

Major progress made in grape settlement

BY GERARD E. SHERRY

DELANO, Calif.—The United Farm Workers Organizing Committee (UFWOC) achieved its biggest success in the five-year California farm labor dispute

More than 400 farm workers and supporters jammed the white-painted union hall, where a crucifix and a Madonna on the walls reflected the Catholic religious traditions of the economically struggling Mexican-American field hands. The hall was decorated with banners like one lettered "Poor Men Do Penance Daily."

AUXILIARY BISHOP Joseph F. Donnelly of Hartford, Conn., chairman of the U.S. Bishops Ad Hoc Committee on the Farm Labor dispute, presided at the signing. The workers present applauded, cheered, laughed and sang.

Official

Saturday, August 15, 1970, the Feast of the Assumption, is a Holyday of Obligation.

In answer to inquiries about fulfilling the obligation of Mass attendance on the eve of Sundays and Holydays, the following is a response of the Sacred Congregation for the Clergy.

On those occasions on which a Holyday falls on Saturday, attendance at one Mass on Saturday evening does not fulfill both the Holyday and Sunday precept.

To avoid confusion, pastors are asked to clearly identify all the Masses on the August 15th weekend, so that the faithful will know when the Mass of the Assumption and the Mass of the Thirtieth Sunday after Pentecost will be celebrated.

Archdiocesan Chancery
August 3, 1970



GRAPE ACCORD REACHED—Cesar Chavez (seated left), leader of the United Farm Workers Organizing Committee, and grape growers' representative John Giumarra, Sr. (seated right) prepare to sign a contract in Delano covering 26 San Joaquin Valley growers and more than 6,000 grape pickers. The growers represent 50 per cent of the table grape industry. Standing are the union's attorney, Jerry Cohen (left), and Auxiliary Bishop Joseph F. Donnelly of Hartford, chairman of the Catholic bishops committee which negotiated the settlement. (RNS photo)

Bishop Walsh may go to Rome on August 24

ROME—American missionary Bishop James E. Walsh, freed last month by Communist China, is expected to fly here Aug. 24 from Hong Kong if his health allows him to travel that soon.

Should the 79-year-old Maryknoll prelate be, in fact, what has been speculated since his release—one of two men named cardinal last year by Pope Paul VI "in pectore," or in the secret of the Pope's heart—the visit would provide dramatic occasion for the pontiff to declare the bishop's elevation publicly.

Maryknoll officials in Rome said arrangements were being made for Bishop Walsh to reach here Aug. 24 and see Pope Paul, then continue on to the United States.

A Maryknoll spokesman here said Father John J. McCormack, superior general of the order, would be arriving Aug. 22 and that the Vatican has already been notified of Bishop Walsh's tentative arrival two days later.

PLANS WERE SAID to depend on the bishop's ability to make the long flight westward from Hong Kong, where he has been recuperating at a Maryknoll hospital since his 12-year imprisonment ended unexpectedly July 10.

Several reports out of Rome in the past month have said that Bishop Walsh "will probably be proclaimed a cardinal" and that it would happen "within a short time." An unnamed Vatican-based cardinal reportedly had said it was "90 per cent probable" that Bishop Walsh is already considered a cardinal by the Pope but is yet unaware of it.

"It would be nice," said a Maryknoll official, "but Bishop Walsh is not the kind of person who would enjoy such an honor. The only person who really knows is the Pope himself."

The practice of naming a cardinal "in pectore," which is Latin for "in the breast," is believed to go back to the time of Pope Martin V (1417-1431). Historians say he may have started the expedient to avoid having to request the votes of existing cardinals for some possibly unpopular choices of candidates.

POPE PIUS IX in March 1875 announced that he was creating several "in pectore" cardinals whose names he would write down in his will. Papal advisors pointed out, however, that posthumous publication might not be recognized as a pontifical act and might be declared invalid. To avoid that possibility, Pius IX disclosed the names six months later in a consistory.

The device is used by popes when they feel that political, personal or ecclesiastical circumstances would bring harm to the man or his people if disclosure of his elevation were made public. Impediment by civil authorities to block a bishop from leading his people is regarded a major reason.

Pope John XXIII died in 1963 without ever revealing three "in pectore" choices of his. Had he named them before his death, they would have ranked in the college of cardinals from the earlier date when the Pope declared his intention.

Pope Paul said he had an added two unnamed choices in mind when he publicly named 35 as cardinals in March 1969.

Bishops receive Canon Law draft

VATICAN CITY—The pontifical commission working toward revision of Canon law has dispatched a document designed to spur "free comments and observations" to all of the world's Catholic bishops.

It was announced that the comments of the hierarchy are sought before any definitive publication is made of the document entitled "Schema Legis Fundamentalibus Ecclesiae" (Proposal for a Fundamental Law of the Church).

Mgr. William Onclin, assistant secretary of the commission for the revision of the Code of Canon Law, made the announcement following a recent study session at commission headquarters here. The session was devoted to final preparation of the document before sending it to the bishops.

The 30-hour session, presided over by Cardinal Pericle Felici, was devoted to examination of suggestions and proposals for the schema made by cardinal members of the commission, by consultants of the Sacred Congregation for the Doctrine of the Faith, and by members of the International Theological Commission.

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Plan government briefing for clergy

INDIANAPOLIS—A two-day conference on city government for priests will be held September 3 and 4, according to an announcement this week by Father Laurence M. Lynch, chaplain of the Indianapolis Police Department.

Aimed at bringing the clergy up to date on the changing roles of the various agencies, as well as new departments functioning for the first time under (left) Mayor structure, the program will feature Gov. Richard Lugar, Police Chief Winston Churchill, Welfare Director Wayne Stanton, and Municipal Court Judge William T. Sharp.

Priests may register for the conference with Father Lynch before August 10.



NUNS DISTRIBUTE COMMUNION—Sister Adrian, D.C., one of 14 nuns authorized by Archbishop Philip Hannan to distribute Holy Communion to patients in New Orleans' Charity Hospital, brings the sacrament to a ward patient. There are about 200 (RNS photo)

Twin Circle buys national Register paper

DENVER—Twin Circle has bought The National Register, in a major publishing transaction that brings the two nationally circulated Catholic weekly newspapers under one roof.

Purchase price was not disclosed in a joint announcement of the deal by Archbishops James V. Casey of Denver and Robert J. Dwyer of Portland, Ore.

Economic difficulties were described by the Register's resigning editor as the reason it was sold.

Archbishop Casey is president of the Catholic Press Society, Inc., of Denver, publishers of the 57-year-old National Register, which has 112,000 circulation.

Archbishop Dwyer is editorial board chairman of Twin Circle Publishing Co., Inc., of Culver City, Calif., which launched the 105,000-circulation Twin Circle less than three years ago.

TWIN CIRCLE WILL assume full control of The National Register on Aug. 15, a spokesman said. It will move to Denver both its California offices and its printing operations, which have been handled by the Huntington, Ind., presses of another national weekly, Our Sunday Visitor.

The sale was said to involve only The National Register and not to affect either the Register's Denver archdiocesan edition or 24 editions of other diocesan newspapers printed by the Register.

The two newspapers will be separate operations, with their own distinct identities and editorial approach, according to the men who will be running them.

Dale Francis, veteran of 39 years as a writer, columnist and editor, was named by Archbishop Dwyer to full editorial direction of the National Register. Francis has been publisher of Twin Circle, which has an editorial reputation of espousing conservative political and economic viewpoints and religious traditionalism. He was formerly executive editor of Our Sunday Visitor.

THE NEW EDITOR of The National Register said he intended to see to it that the newspaper "will be primarily a newspaper."

"Our effort," said Francis, "will be to cover the entire spectrum of Catholic news, thought and attitudes. Editorial opinion will include writers from various viewpoints."

"If anyone wants to make a prior classification of the paper under my editorship, let him understand that we will be faithful to the magisterium (teaching authority) of the Church but that our editorial aim will be to provide a moderate, center position that will be open to all that is happening in the Church."

Father Daniel Flaherty said he has resigned the editorship of The National Register and will study advanced theology for one year before returning to the Denver archdiocese for reassignment by Archbishop Casey. He said "a matter of economics" brought about the transaction with Twin Circle.

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Dateline: U.S.A.

A new semi-monthly series entitled "Dateline-U.S.A." begins this week on Page 5.

Intercommunion wins parley's approval

BY JOHN A. GREAVES

LONDON—Intercommunion with non-Catholics at ecumenical services and Holy Communion for the non-Catholic partner at a mixed marriage Mass were discussed and won some approval at an important Christian unity conference.

The conference of 75 Christian unity workers from all parts of the world, including a minority of eminent non-Catholics and four Catholic bishops, passed by a narrow majority a resolution that non-Catholics might occasionally be admitted to Holy Communion at Mass. Holy Communion for the non-Catholic

See no change in papal stand on celibacy

UTRECHT, The Netherlands—Pope Paul VI has not changed his views on obligatory celibacy for priests following his talks with Cardinal Bernard Alfrink of Utrecht.

A communiqué from the Dutch bishops (July 31), after they met to discuss Cardinal Alfrink's recent Vatican visit restated the Dutch bishops' desire for a change in the Church's mandatory regulations on priestly celibacy and in the Pope's view that the priesthood-celibacy link is "still valid today and perhaps even more so than in the past."

THE COMMUNIQUE said Cardinal Alfrink in early July, talked extensively with the Pope and with Cardinals Jean Villot, papal secretary of state, Franjo Seper, prefect of the Doctrine of the Congregation, Jan Willebrands, president of the Vatican Secretariat for Christian Unity, and John Wright, prefect of the Congregation for the Clergy, and a few key non-cardinals.

They discussed "the situation of the Church in The Netherlands with regard to priestly celibacy and the views of the bishops expressed in their communiqué of Jan. 19," the communiqué said.

The Dutch bishops on Jan. 19 had expressed the view that "it would be profitable for their community of the faithful if, along with freely chosen priestly celibacy in the Latin Church, the married priesthood would be admitted by ordaining married men and by restoring in the priestly ministry, under special conditions and in special cases, priests who have married."

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AFTER RECALLING that intercommunion, the Dutch bishops said they recognized the important value of priestly celibacy for the Church. But they said they were trying to get a sufficient number of priests for the Church in The Netherlands and answer the needs of many priests.

"It was never a matter," they said, "of any plea for abolishing celibacy and the bishops frequently expressed their appreciation of those priests who, for the kingdom of God, with devotion and the willingness to make sacrifices, keep their vow of celibacy. The bishops have compassion for and care about both groups."



IN ALL-STAR GAME—1970 Cathedral graduate Steve Schaefer, above, will be seen in the tackle position at the fourth annual North-South All-Star football game, to be played at 5 p.m. Saturday, August 8, in Indiana University's Memorial Stadium, Bloomington. Cathedral teammate Pete Weber is also in the line-up at tackle. Tickets are available for the event, with proceeds to be divided between the Boys' Clubs of Indiana and the Indiana Fraternal Order of Police.

SCRIPTURE TODAY

GIVING WITNESS

BY FR. WALTER M. ABBOTT, S.J.

Look now at Chapter 8 in the Acts of the Apostles. From it we learn some fascinating things about the apostles and their early assistants, "the seven." From it we also learn some things about giving witness to the Christian faith that are as true today as they were in those early Christian days.

In one sense you could say the chapter is mostly about Philip, one of the seven apostolic assistants. However, as you will see when you read it, the chapter's principal character is really the Holy Spirit.

Notice that the chapter begins with a scattering of the Church. Except for the apostles, the members of the young Church are in flight from Jerusalem, to

escape what Luke calls a "cruel persecution" there.

Any Jew of that day would regard it as a curse from God if he were forced to flee from the Holy City. No doubt the early Christians, who were all Jews, had a lot of this feeling in their hearts as they fled to the nearby areas of Judea and Samaria.

It turns out, however, that they are not cursed by God. On the contrary, he shows his loving and protecting presence with them by "great wonders and miracles." Wherever they go, they give witness to their belief in God and his Messiah, Jesus, and they make converts, including even a renowned magician named Simon.

THE APOSTLES PETER and John come out from Jerusalem to check up on this remarkable development. They take part in it and give it something more (see verses 14-17) before making their way back to Jerusalem.

Some scholars hold that this first Christian missionary work was done only among the Jews of Judea and Samaria. One of their arguments is that the extending of the faith to Gentiles comes later, in Chapter 10 when Peter baptizes Gentiles in the house of the Roman soldier Cornelius. It seems to me, however, that some Samaritans must have been touched by the Christian witness described in Chapter 8, judging from the references to crowds and the many places visited by Philip, Peter and John.

In any case, since the preaching of the word to pagans comes soon enough as a result of the scattering of the early Christians from Jerusalem, we can say that the scattering resulted in the gospel being projected into the world.

It has been rightly said that Chapter 8 of the Acts presents and all-important turning-point in the history of the primitive Church. In this chapter we see the beginning of the development of the world-wide Church.

DO YOU THINK THIS early preaching described in Chapter 8 was the outcome of missionary planning on the part of the Apostles? I don't find any evidence of such an idea. I think, when you read the chapter, you will have to conclude that the Church grew not by any hierarchical planning but by the providential action of the Holy Spirit.

Yes, of course, there had been prophecies that the Messiah would bring salvation to the pagan world, and Jesus had told his Apostles they would bear witness to him in all Judea and Samaria and to the ends of the earth. I don't see any evidence, however, that they had begun to do it. You might say that the Holy Spirit got them moving before they had even begun to think about it. I can well imagine some of them thinking things were going just too fast. It must have been quite an experience for them to see the Spirit giving the treasure of the faith to people they naturally considered as outcasts. Remember, they were Jews, and Jews regarded Samaritans and eunuchs as outcasts.

LUKE MUST HAVE HAD all this in mind when he composed Chapter 8. In fact, I think he underlines these ideas in his account of Philip and the Ethiopian (verses 26-40). Missionary planning would not have taken Philip out to a desert road in the heat of the day. The fact seems clear that Philip obeyed an odd, one might even say an absurd, command from the Holy Spirit.

Philip had the opportunity, in this case, to preach the good news of salvation to one person, a distinguished person at that, and we see him put everything he has into it. In the process, we are given insight into how the Apostles and their assistants used the Old Testament. It is the kind of thing Jesus taught them to do.

When Philip explains the passage the Ethiopian had been reading in the book of Isaiah, the prophet, we see part of the early Christian technique of showing that Jesus' life, work, and doctrine are the fulfillment of a divine plan foretold by Moses, the prophets, and the Psalms. We shall look into it more in detail later.

GOVERNMENT AND THE FAMILY

BY MICHAEL TAYLOR

(Michael Taylor is a member of the staff of Fr. James McHugh, Director of the Family Life Bureau, United States Catholic Conference)

Government involvement on family life is far-ranging and for a man of belief raises questions of discernment, witness, and commitment. I would like to briefly examine a few of the questions.

In their pastoral letter, Human Life in Our Day (Nov. 15, 1968), the U.S. Bishops cited the need for "comprehensive and realistic family-centered policies during the course of this century" (Ch. 1).

In trying to concretize the Bishops'

directives, the Diocesan Family Life Directors specified a series of cases in which they recommended positive governmental action, for example, the passage of the Family Assistance Program, the funding of the Housing Act of 1968, the establishment of child welfare programs ("Social Responsibility of the Family Life Apostolate," Sept. 6, 1969).

The most important of these measures, the Family Assistance Program, has successfully passed the House of Representatives. It is now stalled in the Senate Finance Committee. This legislation needs the bi-partisan support that it received in the House. In April the American Bishops cited this welfare reform measure as "landmark legislation" that deserves passage. "Poverty in the midst of affluence is indefensible, particularly the privation of children, the old and the handicapped... who make up the great bulk of those receiving assistance." FAP will come up for a vote in the Senate after Sept. 1.

GOVERNMENTAL programs that relate to family life can be positive, as in FAP, or they can be negative, as in coercive birth control programs, the use of economic "disincentives" to limit family size to two children, or abortion law relaxation. The human relationships of family life are intimate, personal and sacred. Governmental programs should seek to support these relationships. Human nature runs deep. The eagerness of commitment or the heat of political debate can at times blur our understanding of the richness of family life.

With birth control programs a danger to reproductive freedom is subtly created by the way information on contraception is



Songs sing of "that long, lonesome road, Lord," and man, in his leads into the circle of youth and into his dashed ambitions for a age of failure, can look back down that straight line road which better world. (NC Photo)

Family man and failure

BY EUGENE S. GEISLER

If you think of the human being as composed of concentric circles... The fourth concentric circle is the age of failure which begins when the new generation, in its youth passes judgment of the man and his works.

In the world brought down around his ears he reverts once more to loneliness as in the days of his youth.

And his own youth condemns him for not enough. Why have you not accomplished more?

Why did you fail?

It is characteristic of human life that it fails. It is even more true of the Christian that his life is marked for failure.

The simple, unassailable joys of the father come to an end and what is here called "family man" is tested for presented. The context is part of the meaning conveyed. When contraceptive information is presented to young or uneducated persons without reference to a broader structure of human relations, the message conveyed may well be that contraception is the only precondition of sexual intercourse.

It is far from proven that "Zero Population Growth" is so imperative that governmental enforcement of the two-child family is justified. What is clear is that economic "disincentives" are discriminatory. The wealthy could have the number of children that they desired and they would be able to absorb the extra tax burden. The poor could not.

IN A RECENT TALK to the American Civil Liberties Union on the "Freedom to Reproduce," John T. Noonan, Jr. Points out several roots to the present population myths. They feed on a nostalgia for an idealized rustic past. Nineteenth century America was healthier and wiser than present America. Also, the present myths feed on a fear that the new minority groups will encroach upon the domain of the old controlling blocks.

On social welfare programs depend ultimately on the concept that the least useful persons in society share in the dignity that comes from being human. On this basis, then, is there not a clash in government policy between the concept of economic "disincentives" and the Family Assistance Program?

The abortion issue raises some very fundamental questions about human life. Within the last year "abortion-on-demand" laws have been passed in Hawaii, Alaska and New York. We are witnessing the emergence of a new phenomenon. Because of the advances of medical science in the 20th century, fetal life can be better cared for, but, on the other hand, it is also exposed to new dangers. Abortion, because it is relatively easy to perform, is being advanced as the simple solution to some very human problems.

THE ABORTION advocates argue that abortion is a fundamental right of women, based on their right to absolute control over their bodies. The humanity of the fetus is determined by the perceived humanity of the woman.

Some Catholics, misinformed about the nature of the abortion controversy, excuse themselves from any personal responsibility for this human and social issue. They fail to realize that governmental action to legalize abortion will teach that the unborn child, and any other innocent human life, is not sacred if it is of poor "quality" or if it will disturb the "quality" of society.

As Prof. Noonan notes, the time may well come when evidence can be presented that further growth of America will significantly injure the country. At that time the rationale of well-informed individuals, and not governmental coercion, will provide the basis for a response.

endurance and for the purity of his eroded ideals.

HIS OWN CHILDREN in their years of youth challenge him and what he stands for and he must be willing to re-examine all in the face of this challenge from within.

"You can't do anything that I can't do" his grown son says to him. And his son is right. Every year now the horizon of his capabilities grows smaller.

And there is a moment now and then when things get away from him. He feels his powers of memory and command of concentration and control, waning and so he is reminded of man's frailty.

The test is even more severe when the new generation challenges him and moves into power with new ideas, new discoveries, new skills, and in these days with new philosophies and new ways of life.

As a Christian, if he has tried to be one he fails twice: by his own standards for having fallen short of the ideals and goals he set for himself in the days of his youth.

He was, after all, going to make the world a better place to live in but suddenly it seems a place worse than ever—the hungry, the naked, the sad, are everywhere and there is panic in a thousand places as men contemplate the Bomb, overpopulation and pollution.

And he has failed Christ more directly by not having loved enough by having been concerned with things and letting people go—building, accumulating, insulating and isolating—to assure himself not only a place but a pillow whereon to lay his head.

IN THIS AGE his youth is closer to

him than his childhood. His childhood he reads as happy but his youth will always be for him a time of loneliness and turmoil. He feels again the alienation and the lack of identity with those in the middle of life who count the most and run the world.

He is even estranged for the while from himself and those closest to him doubting his former judgments questioning the choices which determined the future of a life.

Yet, through all this age of failure and rising insecurity something persists out of what has gone before, something does not crumble in the midst of all the failure.

When he retires at the end of this age at sixty-five or seventy he will be someone who knows himself as somebody who, having passed through childhood youth, fatherhood, and failure still recognizes himself as a self who loves and is beloved of God.

THE LOVEMADE self goes on. It is a self more subtle than anything that has gone before a self that still grows amid the change still a man, still a unique human being reaching for ever more being and the stars.

In the total test of his weakened fiber he stands there among the ruins. In life's project coming to an end he re-searches the meaning of his life.

(PS. This account comes to a onesided view of family man. Perhaps you can yourself, in your mind's eye see the compensations of this age. At any rate... peace is around the corner.)



The age of failure, stark in itself and circled by the dashed hopes of yesterday, aches for the purity of eroded ideals, haunted by the loneliness and turmoil of youth. (NC Photo by Fr. Elmo L. Romagosa)

The night funeral

BY FR. JOSEPH M. CHAMPLIN

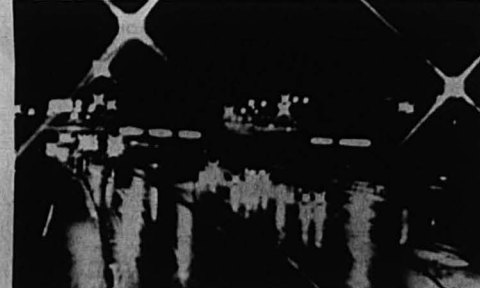
Judy Wilson was an apparently healthy and typically sweet, innocent, lovable fourth grader at Holy Family parish in Harrisburg, Pa. Last fall, however, a massive brain disease suddenly snuffed out this young girl's life and brought intense sorrow into the hearts of many.

The liturgical commission for the Harrisburg diocese under Bishop Joseph T. Daley's chairmanship had only a few days earlier issued guidelines for the optional celebration of funeral Masses in the evening. Father James LaCroce, who at that time doubled as pastor of Holy Family and executive secretary of the diocesan funeral committee, felt this might be an excellent occasion to introduce the new regulations. He asked Judy's grief-stricken parents if they would care to hold the funeral service in church at night instead of according to the more customary morning arrangement. The mother and father readily agreed, and must have thanked God a thousand times since for helping them make this decision.

Viewing of the body began at 6 p.m. with the family greeting visitors in the church lobby. A priest stepped into the confessional around 7:30 as a convenience for those awaiting the Mass scheduled to start a half-hour later. When Father LaCroce walked to the vestibule for the entrance rite of the funeral liturgy, his small church was packed to capacity with some 450 mourners.

THE UNDERSTANDABLE mourning gradually turned into Christian joy. White vestments, songs of hope and eternal life, readings about Jesus' power to raise us from the dead, prayers seeking peace for Judy and courage for her family, a personal homily connecting the good news of salvation with the human tragedy of this moment—these things slowly lifted heavy feelings and downcast hearts. All of those voices united in song and prayer, all of those people simply being there and lending the support which mere presence can give, all of those individuals sharing a common sorrow and a common faith in the Resurrection created an almost overwhelming atmosphere of love and encouragement.

There were tearful, poignant moments, too. Especially at the offertory when parents brought the bread and wine, classmates carried a gift for the parish in her honor, and a friend bore Judy's World Mission Bank—with its carefully saved coins for the poor of this world. The young child's awareness of others' needs came from an expected source—her father and mother. They asked, for example, that money used for traditional flowers be sent instead to the March of Dimes foundation, a request prompted by their daughter's special interest in a crippled



The death of a loved one and the darkness of Soul which accompanies the bereaved can be overcome when Christian joy, like the starry lights of a rainy night, become like visual "... hymns of joy to grief succeed." (NC Photo by Bob W. Smith)

Barbara Ward warns of 'Angry Seventies'

VATICAN CITY—Time is "If this (worldwide injustice) running out for the rich nations is the ultimate fine flower of our to help the poor in a world that commercial-industrial may be torn to shambles in the civilization, it might be better to "angry 70s," a British economist blow it up and start again."

Barbara Ward, a member of the Pontifical Commission for the World Justice and Peace, this must include a recognition of the "angry 70s," said that present and the adaptation by international efforts to increase governments and citizens of a the food supply will only "buy a strategy of social aims to curb couple of decades of time" for a and redemptive economic policy.

Miss Ward said the imbalance for every human being a normal have-nots is "behind student unrest, revival of Leninism, the race war and the general revolutionary tremors of the advancing 70s."

She depicted a frustrated younger generation as concluding: "In what could be called a explosive force: the starving demand for 'decency toward poor and the impatient young."

Present-day existence for the poor is a "sub-world of unredeemed misery which spreads from the Chicago ghettos to the slums of Calcutta and on top of it... are the rich, the bourgeois, the Pharisees, the people who have 'made it' while their neighbors rot," Miss Ward said.



TO SAVE THE WORLD from the angry 70s, the author called for an all-out effort to raise more food, employ more people and provide the shelter of a home and health for them.

Do this, she said, it is necessary not only to stem the flow of the poor from the country to the city, but to found new urban locations away from the cities. Such new sites are to be located on the fringe of the farm area and men are to be employed in "medium-scale enterprise, effective storage, manufacturing and service centers."

As she has in the past, Miss Ward lamented the amount the superpowers are spending on armaments. A fraction of that money, she said, could make the world secure by defusing a possible revolution.

(RNS Photo)

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

IN NEW YORK, new religious-oriented weekly newspaper, geared to cover the Vietnam conflict and the anti-war movement, is slated for publication in September under auspices of Clergy and Laymen Concerned About Vietnam (CALCAV). Father John B. Sheerin, C.S.P., steering committee member said the paper will be called American Report, edited by the Rev. Robert S. Lecky and circulated among some 30,000 CALCAV members and other interested persons. Rev. Mr. Lecky is associate director of the National Council of Churches' department of ministry and former managing editor of Christianity and Crisis, a liberal Protestant magazine.

IN ROME, an Austrian cardinal told an international federation to promote better understanding of the Bible and said that Catholics now regard the Scriptures from a positive viewpoint. Cardinal Franziskus Koenig of Vienna, president of the year-old World Catholic Federation for the Biblical Apostolate, described the present attitude of Catholics as a complete switch from that of four centuries ago.

IN GENEVA, the International Commission of Jurists charged that the systematic and scientific torture "has become a political weapon" in Brazil. In a report from its headquarters, the commission said that, as practiced by its military regime, "torture today in Brazil is no longer a mere aid of judicial interrogation."

IN FORT WAYNE, Ind., Bishop Leo A. Pursley pledged an orthodox approach to teaching religion in schools of the Fort Wayne-South Bend diocese. In a pastoral letter read at Masses in all churches throughout the diocese, the bishop said that in the 1970-71 school year "we intend to make every reasonable effort to select both texts and teachers consistent in all essentials with the orthodox faith of the Catholic Church." He said the program will be carried out "in the most objective manner, not attempting to please or pacify any extreme group," but simply to "meet our obligations to all concerned."

IN WASHINGTON, an association of 900 Catholic chaplains has declared its opposition against abortion and offered "support and encouragement" to doctors declining to perform the operations now legal in some states. In a statement released July 23, members of the National Association of Catholic Chaplains (NAAC) also offered to counsel and advise expectant mothers and fathers of unwanted children about alternatives to abortion. "We are concerned about the efforts of those who would seek to destroy innocent human life," wrote the chaplains reaffirming a Vatican II document which called abortion and infanticide "unspeakable crimes."

IN VATICAN CITY, the Pontifical Commission for the Revision of Canon Law announced completion of a study for preparation of the text of "the Fundamental Law of the Church." The study looked into proposals and suggestions from cardinals of the commission on how to improve the original draft begun in early 1965. President of the commission, Cardinal Pierre Felice, said the latest draft will be sent to bishops all over the world through their episcopal conferences.

IN MEXICO CITY, a Baptist minister told an ecumenical gathering that Baptists are going to be hard to convince that Catholics here are not trying to proselytize them. The Rev. Eliseo Gaxiola of Mexico City said: "We Baptists are a very close group and we have not an easy time of it in Mexico. We are a poor church and have to depend on financial assistance from the Baptist Church in the United States."

IN MINNEAPOLIS, despite some strong objections, an organized group of homosexuals here has been granted the right to continue using the Church of St. Stephen as a meeting place. The church's nearly year-old open-door policy for use of facilities has been questioned when members of a homosexual group called FREE (Fight Repression of Erotic Expression) used St. Stephen's school auditorium for meetings Jan. 11 through March. After presentation of a study of homosexuals by three church members, the parish council voted 8 to 4 to keep the church's doors open to local groups.

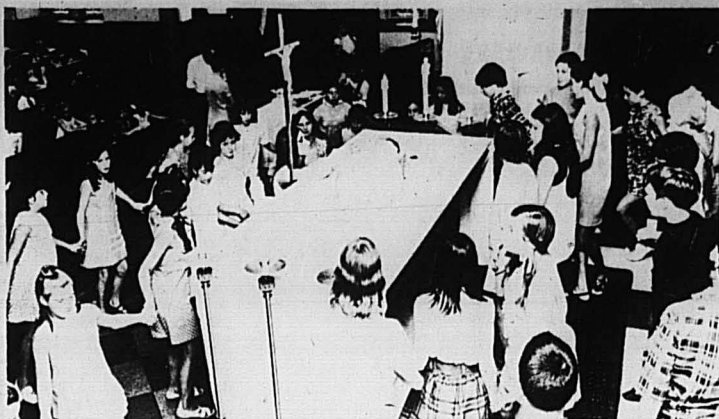
IN GENEVA, Britain's resumption of arms sales to South Africa was denounced as "clearly unacceptable to Christian moral conviction" by the Rev. Dr. Eugene Carson Blake, secretary general of the World Council of Churches in a letter to the British Council of Churches (BCC) he made public. Britain has resumed arms sales to South Africa despite wide opposition, particularly by the opposition Labour party which cancelled arms sales to that country in 1964 when it was in power. Dr. Blake's letter, addressed to Anglican Bishop Cyril K. Sansbury, general secretary of the BCC, said the sale of arms to South Africa could confirm the conviction among African liberation movements that they can "rely very little upon sympathy and support from the Western World."

IN CHICAGO, the Chicago archdiocese has announced plans to launch a program early next year to train laymen for ordination as permanent deacons. While training programs for permanent deacons are in various stages of development in 11 centers throughout the country, this will be the first attempt for a program here.

IN GREENSBORO, members of the North Carolina Priests' Association voted to ask high ranking Church officials to renew their efforts to get an impartial hearing for 19 priests involved in a conflict with Washington's Cardinal Patrick A. O'Boyle. The cardinal disciplined the priests after they signed a 1968 statement saying they would respect the consciences of married couples who chose to practice birth control. Efforts to mediate a dispute between the cardinal and the priests have scumbled back and forth for two years.

IN WASHINGTON, Justice Department lawyers appealed to the Supreme Court to overturn a U.S. District Court judge's ruling that the draft law is unconstitutional because it forces Catholics to choose between their beliefs or prison. In a decision handed down in favor of James F. McFadden of San Francisco, Judge Alfonso J. Zirpoli of the ninth district court threw out an indictment brought against McFadden in February for failing to report for induction. Judge Zirpoli said that under the first amendment's guarantees of the free exercise of religion, the government cannot force a man to act against his conscience.

IN FRESNO, Calif., a federal grand jury indicted the son of United Farm Workers' Organizing Committee head Cesar Chavez after the younger Chavez refused to report for induction into the U.S. military. Fernando Chavez was ordered to appear in a U.S. District Court here Aug. 24 for arraignment on the draft evasion charge. Chavez refused induction at the Fresno Armed Forces Entrance and Examining Station April 23, 1969. He told the officer in charge that he was refusing on the grounds that he is against violence in any form.



CHILDREN DANCE AT BAPTISM—Children dance around the altar during the Baptism of Robert Roy Dinuzzi in Boston's Sacred Heart Church. The baby rested on the altar, watched over by his Godmother, Mrs. John Dooley, during the dance. Young Robert was baptized in a public ceremony according to the new rite. (RNS photo)

Recent papal speeches reflect positive stance

BY EDDYTHE WESTENHAVER
Copyright, 1970

ROME—The serene and optimistic speech of Pope Paul VI at his last general audience changes...

Before taking his summer holiday is representative of a new and positive attitude which the Pontiff seems to be reflecting in recent months. Although acknowledging that the Church is in a period of 40 years ago for papal secretaries tension and of transformation, the Pope declared that those "who are strong in faith and love are able to enjoy the peace of experience."

The discourse also serves to underscore the fact that Church government, in Rome and in other parts of the continent, has not been swinging to the right as governments, most recently in Great Britain.

Instead, the Pope—and many European bishops—appear to be seeking middle ground, speaking out against factions of both the extreme right and left in the Church.

THE ADDRESS delivered the day before the Pope left for his summer vacation at Castel Gandolfo was an evaluation of the five years since the Vatican Council.

L'Osservatore Romano, the Vatican City daily newspaper, which is thought to receive instructions on how to treat the Pope's speeches, gave this one a large headline: "Positive Aspects of a Time of Testing."

Corriere della Sera, Italy's leading newspaper, observed of the tone of the speech:

"This optimistic judgment fits into the picture emerging from the most recent addresses and actions of the Pope—the one of these, to the cardinals on dialogue, speech on poverty, audience however, to be allowing, or with the leaders of Portuguese perhaps asking, national Africa, reopening of hierarchies to make protests conversations with the Church against articles in the popular of Holland—which, according to press or against certain remarks many observers, represents a apparently held capable of arousing the faithful."

What Paul VI is rejecting here again is extremism both of the right and of the left."

Cardinal Jean Villot, the French prelate whom the Pope named last year as his secretary of state, is being credited for the change in the Pope's attitude.

Cardinal Villot is believed to have been responsible for the negotiations which led to the so-called audience of "reconciliation" with Cardinal Bernard Alfrink of the Netherlands. He also is said to be the Vatican official who steered the papacy through a hands-off action of the Pope.

Milwaukee forms office of laity

MILWAUKEE—Director of the new Milwaukee archdiocese Office for the Laity here is quick to point out what he considers its unique feature.

"There are many dioceses with an office of the laity, but they have just another organization," said Gerald M. Schaefer, executive director. "We're for the laity and hope to work with all organizations."

Some possible future projects for the new office include a calendar clearinghouse for archdiocesan events and an opinion research bureau to poll the laity, transmit information and handle complaints.

NEW ALSACE, INDIANA

St. Paul's Church PICNIC

Sunday, August 9

COUNTRY STYLE CHICKEN DINNER

Served at 12, 1, 2, 3, and 4 P.M.

Adults \$1.75; Children Under 10, \$1.00

Take I-74 to Sunman Exit

From Sunman take Road To New Alsace

Rev. William J. Engbers, Pastor

MARIAH HILL SOCIAL

Sunday - Aug. 9

11 A.M. C.D.T. MASS

Our Famous Turtle Soup

Highway 62 Between Dale & St. Meinrad

Saint Anne Picnic

JENNINGS COUNTY, IND.

Sunday, Aug. 16

(Follow Arrows From North Vernon)

Ham or Chicken Dinners

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Booths Games
German music

HER COFFIN: THE GARBAGE CAN



THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

The Sister was moving among the slums of a city in India. Unbelievably, she heard sobbing coming from a trash barrel. Brushing aside the flies and the vermin, she looked down. Beneath the fifth and debris was an old lady crying from tearless eyes as her life slowly ebbed away. Tenderly the Sister lifted her, placed her on her shoulders and took her to the Hospice for the Dying. Before she died, the old lady told the Sister, "I'm not crying because I'm in the garbage. I'm crying because my son put me there. He had to. There was not enough food for the family."

Tragically, this scene will be replayed many more times. But you can help to lessen it. Will you? Here is how...

☐ In the hands of our native Sisters your gift in any amount (\$100, \$75, \$50, \$25, \$10, \$5, \$2, \$1) will fill empty stomachs with rice, fish, milk, vegetables.

☐ Our priests can start a model farm for their parishioners and teach them how to increase their crop production for only \$975. We will tell you where it is located.

☐ \$15 a month will enable an aged person to spend his or her declining years with simple dignity cared for by our Sisters.

Babies are a bundle of joy. For \$10 a month you can be sure that an abandoned baby has food, clothing, a blanket and most of all, love. This will be your adopted baby. We'll send you a photo of "your baby," give you his (or her) history, and ask the Sister-in-charge to keep you informed.

Have you made your Will? Did you remember God's poor and needy? They can pray for you after you have gone. Our legal title CATHOLIC NEAR EAST WELFARE ASSOCIATION. Masses offered for the repose of your soul provide our native Priests with their only income.

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Comment

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

Homogenized higher education

Last week America magazine editorially expressed concern lest President Nixon's recently appointed panel to study the causes and effects of campus turmoil turn out to be "yet another discouraging exercise in 'commission-itis.'" The fear is well-founded. Although many presidential panels have produced or inspired needed action, too many others have served merely as substitutes for action.

We hope the new commission is productive. The nation's campuses already have seen too much turmoil and, come next month, it may reach new peaks of violence.

We wonder, however, just how mysterious campus unrest really is. Maybe the needed answers are already in. We have read, perforce, far more on the subject in the past six years than we should have liked to have read. We have observed some of it first-hand. And we find one of our tentative conclusions is rather close to that of Dr. S. I. Hayakawa, the flamboyant and sometimes controversial president of San Francisco State College. Hayakawa, an expert in semantics, chose one word to describe the condition of students, both those who raise all the hell and those who meekly support the hellraisers. They are, he told a recent congressional hearing, "bored."

At first blush Hayakawa's analysis appears simplistic. And, in fact, his seeming simplism is what has endeared him to ultra-conservatives, who invariably go overboard for old-home-remedy diagnoses of complex ailments in the human condition.

But Hayakawa is a keenly intelligent man who has no political or ideological ax to grind. He does not seek to woo the far right, and its affection for him should not be permitted to influence one's response to his views.

Hayakawa's analysis in his recent congressional testimony actually was not at all simplistic. In its sum it reflected the penetrating judgment of a mature man who has a zealous affection for the young and who is saddened that so many of them are so bored. Being young and being bored are—or used to be—contradictions in terms.

Hayakawa suggested that student hellraisers and their sheep-like

followers might be less self-satisfied and therefore less bored by it all if their imitative middle-aged supporters ceased their eternal parroting of the line that the present generation of young people is the brightest, most unselfish, most compassionate yet produced.

We agree with Hayakawa that that portrayal is overdrawn if not downright false. It is wrong to take a hand in misleading the young in such matters. This generation of students is no brighter, no more unselfish, no more compassionate than its predecessors. In fact, in some respects some of its members suffer by comparison. It takes a rather alarming measure of stupidity, sullen selfishness, and callousness to the real needs of the world to support violent "movements" based on murder, arson, and lesser forms of terrorism, to embrace mind-blowing drugs, musical cacophony, blatant sexual license, obscenity, vulgarity, and a carefully nurtured show of contempt for every ennobling standard aens of humankind have managed to put together with the mortar of blood, sweat and tears.

Perhaps the presidential panel can get at the roots of this boredom and prescribe antidotes more acceptable than the tough and altogether unacceptable one advanced by Hayakawa: two years of compulsory universal national service either in uniform or out.

We suspect, however, the commission will find itself coming up with at least one conclusion already arrived at by the prestigious Carnegie Commission on Higher Education, whose report recently was published.

There is not space here to do justice to the findings of the Carnegie panel, based primarily on a questionnaire answered by the presidents of half of the nation's 2,500 degree-granting colleges and universities. In summary, the Carnegie Commission concluded in part that colleges and universities are becoming increasingly uniform and are creating a "monolithic status system" prize academic specialization. "The heralded diversity in American higher education," the report stated, "is becoming a declining force." It said

(Continued on Page 5)

The non-existent 'empire'

The recent article in L'Osservatore Romano which blasted as "fantastic exaggeration" reports that the working capital of the Vatican runs into the multi-billion figure is not going to demystify one of the favorite topics of the international secular press. People tend to believe what they want to believe, including the 17% of people surveyed in Charlotte, N.C., who insisted the Apollo 11 moon landing was a Hollywood fake.

But, aside from determined non-believers, the L'Osservatore story contained enough facts and figures to puncture dozens of holes in a sensational best seller, "The Vatican Empire," by Nino Lo Bello, and a flurry of newspaper and magazine articles which have been published in Europe in recent years.

Critics already have labeled the Vatican report as "selective truth." It WAS selective, written in answer to specific queries posed by a Swiss

newspaper. The newspaper asked for confirmation or denial of certain points in the Lo Bello book and in subsequent elaborations in European newspapers and magazines. The resulting reply was a systematic debunking of the more ridiculous fiscal fancies which have been presented as truth even by such respected publications as the British financial journal, the Economist.

For the average Catholic, one statement is of importance: "The productive capital of the Holy See, including deposits and investments both in Italy and outside," is less than \$128 million. That is a very non-staggering sum when one considers the world-wide administrative and charitable expenses it has to cover.

Winston Burdette, who has been covering Rome and the Vatican for CBS Radio for more than 15 years, recently reported that he is convinced there is no such thing as a Vatican "empire" and that

income investments are barely adequate for the Church's needs.

On his visit to Sardinia, Pope Paul himself noted, "We have difficulty in meeting the expenses for the necessary services for the central functioning of the entire Church." Moreover, on June 14, the Pope talked about continuing efforts to change what some might call the "life-style" of the official Church and make it exemplify the "poverty of the Gospel."

The Holy Father said, "We are aware of this demand of our ministry and with the grace of the Lord, just as many things already have been accomplished regarding temporal renunciation and reforms of ecclesial style, we will so continue..."

The Vatican does possess non-productive holdings, some of which it might be wise and seemly to dispose of if it is to pursue the ideal of Gospel poverty. But when the itemization begins, who is going to insist that the Church relinquish the art treasures, the buildings, the monuments and the like which comprise much of the touted

wealth? Who is in the market for a St. Peter's Basilica? And how does one go about putting a price on the Pietà or the ceiling of the Sistine Chapel? The Vatican is the world's greatest repository of art treasures and it should remain so.

As for the accumulated wealth of the Church on a global scale, who can begin even to give an estimate? Nobody, that's who.

But the perennial numbers game engaged in by both the serious and the sensationalists, and the growing acceptance of financial "disclosures" by the uninformed, do make one point clear. Wherever possible, parishes, dioceses, religious orders and Church agencies of every kind should issue regular, detailed fiscal reports. In those dioceses where financial statements have been issued, it is not the wealth but the lack of it that has impressed Catholics and non-Catholics alike. At home and abroad, opening the books to the public is the surest way to clear the air and scotch rumor, myth, and assorted flights into financial fanaticism.

QUESTION BOX

The Church and overpopulation

BY MSGR. R. T. BOSLER

Q. What is the Church's position on the problem of overpopulation? We are expecting our fifth child and, when reading and hearing constantly about "our crowded earth," we begin to question if it is wise or even responsible to have more children.

A. The Church has no official position on the problem of overpopulation, but recent popes and Vatican Council II have called attention to moral principles that should be heeded by experts and governments attempting to solve the problem. What these all boil down to is the advice G. K. Chesterton gave a long time ago: when there are more men than hats to go around, try manufacturing more hats before cutting off heads.

The Fathers of Vatican Council II were aware of the seriousness of the overpopulation problem. They recognized the rights and duties of governments with regard to the population problems of their own nation, and they urged Catholic experts to help solve the problem. What is more they went so far as to say:

"Human beings should also be judiciously informed of scientific advances in the exploration of methods by which spouses can be helped in arranging the number of their children. The reliability of these methods should be adequately proven and their harmony with the moral order should be clear."

They did, however, make it clear that governments must respect the rights of parents to determine the number of their children. And the danger of government interference in family life is already imminent when lawmakers begin to clamor for regulations limiting families to two children.

Undoubtedly there is a problem of overpopulation—immediately acute in under-developed nations like those in South America and Asia and eventually for the whole world. But so long as we pay farmers for not growing food, we are making fools of ourselves in this under-populated, over-fed, wealthy North America when we have panicked so badly that people like you are tempted to feel they are crowding the earth with five children.

The generation getting married now in

this country will not be having large families, and this applies also to Catholics. I can vouch for this from my own parish experience. The day may come when some congressman will clamor for generous tax exemptions to encourage large families.

Q. What reason is there in the new Creed for changing the beautiful word "Creator" for the word "Maker." The meaning is changed. "Creator" means to make something from nothing; "Maker" means to make something from something material.

A. Although I agree that sometimes the changes in wording for our new translations seem arbitrary, I have noticed a pattern. Wherever possible, there seems to be an attempt to use words of Anglo-Saxon derivation rather than the

Latinate English we so often associate with religious services. Thus Maker in this case replaces the Latinate Creator.

I disagree that there is a change in meaning. In many ways, Maker expresses the first chapter of Genesis more adequately; for there God is seen as a Shaper, the one who broods over chaos and subdues it to order. What is more, the Latin word in the Mass creed was not "creator" but "factor," which means maker or builder. Remember how we sang "factorem coeli et terrae"?

Q. Is it possible for a Catholic couple who were married by a Justice of the Peace to have their marriage blessed by the Catholic Church if they are practicing birth control? The couple have two children.

A. Yes, it is possible. Perhaps once you

are married properly and aided by the sacrament of matrimony you will be sure that whatever decision you make regarding children will be made generously and responsibly.

Q. Am I correct in thinking that a married couple may practice birth control by the rhythm method without committing sin? If so, why cannot a single fellow get relief from masturbation if he observes the same number of days of denial as the married couple making use of the rhythm method?

A. What the married couple performs is an act of love, a mutual giving of self. Masturbation is an act of selfishness, a turning in on self. If you can't distinguish the difference, you are too dense to be capable of sin.

THE BLACK VOICE

The blacks and Chicago police

BY REV. LAWRENCE E. LUCAS

During my recent vacation (or change of locale), I had reason to be in Chicago. In talking to people and visiting with friends, it didn't take long to notice a deepening sense of anger and outrage on the part of the anglo-saxon blacks—particularly toward the police.

Militants are angry. Moderates are angry. Those who are scared are also angry. Even the most white-washed Uncle Toms are aware that all was not right in the killings during the "raid" at Panther headquarters. Those murders of several months ago have brought long-standing matters to a crescendo.

It was not too surprising to hear several days later of the deaths of two Chicago policemen in the Mother Cabrini-Green housing project. Sympathy and prayers go out to the two victims and their families.

Apparently the two officers were fine men participating in a program to improve police-community relations. Apparently, too, the killers did not know the two officers personally nor were they

necessarily motivated by any considerations of police-black community relations. The officers were simply members of an INSTITUTION, the Chicago Police Dept., working in atmosphere where that institution—to put it mildly—had bad news in the black community.

UNFORTUNATELY, THAT Department must share the lion's portion of the blame for such an atmosphere. In this city—in daily behavior and especially in times of trouble—any black face is a "Nigger" and any "Nigger" is a justifiable target for a policeman's billy-club and/or bullet. In such a situation, can one expect that when the usual VICTIMS retaliate they are going to distinguish between good guys and bad guys in the same institution?

Just recently, Father George Clements, well-known black priest of the Chicago archdiocese, made public a deliberate plot on the part of Chicago police to stop him on the pretext of some traffic violation in order to PLACE and then pretend finding narcotics in his car.

To many this would seem preposterous. Blacks in the black community know that police frameups of "unhappy or unpopular Niggers" are not unusual.

Superintendent of Police James B. Conlisk referred to the deaths of the policemen as "inhuman" and vowed all the resources of the department to track down the killers. More than likely, they will be caught, "tried" and convicted.

But at the same time, how many blacks—and whites, too—can forget the pictures of smiling Chicago policemen carrying out the bodies of Fred Hampton and Mark Clark whom the police had just murdered in a so-called raid?

Who can forget the lies they told? The coverup and withholding of evidence? The clearing of any wrong-doing on the part of the police by the corner's inquest?

GOOD QUESTIONS. Also, who can forget the fact that the truth DID come

but on "the raid" subsequently in a federal grand jury investigation? Who can forget that the Department's response was a MERE handslapping of the involved men? Were these not also murders—perpetrated by those who claim to uphold the law? Aren't they at least as inhuman and the aftermath more despicable? The police department in Chicago (or elsewhere) cannot expect too much sympathy when its members become occasional victims of what they daily give out in the black communities.

When policemen start behaving toward blacks as they expect blacks to behave toward them, when black and white communities become as aroused over the "senseless" killings of white police officers, then indeed things will get better.

Until then, I am afraid more blacks will continue to feel that they will have to redress their own grievances as long as the "legitimate" institutions refuse to do so.

This whole situation is hardly unique to Chicago.

FOLLOW THE
KNOW
YOUR
FAITH
SERIES
EACH WEEK
ON PAGE 2

A miracle in anyone's book

In these columns last week The Criterion expressed dismay over Secretary of Defense Melvin Laird's statement that the Middle East crisis might eventually result in the commitment of American combat troops. We said then that this nation's strength does not lie in trying to settle every world disorder with the insane spillage of the blood of its young men. Rather, its strength lies in superior technology and productivity and in its

considerable gifts as a neutral peace-maker.

With immense gratitude and gratification we note that, in the intervening days, those peace-making gifts have wrought a diplomatic miracle.

The United States' Middle East peace plan has been accepted by Israel, Egypt, France, several Arab states and, most important of all, Russia. For the first time since World War II, the U.S. and Russia have achieved a political agreement on how to approach the de-fusing of a potentially worldwide conflict. There is no doubt that Russian acceptance was necessary to Egyptian cooperation.

There is many a slip 'twixt plan and settlement. One can only say that the stage has been set for negotiations. But, in a situation that has flared for more than two decades and that has erupted in open warfare three times, agreement for discussion is, of and by itself, a significant victory. As citizens we are proud the achievement is due to the singular efforts of U.S. diplomats.

In the past two weeks this nation has shown that it can master the art of peace-making. There is no higher vocation to which a nation and a people can be dedicated. It is an art esteemed by man and loved by Him Who is the personification of peace.



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THE CRITERION

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BISHOP DONNELLY SAYS:

Growers, workers suffering from communications gap

BY GERARDE E. SHERRY
Second of Two Articles

FRESNO, Calif.—Auxiliary Bishop Joseph R. Donnelly of Hartford, Conn., chairman of the U.S. Bishops' Ad Hoc Committee on the Farm Labor Dispute, said communications between California's grape growers and farm workers is almost non-existent.

In an interview in Fresno with NC News, the bishop said his committee spent ten times as much time with growers as with workers—and found only limited communication among the growers themselves.

"I have been to California eight times since February 8 of this year," he said. "During those visits I and members of the bishops' committee have talked to 60-75 growers and to any number of workers in the fields and in the labor camps."

"We were surprised at the limited communications between growers, not to mention the almost total absence of sound communications between growers and farm workers."

"Generally, the workers tell the growers what they think the growers want to hear. I am sure that many of the growers who told us that their workers were firmly opposed to the union have been afraid at the display of the true attitudes of their workers in the many recent votes of support for the union."

"For every hour spent with the union, ten hours were spent with growers."

"What is our assessment of the current situation? With a number of major growers signing contracts in the past few weeks, the pattern for the organization of farm workers in California has been established. Now it can only go forward."

Bishop Donnelly answered questions this way:

Q: Should agricultural workers be treated differently than other workers? If yes—why? If no—why not?

Bishop Donnelly: Agricultural workers, as indicated above, should be guaranteed the same rights and should be provided with the same benefits as workers in other industries.

Q: Are the farm workers presently being paid enough?

Bishop Donnelly: Are workers paid enough? It has long been the teaching of the Church—explicit in the social encyclicals and expressed again by Vatican II—that a worker must be paid a wage sufficient to support himself and his family adequately.

Most of these disadvantaged field workers live their entire lives devoid of

security, dignity, and reasonable comfort as they carry their burden of low wages, mounting health problems, inadequate educational opportunities, sub-standard housing, and sporadic employment.

They are not being paid enough by the standards of the just wage or by comparison with workers in other industries. This is simply a statement of fact and is not said in criticism of the growers as a group. Many of the growers are financially unable to measure up to the standards of a just wage or to match the wage rates being paid in other industries.

Again, however, this is not a valid argument against the organization of farm workers or against the coverage of farm workers under all of our basic social welfare legislation.

Q: Do you think that the union sees this current controversy as more than just an attempt to get bargaining rights for the farm workers?

Bishop Donnelly: I think that it is decidedly a struggle for recognition and rights and justice. However, I am sure that it is also a part of the restlessness of the Mexican-Americans in the Southwest who are at last gathering their strength to demand an end to discrimination and a recognition of their rights.

There are almost 12 million Spanish-speaking Americans. About 90 percent of them are Catholics. They constitute almost 25 percent of the U.S.

Catholic population and about 65 percent of the Catholic population of the five Southwestern states—California, Arizona, New Mexico, Colorado and Texas.

Q: Do the economics of farming present special problems for the growers?

Bishop Donnelly: In California, as in so many other places, agriculture is being transformed from a way of life to a way of business, agribusiness they call it. The new breed of money makers has been methodizing an ancient husbandry. The victim, of course, is the small, marginal farmer.

Q: Do you think that Cesar Chavez and the farm workers union are part of a communist conspiracy?

Bishop Donnelly: The public record in Connecticut, beginning with the big union drives of 30 years ago, will disclose that over a number of years I played a leadership role in fighting Communists and communism in some of the unions of the old CIO in Connecticut.

"Over the years since the great organizing drives, I watched the declining influence of communists in organized labor. I do not believe that I am naive on communists in organized labor."

Cesar Chavez a communist? I and the members of my committee have met with Chavez and various committees of the union for hours on end and on numerous occasions.

FROM THE OTHER SIDE

What's in a name?

BY ALVIN F. KLOTZ

What's in a name? Well, a great deal, of course. In fact, religious backgrounds in America have had a high correlation with certain names. There was a time that a good Irish name pretty definitely suggested that the person was a Roman Catholic.

Also, certain names of European lineage ending in "ski" or possessing unusual combinations of letters like "s" and "z" could indicate that the bearer was Catholic.

There was always something a little distinctive about a Notre Dame football lineup. At this point in history this would hardly be true.

Now, lest I be accused of stereotyping, let us note that this has been the case with a number of religious groups. It was brought about by certain sociological factors. There were, of course, strong religious overtones to patterns of immigration into the new world. My own denomination, the Church of the Brethren, and the Mennonites came to Germantown in the Philadelphia area at the invitation of the great Quaker, William Penn.

In fact, groups like the Brethren and Mennonites are still extremely familial and quite identifiable by family name.

The early migration in the 1700's came from Germany but they are quite distinguishable both by name and faith from the immigrants of the latter 1800's. The earlier arrivals maintained their identity as "Pennsylvania Dutch" although there was nothing Dutch about them. They continued their own culture, basically rural-oriented, and read and spoke a dialect of German mixed with English. Such names as Müller, Breunhaug, Hochstetler, Shallenbarger, Krehbiel or anglicized variations of these names were and are common among the Brethren, Mennonites and sect groups related to these parent bodies.

FROM A RELIGIOUS point of view there has been little intermingling between the eighteenth and nineteenth century arrivals. Of the Protestant groups coming in the 1900's and bearing German names, a large share were Lutheran. I find myself a curious mixture since my father arrived at that time. So, although I am Brethren, I really possess a Lutheran name. In fact, my son, who attended a Lutheran College, was one of a long list of "K" names. Not so with another son who went to a Quaker school or the case of my own college which was Brethren. The "K" list was pretty brief in both of the latter schools.

Of course, all of this is changing. I know some churches of my denomination now whose membership rolls read like that Notre Dame football squad! On the other hand, one cannot help but be deeply aware of the fact that there is a rigid strain of the establishmentarian in our religious groups. Those churches and families which got here "fastest" do have the "mostest." A lot of the ferment relating to power in our time can be attributed to this. Roman Catholics know something about the slow pace of acceptance in a white Anglo-Saxon Protestant culture that is marked by rigid family patterns.

WHAT'S IN A NAME? Assuredly, it helps to have the right one in certain settings. Perhaps I could have mentioned the fact that a few of those early immigrants had such staunch names as Hess, Goebels, Goering and Funk. For all their basic religious integrity, something went wrong with those who remained in Germany. Unfortunately they became famous about 30 years ago. By the way, I recently met a Protestant minister whose name was Godly. There was a pastor in Dayton whose name was Lovely. My own pastor's name, thanks to an aspiring mother, I suppose, is Pius. I don't aspire to these lofty heights. But, I can't help reminding at least one of my faithful readers that the work now is "goodoldklotzbest."



I am sure that my committee would endorse my saying that from our first-hand experience we have found him a sincerely religious man, and a honorable, dedicated trade unionist utterly devoted to lifting the burden of economic and social injustices which Mexican-Americans have carried for generations.

Q: What do you think is the future for management-farm labor relations?

Bishop Donnelly: A writer in BUSINESS WEEK read the signs correctly and stated that California is going to have a successful farm workers union. He said that growers who oppose the union "so bitterly for so long can hardly believe it... but both sides are changing the signs of a tune."

What will be the future? Cy Ching, former director of labor relations at U.S. Rubber and later chairman of the Federal Mediation and Conciliation Service, used to say with his characteristic wisdom that management gets the kind of union leadership it deserves.

In effect, he said that if management tries to beat the union, the union will beat it 40 different ways. If management is cooperative and honest with the union, the union will give good leadership.

By and large, American industry has learned this lesson, and hopefully California farm management will also learn the lesson.

Q: What do you think of the attitude of the government in the dispute?

Bishop Donnelly: The role of government in this dispute is rather sad at both the national and state level.

Nationally, we have the pictures of President Nixon defiantly taunting the farm workers by eating grapes before the cameras, and the Defense Department, ignoring all protests, and raising the purchase of and shipment of grapes to Vietnam by over 500 percent, according to the union figures.

Then there is the Murphy ball, introduced in Congress by California Senator George Murphy that would just about destroy the farm workers.

Q: Should the Church "stick to the sacristy" in such disputes and leave it only to the politicians?

Bishop Donnelly: Karl Marx once wrote: "The philosophers only interpret the world in different ways. What is important is to change it."

We need look no further than the man himself to establish the truth of his words. As a philosopher he holds no great importance, but his name is written permanently in world history because he tried to change the world.

In this greatest crisis of Christian history we must help make Christian a de-stigmatized society. We must build a world in which men must accept the fact that we are brothers to one another in Christ, that we are our brother's keeper and bound to help him, that respect for human rights and the public interest is the duty of all men.

We won't build this kind of a world in the sacristy.

DATELINE: U.S.A.

'Unity in diversity'—is it really there?

BY JOHN R. SULLIVAN

WASHINGTON—It was easy to see how Mance Lipscomb was different from the people around him. Lipscomb is an old black man, a farmer, from Texas. Around him crouched four white suburban teen-agers whose allowances are probably bigger than Lipscomb's earnings.

And it was easy to see the difference between Dallas and Fred Bump, who make chairs, and their miniskirted, sandal-wearing audiences.

The scene was the American Folk Festival, sponsored in Washington this summer by the Smithsonian Institution—a window on the diversity of the American people and confirmation of the fact that, whatever their differences, people do find things that bind them together.

For the teen-agers and Mance Lipscomb, it was a common interest in music. Lipscomb is a masterful blues guitarist; the boys wanted to learn how. The Bumps, constantly halting their work to explain, shared with their audience... what? A common interest in comfort, in craftsmanship, a mutual curiosity.

What else did they share? What else makes them all Americans? Who are Americans? To a great extent, the question cannot be answered. There are many Americans, and many answers.

WALK DOWN ANY street and ask the people, are they American? Of course they are. But why? Not because they live in the United States. Mary and Tony Moro, natives of New York, have lived in Italy and Belgium the past 10 years. They still call themselves Americans.

And not because they were born here. Tony Moro's immigrant parents, natives of Italy, were also Americans. Americans are not Americans because of race—they come in at least four shades of black, brown, yellow and white. Certainly not because of religion: the Information Please Almanac lists at least 244 religious groups with distinct teachings and jurisdictions.

Nor is there cultural unity: Mrs. Violet Hensley, who makes fiddles in the Ozark Mountains of Arkansas, lives in a culture entirely different from that of Levi Irontal, an Indian woodcarver from Oklahoma—less than 200 miles away.

There are Polish-Americans, Italian-Americans, Irish-Americans, Anglo-Americans, German-Americans, Spanish-Americans, Mexican-Americans. There are French-Canadians who are neither French nor Canadian, but American. And there are American

Indians who are entirely different from Indian-Americans.

OH YES, THERE were the Native Americans, too, who wished to drive the immigrant interlopers from these shores under the fact of the fact that the "natives" were themselves immigrants of an earlier generation.

Clearly, theirs was not the answer to the question. But whose is? Walt Whitman more than a century ago attempted to set forth an answer in his poem "One's Self I Sing," a simple separate person.

"Yet utter the word Democratic, the word En-Masse."

Is that what we are?—a contradiction, not knowing which way we're going or how to get there?

Many people think not. The Rev. Billy Graham, speaking at the Honor America Day ceremonies July 4, talked of a vision:

"Pursue the vision, reach toward the goal, fulfill the dream—and as you move to do it, never give in. Never! Never! Never! Never!"

Yet, what is that vision, that dream, what are those goals of America we all talk about? "Life, liberty and the pursuit of happiness," the inalienable rights of the Declaration of Independence?

The more perfect Union, domestic tranquility, common defense, general welfare and the blessings of liberty of the Constitution?

ASK A DOZEN neighbors. What is domestic tranquility?—and get a dozen answers. Ask them now, What is necessary for the defense of the nation?—and get a dozen answers. What is the general welfare?—and number the answers. And what is happiness? A good education, or a week in Acapulco? A pack of cigarettes, or a warm puppy?

A sensible man must conclude that Americans—or people really, whether American, French, Catholic, Protestant, Jewish or Hindu—do not fit one mold but many.

And what about unity—if we are a diverse people, who do we share that makes us one nation, one world—the Global Village, as it is called? Or does our diversity give us more to share; is that what is meant by the catch-phrase, "unity in diversity"?

Perhaps. For the next several months, we will explore diversity in the American context. Perhaps we'll find an answer.

We'll call our venture "Dateline: U.S.A." Watch for it. You may see yourself passing by.

Homogenized

(Continued from Page 4)

colleges and universities, public and non-public, are becoming more and more like one another, a trend that "calls into question the great faith we have in the pluralistic nature of American higher education."

A similar homogenization of education in Germany and Japan helped pave the way for totalitarian dictatorship. Homogenized education continues to serve tyranny in most Communist nations. Perhaps it could be at the heart of the violent boredom that has so devastated the spirit of many American students that they no longer seem able to distinguish right from wrong and, worse, no longer seem interested in even trying to make a distinction.

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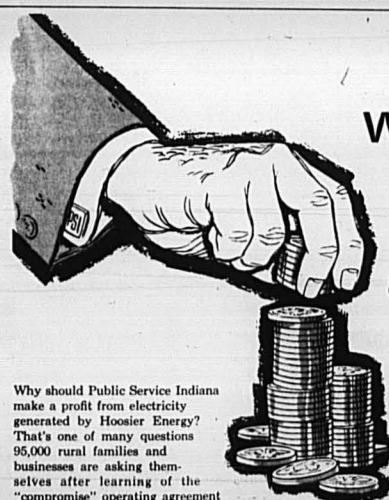
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What do these persons have in common? Each remembered the education of future priests in his will. We recommend them to your prayers.

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Why should Public Service Indiana make a profit from electricity generated by Hoosier Energy? That's one of many questions 95,000 rural families and businesses are asking themselves after learning of the "compromise" operating agreement proposed by the Public Service Commission

... a statement that was—point by point—almost identical with the views of Public Service Indiana, the largest electric utility in the state.

Among other things, the Commission proposed "That the private power companies... wheel to the 17 REMC members the entire output of the plant..." In other words, Hoosier Energy would be allowed to generate power... but it would not be permitted to deliver that electricity to its consumers. Instead, the private utilities—like Public Service Indiana—would control all transmission... and be paid a fee by Hoosier Energy for doing so.³

Why should Public Service Indiana make a profit from electricity generated by Hoosier Energy?

As a result of this arrangement, 88% of the transmission line already built by Hoosier Energy would be either sold or junked—creating a loss that would amount to millions of dollars.⁴

Why should Public Service Indiana be paid a fee to do a job that Hoosier Energy is equipped to do for itself? With this question in mind... it's little wonder that Hoosier Energy officials unanimously voted to reject the Public Service Commission's "compromise" proposal.

Wouldn't you have done the same?

HOOSIER ENERGY

DIVISION OF INDIANA STATEWIDE RURAL ELECTRIC COOPERATIVE, INC.

¹ On January 4, 1970, the Public Service Commission directed both Public Service Indiana and Hoosier Energy to submit a proposal regarding under what terms each utility would sell the REMC generating plant to be completed in 1971. The proposal submitted by February 13, 1970, with the commission evaluating the terms of the "compromise" proposal as follows: "The proposed 'compromise' proposal is no longer on the commission."

² From page 2, paragraph 3 of a letter dated February 16, 1970 sent by the Public Service Commission to Public Service Indiana, Hoosier Energy, and the Rural Electrification Administration. The letter outlined the Commission's proposal to sell the plant to Hoosier Energy for \$10 million, with the commission evaluating the terms of the "compromise" proposal as follows: "The proposed 'compromise' proposal is no longer on the commission."

³ From page 2, paragraph 4 of the February 16, 1970 Public Service Commission letter. The figure of 88% is Hoosier Energy's (not the Commission's) estimate. Although the Commission's proposal did stipulate that only about 100 miles of an approximately 800 miles of 1,000 miles of transmission line be utilized by Hoosier Energy, Cost of building the remaining 600 miles of line amounted to approximately \$20 million dollars... much of which would have been lost (two and one-half years) if the bill had the Commission's proposal been accepted.



TO NOTE ANNIVERSARY—Mr. and Mrs. Clarence Amrhein will celebrate their Golden Wedding Anniversary Sunday, Aug. 16, with a Mass of Thanksgiving at 10:30 a.m. in St. Michael's Church, Brookville. Relatives and friends are invited to a reception from 2:30 to 5:30 p.m. that same day at the Community Hall, Bloomington. No invitations have been sent and the couple request that gifts be omitted. Mr. Amrhein and the former Aneta Kuehn are the parents of Mrs. Clayton (Norma) Kuecht, Mrs. Elmer (Rita) Riehl, Mrs. Harold (Donna) Back and Ray C. Amrhein, all of Brookville; Mrs. Harold (Ruth) Kirschner and Mrs. Edwin (Betty) Glaub, both of Connersville and Mrs. Martin (Dorothy) Boyle of Bradenton, Florida.

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Lourdes cops team title in net event

Our Lady of Lourdes captured the overall championship in the annual Junior Tennis Tourney last week-end by defeating perennial defending champion St. Catherine's.

In winning its first team championship, Lourdes accumulated nearly all its points in the tourney's open division. Their point total was 154, compared with St. Catherine's 126. Placing a close third in team points was St. Luke's, with 119.

Lourdes took the open division laurels while St. Catherine's was awarded the novice division trophy.

Double winners in open competition included: Martha Ford, of Lourdes, singles and doubles; Sue Boulaie, of Lourdes, doubles and mixed doubles; George Cooper, of Lourdes, doubles and mixed doubles.

John Pattyn, of St. Luke's, captured singles and mixed doubles trophies in the novice division.

JUNIOR TENNIS TOURNAMENT TEAM SCORING

Overall Champion: Our Lady of Lourdes, 154 pts.
Overall Runner-up: St. Catherine, 126 pts.
Overall Third Place: St. Luke, 119 pts.

Open Champion: Our Lady of Lourdes, 126 pts.
Open Runner-up: St. Luke, 38 pts.
Open Third Place: St. Catherine, 33 pts.

Novice Champion: St. Catherine, 93 pts.
Novice Runner-up: St. Luke, 81 pts.
Novice Third Place: St. Luke, 65 pts.

OPEN DIVISION

Boys' Singles: Marc Boulaie, Lourdes; Bob Garber, St. Luke; Boys' Doubles: George Cooper & Phil Coffin, Lourdes; Steve Shorridge and Bob Demont, St. Luke.

Girls' Singles: Martha Ford, Lourdes; Sue Boulaie, Lourdes; Girls' Doubles: Sue Boulaie & Martha Ford, Lourdes; Joan Kriesle & Sharon Drake, St. Catherine.

Mixed Doubles: Sue Boulaie & George Cooper, Lourdes; Phil Coffin & Martha Ford, Lourdes.

NOVICE DIVISION

Boys' Singles: John Pattyn, St. Luke; Mark Schahan, St. Andrew; Boys' Doubles: Walt Miller, Mike Anis, St. Roch; George Berry & Jeff Lawrence, St. Catherine; St. Luke; Mary Mullin, St. Catherine; Girls' Doubles: Mary & Martha Mullin, St. Catherine; Cathy & Alice Walpole, St. Philip Neri.

Mixed Doubles: John Pattyn & Dru Dwyer, St. Luke; Barb Roemle & Jeff Taylor, St. Roch.

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SCORES

JUNIOR SOFTBALL LEAGUE SCORES AND FINAL STANDINGS GIRLS'

GAMES OF SUNDAY, JULY 26

DIVISION 1—St. Anthony 2, St. John of Arc 0 (forfeit); St. Rita 2, St. Ann 2; St. Michael 2, St. Luke 0 (forfeit).

DIVISION 2—St. Andrew 10, Our Lady of Lourdes 9; St. Plus X 2, Little Flower 0 (forfeit); St. Lawrence 17, St. Matthew 2; St. Catherine 12, St. John 18, Holy Name 11; St. Mark 12, St. Barnabas 4; Sacred Heart—bye.

GAMES OF SUNDAY, JULY 26

DIVISION 3—Holy Name 7, St. Mark 6; St. Roch 20, St. Barnabas 7; St. Catherine—bye.

FINAL STANDINGS

DIVISION 1—St. Anthony 5-0; St. Rita 4-1; St. Michael 3-2; St. Ann 2-3; St. John of Arc 1-4; St. Luke 0-5; St. Anthony wins the Division Championship.

DIVISION 2—St. Lawrence 5-0; St. Andrew 3-2; St. Plus X 3-2; St. Matthew 2-3; Our Lady of Lourdes 2-3; Little Flower 0-5; St. Lawrence wins the Division Championship.

DIVISION 3—St. Roch 6-0; Sacred Heart 4-1; St. John 4-1; Holy Name 3-3; St. Mark 2-4; St. Catherine 1-5; St. Barnabas 0-6; St. Roch wins the Division Championship.

BOYS' GAMES OF SUNDAY, JULY 19

DIVISION 1—St. Luke 17, St. Michael 9; St. John of Arc 2, Immaculate Heart 0 (forfeit); St. Ann 2, St. Rita 0 (forfeit); St. Anthony—bye.

DIVISION 2—Christ the King 2, St. Matthew 0 (forfeit); St. Plus X 2, St. Andrew—bye.

CYO NOTES

The Junior Talent Show is scheduled Sunday, August 23, in the Cardinal Park Amphitheatre. Auditions were held this past week to pare down the entries to 30 acts.

Dates for the Junior CYO Summer Festival activities were announced this week by the CYO Office as August 25 and 26. Sites will be announced later.

Little Flower 0 (forfeit); St. Andrew—bye.

DIVISION 3—Our Lady of Lourdes 32, Our Lady of Lourdes 4; St. John 12; St. Barnabas 8; St. Catherine 9, Sacred Heart 4; Nativity—bye.

GAMES OF SUNDAY, JULY 26

DIVISION 1—St. Anthony 19, St. Luke 5; St. Ann 2, Immaculate Heart 0 (forfeit); St. John of Arc 2; St. Rita 0 (forfeit); St. Michael—bye.

DIVISION 2—St. Andrew 2, St. Catherine 0 (forfeit); St. Plus X 2, Little Flower 0 (forfeit); Christ the King—bye.

DIVISION 3—St. John 6, St. Catherine 5; St. Barnabas 4, Sacred Heart 2; Greenwood—bye.

FINAL STANDINGS

DIVISION 1—St. John of Arc 6-0; St. Michael 4-2; St. Anthony 4-2; St. Luke 3-3; St. Ann 3-3; Immaculate Heart 1-5; St. Rita 0-6; (St. John of Arc wins the Division Championship).

DIVISION 2—St. Philip Neri 5-0; St. Andrew 4-2; St. Plus X 2; Little Flower 3-2; Christ the King 2-3; St. Matthew 0-5; (St. Philip Neri was ruled Division Champions with one game left to play).

DIVISION 3—St. John 6-0; Nativity 4-1; St. Catherine 4-2; St. Barnabas 3-3; Sacred Heart 2-4; Our Lady of Greenwood 1-5; Our Lady of Lourdes 0-5. (St. John wins the Division Championship).

Softball loops wind up play

INDIANAPOLIS—The semifinal and final rounds in the Junior Boys' and Girls' Softball Leagues were played on Wednesday and Thursday of this week, after Criterion deadline.

Semifinalists in the Girls' League were St. Lawrence, St. Mark, St. Roch and the winner between St. Andrew and St. Rita.

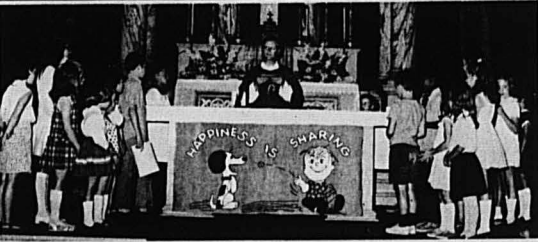
Boys' semifinalists were: Our Lady of Greenwood, St. Andrew, St. John of Arc and Nativity.

BISHOP RESIGNS

WASHINGTON—Pope Paul has accepted the resignation of Bishop Walter A. Foery, 80, of Syracuse, for reasons of health and age. As coadjutor with right of succession, Bishop David F. Cunningham, 69, is the new head of the Syracuse diocese.



TENNIS TOURNEY NOVICE WINNERS—Shown above are the novice division winners in the recent Junior Tennis Tourney, completed last week-end. The novice team title was captured by perennial contender St. Catherine's. Front row, from left, are: Ann Simmons, of St. Luke's, singles winner; Mary and Martha Mullin, of St. Catherine's, doubles; and Dru Dwyer, of St. Luke's, mixed doubles. Standing, from left: Mike Ante, of St. Roch's, doubles; Walt Miller, of St. Roch's, doubles; and John Pattyn, of St. Luke's, singles and mixed doubles.



HAPPINESS CELEBRATION—"The Peanut Gang" of St. John of Arc and neighboring parishes recently participated in a Happiness Celebration. The Children's Liturgical Group, part of the Meridian-Kessler Neighborhood summer program, is being conducted by two Sisters of Providence—Sister Carole Ann Fedders and Sister Trish Broeman. Drama and liturgical dance were incorporated into the special Mass offered for the youngsters above by Father Michael Bradley, associate pastor. Banners from the popular cartoon character Charlie Brown and the Peanuts Gang were much in evidence to carry out the happiness theme. Older children also are taking part in a special Penance Service and Bible Vigil preparation. The daily sessions are conducted in the parish center. According to the Sisters, the religious education program is focusing on celebration—combining the outward acts of eating, dancing, singing and joking into the Eucharistic Celebration. "Beginning with a realization of our reasons for celebrating, we have let this celebrating come from our hearts to express itself in forms as varied as the children participating in the program," they said. "Some of the children took on the parts of Peanut's characters to show us that we have failed to live in joy. Others sang about all the treasures God has given us, while still another group danced the joy that God gives to man."

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TIC TACKER

A chaplain reports on Vietnam

BY PAUL G. FOX

FATHER CYRIL VRABLIC, O.S.B., one of three military chaplains who are members of ST. MEINRAD ARCHABBY, dropped in the office this week enroute to his new assignment at the Praesidio in San Francisco.

The 43-year-old former mathematics teacher at St. Meinrad Seminary High School had just returned two weeks ago from a year's tour of duty in Vietnam, where he often said seven to 10 Masses on Sunday for the troops. He spent the previous year in Korea.

Father Cyril voiced high regard for the native Catholic Church in Vietnam, which numbers about 30 per cent of the total population. Many of them are refugees from North Vietnam who fled south when the country was partitioned several years ago.

HE SAID THAT SUNDAY Mass attendance there is about 90 per cent, much higher than so-called Christian countries of the West. Also amazing to the Benedictine is the number of native Vietnamese priests. He stated that he met only one French missionary priest in a year in the former French colonial territory.

Catholics are the best educated people in Vietnam, Father Cyril commented, attesting to the fine record of the Church in maintaining a good system of schools.

"Because the people are poor, the Church is also poor and dependent upon outside financial assistance," he said.

Father Cyril indicated that the current U.S. troop withdrawal was starting to become evident in Vietnam. The Marines are the first to go, he said, followed by the Navy and Air Force, leaving the Army behind.

HE ADMITTED THAT he had seen more dead bodies in Korea the previous year, than he had in Vietnam, where he was assigned to support command. He had buried 12 American servicemen in Korea who had been killed near the demilitarized zone.

The Benedictine, a native of Toledo, O., expects to spend his remaining two years of the five-year commitment to the military chaplaincy in the States. He has the option to re-enlist for career service.

Two other St. Meinrad Benedictines are also chaplains. FATHER GEOFFREY GAUGHAN is serving with the Navy, while FATHER ROBERT WOERDEMAN is in the Air Force.

NAMES IN THE NEWS—Two Sisters of St. Francis, Oldenburg, received letters of arts degrees this summer at Clarke College, Dubuque, Iowa. They are: SISTER M. ROSAIRE BISHOP, O.S.F., and SISTER JOEL

FRANKS, O.S.F. Best wishes to MR. AND MRS. CARL J. FRANKS, members of HOLY NAME PARISH, Beech Grove, on the occasion of their 25th Wedding Anniversary on August 4.

FIRST LAY PRINCIPAL—The first lay principal for a Richmond Catholic school has been appointed by the board of education of ST. MARY'S PARISH there. MRS. ROBERT KURKE, a teacher at the school the past four years, was named temporary principal for one year, upon the resignation of SISTER MELANIE FLEMING, S.P. The parish board is seeking teachers for three grades at St. Mary's, which will have two Sisters of Providence on its staff.

CFM REGION TO CONVENE—Thomas More College at St. Mitchell, Ky., will be the scene of the Area Five Convention of the Christian Family Movement the week-end of August 14-16. About 100 families, clergy and religious from Ohio, Kentucky and Indiana will focus on the theme "The Family is a Time of Revolutionary Change." President-couple of the Indianapolis CFM Federation are MR. AND MRS. WILLIAM REUTER, 856-4612. They will happily supply a brochure describing the week-end program.

HERE AND THERE—The Women's Club of OUR LADY OF LOURDES PARISH, Indianapolis, will staff a booth at the Marion County Fair from August 8 to 16. As an addenda to the Sunday evening Mass schedule reported here last week, ST. THOMAS AQUINAS CHURCH, Indianapolis, which serves the Catholic students at nearby Butler University, will resume its 5:30 p.m. Sunday evening Mass on September 13. A Lima, Peru, youth is expected to arrive in Tell City next week to spend a year attending high school while residing with the EUGENE BORDERS family, Jorge Cuellar, 17, is sponsored under the U.S. Catholic Conference's International High School Student Program. The ST. MARY ACADEMY class of 1960 will have its 10-year reunion on Saturday, August 29, at the HOLY FAMILY COUNCIL KNIGHTS OF COLUMBUS, 220 N. Country Club Road, from 12 to 5 p.m. For information, contact CLAUDIA SABO, 638-1985, or FRANCES LEONE, 849-9621. Nine-year-old BRAD CISCO won't have new shoes to wear to school September 8 if someone doesn't report finding them. He left CYO CAMP RANCHO PRAMASA August 1 without a sack of clothing, containing the new shoes—dark brown, buckled, dress Oxfords—with a Red Goose label and his name inside. The finder is asked to call (317) 357-7510. His mother is happy to pay for a collect phone call, rather than new shoes.



NAVILLETON PICNIC AUGUST 16—St. Mary's parish, Navilleton, will sponsor its annual Picnic on Sunday, August 16, starting at 11 a.m. Fried chicken and ham dinners, including chicken and home-made rolled dumplings, will be served. A new addition to the parish hall, shown on right above, will be used for the festivities. Other new facilities at the Floyd County parish the past year include the paving of the parking area around the church and hall. St. Mary's is reached from New Albany via Interstate 64 and Highway 150 to Galena, turn right at Navilleton Road two miles to the parish.



NAMED TO BOARD—New trustees at St. Mary-of-the-Woods College include the five persons shown here. Shown from left above are: W. A. Brennan, Jr., Jack E. Reich and Sister Miriam Gunning, S.P., all of Indianapolis. At left are Mother Mary Pius Regnier, S.P., and William H. Bindley, of Terre Haute. Five others have also been appointed to the new board, which replaces an all-Sister group.

Triple ceremonies set at Oldenburg convent

OLDENBURG, Ind.—Triple Kaimann, of Old Monroe, Mo. ceremonies at the Motherhouse Father Kaimann will also give of the Sisters of St. Francis, the homily.

August 11-12, will mark the Novices from the Archdiocese of Indianapolis: Sister Catherine Schneider, St. Lawrence; Sister Kathleen Reilly, St. Mark; Sister Mary Noella Poinette, St. Monica; Sister Roseanne Taylor, St. Philip Neri; Sister Marjorie English, St. Simon; and Sister Carolyn Hoagland, St. Therese.

At the rite of initiation, final vows or commitments, 20 women, scheduled August 11 at 10:30 a.m., formerly known as years, 24 for three, all rounding out a five-year period. The rite will be followed by a renewal ceremony, at which the postulants into the novitiate, only members of the congregation will be present. In accordance with the revised Constitution of the Congregation will take place at the 6:45 a.m. recently promulgated by the Eucharistic celebration on Congregation for the Divine August 12.

Worship, this ceremony will be celebrated privately in the novitiate chapel, during the Liturgy of the Word.

By way of preparation for this event, the scholastics have invited the Congregation to join them in a Scripture service on the preceding evening, to beg God's blessing on their rededication.

POSTULANTS INCLUDE the following from the Archdiocese of Indianapolis: Sister Patricia Murray, Holy Spirit parish; Sister Barbara Quiet, St. Philip Neri; and Sister Monica Zore, St. Mary Trinity, all of Indianapolis; and Sister Therese Gilman, St. Michael, Brookville.

The first commitment ceremony, open only to members of the participants' 6:30 p.m.; St. Joseph K of C immediate family, will take Club rooms, at 8:30 p.m.; St. place at a Eucharistic celebration Christopher, school social room, on August 12, at 10 a.m. Speedway, 7 p.m. SATURDAY: Concelebrants will be Very Rev. St. Bridget parish hall at 6:30 Vincent Kroger, O.F.M., convent p.m.; St. Francis de Sales, 6 p.m. chaplain, and Father Jerry SUNDAY: Cardinal Ritter High School at 6 p.m. Michael, Brookville.

ALSO FROM THE Archdiocese are: Sister JoAnn O'Garra, Holy Name, Beech Grove; Sister Mary Ellen Gilman and Sister Diane Ludwig, both of St. Michael, Brookville; Sister Marcella Stier, St. Columba, Columbus; Sister Agnes Buckler, St. Gabriel, Connersville; Sister Joann Koots, St. Mary, Greensburg; Sister Mary Richard Rahe, St. Louis, Batesville; Sister Judith Albers, St. Mary, Lanesville; Sister Bette Ann Wisemann, Our Lady of Perpetual Help, New Albany; Sister David Mary Bowman, Holy Family, Richmond; and Sister Joanne Weiler, St. Nicholas, Sunman.

Others from Indiana are: Sister Bridget Arnold and Sister Irma Arnold, sisters from St. Joseph, Evansville; and Sister Jane McConnell, St. Joseph, Princeton.

The remaining participants are: Sister Bridget Arnold and Sister Irma Arnold, sisters from St. Joseph, Evansville; and Sister Jane McConnell, St. Joseph, Princeton.

The remaining participants are: Sister Bridget Arnold and Sister Irma Arnold, sisters from St. Joseph, Evansville; and Sister Jane McConnell, St. Joseph, Princeton.

Ice cream social, picnic scheduled

INDIANAPOLIS—An along with the ice cream. old-fashioned ice cream social Entertainment will be and parish picnic will be held at provided for both children and St. Thomas Aquinas parish, 46th adults. Chairman of the event is Mrs. Robert Riegel.

Picnic lunches may be brought or purchased at the social, according to Mrs. Ed Kane, Women's Club president. Ice-cold lemonade, soft drinks, cakes and pies will be available.

NEW OFFICERS

BRADFORD, Ind.—Mrs. Clyde Fessel has been elected president of the St. Ann's Altar Society of St. Michael's parish here, succeeding Mrs. James Seipp. Other new officers include: Mrs. Anthony Newton, vice-president; Mrs. Raymond Hoehn, secretary; and Mrs. James Wise, treasurer.

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Calendar of Events

FRIDAY, AUG. 7 NOCTURNAL ADORATION members are reminded of the customary watch.

TUESDAY, AUG. 11 A.C.W. QUARTERS BOARD MEETING, and luncheon at the Atkinson Hotel.

SOCIALS WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m. THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Socinea 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 immediate family, will take Club rooms, at 8:30 p.m.; St. place at a Eucharistic celebration Christopher, school social room, on August 12, at 10 a.m. Speedway, 7 p.m. SATURDAY: Concelebrants will be Very Rev. St. Bridget parish hall at 6:30 Vincent Kroger, O.F.M., convent p.m.; St. Francis de Sales, 6 p.m. chaplain, and Father Jerry SUNDAY: Cardinal Ritter High School at 6 p.m. Michael, Brookville.

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YANNA HORSTING, 93, Little
Flower, July 31, Aunt of Esther A.
Ostheimer.

CLARA M. GRANNAN, 83, Our
Lady of Lourdes, July 31, Sister of
Frank B. and Eugene P. Grannan.
Mrs. L. C. Luty, Mrs. Frank Huber
and Helen G. Kinney.

ROSIE GIORDANO, 81, Holy
Rosary, July 31, Mother of Anthony
and Dominic Giordano; sister of
Michael Giordano.

SARAH G. ROBERTS, 39, St. Philip
Neer, July 31, Wife of Bernard
Robert; mother of Timothy, Joseph, Paul,
Calvin, and Maria Robert; sister
of Edward and Charles Smallwood;
Erlan Lowry, Juanita Steele and
Connie Summers.

SARAH E. MILLS, 36, St. Rita's,
July 31, Wife of William A. Mills.

LORETTA B. O'CONNOR, 78, 55,
Peter and Paul Cathedral, Aug. 1,
Mother of Edward L. and Col.

'Big Retreat' set

at Notre Dame
August 14-16

NOTRE DAME, Ind.—The Big
Retreat for men will be held the
week-end of August 14 to 16 on
the Notre Dame University
Campus.

For details of this annual
event, contact the parish retreat
captain or the Retreat Director,
Notre Dame, Ind., 46556,
telephone, 219-234-1067.

*During this week 30 years ago,
Father J. H. O'Donnell was
confirmed as president of Notre
Dame University.

Charles F. O'Connor and Jane
Hudson, sister of Daniel B. and John
D. O'Connor.

CHARLES M. WEDDING, 66, Holy
Cross, Aug. 1, Brother of Leonard
and William Wedding, Anne Koon
and Lucille Messersmith.

LORENE G. ROSEMAN, 61, 55,
Peter and Paul Cathedral, Aug. 3,
Wife of Joseph L.; mother of Joseph,
Thomas, Richard E., John R.,
William A., James A. and Stephen M.
Roseman; and Carolyn Woodruff;
sister of Messner Carr.

ROBERT M. DAVID, 20, St.
Patrick's, Aug. 3, Son of Kilmer W.
David, and Maria Robert; brother of
James David.

EDWARD A. SCHNEIDER, 90, St.
Paul Hermitage, Aug. 6, Father of
Mrs. Helen M. Baker and John
Schneider.

WILLIAM E. ROTH, 64, Little
Flower, Aug. 6, Husband of Anna M.,
sister of David P. and Donald W.,
and Kevin J. Roth; brother of Bernard L.
Roth, Marie Lutz, Mrs. John Neri,
Mrs. Alexander Kuhn and Mrs.
William J. Schaefer.

NEW ALBANY
WILLIAM H. LAMSHAM, 60, Our
Lady of Perpetual Help, July 29,
Husband of Mary F.; father of Frank
Lamsham of Louisville; Mrs. Barbara
Faulkner of New Albany; Mrs.
Janice Hestus of Jeffersonville;
brother of Lucile Sandmann, Jesse
and Eugene Lamsham, all of Louisville.

SCATHERINE SINKHORN, 73, St.
Mary's, July 31, Wife of Harold G.,
mother of Harold Glen Sinkhorn of
Jeffersonville; Edward W. Sinkhorn
of Pittsburgh. Two sisters also
survive.

ST. MEINRAD
ALBERT M. ROEHMAN, 53, St.
Meinrad, Aug. 4, Husband of
Dorothy; father of Thelma Williams,
June Yunker, Mary Ann Albion,
Dorothy Cockery, Judith Jourdan,
Robert F., Russell K. and Kenneth A.
Boehmman; brother of Mrs. Tim Lacer
of Palm Desert, Calif.; Eliza Feller,
Lorraine, Union, Lorn and Vani
Briddy, all of Evansville.



PLAN PARISH PICNIC—St. Anne parish, Jennings County, will hold its annual picnic on Sunday, August 16. Shown above discussing final plans for the event are, left to right: Dana Hillen, Albert Daeger, Phillip Daeger and Father Richard Smith, pastor.

N.J. priest convicted in 'disturbance' case

JERSEY CITY, N.J.—A shoved policemen aside as they
municipal court judge named pursued the youth.

Jeremiah O'Callahan convicted a
parish priest named John P. FATHER EGAN testified he
Egan here on charges of being a had been on the streets to help
disorderly person and interfering his people and quiet things
with an arrest. down. He said at the time of his

The judge, former national arrest he was talking to Mr. and
president of the Ancient Order Mrs. Juan Ortiz, was aware of
of Hibernians, fined Father Egan the approaching policemen but
\$100—but suspended the made no effort to interfere with
sentence. He said he could not them. He said they began to
understand why Father Egan, push him, exclaiming: "They
who claimed to be an innocent Father, stop pushing cops."

Next to speak up was Father story. So did another witness.
Egan's attorney—and his name is But Judge O'Callahan said the
Jesse Moskowitz. The attorney weight of evidence was on the
said simply the verdict will be side of the policemen.

After the arrest, the Jersey City Priests' Association, with
the approval of Archbishop Thomas A. Boland of Newark
placed an ad in the local daily newspaper, questioning whether

THE INCIDENT grew out of a
disturbance staged by a group of
Puerto Ricans here in June. The
trial lasted four days. On the last
day, Father Egan, stationed at
St. Boniface parish here, testified:

"I was willing to accept this
arrest in silence because it is
good for a man to be threatened
justly. Besides, it is a good
example to my people who are
unjustly served all the time... I
just stood there until they
arrested me."

But policeman claimed that on
the second night of the outbreak
by Puerto Ricans, Father Egan
advised a Puerto Rican youth,
who had been throwing bottles
at policemen, to run, then

Father Egan's arrest was
intended as a warning to
clergymen to keep off the streets
during disturbances.

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Batesville couple to mark Jubilee Sunday, Aug. 23

BATESVILLE, Ind.—Mr. and
Mrs. George J. Moll will observe
their Silver Wedding Anniversary
on Sunday, Aug. 23, with a Mass
of Thanksgiving at 12 noon in
Holy Family Church, Oldenburg.
Immediately following the Mass,
a reception will be held in the
Holy Family School basement.
Relatives and friends are invited.

The Molls are the parents of
13 children: S/Sgt. Anthony
Moll, stationed in England; Sgt.
William Moll, stationed in
Thailand; Mary Jane, Margie,
Barb, Ruth, Betty, Dottie, Mike,
Paul and Jerry Moll, all at home
and Sgt. William Moll with the
U.S. Navy.

*During this week 30 years ago,
Father J. Paul Bordent of Linton
was among a group of 21 Maryknoll
missioners assigned to the missions
in Korea.

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Couple notes 25th anniversary

BEECH GROVE, Ind.—Mr. and Mrs. Carl J. Fries observed Thanksgiving in Holy Name
their 25th wedding anniversary

*During this week 30 years ago,
plans were made for the first U.S.
release of the sacrifice of the Mass
during the archdiocesan centenary
commemoration of the California
hierarchy at Los Angeles.

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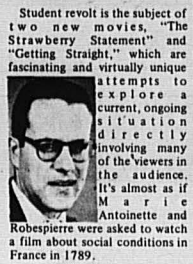
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VIEWING WITH ARNOLD

Films treat student revolt

BY JAMES W. ARNOLD



Student revolt is the subject of two new movies, "The Strawberry Statement" and "Getting Straight," which are fascinating and virtually unique attempts to explore a current, ongoing situation directly involving many of the viewers in the audience. It's almost as if Marie Antoinette and Robespierre were asked to watch a film about social conditions in France in 1789.

Art usually needs the perspective of time and distance to put things in focus. (Films

about World War II tend to get better, at least in terms of understanding and insight, as the war recedes into history.) Art on contemporary events is inclined to take sides and turn into propaganda, often simplistic. In this case, given the age of most movie patrons, there is no doubt which direction the propaganda is going to take.

Thus, it is open season on the Establishment and the pigs. But the odd thing is that in these films nobody really looks good. Student radicals tend to look like clownish rebels in search of a cause, beautiful people out of a Pepsi commercial. Their discussions are inane and their causes absurd ("Acid Now!"), and the only thing that endears them is that they are ignored and beaten up. So much for the revolution.

Announce plans for homecoming

FERDINAND, Ind.—The "welcome mat" is being dusted off here in anticipation of the expected 30,000 visitors for the community's annual Homecoming. As in the past, the festivity will be held during Labor-Day weekend. This year it will begin at 4 p.m. on Saturday, September 5th.

The announcement has been made by the Civic Center Commission with the emphasis being on "preparedness."

"Last year," reads the announcement, "the Homecoming was put together in a rush with many of the old-time picnic aspects is left with an overwhelming sense of impending change, death and destruction—a visualization of what, in terms of the real world, has got to be another Hollywood daydream.

Of the two, "Strawberry" loosely based on student James Kunen's notebook on the Columbia University uprising, is much the better movie, partly

because it is less didactic, more personal and true, and partly because of its lovely and complex visual style, supplied by director Stuart Hagmann ("Good Night, Beate").

IT BEGINS AS A satire on a mythical student strike: the kids take over and administration building somewhere for some reason or other, and innocent Simon (blondish Bruce Davison) wanders into the mess, out of both curiosity and a desire to meet wild, liberalized women. He meets a nutty assortment of rebels and a nice, dedicated girl (Kim Darby).

But for Simon it's mostly a lark. He sneaks out of the sit-in for crew practice, he tries on various romantic rebel roles, and is plainly more concerned with himself than with any cause. But then there is the Armageddon of a finale, in which the police rout the protestors from the gym in the most vicious hand-to-hand combat since Verdun. (The scene is a shattering piece of cinema.)

The film ends with Simon, bloody and enraged, leaping over policemen, through the gas, smoke and carnage, to rescue his girl. The play-acting kids have somehow touched a nerve, and by brutalizing them the authorities have turned an inarticulate moral protest into revolution. (Rating: B—morally objectionable in part for all.)

"STRAIGHT" is more of a personal vehicle for Eliot Gould, who functions as Super-Rebel, the cool, witty, bright, devilishly attractive non-conformist who Knows What Is Wrong with everything. Gould's hero is an intellectual Batman turned loose on academe. He begins as a graduate student, a veteran of both Vietnam and Selma, plugging hard for his MA and teaching credentials, firmly avoiding the distractions, which include his

girl (Candice Bergen), the protestors, fussy professors, the economics of starvation, and his own libido. Most of this is broad satire, chiefly on the hardening of the arteries in university education, adapted from Ken Kesey's pre-protest era 1967 novel.

Gould is forever giving speeches, which get tedious despite his inventive style. He tells off the radicals, the blacks, the college president, the senior professors and Miss Bergen, several times each. He teaches brilliantly in "dumbbell English," bringing an illiterate football player to an appreciation of DON QUIXOTE. He sleeps around, paying off the girls with lessons in literature and sociology. Finally, in mid-exam for the MA, he realized he is surrendering his free spirit, and ultimately goes off with the rebels to tear down the building. The moral: he tried the system, but could not survive in it as the obviously gifted Renaissance Man he is.

BOTH FILMS have their moments—"Straight" as a rousing, irreverent protest against all that is rigid, uncomprehending and dead in education today, "Strawberry" as a funny-sad, poetic evocation of one youth's experience in a chaotic world where the only certainty seems to be incredible hate and violence.

But they are hardly reasoned, balanced, or even kind to their enemies. They are reductions to half-truths. As propaganda, aimed at true believers and potential converts, they shed more feeling than light, and are likely to widen a gulf that already yawns dangerously. (Rating: C—condemned.)



JUBILARIAN—Sister Rita Carol Jones, an Indianapolis native, summer party for seminarians, will observe her Silver Jubilee as sponsored by the Serra Club of a member of the Franciscan Indianapolis, will be held at 7 Handmade of Mary, New York, p.m. Saturday, August 15, in the on August 15. The daughter of home of Mr. and Mrs. Michael O. Mr. and Mrs. Evans Jones, she is Garvey, 4480 N. Meridian St. a former member of St. Rita's. A social hour will follow parish and a graduate of St. John's for seminarians and Mary Academy. For the past 15 members of the Serra Club. All years she has taught at St. college and theology students, Cypryan's School, Georgetown, regardless of diocesan or S. C. where she now serves as religious order affiliation, are superior.

Assumption sets Summer festival for policemen

INDIANAPOLIS—Several hundred dollars in cash prizes will be given away at the Assumption parish fish fry festival to be held Friday and Saturday, Aug. 21 and 22 on the school grounds at 1105 S. Blaine Ave.

Fish, tenderloin, french fries and other a la carte items will be served daily beginning at 4 p.m. Adult festival attractions include booths featuring fish fry for the kiddies has been planned.

For seminarians

INDIANAPOLIS—The annual JUBILARIAN, a summer party for seminarians, will observe her Silver Jubilee as sponsored by the Serra Club of a member of the Franciscan Indianapolis, will be held at 7 Handmade of Mary, New York, p.m. Saturday, August 15, in the on August 15. The daughter of home of Mr. and Mrs. Michael O. Mr. and Mrs. Evans Jones, she is Garvey, 4480 N. Meridian St. a former member of St. Rita's. A social hour will follow parish and a graduate of St. John's for seminarians and Mary Academy. For the past 15 members of the Serra Club. All years she has taught at St. college and theology students, Cypryan's School, Georgetown, regardless of diocesan or S. C. where she now serves as religious order affiliation, are superior.

INDIANAPOLIS—Special evenings of recollection for policemen, deputy matrons and wives of policemen and deputies, have been announced by Father Laurence Lynch, Indianapolis Police Department and Marion County Sheriff's Department chaplain.

Father Timothy Sweeney, O.S.B., will conduct the conference Thursday, August 13, at Fatima Retreat House for the policemen and deputy matrons. Reservations are being handled by Father Lynch at police headquarters and the Marion County Jail.

Wives of policemen and deputies may attend one of two evenings of recollection at Fatima on September 29 or October 8. Reservations may be made with Father Lynch or with the retreat house, 545-7681.

PLAN SYNOD DENVER—Denver Archbishop James V. Casey has named Auxiliary Bishop George R. Evans to head a committee studying the feasibility of holding an archdiocesan synod to study the mission of the Church in northern Colorado.

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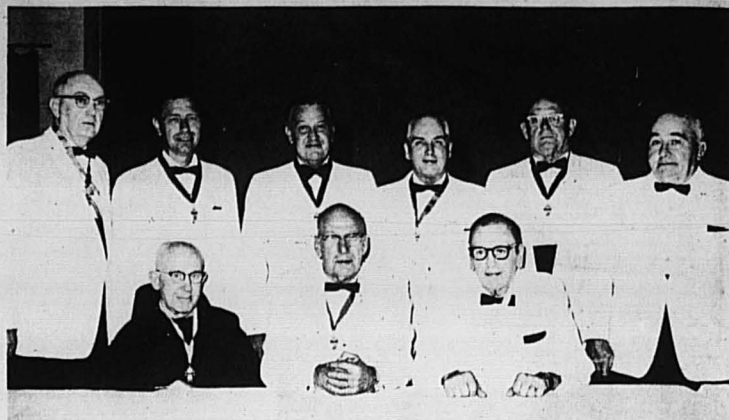
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NEW FOURTH DEGREE OFFICERS—Louis F. Bauer, seated above center, was recently installed as Faithful Navigator of the Bishop Chatur General Assembly, Fourth Degree, Knights of Columbus. Other officers, standing from left, are: John J. Dugan, Faithful Controllor; Gerald H. Erlenbaugh, Faithful Captain; William A. Pappas, Faithful Inner Sentinel; Earl Lancaster, Faithful Scribe; Joseph S. Marshall, Faithful Outer Sentinel; and

Virgil Rohrman, Faithful Marshal. Seated right is Fred Kleifgen, Faithful Pilot, while Father Constantine Bach, O.F.M., left, is Faithful Chaplain. Not present for the photo were: Robert D. Ahlers, Faithful Admiral; and Cosmas A. Mascari, Faithful Admiral. The installation ceremony, held at Msgr. Downey Council K of C was conducted by Edward J. Dowd, Past Master Southern District.



PROVIDENCE CHAPTER—The Second Session of the Special General Chapter of Affairs of the Sisters of Providence convened last Sunday, August 2, at St. Mary-of-the-Woods. Chapter plans include a Communications Week-end, August 8-9, for treatment of issues crucial to renewal in the Congregation and the Church. The planning committee, shown above, includes (seated from left): Mother Mary Pius Regnier, Superior-General; Sister Maureen Looman, principal of St. Simon's School, Indianapolis, and chairman of the Communications Week-end; and Sister Marie Kevin Tighe, associate provincial of the Indiana Province. Standing from left are: Sister Rita Clare Gerardot, principal of St. Luke's School, Indianapolis; and Sister Miriam Gunning, of the Butler University Newman Center, Indianapolis.

VOID SCHOOL LEVY

HELENA, Mont.—The Montana Supreme Court ruled that Deer Lodge County school trustees are without authority in collecting or spending a levy for teachers' salaries in a parochial school. The high court opinion (July 28) upheld the late District Court Judge Philip Duncan's ruling against the school board.

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Editor sees end to movie filth

NEW YORK—Movie nudity, violence and obscenity is on the way out and good old family films on the way in, according to an editorial in Motion Picture Daily here.

Written by the daily's editor and publisher, Martin Quigley Jr., the editorial reports "that the tide of obscenity, pornography, extreme violence and downright vulgarity on the screen has reached the peak."

Warning that the transition to family fare will take time, Quigley gives theater owners the go-ahead to "look forward with keen anticipation to the day when they will not be ashamed to look any patron in the eye and not be apologetic when telling what business they are in."

Reason for the pending turn to cleaner, quieter movies, according to Quigley, is the audience's overexposure to movie sex and violence. Claiming that every known four-letter word has been on a film sound track and every known form of violence and perversion has hit the silver screen, Quigley claims the public has simply had enough.

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Father John McKenzie speaker at Woods

ST. MARY-OF-THE-WOODS, you love. But often, charity isn't Ind.—A soft voice and a sense of a sickly sweet something, but humor made Jesuit Father John L. McKenzie a popular speaker at the Contemporary Christianity Institute completed at St. Mary-of-the-Woods College here last week. A noted Scripture scholar, his background in theology and scholarly investigation made his talks informative and current.

Speaking on the Church of the Spirit, Father McKenzie mixed satire and humor with serious thought in a casual style of delivery. The 200-member audience loved it.

"There are more miracles that happen in the Church than love," he noted.

"The Church today has many forces working against it—including its members."

"Sometimes a Catholic becomes between a non-Catholic and the Church."

"Loving your neighbor is hard. Often all you can do is not to hate them."

DISCUSSING problems facing the Church, Father McKenzie quoted an American bishop at Vatican II as saying that the Catholic Church has "a winning system of content and complacency and you don't change a winning system."

The speaker stressed that there is room for criticism in the Church.

"Yes," he said, "it is hard to criticize someone or something

FATHER MCKENZIE recently accepted a post at Chicago's DePaul University after leaving the theology department of the University of Notre Dame this year. He also recently announced his departure from the Society of Jesus after 40 years as a Jesuit.

During the past ten days, Father McKenzie has presented lectures and discussions at the final unit of the institute. "I've spoken and written and tried to reach people with the simple message of Christ. The message of love is easy to understand," he concluded, "but it isn't easy to do."



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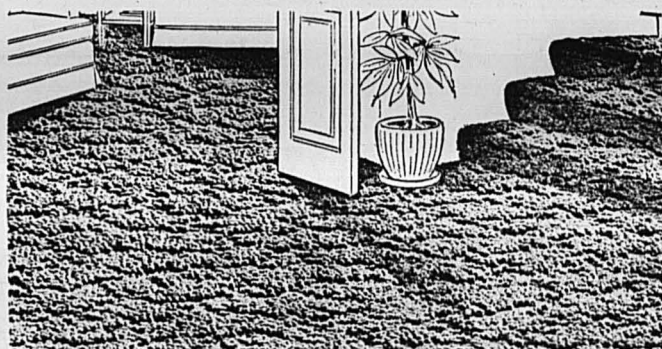
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Feeney-Kirby Mortuary

ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

"SUMMER CRUISE"
Sherwood Country Club — 6500 S. Emerson Ave.
Friday, August 7 — 8 P.M. til (?)
Games — Prizes — Dancing — Refreshments
Music By: The Continentals
PARTY Planned by Little Flower Parishioners
Admission Per Person: \$2.00

QUARTERLY BOARD MEETING AND LUNCHEON
Indpls. Archdiocesan Council of Catholic Women
Tuesday, August 11 — Atkinson Hotel
Luncheon reservations 357-5533

St. Malachy's Booster Club — CHICKEN DINNER
Brownsburg, Indiana — 330 North Green Street
Friday, August 14 — 5 P.M.
Saturday, August 15 — 11 A.M. — 9 P.M.

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

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