

'Civil Service' for Laymen on Church Payroll?

Chicago (NC)—Integration is fun when accomplished to the tune of frug music and accompanied by shared hamburgers, according to some 125 eighth graders who recently participated in a successful interracial program here.

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New York (CFF)—Inchanceries throughout the country, bishops have undoubtedly been discussing an idea suggested to them this month by one James J. Gallagher: that they set up something like the federal civil service for lay people working in the Church.

Outlining his idea recently in "America" the Jesuit weekly magazine, Gallagher offered it as a possible solution to the problem of fair salaries, personnel placement, fringe benefits and other matters that he says are certain to accompany the "obvious" but not generally recognized fact that in coming years there will be more—and more laymen—on Church payrolls.

Gallagher, who was almost 35 and the father of four when he left a five-figure public-relations job a year ago to work for the Church, is not so much concerned that his "civil service" idea be adopted as he is that some way be found to make it easier for more people to look at the prospect of working for the Church.

He sees the civil service idea as one thing that might have helped him when he first wanted to work for the Church—telling him what was available,

qualifications needed, and salary prospects.
As it was, it took Jim Gallagher three years from the time he decided to "start doing more directly the work of Christianizing the world" until he found his spot, as executive director of the new John LaFarge Institute, a Jesuit-sponsored center for interracial and interreligious activity.

When, at 30, Gallagher "began to wonder about how I wanted to spend my life," he was well on his way toward establishing a career in public relations, working principally with steel-industry accounts. (He was vice-president in charge of public relations at one firm, and was P. R. director for the New York State Junior Chamber of Commerce.)

But after joining the New York City Professional Sodality, he found that its program of retreats, days of recollection, study of encyclicals and spiritual-formation discussions "force you to relate to social action. You develop a sense of power, in the good sense; that things can be put straight." Three years later, he could no longer settle for part-time apostolic work.



James J. Gallagher

"I thought about the Peace Corps, but it wasn't practical," he said in his office here. "I was in my 30's, with two or three children, and my wife Anne was keeping me balanced, so I wouldn't go off on a white charger." He wasted more time considering a position as U.S. administrator for a missionary

group, which proved "not for me at all."
Then, in May, 1964, he learned of plans to establish an institute that would carry on the interreligious and interracial work done by Jesuit Father John LaFarge who had died the previous November at 84. Gal-

lagher's long interest in the priest's work would alone have inspired him to apply for the announced position of lay executive director, but there was a personal relationship too.

As a socialist, Gallagher had been urged to have a regular spiritual director, and the priest he sought out in 1961 was Father LaFarge.

"I begged him, I plagued him, and he finally agreed to see me," Gallagher recalled. "If I realized how really busy he was, I would never have tried, but we did have several conferences before he died."

"He was something of a pusher—an inspirer. He got me thinking much more positively about what could be done, about what one person could do. I can remember him saying, 'You could do something about it, and he'd say it so gently that you wouldn't be afraid.'"

As executive director of the John LaFarge Institute, Gallagher's prime function is to do research and contact work for an ongoing series of conferences for men of all faiths and races on contemporary social problems.
"We want to generate new ideas," he said. "I'm meeting

tomorrow with a priest who used to work in Harlem who is now studying sociology at Harvard; here's a man with both the practical and theoretical experience. I can sound him out, and then go to the board of advisers and say, 'Now here's a problem that's never been considered.'" One such problem, he said, might be the little-explored question of whether churches should be taking part in Federal anti-poverty programs, taking money for projects. "Will this compromise our position as prophets? Maybe we can have a couple of dialogue sessions with 20 or 30 people and search this through."

To keep from getting "too removed" from practical problems, Gallagher was a charter officer of a "community-level La Farge Institute" called the Scotch Plains-Fanwood Council of Religious Organizations in New Jersey. His wife, a former registered nurse, is in charge of a weekend hospitality program for Job Corps youths at nearby Camp Kilmer.

(Catholic Press Features)

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Nuns Elect
Cincinnati (NC)—Mother Mary Julian Lichon was elected provincial superior of the western province of the Franciscan Sisters of the Poor at a provincial chapter here at St. Clare Convent, provincial headquarters.

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Ecumenical Discussion By Horseheads Laity

An Ecumenical Discussion Group meeting was held at the Administration-Rectory Center of the Church of St. Mary Our Mother, Horseheads, on Sunday evening, March 20 at 7:30 p.m.

Joseph Henry of the Horseheads School System was moderator of the discussion.

The meeting was scheduled only for members of the laity of the Horsehead area. A similar meeting is scheduled each month for the members of the clergy of the Horseheads area.

Those present divided into three groups and discussed the possibility of an interfaith council of lay people to bring problems and needs to the attention of the so-called Community Church.

They also discussed the need to generate the practice of the Ten Commandments in today's twentieth-century life.

One of the major problems discussed by the groups was

In Merit Finals

The two St. Agnes High School seniors previously named semifinalists in the National Merit Scholarship Program have now been entered as finalists.

Both Carol Uebelacker and Patricia Steiner received the Certificate of Merit and a congratulatory letter from Mr. John M. Stalmer, president of the National Merit Scholarship Corporation in the official communication received by Sister Marie Margaret, principal of St. Agnes, this week.

Each girl is now being considered as a possible Merit Scholarship winner. Actual selection has begun and announcements are scheduled for April 28.

Seminarians Take Honors At St. John Fisher College

Like rich cream, students for the priesthood attending St. John-Fisher College are rising to the top of their classes academically in this rapidly growing institution.

Although they numbered only 110 in a total student population of 1,011 last semester, 45 of the future clerics managed to earn places on the Dean's List of 178 names. They also accounted for exactly half of the eight Fisher students who earned A grades in all their courses.

These 110 priests-to-be consist of 29 Basilian scholastics and 81 seminarians of the Diocese of Rochester.

Seventeen of the twenty-nine Basilians made the Dean's List. One of them topped the Junior Class with his straight-A grades.

Twenty-eight of the diocesan seminarians scored the B average or above required for mention on the Dean's List. One freshman and two sophomores from the group received all A's. All 81 are either freshmen or sophomores.

Basilian scholastics have attended St. John Fisher since 1860. The liberal arts men's college is directed by the Basilian Fathers.

Rochester's diocesan seminarians began studies there only last September, when a new program supplanting the traditional 6-8 system in the local minor and major seminaries was introduced. The candidates now follow a 4-4-4 plan, with the middle four years of college work taken as regular full-time students at Fisher.

Seminary Burned in the Sudan

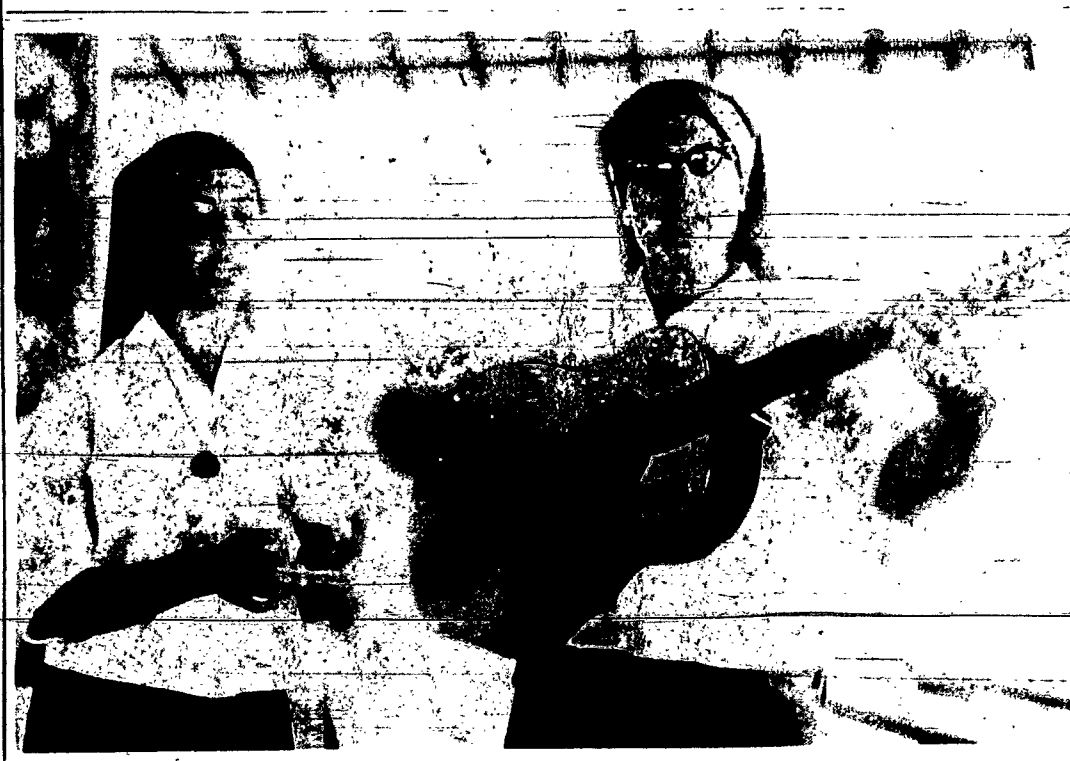
Kampala, Uganda (NC)—Sudanese soldiers attacked and burned Okaru junior seminary in the vicariate apostolic of Juba, according to eyewitness reports reaching here.

Three persons were said to be killed when the soldiers fired into a crowd of farm people near the seminary. A priest, two brothers and a number of seminarians fled into the jungle.



Death Mask of Queen

Vatican City (RNS)—This is the wax death-mask of Queen Christina of Sweden, who died in Rome in 1689 and is the only woman buried in the grottoes beneath St. Peter's Basilica. Her tomb was opened to permit the making of a plaster mask from the wax mask on the remains for display at an exposition in Stockholm next summer. Queen Christina became a Catholic in 1655 at a parish church in Innsbruck and later this same year was confirmed in Rome by Pope Alexander VII. Upon conversion she abdicated from the throne of the Protestant country.



Panamanian Folk Songs at Mass

Panama (RNS)—Sister Graciela (left) and Sister Maori of Maryknoll sing Panamanian folk songs at Mass in San Miguelito Catholic Church in Panama. Sister Maori played the guitar at the service which was written to include selections from indigenous music. The nuns wear the new experimental modern garb used by the four Maryknoll Sisters at the parish.

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