



Clubbing or a Handshake, Georgia or at Vatican

The national anthem with its words "... the land of the free and the home of the brave ..." rings a bit hollow when Georgia police are seen sitting on Negro youngsters to keep them from boarding a school bus taking white children to classes. School officials closed a school in Crawfordville to avoid integration and sent white pupils by bus to other schools. In Rome,

however, the world's Catholic bishops listened to Negro layman Eusebe Adjakpley of Togo give laity's viewpoint on mission work. Cardinal Joseph Cardijn, famed friend of Belgium's working people, congratulated him after his talk. The layman said people aren't as content today to bear "inequalities and injustices" as in former times.

Catholic Press Meet In Berlin

New York—(RNS)—The Eighth World Congress of the Catholic Press will be held in West Berlin, Germany, July 1-6, 1968, it was announced here by the Catholic Press Association of the U.S. and Canada.

It said that the dates and location for the Congress were set by directors of the International Union of the Catholic Press at a meeting in Rome. Theme of the Congress, program and local arrangements will be worked out by committees of IUCP officials and German Catholic publishers and journalists.

The Seventh World Press Congress, sponsored by the IUCP and the CPA, was held in New York in May under the theme, "Truth in the Pursuit of Liberty." It was attended by some 800 Catholic journalists from various parts of the world and guests.

By ARTHUR J. MOORE, JR.
Special Correspondent

Vatican City — (RNS) — It appears that Vatican II has reached the mopping-up period. There are no schemas left which have not been debated and accepted in a preliminary form. While one would hesitate to venture a prediction on the final form of these documents, most notably Schema 13 on The Church in the Modern World, the main outlines seem fixed.

Perhaps it is not too early to make some tentative observations on this final-session of the Council.

Certain important actions have been taken. Any session which voted both the Statement on Religious Liberty and the Statement on Non-Christian Religions, especially the Jews, can claim to have made large steps. When Schema 13 is added to this list, the Roman Catholic Church will have made a substantial adjustment to the world.

implementation of the Council and its spirit which do not yet seem to have a clear answer despite the fact that the home stretch has been entered.

Foremost among these is the whole question of decentralization of authority. The Synod of Bishops has been established, collegiality has been proclaimed and greater power has been granted to episcopal conferences and to individual bishops. At the same time, the relationship of the synod to the College of Cardinals and the Roman Curia has not been really clarified. Again, the Council itself (often with progressives in the lead) has proposed the establishment of a number of new secretariats in Rome which can only serve to centralize power even more.

Finally, it is becoming clear that Pope Paul VI has a strong view of papal power and is increasingly less reluctant to exercise power. There has been much preoccupation with the question of which side he was on — progressive or conservative — that it has not been sufficiently remarked that he is quite clearly on the side of the papacy. It might also be noted that collegiality, as it is now interpreted, is no hindrance to the exercise of this power.

Another question mark is the form that Catholic ecumenicity will now take. Ecumenism which consists largely of Catholic initiative, with others being invited to come along, is not likely to be widely popular outside that Church. It has been suggested by such observers as Lukas Vischer of the World Council of Churches that such a proposal as that for a secretariat for world justice be turned into a Christian secretariat rather than simply

a Catholic one. This might or might not run counter to Pope Paul's obvious desire to keep a good deal of initiative in papal hands.

The Schema on Missions was criticized on the floor of the Council for not adequately reflecting an ecumenical approach and specific suggestions were made for close cooperation. It will be instructive to see how much these suggestions are taken into account in reworking the schema.

Yet another unanswered question is what the long-discussed reform of the Curia will amount to. (It has caused a certain amount of wry amusement that in a special exhibit of documents relating to earlier Councils there is a proposal dated 1544 to reform the Curia.) The pope has recently been talking about how misunderstood Curial officials are. This is variously interpreted as a pat on the head before a crackdown, or as an indication that there will be no crackdown.

The final question is how deeply the spirit of renewal has taken hold of the vast majority of the bishops. There is no question that the bishops have surprised everyone, themselves perhaps most of all, since the Council began. The question is how much will habit and fatigue cause a falling back into old ways of operating after the Council is over? The ultimate question underlying all of these is, what has the Council finally accomplished? Has there been a real renewal or only an updating? This question obviously cannot be answered as yet. Clearly, a great deal has taken place as a result of this Council and the Roman Catholic Church will never be the same again. Whether it is that deep shaking of the foundations that many of us, both inside and outside the Roman Catholic Church, hoped for, it is yet too early to say with certainty.

'Mopping-Up' Time for Council

Laymen in Kenya

Farm and Faith Program

San Francisco — (RNS) — An organization spearheaded by three Catholic laymen has been incorporated as a non-profit company in the state of California to help improve the agricultural standards of Kenya, and thus relieve the problem of hunger in the new East Africa republic.

This was disclosed here by Donald Waite, who was a business executive dealing with agricultural problems before completing a course of theological studies and being named chairman of the board of governors of the organization.

The company is known as the International Movement for Progressive Agriculture and Community Training. Its short name is I.M.P.A.C.T.

Other members of the board, Waite said, are Bishop Maurice Otunga of Kisumu, Kenya; Tom J. Mboya, Minister of Economic Planning and Development in Kenya; Minister of Local Government Lawrence Sagini; Magr.

Tiberius Mugendi, Vicar General of the Kisumu diocese; and four other prominent members of the Kenya Catholic clergy.

Waite said an operating subsidiary, Rural Development Kenya, Ltd., had also been incorporated. He said he will serve as executive director of both corporations in their work of strengthening Kenya's agricultural economy and helping to make the tribal groups there self-sufficient. Various short and long range programs would be conducted, he said, to increase agricultural know-how and productivity.

Prior to leaving for Kenya next June, with his wife and two children and another couple, Mr. Waite will begin a speaking tour of the United States and Canada to recruit teachers for the training program to be set up in Kenya, and to raise money for the project.

Waite said the original intention was to form an organization to promote the theological

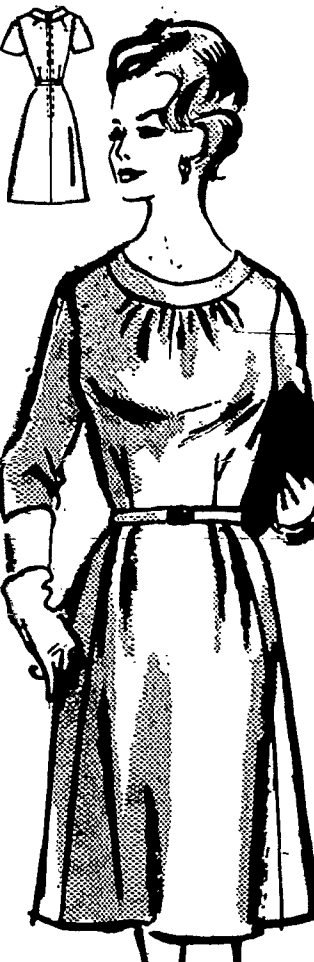
training of young African leaders.

"However," he added, "after completing an initial survey in Kenya and East Africa," it was all too obvious to us that our direction must be one of socio-economic involvement before we could even begin to discuss the "new theology." It is extremely important that the Church not only involve herself in this and similar undertakings, but also that she be seen in that involvement. The Church must be a witness to the dignity of man in more than mere words. She must be continually in the forefront, eager to assist in whatever way is possible."

Journal Issued

London—(RNS)—A new religious journal, the New Christian, appeared on newsstands throughout Britain with the avowed aim of presenting a creative theology appropriate to present time and breaking down ecumenical barriers through "interpretation."

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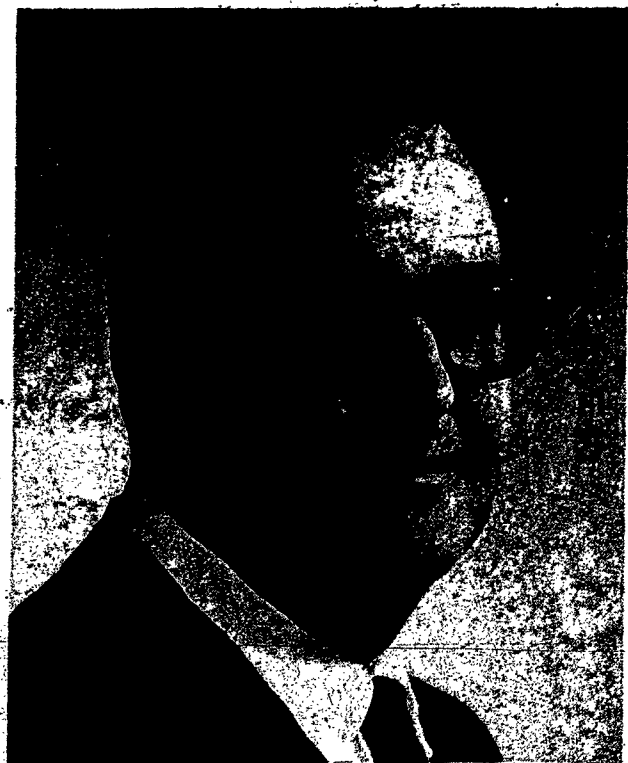
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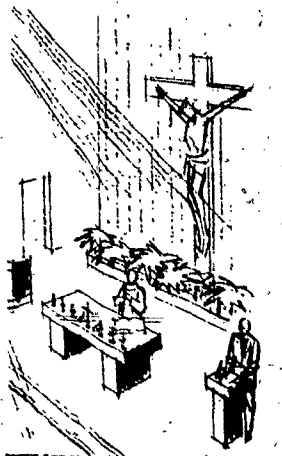
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