

POLAND

Is Premier Implying Hope for Catholics?

FBI Notes Suburban Crime Rise

Washington, D.C. — (RNS) — Crime in the suburbs climbed by 14 per cent over the previous year, during the first nine months of 1970, the FBI reported. But overall, the rate of increase was the lowest for a comparable period in five years.

In the larger cities — those having 250,000 or more population — crime was up 6 per cent. The suburban increase was 14 per cent and the increase in rural areas was 9.

Property crimes were up 14 per cent; burglary, 9 per cent; auto theft, 6. Violent crimes against individuals rose 10 per cent, with robbery up 15 per cent to head this category. Murder was up 9 per cent, aggravated assaults, 7 per cent, and forcible rape, 2 per cent.

Parish School Survey Prepared

Milwaukee — (RNS) — The Archdiocese of Milwaukee will make a detailed study of its elementary schools in 178 parishes.

Preparations for the study were launched by the board of education last April. It intends to look at the theology, philosophy and goals of Catholic education as well as the quality of programs now being presented. The financial picture will be an important part of the survey.

'Anti-evolution' Law Overturned

Jackson, Miss. — (RNS) — The Mississippi Supreme Court has struck down the last so-called "anti-evolution" law in the U.S., thus making it legal to teach about evolution in this state.

Judge William Inzer based the ruling on a 1968 U.S. Supreme Court decision overturning a ban on the teaching of evolution in Arkansas.

The Mississippi law made it illegal for teachers or instructors in any state supported institution "to teach that mankind ascended or descended from a lower order of animals." Wording of the law reflected the famed Scopes trial of 1925 in Dayton, Tennessee, which pitted attorney Clarence Darrow against William Jennings Bryan. The issue then was publicized as theory versus the biblical story of Creation in Genesis.

Quakers Condemn 'Vietnamization'

Washington, D.C. — (RNS) — A Quaker report condemning U.S. policy in Vietnam was presented to a Presidential aide during a Christmas Eve vigil outside the White House.

The report, "Indo-China, 1971," attacked the President's "Vietnamization" program. Bronson P. Clark, executive secretary of the AFSC, called it an "immoral doctrine that wants to change the color of the corpses from white to yellow."

Members of the American Friends Service Committee had hoped to deliver the document to President Nixon. Five of the 120 protesters met for an hour with William Smyser of the National Security Council. Bronson said nothing had ever come of such meetings.

Warsaw — (RNS) — Poland's new premier vowed here that his government will aim at a "full normalization" of relations between the state and the Catholic Church and said he expected similar efforts from Church officials and laity.

In his inaugural address to the Sejm (parliament), Premier Piotr Jaroszewicz, who took office following a bloody six days of major rioting throughout the country, outlined the policy of the reshuffled government and included the question of church-state relations.

He said the government was looking to a "new consolidation within the framework of national unity" and sought the "cooperation of all citizens, believers and non-believers."

Two days earlier, the newly-elected Communist party leader Edward Gierk, who deposed former Polish strongman Wladyslaw Gomulka, also declared in a radio and television message to the nation that he hoped his reforms would be supported by believers and non-believers alike.

But he said he had in mind economic reforms and did not specifically mention church-state relations. All the same, qualified observers claim that his statement implies that the new Communist regime in Poland is seeking the support of Polish Catholics who constitute more than 90 percent of the population.

Church-state relations under Gomulka fluctuated from very good immediately after he came to power in 1956 — when he and Stefan Cardinal Wyszynski,

the Polish primate, met to discuss ways of improving government-church rapport — to very hostile after Polish authorities continually refused to restore some rights of the Church implied in promises made by Gomulka in 1956.

Polish authorities often accused the Catholic hierarchy, and especially Cardinal Wyszynski, of interfering in the country's politics. The Polish primate often countered by repeatedly charging that the Church was being deprived of its right to carry out its pastoral mission in a free manner. The cardinal was particularly disturbed when he was refused permission to build new churches for Poland's expanding Catholic population.

Church-state relations were slightly improved in the last two years when the Communist regime sought and received full support from the Polish hierarchy on the question of the Oder-Niesse border dispute. The government had demanded that the Vatican recognize the so-called regained territories as "formally" Polish by appointing diocesan bishops instead of

apostolic administrators to the diocese there.

Cardinal Wyszynski said that in three successive annual trips to the Vatican he had discussed the matter with Pope Paul and his diplomatic advisers, urging the appointment of permanent bishops. The Vatican held it could not do so until the territorial dispute between West Germany and Poland was ended by treaty.

Throughout Poland today there is some anticipation that a new climate may develop in church-state relations. But the hope is marred somewhat by the recollection that Gomulka, who in 1956 ordered the release of Cardinal Wyszynski from prison, changed his attitude toward the Church and refused any further liberalization.

However, Cardinal Wyszynski, some observers contend, may now be called upon to play an important role — that of developing better church-state relations in a paradoxical situation where a wholly Communist state wants the support of a nation that is almost wholly Catholic.

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Missionary Wins John XXIII Prize

Vatican City — (RNS) — A 60-year-old nun who founded the Missionaries of Charity in Calcutta is the first recipient of a \$25,000 Pope John XXIII Peace Prize.

Mother Theresa, who is little known in the Western World, is something of a legend in her adopted India where, 22 years ago, she gave up a teaching career as a member of the Sisters of Loretto to devote herself exclusively to helping the poor and living among them.

Pope Paul VI, who announced the award, first met Mother Theresa on his visit to India in 1954. Three years ago, when he decided to found a home for the poor in Rome, he asked Mother Theresa to take on the job.

The Missionaries of Charity, of which she is superior general, maintain 59 centers for the poor in Calcutta, plus 70 more in other cities of India. In addition, the order maintains homes in Ceylon, Tanzania, Jordan, Venezuela, Britain, and Australia.

Mother Theresa, daughter of an Albanian grocer, was born in Skoplje in what is now Yugoslavia. When she was 17 years old, she joined the Sisters of Loretto, an Irish order, in India, and for 18 years devoted her energies mainly to teaching. But in 1946, she recalls, she became aware of "a call." "The message was clear," she is quoted as saying. "I was to leave the convent and help the poor while living among them."

Hungary To Try Priests

Budapest — (RNS) — Authorities in Hungary are preparing to arrest a group of Roman Catholic priests on charges of "illegal re-Semites" influence on young people," according to Kathpress, the central anti-Communist news agency.

Authorities have questioned many university students during the past few weeks in an effort to obtain evidence to support the charges, the agency said.

At least 35 priests were arrested between mid-September and mid-October.

Churches Plan Marriage Study

Rome — (RNS) — Representatives of the Lutheran, Reformed and Roman Catholic Churches have completed plans for a dialogue on the theology of marriage and the problems of mixed marriage.

After a meeting here, the churchmen issued a joint statement which said, in part, that "the planned dialogue should center on the basic theological issues which lie behind the juridical and canonical questions affecting the problems of mixed marriages."

SPECIAL FEATURE

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