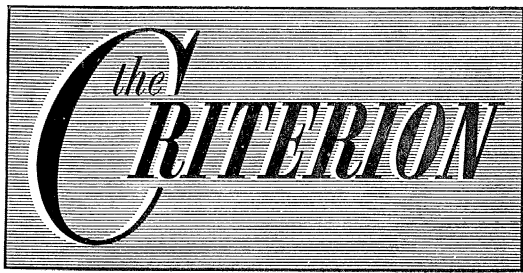


# Probe church ties in fight on social evils



VOL. VI, NO. 41

INDIANAPOLIS, INDIANA, JULY 15, 1966

## Committee set for lay apostolate

VATICAN CITY—Pope Paul VI has named a provisional committee including four laymen to carry out the ecumenical council's recommendations on the lay apostolate.

The scope of the new group's work will be to study and execute the council's recommendations that a special secretariat for the lay apostolate be set up and that an organization be created to work to better the lot of the poor.

President of the committee is Cardinal Maurice Roy of Quebec. Bishop Alberto Castelli, secretary of the Italian Episcopal Conference, is vice-president.

Msr. Achille Glorieux, who was secretary of the council commission for the lay apostolate as well as secretary of the post-conciliar body for the lay apostolate, is secretary.

**THE FOUR LAITY** people on the committee are Miss Rosemary O'Leary of Australia, executive secretary of the Permanent Committee for International Congresses of the Lay Apostolate; Dr. Johannes Schauf of Germany; Professor Auguste Vanistendael of Belgium, general secretary of the International Federation of Christian Trade Unions; and Vittorio Veronesi, former president of Italian Catholic Action and director general of the United Nations Educational, Scientific and Cultural Organization.

The Pope has also named Msr. Silvio Lioni of the Vatican Secretariat of State as representative of the secretariat to the committee. Msr. Lioni has had for some time the special responsibility within the secretariat of dealing with various international Catholic organizations.

**PRECEDING** establishment of the provisional committee, the recommendations contained in the council's lay apostolate decree and its Constitution on the Church in the Modern World were studied by various specific groups.

One of these was the post-conciliar lay apostolate commission and another was the commission of cardinals for the reform of the Roman curia.

The two commissions worked together and handed to the Pope separate but similar reports and suggestions, according to a commentary on Vatican Radio. The commentary noted that "while presenting precise ideas and concrete plans regarding the important matter, the commissions insist at the same time on the necessity to proceed gradually in realizing what is called for in the conciliar decree."

**ANOTHER GROUP** of specialists met to discuss the recommendations contained in the Constitution on the Church in the Modern World and their findings were turned over to the Pope.

The Vatican Radio commentator stated that "the committee is provisional precisely so that it will carry out the firm and clear desire of immediately translating into action in living terms the programs already outlined."

He also noted that in carrying out its duties "the new organism will maintain close contact with the secretariat of state."

## Chilean bishop left 'pastoral testament'

By REV. J. J. BRADLEY, M.M.

**SANTIAGO, Chile** — "Many have not understood my position. They have believed that I was a politician or a demagogue."

Before the majesty of death I affirm that I have been neither. I have only fulfilled my obligation to the Church; to work to end the scandal of the 20th century, the loss of the working class to the Church."

These words are a part of the pastoral testament left by Bishop Manuel Larrain to the people of his diocese of Talca, Chile.

Bishop Larrain, president for two terms of the Latin American Bishops' Council (CELAM), and a pioneer in the struggle for social justice, was killed in an automobile accident near Talca, 25 miles north of Talca, on the evening of June 22. His four-wheel drive car crashed into an unlighted wagon drawn by two horses, as the wagon crossed the Pan American highway. The bishop was returning to his diocese after attending a meeting of the permanent committee of the Chilean hierarchy in Santiago.

**THE PASTORAL** testament, undated, was found among his effects and has now been read at all Sunday Masses in the diocese. In it Bishop Larrain gave his people three recommendations: Love the Church; Defend the Church; Be missionaries of the Church.

"I wish," he wrote, "that my last words be for the Church, the great love of my priestly life. In it I have seen and found Christ. I have worked and suffered only for it. I offer my death as a supreme sacrifice for it."

Placing his own undying loyalty to the Pope, he asked that the diocese of Talca may

be known for its devotion to the Holy See. He told his people to love and obey their new bishop, whoever he may be.

"These," he continued, "have been the three great ideals of my life: the liturgy, Catholic Action and the social problem. I leave you as a legacy the continuation of this work."

Just the day before his death Bishop Larrain in Santiago had obtained help from Catholic Relief Services—National Catholic Welfare Conference—to start a series of courses to prepare lay leaders for the rural districts of his diocese. According to his plan there would be 1,500 prepared leaders scattered throughout the diocese within three years.

"Suffer with the Church," he wrote in the pastoral testament. "The Church has a special suffering today; the loss of contact with the working class. They must be brought back. The Church has its social doctrine. It must be taught with courage. It must be applied with firmness."

**PLEADING** for vocations, the bishop's testament continued:

"I am pleading for vocations, the bishop's testament continued: (Continued on page 9)

## Church to remove anti-Semitic art

**DEGGENDORF, Germany** — Twelve medieval paintings in a church here that have an anti-Semitic character will be removed from the church and placed in a museum.

The paintings picture a group of Jews supposedly desecrating sacred Hosts in 1337. It has never been proven that such a desecration ever took place.

Bishop Rudolf Graber of Regensburg approved the removal of the paintings from the church.

## EARLY 'AGGIORNAMENTO'

**Second of a Series**  
By **DESMOND FISHER**  
Copyright, 1966

**THE HAGUE** — Holland had begun its religious renewal long before Pope John XXIII had coined the word *aggiornamento*. Up to Holland had been as conservative a country in religious matters as it was possible to find. The Catholic Church especially

Last week, Desmond Fisher described the atmosphere in the Church in Holland today. He summarized the new thinking and described some of the anxiety it caused. This week he sets out to discover why the renewal should come from Holland. A related article appears on Page 2.

was cast in the traditional mold — ultramontane, authoritarian, its back firmly to the world.

The German invasion was a tremendous shock to a small nation which believed passionately in minding its own business. The misery which followed, the hunger, the brutality, the Nazi jackboot, made things worse. And, perhaps,

**GENEVA**—The World Conference on Church and Society at its opening here was confronted with what amounted to a summons for the immediate broadening of collaboration between members of the World Council of Churches and the Roman Catholic Church on a wide range of social activities.

The conference, sponsored by the WCC, brought together 400 theologians and leading Christian laymen active in public and social affairs for two weeks of probing under the theme, "Christians in the Technical and Social Revolutions of Our Time."

The WCC described the meeting as "the most important on social issues ever held under WCC auspices."

An eight-man team of official Catholic observers present for the meeting included Msgr. Charles Moeller, Belgian theologian who recently became undersecretary of the Doctrinal Congregation in Rome; Father Edward Duff, S.J., associate professor of political science at Holy Cross College, Worcester, Mass.; and Msgr. Joseph Greimilun, director for Socio-economic development, Catholic Relief Services—National Catholic Welfare Conference, New York.

**A WEEK BEFORE** the conference (July 12) opening, the WCC made public prior recommendations by top Anglican, Orthodox, Protestant and Roman Catholic scholars calling for immediate establishment of the joint study and action programs by their churches to deal with a broad scope of social ills.

The recommendations were revealed in the (July 5) publication by the WCC of the full texts of minutes of two closed meetings held under the joint auspices of the WCC and the Vatican Secretariat for Promoting Christian Unity. The first of the meetings took place here in March of 1965. The second was held in Pinner, England, last February 18-21.

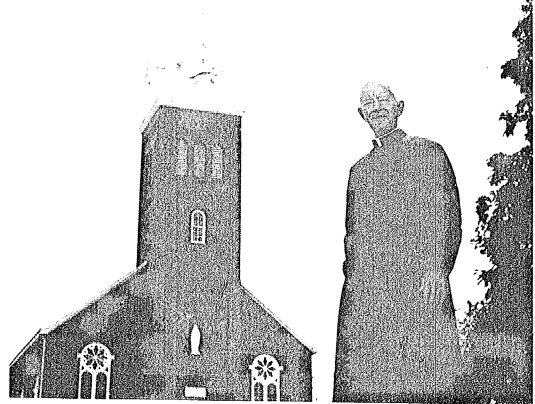
The recommendations enumerated race relations, problems concerning social, economic, and cultural development, emergency relief, refugee resettlement, action for peace, and "presence in international organizations" as areas requiring "immediate joint action."

They said that while "basic differences in social thinking still remain between the churches" these were areas "in which joint programs could be undertaken immediately."

They also said that the Roman Catholic and other churches should combine their efforts in the social doctrine Christian social action because they were "firmly convinced that there is no sufficient reason why further work on this theme should be carried on in isolation."

The minutes were published, by agreement with Vatican authorities in the current issue of the Encounter, the quarterly bulletin of the WCC's Study Division.

**ALTHOUGH** several "off the record" meetings have been held by WCC and Vatican representatives on a variety of



**MILLHOUSE HOME COMING**—On hand to greet visitors to the annual Millhouse Homecoming celebration Sunday, July 17, at Immaculate Conception Church will be 75-year-old Father Carl Ribbenhaller. The outdoors-loving pastor has served the rural Decatur County parish the past 38 years. He holds the distinction of being the last pastor assigned by the late Bishop Joseph Chartrand who still maintains the same pastorate. Advance reservations for the famous chicken dinners, served from 11 a.m. until 2 p.m., may be mailed. See advertisement on Page Eight. Ample parking will be available on the 40-acre picturesque site. (Staff photo)

## TO SHARE STRUCTURE

# 'Interfaith' church set for Kansas City

**KANSAS CITY, Mo.**—A unique church structure containing worship, recreation and office facilities is being planned here for use by Catholics, Congregationalists, Episcopalians and Presbyterians.

The church, to be called St. Mark's, is expected to serve some 15,000 people residing within a five-block radius, the majority of whom are not currently active in or reached by any church. The area includes a concentration of low-rent federal public housing and most of the residents are economically poor Negroes.

Sponsors of the project are the Episcopal Diocese of West Missouri, the Roman Catholic Diocese of Kansas City-St. Joseph, the Western Association of the Missouri Conference of the United Church of Christ and the Kansas City Presbytery of the United Presbyterian Church in the U.S.A.

The building will be designed to be liturgically acceptable to all four parent bodies so that each may maintain full distinctiveness and integrity in celebrating its sacraments and rites.

**THE SPONSORING** faiths have also indicated that they

would welcome the entry of additional church or ecclesiastical communions into the project.

In addition to religious services, use of the participating bodies, activities in the cooperative venture will include regular ecumenical prayer services, counseling, service to parables, pre-school and youth activities, programs for the elderly, job and housing placement and tutorial services.

Each of the four church bodies will assign clergyman to the church. The staff will include one or two professional social workers, several semi-professional program workers, a business manager, and clerical and maintenance personnel.

Under present plans, St. Mark's will be governed by two boards—one made up of representatives from the four sponsoring bodies, and the other estimated at \$100,000 annually.

Continuing support of the church will eventually be shared equally by participating church bodies. Operating expenses are estimated at \$100,000 annually.

Under present plans, St. Mark's will be governed by two boards—one made up of representatives from the four sponsoring bodies, and the other estimated at \$100,000 annually.

A specific bequest of \$50,000 was left to the Little Sisters of the Poor and small sums for Masses to St. Joan of Arc and St. Peter and Paul Cathedral parishes.

The bulk of a \$275,000 estate of the late Cecilia M. Maurer, a member of St. Joan of Arc parish before her death May 9, 1965, has been left to Catholic institutions and other charities.

The wife of Oscar Maurer, retired vice-president of Kiefer

The building, which is expected to cost some \$400,000, will actually be constructed and owned by the United Church of Christ and the United Presbyterian Church. The sale of buildings currently housing churches of these denominations is expected to provide about half of construction costs, and the four faiths will participate in a drive for additional funds.

Continuing support of the church will eventually be shared equally by participating church bodies. Operating expenses are estimated at \$100,000 annually.

Under present plans, St. Mark's will be governed by two boards—one made up of representatives from the four sponsoring bodies, and the other estimated at \$100,000 annually.

## Over \$200,000 willed to charitable causes

The bulk of a \$275,000 estate of the late Cecilia M. Maurer, a member of St. Joan of Arc parish before her death May 9, 1965, has been left to Catholic institutions and other charities.

The wife of Oscar Maurer, retired vice-president of Kiefer

Stewart Drug Company who died in 1963, Mrs. Maurer's will was similar to that of her husband.

A specific bequest of \$50,000 was left to the Little Sisters of the Poor and small sums for Masses to St. Joan of Arc and St. Peter and Paul Cathedral parishes.

**THE RESIDUE** of the estate, amounting to nearly \$225,000, was divided among several institutions and other charities. St. Francis Hospital, Beech Grove, will receive 15 percent of the residue, while St. Vincent's Hospital, Indianapolis, will receive 10 percent.

To receive five per cent of the residue are: Archbishop Schulte, St. Paul Hermitage, St. Elizabeth's Home, St. Vincent's Home in Vincennes, and The Christophers.

Also, Riley Hospital, Community Hospital, Methodist Hospital, General Protestant Orphans Home, Indianapolis Orphans Home, Mental Health Association of Marion County, Lutheran Orphan Home, Goodwill Industries, Marion County Cancer Society and Wheeler Rescue Mission.

In August, 1965, bequests totaling \$140,000 were distributed to various charities. The total probate inventory of the Maurer estate at that time amounted to \$429,233.

The Maurers had made gifts of \$150,000 to the Little Sisters of the Poor and \$50,000 to St. Meinrad Archabbey in 1958.

**FOR LAITY VENTURES**  
MANILA—San Jose seminary, conducted here by the Jesuit Fathers, has started a one-year course for delayed vocations to prepare the men for entrance into major seminaries in the Philippines.

## Dutch ecumenism has roots in World War II



REV. HERMAN FIOLET

REV. JUST ARTS

beyond the field of Christian unity itself. Two of them are of key significance in understanding the whole renewal movement there.

One is internal to the structure of the Church itself. In coming to recognize the hollowness of the other Christian Churches and the Christian values they had developed more than their own, the Dutch Catholics began to realize the disadvantages of excessive centralization. They saw the need to develop in a way suited to their own temperament and character and in keeping with their own needs. As long as Roman bureaucracy imposed uniformity in the name of unity they could not develop their own forms.

**THE DUTCH** ARE intensely aware that the Church in other countries has a different outlook, different problems, different needs. They are not seeking to universalize their own proposals, to erect their own practical conclusions into norms for the whole Church.

—What we say is this," Fr. James says. "The Church in Holland and Belgium have its own situation, its own problems. It needs its own answer. In the past we have not had a tradition of allowing separate answers to separate problems. What we

need is to decentralize. Of course, that has its dangers. But to grasp a danger is one of the duties of a Christian."

A lay leader expanded on this point. "We are not being different just for the sake of being different. What we want is to serve today's world by living a real dynamic Christianity which is true to the fundamentals even if this means changing some of the accoutrements we know in the past."

This lay view touches on the second "bonus" effect of the ecumenical movement. It forced Dutch people into a fundamental reappraisal of the meaning and function of religion. They began to ask themselves what Christianity was for and whether the existing practices were the best possible way of fulfilling that purpose.

And looking at the other Christian Churches they learned the original Gospel message that the job of the Church is to serve God by serving the world.

One of Holland's most important ecumenists underlined the same point. "We have to ask ourselves in this world preferable or have Christians to look, separate problems. What we

are not being different just for the sake of being different. What we want is to serve today's world by living a real dynamic Christianity which is true to the fundamentals even if this means changing some of the accoutrements we know in the past."