

Federal Aid to Church-run Agencies

Senate Opens Way To Block Funds

Washington—(NC)—The Senate Judiciary Committee has jolted participation by church-related schools and other institutions in federal aid program by approving a bill that authorizes taxpayer suits against the practice.

A case involving the constitutionality of state aid to church-related education is currently

headed for the U.S. Supreme Court. The Maryland Court of Appeals ruled in June that state construction grants to three church-related colleges were unconstitutional.

The judicial review bill approved by the Senate committee would permit individual taxpayers to file suit in federal courts against federal aid to church-related schools, hospitals, poverty programs and other institutions and agencies.

Under the original proposal,

the government would have been required to withhold payments to church-related institutions pending the outcome of a court test.

However, the bill approved by the committee was modified to permit such payments to continue during litigation. Programs could be halted only by an order of a federal court hearing a case, according to Senator Sam J. Ervin of North Carolina, whose constitutional rights subcommittee held hearings on the bill in March.

Ervin is a leading congressional supporter of absolute separation of church and state. He has fought unsuccessfully against including church-related institutions or their personnel in most recent major school or medical aid legislation.

Among the groups seeking to block the program are Protestants and Other Americans United for Separation of Church and State (POAU), the National School Boards Association, the Unitarian Universalist Association, and the American Jewish Congress.

Favoring the aid program are the Department of Health, Education and Welfare, the Justice Department, and the U.S. Office of Education, as well as such private organizations as the National Catholic Welfare Conference, the American Council on Education, and Citizens for Educational Freedom.

In the Maryland college aid case, the state Court of Appeals invalidated construction grants voted by the state legislature to Western Maryland College, a Methodist institution, and two Catholic colleges for women, Notre Dame and St. Joseph's.

However, the appeals court approved a similar grant to Hood College in Frederick, which has some affiliation with the United Church of Christ. The court held that Hood's sectarian character was less pronounced than that of the other three colleges.

The Maryland case was begun by the Horace Mann League, an organization of public school officials, and a group of individual taxpayers. It seems certain to go to the Supreme Court.

Project Seeks Answers To Mental Retardation

Spokane — (NC) — A biochemist, a pediatrician, a psychology professor and a pathologist are combining their efforts and utilizing a new computer system in an effort to come up with new answers to the causes of mental retardation.

The researchers are: Dr. Gilbert Manning, director of the biochemical laboratories at Sacred Heart Hospital; Dr. Charles L. Dorsey, a pediatrician; Dr. George W. Schneider, Jr., pathologist at Holy Family Hospital; and Jack Thompson, psychology professor at Gonzaga University.

Overseeing the project is Dr. Eugene Wyborney, medical director of Lakeland Village, a state institution for some 1,500

retarded persons of all ages, where the research is being conducted.

The project is being undertaken with the aid of a \$32,000 grant from the State of Washington.

Much of the money has already gone into the special computer equipment to be used. Currently the research team is learning the IBM lingo which they will use to relate their findings to the computers which will save hundreds of hours by categorizing all.

Grant funds have also supplied technicians, expendable supplies and a new amino acid "computer-analyzer."

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Waiting for a Home

Brooklyn — (RNS) — So little and such big problems. Jimmy, left and Thomas are just two of the 131 foundlings cared for by Sister Mary Amadeus and the staff of Angel Guardian Home in Brooklyn. Jimmy's awaiting the day when foster parents will welcome him to their home. For Thomas, of interracial parentage, the wait will be longer — there are fewer families who would accept him.

Traditionalists' Picket Papal Legate's Home

Washington — (RNS) — For more than an hour in 90-plus temperatures, members of the Greater Washington and Baltimore chapters of the Catholic Traditionalists Movement, Inc., picketed the residence of Archbishop Egidio Vagnozzi, Apostolic Delegate to the U.S.

Sixteen pickets, one of them a mother who carried her small son much of the time, sought to emphasize their belief that there are widespread "abuses, misinterpretations and a defiance" of the Constitution on the Sacred Liturgy adopted by the Second Vatican Council.

The pickets represented an organization founded by Father Gommara A. DePaw, former professor of canon law and moral theology at Mt. St. Mary's College, Emmitsburg, Md., who was suspended from priestly duties Jan. 28 by Lawrence Cardinal Shehan of Baltimore.

William O. Collins, chairman of the protest march in a fashionable section of Washington, said the purpose of the demonstration was "to bring to the attention of the apostolic delegate, and through him, the Pope, our bishops and the public, the deep concern of millions of Americans of the Roman Catholic faith over things that are happening in the Catholic Church."

Too Much Stereotype

Dublin — (RNS) — A professor in Ireland's national seminary has taken a sharply critical look at church art in this country.

Writing in The Furrow, a magazine published by St. Patrick's Seminary in Maynooth, County Kildare, where he is professor of modern languages, Father P. Devlin deplored "the stereotyped posture and gestures of our statues of the Sacred Heart and the Blessed Virgin."

He said "the astounding reds and blues in which these caricatures are dressed would not be tolerated on drawing room wallpaper."

God's World

It's Never Too Late

By FATHER DENNIS J. GEANEY, O.S.A.

If you feel that the world and the Church are moving so fast that you feel dizzy and want to get off, resist the temptation.

But in order to stay on and enjoy the twists, turns and dips of the whirling rollercoaster, you must join the descendants of the JFKs and the Roncallis and get with it.

If like myself, you are well into middle life, it is not too late to join the New Breed, which is a term for the leaders of the New World and the New Church.

On Tuesday afternoons I join a small group of priests and lay people which systematically studies the Vatican Council documents. Because of the many demands upon our time, absenteeism and drop-outs are high. We seem to be able to make two out of three Tuesdays and some Tuesdays we all find it impossible to meet. I am the oldest, but I come as an equal to listen to young priests and lay people reflect upon the documents.

Last week we decided to tackle "The Dogmatic Constitution on Divine Revelation." We also agreed to bring in an expert since we had pretty well explored our own limited theological insights.

The expert was a priest ordained all of three years, a parish priest who with two of his classmates are self-made avant garde scripture students and theologians. At the beginning of the meeting the young expert spread his notes as the background and the key that would open up the document.

Council documents seem like holy generalizations of what we have always believed. They seem neither revolutionary nor startling, just more holy platitudes by another Council. However, in the hands of an expert who knows their history and the shade of meaning of each phrase they come to life.

Who of us think that the key to the whole document was in the opening sentence of the first chapter? "It has pleased God in his goodness and wisdom to reveal himself . . ."

another person. We get to know a person bit by bit, by words and deeds.

Every statement we make, every facial expression we turn on, or deed we do tells the other person something about us. The process of revelation is a life long process. We think we know a person until we see him in a situation in which we had never seen him. Another facet of his personality has unfolded.

Jesus did not reveal himself to Mary and the apostles all at once. Mary pondered the words and deeds of his infancy. Christ invited his apostles to "come and see." Mary and the apostles gradually put together all these words and deeds. Every day was a new revelation, a new insight into the person of Jesus. This is a profoundly different way of viewing revelation.

This view of revelation means that each day is a new Pentecost. If I am open and attentive to the people around me, I can rely upon the Holy Spirit to reveal fresh insights about God and how He comes to me through His Son in the unique circumstances of each today. The words and deeds of Jesus seen and lived through the prism of my daily life in the Spirit will continue revealing the riches of Christ.

What is so important about this shift from seeing revelation primarily as a person rather than a doctrine? It means that the Church is in tune with the modern development of personalism. The Church is understanding revelation in the way modern man thinks. The shift is not in the substance of revelation but in how we understand it.

Today all humanist and secular thought and action is centered on the person. Pope John, the octogenarian New Breeder, had this personalist approach instinctively. Although he had been trained and lived his life in another tradition, he understood that the person was the norm for human conduct, not an institution or an organization.

Pacem in Terris was a departure in encyclicals because it was centered on the rights of the human person rather than society or institutions. Pope John's ecumenism was rooted in his instinctive sense of giving primacy to the person, not the religious institution.

Once we grasp that the person of Jesus Christ is the focus of revelation and not simply a neatly packaged set of doctrines, we see that revelation is "Himself" is the key word. We see the process of getting to know

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