chapel that included Negro-Mexican folk music.

Bishop Perry said that priests, black and white alike, "are going to have to live and work in that black world and become part of it."

"We are going to have to try and relate the two worlds to each other, without destroying either one," he said. "Integration as I see it (and especially church integration) means the two worlds of black and white living together in peace and harmony, respecting each other, relating to and supporting each other and building up each other. Moreover, we will work, pray and look forward to the day when there will be neither black nor white, but simple human beings, Christians, sons of God."

BISHOP PERRY pointed to the visit of Pope Paul VI to Africa and said that the Pontiff backed an adaptation of the Christian life to the needs of African cultures.

"The words of the Holy Father (in Africa) should be pondered carefully by those who feel honestly and strongly that the faith must be expressed in only one certain way—and that no other way is worthy of consideration," Bishop Perry said.

"The Church encourages every generation and every temperament to express the message of Christ in its own idiom," Bishop Perry said. "It should not surprise us that in a church which includes all nations of the world, we should find an enormous difference in temperament and preferences and cultures. We ought to boast about it and try to give an honored place to each valid expression of Christian faith in our churches. Here in America we have come a large variety of cultures from every place in the world, good and bad and unworthy of consideration because they were black."

"NOW LET US apply this policy of adaptation to the members of the black community in our own United States. Black Catholics for the most part have historically lived in Louisiana and Mississippi. From these Catholic strongholds, the black parishes of our metropolitan areas have had their origin."

"While members of the black community who were traditionally Catholic felt somewhat afflicted with or tolerant of the liturgy offered them, sensitive missionaries have for years felt that the Universal Church should have more open policy to accept the worthy contribution of black people to a more enlightened and improved liturgy for black Catholics."

Bishop Perry said that this was especially true in regard to converts from the Protestant faith who often expressed themselves as seeing "nothing wrong in enjoying our worship of God."

"For the Church to accept contributions to the liturgy from black people should not be looked upon as a revolutionary idea," Bishop Perry said. "For within the Western world the Church has always recognized and supported various cultural differences."

"We have our Irish version of Catholicism, French Catholicism, Italian Catholicism, Spanish Catholicism and even now native-born white American Catholicism."

"WE HAVE ONE Church, one Dogma, but many Western cultures within the Catholic Church. It is only when the Church attempted to relate to the non-white in China, Africa, Asia Minor, and black America that we tried to change people's culture and obliterate their heritage as a necessary condition (as it were) for them to become Catholic."

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Monday-Friday Radio
11:30 a.m.—Night Call WFUT
Radio
6:00 a.m.—Sacred Heart WTT5

CONOVERVILLE AREA

Sunday Radio
11:30 a.m.—Hour of the Crucified WCHS
6:00 a.m.—Sacred Heart WTT5

INDIANAPOLIS AREA

Sunday Radio
11:30 a.m.—Hour of the Crucified WCHS
6:00 a.m.—Sacred Heart WTT5

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Television

		SALISBURY AREA	
		Sunday Radio	
		9:30 a.m.—Hour of St. Francis	WFLM
		SHREVEPORT AREA	
		Sunday Radio	
		12:15 p.m.—Hour of St. Francis	WFLM
		TELL CITY AREA	
		Daily Radio	
		6:00 p.m.—The Hour	WFLM
		WAB	
		7:00 a.m.—Hour of the Crucified	WFLM
		7:15 a.m.—The Christings	WFLM
		7:30 a.m.—Hour of the Crucified	WFLM
		9:00 a.m.—Church World News	WFLM
		9:30 a.m.—Hour of the Crucified	WFLM
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USCC ASKS TROOP WITHDRAWAL

Proposes six-point program for peace in the Middle East

WASHINGTON, D.C.—A six-point program for peace in the Middle East, which included a call for the withdrawal of Israeli troops from occupied territories and Arab recognition of the sovereignty of Israel, was issued here by a department of the U.S. Catholic Conference. The Department of Interna-

Following are the six basic points suggested to establish peace in the Middle East:

- "Withdrawal of Israeli armed forces from territories occupied in the recent conflict as part of a general settlement."
- "Termination of all claims or states of belligerency and respect for and acknowledgment of the sovereignty, territorial integrity and political independence of every state in the area and its right to live in peace within secure and recognized boundaries free from threats or acts of force."
- "Guarantees of freedom of navigation through international waterways."
- "Just settlement of the refugee problem with the burden of resettlement and compensation distributed equitably among all parties concerned."
- "Guaranteed access to those places deemed holy to persons of all religious faiths according to mutually acceptable accords that respect national autonomy."
- "Guaranteed equal rights to peaceful existence for all inhabitants within the nations of the region and all protection against threats or intimidations because of race or religion, whether Jews, Muslims or Christians."

The statement said religion was not a basic issue of conflict between Jews and Arabs. It is in the first instance a confrontation between varying shades of Israeli nationalism (including Zionism) and varying shades of Arab nationalism (including Nasserism)," it said.

The conflict, it said, was not so much a matter of right and wrong as of right and right. It called on all nations and in particular the major powers "to explore ways of promoting agreement" between the two parties. It urged the U.S. and other nations, "to consider the implications of their presence in the region, notably their sale of arms to the combatants, and to seek multilateral arms reduction agreements."

It would no longer be pluralism in the area of what is permitted but deformity, at time not only ritual but substantial, (as in intercommunities with those whose priesthood is not valid)."

At the same time, he said, reform presents some dangers, including the making of individual "arbitrary decisions" in liturgical matters. The Pope said: "It would be a great damage if the concern of Mother Church in granting the use of the spoken languages, certain adaptations to local desires, a certain abundance of text and rite variations and not a few other developments of divine worship, were to give rise to the opinion that there no longer exists a common norm, fixed and obligatory, for the prayer of the Church and that each may presume to organize it and rearrange it as he pleases."

It would no longer be pluralism in the area of what is permitted but deformity, at time not only ritual but substantial, (as in intercommunities with those whose priesthood is not valid)."

It would no longer be pluralism in the area of what is permitted but deformity, at time not only ritual but substantial, (as in intercommunities with those whose priesthood is not valid)."



Langston Hughes, poet laureate of Harlem and one of America's best-loved literary figures, is dead. But his good works remain, and his final product is a very and humorous portrait of what it is like to grow up black in America. The thoughts were illustrated by Arouni and published in a gentle but probing book titled "Black Misery." These are four selections from the book. Upper left: "Misery is when you heard on the radio that the neighborhood you live in is a slum but you always thought it was home." Upper right: "Misery is when you start to help an old white lady across the street and she thinks you're trying to snatch her purse." Lower left: "Misery is when your white teacher tells the class that all Negroes can sing and you can't even carry a tune." Lower right: "Misery is when you come back from the beach proud of your suntan and your pals don't even know you've got one." (RNS photo, from the book, "Black Misery," by Langston Hughes, Copyright, 1969, by permission of Paul S. Eriksson, Inc., Publisher.)

Hoosier heads Lay Association; headquarters moved to capital

WASHINGTON, D.C.—The national headquarters of the National Association of Laymen, a Catholic organization has been moved from Houston to Washington.

Made up of 24 local lay associations, having a total membership of about 12,000, the NAL was organized in Minneapolis in 1967, and its headquarters was established at Houston at that time.

Donald E. Nicodemus, 37, a native of Fort Wayne, Ind., was appointed executive vice-president (or director) at the national convention. The office became a full-time post on July 1.

A lay theologian in Catholic parishes in California, Ohio and Michigan over the past seven years, Nicodemus has been active in the association since its formation, and organized a local lay group in Saginaw, Mich., where he lived before his appointment. As lay theologian, he was responsible for adult education, ecumenical relations and social action at the parish level.

Nicodemus describes the laymen's association as "revolutionary, but not wild-eyed radical." In an interview, he said: "We're out to transform, not destroy the existing Church organization. We want to dialogue with it, to fulfill and revitalize it."

"NAL is particularly desirous of cultivating a mature relationship with the officers of the Church, a relationship to which both sides determine the rules for dialogue, a relationship in which both sides are candid, free, and friendly."

THE ASSOCIATION, he continued, has established itself "autonomously so that it can give priority to the personal and social development of man, so that it can forge a lay identity, and so that it can enter into dialogue with other parts of the Church."

Nicodemus said the organization is active in five major areas of involvement:

- Reordering of Church priorities, seeking to orient the Church toward the secular concerns of racism, poverty and war in particular.
- Democratization of the Church, working toward the formation of parish, diocesan, national and international policy-making councils to involve the laity.
- Equal rights for women in the Church, up to and including ordination to the priesthood.
- Revamping of religious education, helping parishes phase out parochial schools, elementary and secondary, which are not making a significant contribution to the elimination of discrimination in their communities.
- Bringing financial accountability into the Church whereby parishioners would have a full disclosure of all monies expended by the parish and diocese.

CARDINAL VISITS REFUGEES—Cardinal Jozef Slipyi, Archbishop of the Ukrainian Catholic Church, left chats with Cardinal Julius Döpfner, Archbishop of Munich, during the celebration of the tenth anniversary of the apostolic exarchate set up in West Germany for Ukrainian Catholics. The cardinal is spiritual leader of 6,500,000 Ukrainian Catholics whose Church is outlawed in the Soviet Union. (RNS photo)

PRESENTS \$2,000 GIFT TO MARIAN—A \$2,000 gift to Marian College for unrestricted use was presented recently by the Gulf Oil Corporation as part of its educational assistance program. J. C. Tucker, above right, is shown making the presentation to Marian President Dr. Dominic J. Guzzetta. Tucker is Midwest region director of plant operations for Gulf.

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Two bodies back Vatican 'talks'

BEIRUT—A unanimous agreement to begin a study dialogue with the Catholic Church, was reached here by the executive committees of the World Alliance of Reformed Churches (WARC) and the International Congregational Council (ICC). The joint meeting of the full membership of the two bodies—the first such for the two bodies—also continued planning for the August 1970 Assembly in Nairobi which will merge the WARC and ICC.

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Pitch-In Supper—White Elephant Sale
Travel Slides
Friday, Sept. 12—6 P.M.
Mrs. Walworth—4249 Carrollton

FALL LUNCHEON and CARD PARTY
St. Francis Hospital Guild—Hospital Auditorium
Wednesday, Sept. 17
Luncheon—11:30 A.M. Card Party—1 P.M.
All Games Played

ANNUAL LAS VEGAS NITE
St. Luke's Men's Club
Friday, Sept. 19—6 P.M.—12 Midnight
Shrine Horse Patrol Club, W. 10th St., Carmel
Benefit: Athletic Fund
Bar—Dinner—Games—Prizes

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