

Undereducation of Negro 'time bomb'



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PROTEST CHRISTIAN UNITY GESTURE—A small group of conservative Protestants picketed outside Westminster Cathedral as Anglican Archbishop Michael Ramsey of Canterbury arrived to preach from the pulpit of the Catholic church. Carrying placards, the demonstrators shouted "traitor" and "blasphemy." The Anglican Primate's appearance in the cathedral was in connection with the Week of Prayer for Christian Unity. He was invited by Cardinal John Heenan, Archbishop of Westminster. (RNS photo)

PERSONNEL BOARD PLANNED

Committees are announced by Priests' Association

Members of the Priests' Association in the Archdiocese are voting this week for four priest-candidates to serve on a clergy personnel board. The candidates are to be selected from among 12 nominees to advise Archbishop Schulte on clerical appointments.

Since formation of the Priests' Association was announced last October, the group's board of governors has appointed chairmen and committee members for five basic committees: Priestly Life and Training, Personnel, Communications, Social Action for Priests, and Church and Parish.

NEARLY THREE out of four diocesan priests are now dues-paying members of the Association, whose current membership

is listed as 210 diocesan and 17 religious-order priests. (Maximum potential membership is 290 diocesan priests and deacons.)

An Association spokesman told The Criterion that four meetings have been held with Archbishop Schulte and Coadjutor Archbishop George J. Biskup since the group's formation.

Terms of office for the 12-member board of governors were also announced. Named to three-year terms were: Msgr. Raymond T. Bosler, Father Joseph V. Beechem, Father Richard Mode, Father Kenny C. Sweeney, Father C. Patrick Smith, and Father John Rocab.

Named for two years were: Msgr. Edward Bockhold, Father

Robert Walpole, Msgr. Charles Koster, Father William Fisher, Father Robert Borchertmeyer, and Father Joseph Wade.

COMMITTEE chairmen and appointed members include:

Priestly Life and Training—Father Walpole, and Father Mode, co-chairmen; Father Hilary Ottensmeyer, O.S.B., Father William Hubbs, Father Charles Chesebrough, Msgr. Joseph Brokhage, Father Thomas Carey and Father George Saum.

Personnel—Msgr. Bockhold, chairman; Father Beechem, vice chairman; Father Charles McSweeney, Father Joseph Wade, Father Raymond Boehm, Father Philip Jones, Father Kenny Sweeney, Father George Coffin, Father James Wilmoth, Father James Higgins, Father William Cleary and Father John Kahle.

Communications—Father Patrick Smith, chairman; Father John Rocab, Father Paul Utz, Father Lawrence Moran, Father James Hoffman, Father Patrick Kelly, Father Richard Terrill and Father Kenneth Bechert.

Social Action for Priests—Msgr. Koster, chairman; Father William Fisher, Father Joseph McNally, Father Donald Schmidlin, Father Francis Buck, Father Louis Schumacher, Father Robert Dunn, S.J., and Father Bernard Strange.

Church and Parish—Msgr. Bosler, chairman; Father Albert Alajmie, Father John Sciarra, Father Daniel Buechlein, O.S.B., Father William Stineman, Father Bernard Gerdon, Father John Ryan, Father Donald Schneider and Father Eugene Suding.

Msgr. Higgins named to board

WASHINGTON, D.C.—Msgr. George Higgins, director of the Department of Social Action, United States Catholic Conference, is one of three persons named to a government fact-finding board to help end the six-month nationwide copper strike.

CINCINNATI — Undereducation of 400,000 Negro youngsters a year in predominantly Negro schools constitutes "a real time bomb" in American society, Father Theodore M. Hesburgh C.S.C., president of the University of Notre Dame warned here.

Father Hesburgh, a member of the U.S. Commission on Civil Rights and co-chairman of the National Catholic Conference in Interracial Justice, spoke in an interview. He was here in connection with Notre Dame's campaign to raise \$52 million for university expansion.

"We must build better cities," he said. "We must create the conditions in which there is genuine equality of opportunity for everybody. We must get at the causes of the frustration that spawn riots."

BUT HE WAS critical of the assumption that more riots are coming. "There is such a thing as the self-fulfilling prophecy," he commented. "It is a very dangerous thing to go around saying that there are going to be riots. This in itself can be a cause of riots."

Speaking of the "roots of frustration," Father Hesburgh declared: "I may be prejudiced about this, but I believe that education is the key. I know that housing and employment opportunity and education are all linked together, but education is the only way to break out of the circle."

Busing pupils from inner city to suburban schools has helped youngsters who were bused in Boston, he said, but only a small percentage of the children who needed better schooling were accommodated.

"Compensatory education" also offers a partial solution for a small percentage, he indicated.

"I GUESS the only thing with real promise that I see is the idea of educational parks," Father Hesburgh said. "Built possibly on the border between the slums and the suburbs and superbly planned, these parks can be like big universities, with all the needed services available."

Such parks would include the "best available teachers, all social services, all medical services, compensatory education programs, psychological testing, well directed sports and drama programs, adult education, scouting."

He also would like to see trees for climbing, and ponds to fish in, he said.

"I don't see why the parochial school couldn't be there," Father Hesburgh continued. "The park could be from 100 to 200 acres in size, and in itself would be a contribution to urban redevelopment."

SPEAKING at a press conference in Milwaukee later, Father Hesburgh advocated the use of cities as "living laboratories" to help solve human rights problems.

He suggested that just as scientists rely on lab research for results, universities and sociologists should focus attention on the city to help solve problems of the Negroes and the poor.

Father Hesburgh said other universities should establish programs in urban studies as is being done at Notre Dame. The universities should give academic credit to students working in programs related to the city, he said.

"We must make students conscious of the real world," he continued. "The trouble is too many are living in a false world."

Father Hesburgh also spoke of the need for getting more Negro students into higher education.

He noted, however, that unless education for Negroes is improved in the elementary and secondary schools, the problem will not be solved on the college level.

THE PRIEST, said many Negro students have not been sufficiently well educated in grade and high schools to enable them to qualify for college. The education they received in Negro schools has not been equivalent to that of white students, he added.



MASS FOR THE HANDICAPPED—A monthly Mass for handicapped parishioners is celebrated by Father Joseph Marini in Cathedral High School, San Francisco, Calif. They are members of a group called the Handicapables, founded four years ago. (RNS photo)

CITES TERRORIST ACTIVITY

Ousted missionary raps U.S. aid to Guatemala

ST. LOUIS — Theoretical discussions on revolution in Latin America took on a practical tone at the 1968 Inter-American Forum at St. Louis University due to an unscheduled address (Jan. 28) by Father Blaise Bonpane, M.M., a missionary ordered out of Guatemala by the Maryknoll society for his political activities there.

Father Bonpane, 38, defended his former colleagues, Fathers Arthur and Thomas Molloy,

who have been suspended by the Maryknoll society for failing to return to the Maryknoll, N.Y., headquarters as ordered after they were linked by their Guatemala superiors with leftist guerrilla activity in the country.

Father Bonpane told the forum that even if the two New York, Mass., brothers and Maryknoll Sister Marian Peter Bradford, who left Guatemala with them, are now dead, "their witness is a success."

FATHER Bonpane, who worked with the three mission-

ers in student movements in Guatemala but was not linked with the guerrillas whom the students were reportedly aiding, told the forum that the suspension case had already focused needed attention in the United States on "the intolerable situation" in Guatemala. He said it also focused attention on the fact that the United States is supporting that situation by its military aid and support of the Guatemalan government.

U.S. military power may be successful in Guatemala, he said, but only through "the rape and death of all the people in Guatemala."

Describing his 15 months in the country, he said: "I see a pro-Vietnam there; I see U.S. military advisors; I see the Green Berets; I see their profound ignorance" of the situation in Guatemala.

He said the situation is one in which the government represents only 2% of the people and the other 98% are hungry, sick and homeless. It is one, he said, in which for many the leftist guerrillas represent the only hope of change.

THE UNITED STATES, he said, need not support the leftist movement, but should withdraw

its support of the Government and the military, which he claims supports return of the right wing terrorist group—the White Hand. The right wing, he claims, is responsible for some 1,800 of the 2,000 terrorist murders which have taken place in the country during the past 18 months.

The right wing could not maintain this terrorist activity, which he said is aimed principally at the young, idealists, and intellectuals in the country, without the support of the army and its support by the United States, he said.

Rather than being communist as the Guatemalan government claims, this revolution is truly democratic and "of the people, by the people, and for the people," he said.

Father Bonpane denied any strong communist influence in Guatemalan leftist activity. He said rather that the right wing uses the label communist to have its opponents murdered.

"Some people go to the guerrilla movement," he said, "for self protection because if they are in intolerant of social conditions in Guatemala, they are called communists, and to be called a communist is often to be shot."

FATHER Bonpane also told the forum that the Melville case illustrated the need of the Church for a "new theology of revolution."

He said: "Such a theology might even call on religious superiors to suspend judgment on matters of this kind. When the Church is in a revolutionary situation a superior in another country may not be competent to judge a priest's refusal to leave that country. In such a situation maybe only those on the scene can judge if their presence there is valid for the Church."

Set area meetings in Education Study

INDIANAPOLIS—A series of open forum, area meetings to start February 11 will wind up the discussion phase of the current Catholic Education Study.

Area meetings will include a progress report on parish discussions, background information on the questionnaire to be distributed to each household February 25, and a question-answer period.

Father George Elford, Catholic Education Study director, will conduct the area meetings assisted by Archdiocesan School Board and Planning Commission members.

Area meetings scheduled are as follows:

Bloomington, St. Charles parish hall, Sunday, Feb. 11, 8 p.m.; **Richmond**, St. Mary parish hall, Monday, Feb. 12, 8 p.m.; **Indianapolis North**, St. Thomas Aquinas parish hall, Tuesday, Feb. 13, 8 p.m.; **Oldenburg**, Immaculate Conception Academy auditorium, Wednesday, Feb. 14, 8 p.m.; **Clarksville**, Providence High School auditorium, Thursday, Feb. 15, 8 p.m.; **Tell City**, St. Paul parish hall, Sunday, Feb. 18, 3 p.m.; **Evansville**, St. Benedict auditorium, Sunday, Feb. 18, 8 p.m.; **Terre Haute**, Schulte High School auditorium, Wednesday, Feb. 21, 8 p.m.; **Indianapolis South**, Our Lady of Grace Academy Student Center, Thursday, Feb. 22, 8 p.m.

The Evansville Diocesan Board of Education, under the direction of Father James Lex, superintendent, has already conducted open forum meetings at Vincennes and Logansport.

In announcing the area meetings, Father Elford said: "This type of open forum session was included in our original Catholic Education Study plan. We have

reactivated it due to unavoidable delays at Boston College and the Dugate Co. in the production of the household questionnaire."

The questionnaire originally was to be distributed February 11, Father Elford explained. Distribution has now been set for February 25 in the Archdioceses of Indianapolis and Louisville and in the Evansville Diocese.

ST. MEINRAD, Ind.—A conference of Bishops on the Priestly Vocation will be held at St. Meinrad Seminary here February 5-6. Eighteen archbishops and bishops are expected to attend the two-day meeting.

Archbishop Schulte, acting as host for the conference will welcome the participants on Monday evening, Feb. 5. All of the 25 Bishops, who presently have students at St. Meinrad, have been invited to the meeting. Archbishop Gabriel Verkamp, O.S.B., will welcome the delegates in the name of St. Meinrad Archabbey.

FATHER Bernard J. Cooke, S.J., chairman of the department of theology at Marquette University, will address the meeting on "The Theology of the Priestly Vocation." This initial paper will provide the background for discussion on the problems confronting the priestly vocation today.

On the following day, Dr. John I. Nurnberger, director of the department of psychiatry at the

Indiana University Medical Center in Indianapolis, will speak on "Personality Identification with the Priestly Vocation." Dr. Nurnberger is a member of the Board of Overseers at St. Meinrad.

Following Dr. Nurnberger's talk, Bishop Ernest L. Untermyer, of Charleston, S.C., will address the Bishops on "Episcopal Leadership and the Priestly Vocation."

ON TUESDAY afternoon discussions of the conference will turn to the specific problems and programs now in effect at St. Meinrad Seminary College and School of Theology. Presentations of the St. Meinrad program will be made by Father Adrian Fuerst, O.S.B., academic dean of the School of Theology and Father Thomas Ostidick, O.S.B., academic dean of the Seminary College.

Bishop Loras T. Lane, of Rockford, Ill., head of the United States Episcopal Committee on Priestly Formation will give a report on the work of his committee to date.



LATIN SCHOOL 'INVESTIGATED'—Donald Overly, above left, of the Indiana State Office of the North Central Association of Colleges and Secondary Schools at Indiana University, headed an 11-man team of educators who spent three days recently at the Latin School of Indianapolis to judge if the school can qualify for membership. On the right is Msgr. Joseph D. Brokhage, Latin School rector. Another member of the team was Father Joseph V. Beechem, principal of Schulte High School, Terre Haute.

BE A CRITERION ENVOY

See Page 7

IU to offer master's degree in religion

By HENRIETTA THORNTON

BLOOMINGTON, Ind.—Beginning next fall, Indiana University will become the fourth state university in the nation to offer a master of arts degree in the field of religion.

According to Dr. William F. May, chairman of the IU Study of Religion Program, other state universities offering a masters degree in religion are the University of Iowa, Penn State and California at Santa Barbara. Many private institutions such as Yale, Princeton and the University of Chicago, maintain graduate programs to the doctoral level.

As state universities and their regional campuses have expanded their studies in religion, a growing need has developed for graduate programs to produce scholars and teachers in the field, Dr. May said.

GRADUATE students at IU will study in a program with two curricular divisions, including course work on the major religious traditions and the religious element in culture. The latter will be interpreted through courses in phenomenology of religion, history of religion in cultures, religion and society, philosophy of religion, and religion and literature.

Special attention will be given to religion on the American scene, according to Dr. May.

"American scholars have tended to ignore religious problems in this society in deference to European academic leadership," he noted. "Meanwhile, ironically, European academicians have recognized America both as the most vital future center for studies and as a most fascinating object of study in its own right."

"America presents in acute and advanced form problems of the most general interest, having to do with religion in a highly urbanized culture, a pluralist society and a technological age."

IN THE current term, 475 students at IU are enrolled in undergraduate courses in religion. Students may major or minor in the program, or take individual courses that supplement their work in other disciplines. Dr. May said he has no data on the religious affiliations of the students, since they are not asked to identify their faiths.

"I feel sure, however," he said, "that they represent a cross-section of the full student body."

IU Center to co-sponsor week-end of fellowship

BLOOMINGTON, Ind.—An Anglican-Catholic week-end of fellowship and discussions will be sponsored by the Indiana University Students' Catholic Center and the University's Canterbury Association Feb. 23-25 at Waycross, the Anglican Retreat Center located in Brown County.

In addition to the experience of Anglican-Catholic fellowship,

Seek national education body

PONCE, P.R.—Father C. Albert Koob, O. Praem., pledged help of the National Catholic Educational Association (NCEA) to aid in creating a national commission which would study the problems and potential of American Catholic education.

The commission would function as a permanent instrument for the exchange of ideas and insights related to Catholic education, Father Koob said. It would also serve to identify the most pressing problems of Catholic education and finance the research studies needed to solve them.

"Above all, it would help to unclutter the lines of communication and make it possible for all those concerned with Catholic education to speak with one another," said Father Koob, NCEA executive secretary, in a lecture at the Catholic University of Puerto Rico.

Drug Talk



by BERNARD KEENE, Jr., Pharmacist

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CHRISTIAN UNITY PROCESSION

Clergymen lead more than 600 Protestants, Catholics and Orthodox in an ecumenical procession marking the Week of Prayer for Christian Unity in Racine, Wisc. The observance started with services in Holy Name Church (domed building in rear), where a Lutheran pastor spoke from the pulpit. Following that service, the congregation marched to First Evangelical United Brethren church, eight blocks away, where a Catholic priest gave the sermon. Banners carried in procession were made by school children. Unity services were held in hundreds of cities and communities throughout the United States as well as in foreign countries. Hundreds attended special interfaith rites in the Archdiocese of Indianapolis and the Diocese of Evansville.

POAU DISTURBED

Charge public school textbook contains Catholic propaganda

CLEVELAND—A textbook used on both public and private elementary schools is "loaded with Roman Catholic propaganda," according to a charge made by Protestants and Other Americans United for Separation of Church and State (POAU). POAU, longtime opponent of state aid to non-public schools, leveled the charge against a sixth grade social science textbook, "The Human Adventure IV," prepared by the Educational Research Council here.

The book has a section on the Reformation which came un-

der assault in Dayton some weeks ago. According to POAU, the book equates Roman Catholicism with Christianity.

POAU also complained: "The Jesuits are highly touted; and Ignatius Loyola, their founder, is described as a 'knight of God, who carried the word of God.' There is no mention of the fact the word 'Jesuit' is equated with a tricky person by dictionary definition."

THE GROUP also complained of five pictures of the Virgin Mary and a heading, "How the Separation of Church and State Weakened the Empire."

Raymond English, an Episcopalian who supervised the book's preparation, maintained the council had made a breakthrough in treating religion in an elementary school textbook. He said: "We leaned over backward and struggled to write something acceptable to Catholic, Protestant, public and private school children."

English also said the council had tried "to be ecumenical and to provide means for the Protestant child to understand Catholics, the Catholics to understand the Protestant, and the Jewish to understand both."

ENGLISH SAID St. Ignatius was praised in the book to balance the picture of Martin Luther. He also said Jesuits were used to personify the Counter-Reformation.

The pictures of the Virgin Mary were used to illustrate changes in art interpretations between the years of 1300 and 1500, English explained.

The text will be revised be-

Catholics urged to join 'Y'

PROVIDENCE, R.I.—Catholics in Rhode Island have been given permission, and are being encouraged, to join the YMCA and the YWCA.

This was made possible through guidelines for Catholics in their relationship with the Young Men's and Young Women's Christian Associations. The guidelines were announced by the Diocesan Commission on Ecumenism and approved by Bishop Russell J. McViney of Providence.

In a preface to the guidelines, it is noted:

"The principles and spirit of ecumenism on one hand and a change of emphasis by the YMCA's and YWCA's in the Diocese of Providence over the past several years on the other hand have made possible this new attitude toward membership in these organizations in the Diocese of Providence."

CITING A 1920 ruling by the Vatican against membership in the YMCA and YWCA, the guidelines maintain that this direction may still be pertinent "to some local situations outside our country, (but) the reasons given for this warning against membership of Catholics are not applicable on a local level within our diocese."

The guidelines result from a letter which Archbishop John F. Dearden of Detroit, president of the National Conference of Catholic Bishops, sent to all members of the American Catholic hierarchy. He suggested that each diocese undertake a discussion with its local YMCA and YWCA organizations concerning possible cooperation.

Last November 6, the Diocesan Commission on Ecumenism set up an ad hoc committee to implement Archbishop Dearden's suggestion. After a meeting with official representatives of all YMCA's and YWCA's in the state, the guidelines were formulated.

THE GUIDELINES:

- Allow all Catholics, including priests and religious, to become "full formal members" of local YM-YWCA units.

- Permit Catholics to seek employment on the staffs of the organization and to accept elections to the organization's boards and committees.

- "Encourage Catholics . . . to support the local associations."

- Authorize the diocese to appoint priests "who will be available for counseling the staff in matters pertinent to doctrinal and moral positions of the Catholic Church." These priests "can be of service likewise to Catholic members who wish to avail themselves of this opportunity to speak with a priest or who are referred to them by the staff members."

The guidelines emphasize that the YMCA does not replace the Catholic Youth Organization (CYO). "Both can be enriched by their mutual collaboration."

KC lauded

NORTHFORD, Conn.—Auxiliary Bishop Joseph F. Donnelly of Hartford, Conn., lauded the "new Knights of Columbus" for their concern with the nation's social problems at a retirement dinner here for members of the organization's head quarters staff.

Bill asked to benefit migrants

LANSING, Mich.—The Midwest Region of the Bishop's Committee for the Spanish Speaking has urged Congress to allow migrant workers to share in all benefits of the National Labor Relations Act.

Specifically, the Committee said Congress should pass a bill now in the House Education and Labor Committee that would bring farmworkers under the collective bargaining provisions of the Act.

RUBEN ALFARO, Executive Director of the Committee for the eight-state Midwest Region said, "Those who seek to bargain collectively for farm laborers often are looked upon as outside agitators. They must be protected by law just as established labor organizations are now fully covered by the Act," he said.

Alfaro said the Catholic Bishops of California have gone on record in support of the bill now before Congress.

THE RESOLUTION adopted by the Midwest Region of the Bishop's Committee states:

"Farmworkers have been excluded from the benefits of the National Labor Relations Act. To our knowledge the United States is the only country in the world where this exclusion has been deliberate and calculated. In an era of enlightenment and concern for the poor it seems indefensible that such an exclusion should continue. In our poverty programs we insist that the poor be given an opportunity to help themselves. In Wisconsin, Michigan and Ohio and in several other states, farmworkers, all of them poor, are attempting to help themselves through collective bargaining. Yet the law of the land to which they pledge their allegiance and for which they fight does not touch them as they seek to involve themselves in the American mainstream."

Irish prelate's unity position is criticized

DUBLIN — The attitude of Archbishop John C. McQuaid of Dublin toward Christian unity has come under criticism from Anglicans here.

One Anglican spokesman said it was "out of spirit with that of the Vatican Secretariat for Promoting Christian Unity" and a church publication called it "utterly unacceptable."

The reference was to a pastoral letter issued by Archbishop McQuaid for the January 18-25 Church Unity Octave in which the Catholic prelate said that the observance was "chiefly an occasion for humble prayer" that God would speed the day when all Christians would accept the "one true Church of Christ."

The Rev. J. M. G. Carey, in a sermon at the Anglican St. Bartholomew's church, commented that while he was not asking the archbishop to water down Catholic theological beliefs, he was disappointed that the pre-

late did not use the approach that "Christians should pray for the unity which Christ wills by the means that He wills."

This approach, according to the Rev. Carey, "is reflected in the outlines for prayer which have this year been drafted by the World Council of Churches together with representatives of the Vatican Secretariat for Christian Unity." He then said that Archbishop McQuaid's conception of unity prayer "seems to be out of spirit with that of the Vatican secretariat."

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Teacher groups at odds

PHILADELPHIA—As representatives of the Association of Catholic Teachers (ACT) prepared to meet with Philadelphia archdiocesan officials to seek sole bargaining recognition for their organization, another Catholic teachers' organization asked that such recognition not be extended.

The Professional Society of Catholic Teachers (PSCT) which claims a membership of 80 out of more than 600 teachers in 30 archdiocesan high schools, released a statement saying:

"WE ASK THAT no teachers' organization be recognized as the sole spokesman for all

teachers. Instead, we again recommend and strongly urge the creation of a teachers' council, which would include representatives of all teachers, both lay and Religious. The council should be empowered to negotiate the details of the declaration of principles and to serve as a consultative body with the office of the superintendent of schools on all matters pertaining to teachers."

The declaration of principles was agreed to by the archdiocese last March in the face of a threatened walkout by the 400 lay teachers represented by the ACT. It bound the archdiocese

to "initiate in the first instance with ACT" all discussions of wages, hours and working conditions of the lay teachers.

HOWEVER, the archdiocese reserved the right to hold separate discussions with "other parties."

ACT is currently negotiating new salary demands with the archdiocese, and is seeking clear title to the role of teachers' bargaining agent.

The PSCT is considerably smaller than ACT, more cautious, and more respectful of the ecclesiastical custom that the final decision rests with the hierarchy.

ALTERNATIVES IN CATHOLIC EDUCATION

How can we reach them all?

By the Catholic Education Study Committee

Father Joseph Fichter, S.J., the noted American sociologist, has done extensive research on American Catholic parish life. As a result of this research, he has described the types of Catholics found in the typical parish.

There is, first of all, what Father Fichter calls the "nuclear Catholic," the Catholic who forms the small group which is the nucleus of the parish. These are the parish leaders whose faithfulness and regularity to religious observance are clearly distinguished. These nuclear, or "hard core," Catholics evidence a complete orthodoxy in faith and a tendency to think with the Church in all matters. They are noted for regularity of observance and other practices of devotion, as well as for membership in parish organizations.

IN THE THREE parishes studied in depth by Father Fichter, this small group of "nuclear Catholics" numbered about six per cent of the parish.

By far the largest number of parishioners were in the group which Father Fichter calls the "model Catholic" or the average practicing Catholic. These individuals were regular in their religious observance. While they were certainly firm in their beliefs, their religious attitudes did not encompass their lives to the same degree as in the case of the nuclear or elite Catholics. In some ways and in some areas of their lives they greatly resembled non-Catholics in their manner of thinking and acting. Father Fichter's study showed that this category of Catholic constitutes about 70 per cent of the typical parish.

The remaining quarter of the parish is divided between two groups which Father Fichter calls the "marginal Catholic," whose practice is sporadic and quite unpredictable in relation to the Church and its requirements, and lastly, the dormant

Catholic who has practically abandoned Catholicism but has not joined any other religious denomination.

In considering Catholic education in the average parish, we must deal with at least three of these four types of Catholics. The question is obvious: Can the needs of these three groups and their children be provided for by one and the same program?

Does every Catholic need from the Church the same kind of religious education? Would every Catholic make use of the same religious educational program offered by the parish? How must we take into account these real differences in providing for both the adult religious education of parishioners and the religious education of the children of the parish? These are not simple questions, but they are questions we must consider carefully.

ALONG WITH the many questions facing us today in the Church, we also must consider some new ways in which we deal with our questions. How are decisions about Catholic education to be made in the years to come? Are they to be made by the bishop in the privacy of his study, or by a few priests or a small committee? Or is there to be more representation and participation from the laity in planning Catholic education at all levels?

In recent years, the rise of Catholic boards of education has been noticeable. These boards of education, which function at the parish, area, or diocesan levels, are made up of laymen, priests and Sisters. Catholic educators continually stress that these boards must really be "boards of education," concerned with Catholic education in its total dimension and not preoccupied solely with the Catholic school.

The current Catholic Education Study also emphasizes and re-emphasizes this important point: a truly Catholic education must include much more than the formal school program.



CONVOCATION SPEAKER—Zena Harman, chairman of the UNICEF Executive Board and wife of Abraham Harman, Israeli Ambassador to the United States, will speak at a Marian College student convocation Thursday, Feb. 8, at 12:30 p.m. Her subject will be the Middle East crisis. Mrs. Harman was graduated from the London School of Economics and Political Science and is vice-president of the International Council of Women. A limited number of seats at the convocation will be available free to the public.

Non-family farm idea criticized

LINCOLN, Neb.—The National Catholic Rural Life Conference has declared its opposition to the purchase of land or the operation of farms by large, non-family corporations.

"We do not oppose the incorporation of a farming enterprise by a few members of a family," the conference said. "We are concerned over the entry into agriculture by an ever increasing number of corporations."

The Catholic group's position was expressed in a resolution passed by its executive committee at a meeting here.

"The National Catholic Rural Life Conference reaffirms its conviction that the family type farm is good for families on the land and for the nation as a whole," the resolution said.

THE EXECUTIVE committee recommended:

• That state governments adopt laws prohibiting the purchase of farm land by corporations with stockholders exceeding a specified number.

• That no corporation or individual be permitted to write off farm losses against income earned in non-farm operations, such loopholes deprive the government of needed revenue and constitute an unfair competition with families which must earn their support from agriculture, the committee said.

• That federal payments for land retirement and crop reduction be limited to a specific number of units. "Distributive justice demands that huge sums of money should not be paid to already wealthy individuals and corporations," the resolution stated. "Moreover, such a policy enables these individuals and corporations to purchase still more land and push family farmers out of agriculture."

• That the federal government strictly enforce existing laws limiting the use of public irrigation water to a specified number of acres per user. The executive committee said appropriations for future water development projects should include similar limitations.

• That state governments consider the enactment of graduated land taxes which would discourage large holdings of land by individuals and corporations.

Open letter

BERLIN—Some 200 Catholic laymen in West Germany sent an open letter to the German Catholic bishops urging them to condemn the U.S. bombing of North Vietnam and to encourage a public discussion of the Vietnamese war within the Church.

Stress value of Catholic college

GARDEN CITY, N.Y.—The director of the Research Institute for Catholic Education in New York State said Catholic colleges and universities have been successful in producing "better Americans as well as better Catholics."

Citing recent sociological research by the National Opinion Research Center at the University of Chicago, Msgr. Edgar P. McCarren said it makes "a big difference whether a Catholic attends a Catholic college or not."

He told a parent-teacher group here that research into the social and religious effects of Catholic higher education adds up to a definite conclusion: "the more Catholic education, the better." He said these findings are of special significance because they concern inter-group relations and ecumenical attitudes.

MSGR. MCCARREN reported the following findings concerning Catholics who add a Catholic college education to a Catholic elementary and secondary school education.

"These Catholic college graduates are significantly different in their adult religious behavior and social attitudes. In fact, the significant effects here of the Catholic college 'surprised' the social scientists."

"These Catholic college graduates were notably more tolerant than Catholic graduates of non-Catholic colleges toward Negroes, Jews and Protestants," Msgr. McCarren said. "They are less likely to object to a Negro as a next-door neighbor, less likely to think that Jews have too much power, more likely to defend the right of a Protestant minister to teach things which are opposed to Catholic doctrine. What is more, all these differences are statistically significant, as is the difference between Catholics from Catholic colleges and college-educated Protestants on the anti-Semitic item."

"RESEARCH has been unable to find any sign of divisiveness

among Catholic school and college graduates," the priest stated. "As adults, they are just as likely to be interested in community affairs and to have non-

Catholic visitors, friends, neighbors and co-workers as are other higher social and economic status in later life than if they attended a non-Catholic college,"

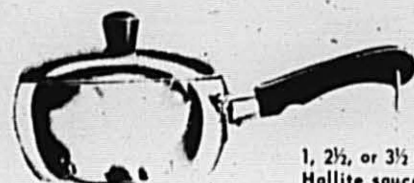
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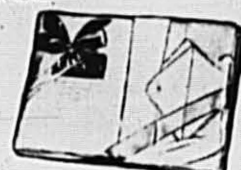
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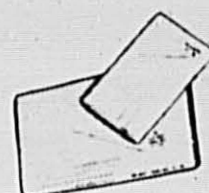
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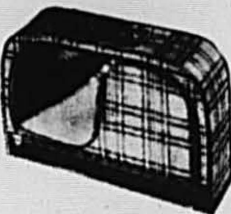
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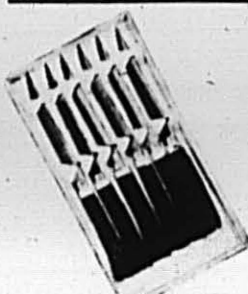
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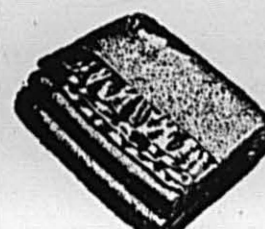
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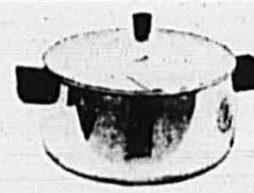
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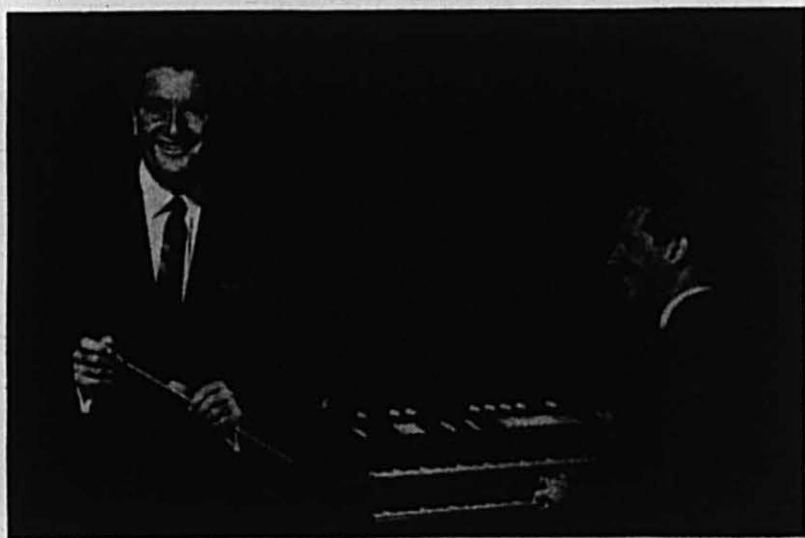
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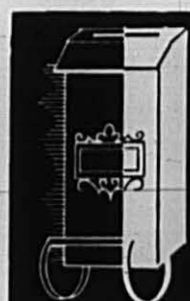
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Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

Done with mirrors?

February is Catholic Press Month. This is the only time of the year when we at The Criterion feel relatively relaxed in editorially tooting our own horn and that of Catholic media in general. And even on this annual occasion we have to overcome a nagging persuasion that it is best to let the reader judge for himself.

There are, however, a few things about The Criterion and most other diocesan newspapers we believe readers ought to be made more aware of.

One fact, an economic and therefore a consumingly important one, is that the publication of such newspapers, with very few exceptions, is a shoulder-rounding, leg-wearying, spirit-testing struggle just to break even.

The Criterion is the not-for-profit official newspaper of the Archdiocese of Indianapolis and, since January 1, of the Diocese of Evansville. It now has a weekly circulation of more than 60,000 in 51 counties. This makes it one of the largest, if indeed not the largest weekly newspaper in Indiana with a paid circulation.

Looking at The Criterion's circulation and its abundance of advertisements, some publishers of profitable weeklies of general circulation may wonder why we aren't way ahead of the break-even point. One answer is spiraling production costs. Another is our effort to keep the annual subscription rate, as offered through parishes, at \$3.50. (The non-parish rate is \$4.) Throughout the country the trend among diocesan weeklies is toward a \$5 parish rate or higher. So far we have been able to hold out against such an increase and hope to continue to do so.

How is this done? With mirrors? No, there is no magic involved. Only thrift, judicious cost-cutting where possible without impairing quality, and hard, dedicated work by a small staff with a lot of know-how and can-do.

While maintaining what we believe to be bargain rates in both subscriptions and advertising, The Criterion naturally would like to grow and prosper. We'd like consistently to be well into the profit side of the ledger so we could plow those profits back into putting out a progressively better newspaper.

Growth, in fact, is the theme of Catholic Press month this year. Primarily, the theme concerns the growth of American Catholics in knowledge and vision through absorption of the wealth of information made available to them by Catholic newspapers, magazines and books. But this inescapably also means growth and improvement of the publications themselves.

The Criterion is humbly gratified by consistently having been rated through the years by impartial judges as among the 10 best diocesan newspapers of the more than 100 published weekly in the United States. On occasions and in certain areas of performance, we have been rated No. 1. Being human and therefore drawn to the challenges of superior excellence, we'd like someday to become No. 1 all the way, all the time. That will take some doing, and that is why we're always trying harder.

The Criterion and the whole of the Catholic press is an apostolate. Pope John XXIII called it that in 1959 when he enjoined: "Prepare newspapers, books and publications of value and you will thereby be apostles yourselves because the word is the conqueror and together truth, love and beauty, reflecting Supreme Wisdom, the First Love, Eternal Beauty."

Heady words, those. But they are ones we at The Criterion hope we can live up to through 1968 and the years ahead—all the while doing it without mirrors.

No room for Amish

Not all Hoosiers can afford this nation's push-button, plastic-wrap conveniences. A few don't even care to, and among them are the Amish.

Since the turn of the century, members of that religious sect have struggled against being swallowed by modernism and smothered by dictates to conform in areas of education, military service and such communal niceties as building codes and sanitation requirements. The battle has accelerated greatly since World War II.

Now media, state courts and recently the Supreme Court have focused on Amish determination to preserve a way of life tenaciously entwined with religious creed.

Not long ago millions of television viewers watched Kansas school officials rout Amish youngsters out of corn rows and force them into "worldly" school rooms and "irreverent" studies. Mandatory state rulings have created tension and resulted in disobedience. Arkansas Amish emigrated to the West Indies, where authorities allow them full educational freedom. Others have fled to Western Canada and Mexico.

The newly-instituted policies of the Indiana Superintendent of Public Instruction, Richard D. Wells, gives some promise of workable compromise between the state and Amish leaders. But even a sensible, compassionate accommodation is not the whole answer.

As a case in point, 21 Amish from Indiana's Orange County recently left for Paraguay—one of the most underdeveloped countries of Latin America. What they and an earlier contingent from the same county hope to find is "a place like this used to be."

That would be a place without the vaunted superhighways of the United States. The Amish drive horse and buggies. There is no room to pull off the road any more, and traveling in the traps of yesteryear is a nightmare for Amish and motorists alike.

The sect, with its rigid, primitive farm culture, is waging a losing fight for existence—even a separate one—in this urbanized, mechanized nation. It is regrettable.

There must be government and codes and progress. We cannot tear up the highways or condone substandard education. Still, it is sad that in this great, sprawling land there is little, if any, room left for the unworried Amish. Ere long they will be a near-extinct minority. We all shall be losers in the degree that diversity makes for a wholesome, refreshing atmosphere while rigid conformity in all things is a particularly poisonous form of national air pollution.

Is it manageable?

Fortune magazine devoted its entire January issue to "Business and the Urban Crisis" and the crisis referred to naturally concerned itself mainly with racial problems, for that's where the inaction is.

In an editorial, the magazine said a poll had shown the Negro leaders and rights groups claiming the highest percentage of confidence among urban Negroes as Dr. Martin Luther King and the National Association of Colored People.

Judging purely from the situation—or as much as we know about it—here in Indiana in such cities as Indianapolis, Evansville, Terre Haute, Jeffersonville, New Albany and Columbus, we believe the poll's finding are accurate on that point. In those urban centers not much trust seems reposed in such hard-nosed movements as the Black Muslims or CORE. And there is even less in the likes of such self-servers as Adam Clayton Powell.

Editorially and in signed articles, Fortune made much more germane points about the crisis than which

Negroes were trusted by other Negroes. After all, the white man created this mess and the white man is going to have to clean it up.

Specifically, the magazine urged business and industry to get cracking in the field of reclaiming human, meaning Negro, resources. It urged that this be done in a spirit of "social profit," not dollars-and-cents profit. Among other things, that means hiring "unemployables," giving them on-the-job training and putting up with a lot of exasperation in the process. It also means insurance company investments in areas where that conservative business heretofore has feared to tread. And it means a dramatic about-face on the part of many labor unions, where affirmative action against discrimination remains pitifully small.

We believe Fortune looked at the crisis with a clear eye and a level head except in its bland contention that "the crisis in race relations is of manageable proportions."

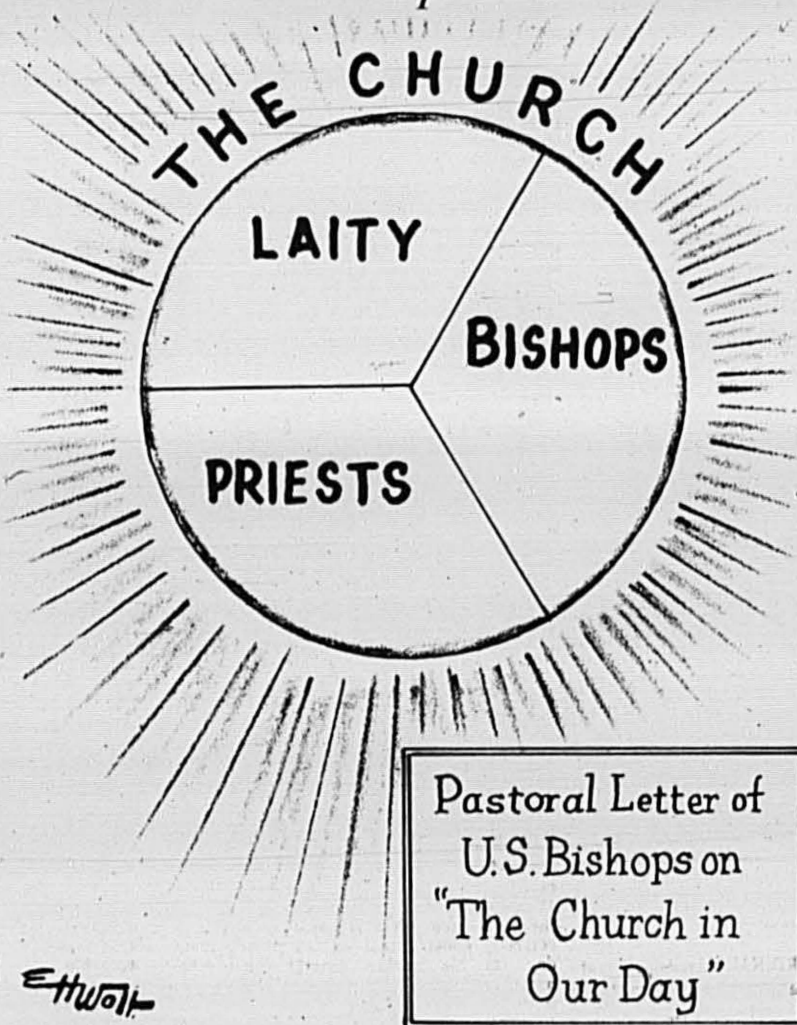
When one reviews, as Fortune does, the miserably

small corrective action taken so far by business, industry, unions and government and then looks at the calendar, it is difficult to share the magazine's optimism. It also is difficult to swallow its assertion that "the objective conditions of American Negroes" as well as "subjective attitudes" are not as bad as they seem.

What we are trying to say is, "Let's not kid ourselves, old buddy." While a white America, largely indifferent and even inimical to Negro appeals for justice, wallows in affluence, a black America continues to seethe behind the prison bars of miserable ghetto walls.

Five months already have been thrown away since last summer, with almost nothing done save getting the riot troops readied. It is getting late, very late. Fortune has some good ideas but unless they are implemented by all concerned on a massive scale and in a heat of urgency usually reserved for total war mobilization, we fear the crisis will reach unmanageable proportions.

All Indispensable



THE YARDSTICK

Public prayer should not offend minority

By MSGR. GEORGE HIGGINS

Religious News Service (RNS) reported in a recent dispatch from Albany, N.Y. that Bishop Fulton Sheen of Rochester spoke briefly to both houses of the New York State Legislature, using the same quip: "I'm not going to pray for you. There are some things that a man has to do for himself. He has to blow his own nose, make his own love and say his own prayers."

The Bishop's decision to forego the usual ritualistic invocation which clergymen have traditionally been expected to deliver on such formal occasions brings to mind a fascinating debate on Public Prayer which has been simmering in the pages of The Christian Century for the better part of a year.

Rabbi Israel J. Gerber of Temple Beth El in Charlotte, N.C., triggered the debate last May with a full-length article in The Christian Century in which he took the position that when prayer is offered at a public gathering, in a pluralistic society such as our own, emphasis should be placed on the factors which unite men in

a common worship experience, rather than on those factors that separate them. By this he meant specifically that public prayers (as opposed to prayers recited privately or in a strictly Christian service) should be addressed to "God" and not to "Jesus."

An editorial in the same issue of The Century disagreed with Rabbi Gerber on this matter, arguing, in summary, that "all prayer is language of a particular community" and that for the Christian prayer must revolve around Jesus.

Off-and-on during the intervening months, The Century has published a number of thoughtful letters, pro and con, in response to Rabbi Gerber's thought-provoking article. In the Nov. 29 issue, the Rabbi, in a round-up reply to the con letters—and to The Century's editorial—restates and tries to clarify his original argument. He says that his objective in submitting this controversial subject to debate was not—as the editors of The Century seemed to imply—to compel change "so no one will be offended."

He readily admits—in direct response to Archbishop Paul Hallinan's public criticism of his article—that "each man ought to speak in his own faith, undiluted" when he prays in private or in his own church or synagogue, but not when he is called upon to pray in the

name of the community at a public gathering attended by people of different faiths. Our task, he says, is to find "prayer language" for such occasions which is "religiously pluralistic."

As one who has delivered hundreds of invocations at all sorts of public gatherings and has collected several bulging files of sample prayers for such occasions, I can sympathize with the Rabbi's position. Public prayer at civic gatherings should, I think, take into account the religious sensibilities of all those present.

On the other hand, there are those who, like the editors of The Christian Century, honestly think that this is incompatible. (Continued on page 7)

The Pope speaks

How beautiful is the pure mirth of children, how instructive is the liveliness of their good and serene games. And how provident is the care of all those—parents and teachers—who fill the years of childhood with love, vigilance, wisdom, which disclose to man in the process of growing up, the art of good living and how to distinguish well the true values and the true dangers of life.

However, we are disturbed by a thought regarding the lack of respect, the scandal to which our children and the youth are so gravely exposed, because of immoral printed matter which, with impudent license, puts on display to some extent everywhere, we are told, shocking pictures and provocative stories of pornography and vice.

We have learned of reactions, honest and vigorous, which recently have been interposed against this spreading and shameful evil. We want to encourage all those who keep in their heart the moral beauty of our young people, to wisely and strongly defend them.—Audience talk January 7, 1968.

WHAT OF THE DAY

Taps for an altar boy

By REV. JOHN DORAN

This week I am having to do for the seventh time what a man should never have to do at all. I am going to perform the funeral services for one of my former altar boys. This young lad, who used to blunder his way around the altar at parish Masses, has now blundered his way into enemy fire in a helicopter over Vietnam. He comes back this week to the altar he served, but comes so quiet and so still.

It doesn't seem right, this burying of altar boys. These young ones, who as little kids held up the holy water sprinkler to you, are now on the opposite end of the hyssop. These lads who years ago hissed the others to attention with "Here comes old Father Doran," lie there in cold attention while that same old pastor bids them in the name of the Church and of the parish "farewell." The young ones who fought over the censor are incensed, who slept through the sermons are sleeping eternally, who were never silent in the sacristy are so very silent now.

I remember them well. There was Tommy, the only blond among the dusky skinned ones in the border town of Nogales; Donny, who so often reminded me of how old I was; Dave who motorcycled to church in his later years and motorcycled out of life; Hail who flew into a barrage of bullets; Bob who was run into by a drinking man; Jim whose Marine Corps career ended at boot camp; and now another Bob who dropped down out of unfriendly skies. It's too long a list, I tell you, too long.

A priest and his altar boys have a very special relationship. They are engaged together in the greatest of all man's activities, the reconstructing of the sacrificial act of Christ, the offering of Him again to the Heavenly Father. We do this quietly together and so easily. I know my part, and they know theirs. We meet wordlessly at the different sections of the Mass, they at hand to assist me that the ceremony go smoothly and well.

If they make a mistake, they know it and feel it with never a word from me. If I make a mistake, they look at each other and wait for me to correct it, and never mention it when Mass is over. They know me in my good moods and rise to the occasion. They know, too, when "we'd better leave him alone today."

Many a young lad has come to the altar, scared and tense, for his first serving of the Mass, accompanied by his beaming dad and mother. Then they have gone through the eager weeks and months when they hang around hoping that someone else will not show, and they can take his place. They have gone through the less eager, but still faithful times, and finally somewhere along in high school have developed a new shyness which makes them "forget" their appointments.

Then they come for marriage, and check out the altar boys during the ceremony as carefully as they check their brides. Later a call comes, "Father, do you think that you could baptize our new baby. He'll be another altar boy, you know." I always answer, "Sure, I can baptize the baby, but if he turns out to be as lousy an altar boy as you were, I'll never put up with him." The chuckle from the other end of the line says, "He's still the same, never could say a good word for us."

And so life goes on, and thus it should. Not this other way! Why should I, just breaking into the fifties, have to see these many young ones go before me into God's eternity?

Well, though I don't understand the mystery of life, and certainly not this early summons of death which has called all too often these lads whom I so foolishly called "mine," I should take one thought of consolation. I don't know of any lad who ever served for me who did not remain my friend. If I recall this here will they not recall it there? Will not my seven servers speak for me before the God at whose altar we warmly worshipped side by side? I think it will be so.

OPINIONS

Guest comment

The visit of President Johnson to Pope Paul on Christmas eve was a moving gesture of confidence in the goodwill of the pontiff and his hopes for world peace. It was, however, a good deal more than just a gesture. From it will doubtless come new money to go to them, not to her and more vigorous actions in favor of an end to hostilities in Vietnam. . . . The suggestion of President Johnson that Pope Paul use his offices for alleviating the unhappy conditions under which American prisoners are forced to live was a welcome one, and it expresses a tribute to the Holy See which was both timely and touching. The President has dramatically opened a new door beyond which lies the hopes of all mankind. From an editorial in The Pilot, Boston.

Indications are strong that 1968—and perhaps its opening weeks—will see a pronouncement on birth control by Pope Paul VI.

Its importance cannot be overestimated, if for only one reason—the reception it receives will indicate how much respect remains for the teaching authority of the Church. Those of weak or little faith will certainly have been presented an excuse to abandon their claim to faith altogether. But the latent function of this kind of aid is to perpetuate and strengthen the ecclesiastical and sociopolitical structures through which it is channeled. No matter what is said by the Holy Father in this matter, it is important it be recognized as a solemn exercise of his right to decide in a matter of morals, and to be heeded by those who call themselves Catholic. It will be the authority of the supreme teacher of the Church asserting itself.—Editorial in Twin Circles.

Blames women

To the Editor:

I am writing to you because you help to influence public opinion.

Three-fourths of today's divorces could be stopped by giving custody of the children to the fathers. Women make a profit out of divorce and support money.

Over 50% of today's marriages end in divorce because the women know they do not have to make it work. They can walk out if they do not get their way on any slight thing.

I heard from an attorney that over 70% of the teen-age marriages in Marion county end in divorce. None of these young men stand even a fighting chance.

No wonder some of these young men grow beards. It's to remind the girls that they cannot do it.

I've seen it quoted many times that the majority of non-divorced homes are extremely unhappy. So, over 70% of today's homes are either divorced or unhappy. This is over a 70% failure rate for the present system. If men were given custody of the children, it would remove the profit motive from women, and most of these homes would stay together.

Also, most divorced people will admit 10 to 20 years later, that they should have stayed with their first mate, and further, they will admit that they were not honest. They will also admit that they were happier with the original mate.

Men are bled for money to

support two homes when this same money should go to educate their children and to the children's heritage. This money should not go to some fickle female too rotten to keep her home together. If she cared for her children, she would let the money go to them, not to her selfish self.

If men were as cruel to women as they allege, the last woman as they allege, the last woman would have been dead centuries ago. Women are dishonest. If men were not bending over backwards, women would never have gotten child custody established in the first place. In today's society, women do not deserve it. Men deserve the custody.

If men are given child custody, we'll stop our divorces and preserve our homes and religion. With our present method we'll lose all morality and end up a conquered nation.

Don't any of you smart people care? Thanks for bearing with me.

John Fitzgerald
Indianapolis, Ind.

Collection

To the Editor:

Sunday's collection for Latin America may be instrumental in alleviating day-to-day misery, as you stated in last week's editorial. But the latent function of this kind of aid is to perpetuate and strengthen the ecclesiastical and sociopolitical structures through which it is channeled.

I assume that the money will go through established structures rather than to the true revolutionaries, who might even be used to the Church asserting itself.—Editorial in Twin Circles.

THE CRITERION

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JUDGE FOUND 'LOOPHOLE'

British trial of 30 years ago was landmark abortion case

By RUSSELL SHAW

Just 30 years ago the trial of a British obstetrician established a landmark in the legal debate over abortion. Few people will reflect on the fact as the battle over abortion law reform gathers steam in 1968 in a score of more states, but many of the issues currently being argued were crucial three decades ago

in the trial of Dr. Aleck Bourne. Dr. Bourne had performed an abortion on a 14-year-old girl who was pregnant as a result of having been raped by soldiers. Faced by the police, he admitted what he had done and was arrested. He was charged under Great Britain's 1861 law against abortion and was tried.

The highlight of the ensuing trial was the presiding judge's

instruction to the jury. The law permitted abortion solely "for the preservation of the life of the mother." But, as Judge Macnaughten soon made clear, such language could be read in quite another way from its apparent meaning.

THE JUDGE urged the jury to take a "reasonable" view of the words of the law. He went on to give this explanation of a "reasonable" view: "If the doctor is of opinion . . . that the probable consequence of the continuance of the pregnancy will be to make the woman a physical or mental wreck, the jury are quite entitled to take the view that the doctor . . . is operating for the purpose of preserving the life of the woman."

The "opinion" of a doctor that the "probable consequence" of a pregnancy would be to make a "physical or mental wreck" of a woman was thus equated with "preservation of . . . life." Dr. Bourne, needless to say, was acquitted.

The consequences of the Bourne case have been inestimable. During debate on Britain's recently enacted abortion relaxation, a member of the House of Lords remarked: "Mr. Justice Macnaughten found what he deemed to be a loophole in the law. He widened it to a breach,

and subsequent cases have widened the breach still further, so that any of your Lordships could drive through it a horse and cart or an abortionist in his limousine."

The proposals for easier abortion now being debated in this country would go still further toward widening that breach. They are based on the following sections from the Model Penal Code recommended by the American Law Institute:

(2) Justifiable abortion. A licensed physician is justified in terminating pregnancy if:

(a) he believes there is substantial risk that continuance of the pregnancy would gravely impair the physical or mental health of the mother or that the child would be born with grave physical or mental defects, or the pregnancy resulted from rape by force or its equivalent . . . and

(b) two physicians, one of whom may be the person performing the abortion, have certified in writing their belief in the justifying circumstances, and have filed such certificate prior to the abortion in the licensed hospital, where it was to be performed, or in such other place as may be designated by law.

MANY CRITICISMS have been directed against this model statute. They fall in general un-

der four headings: failure to define terms; failure to protect against the unethical; failure to safeguard the child; and violation of due process and equal protection of the laws.

1) Failure to define terms. The ALI statute does not define, many of its key terms. There is, for example, no explanation of what is meant by "gravely" in the phrase "gravely impair the physical or mental health of the mother" or by "grave" in the phrase "grave physical or mental defect." It does not say what is to be understood by "substantial risk" or by "mental health."

In general, critics say, such failures of definition leave too much leeway to members of the medical profession, some of whom have already shown themselves to be less than punctilious in their observance of the law on abortion.

2) Failure to protect against the unethical. The code also provides an open door for unscrupulous practitioners to perform abortions—for profit or other motives—on flimsy grounds. Under the statute, a doctor is required only to certify his "belief" in the existence of circumstances justifying the abortion. He need not offer any proof that the circumstances do in fact exist—nor is he even required to examine the woman.

3) Failure to safeguard the child. Under the Western tradition of law, even an offender charged with the most heinous crime receives careful protection at every step of the legal process, including the right of attorney, the right to confront his accusers and the right of an open trial.

By contrast, the model code offers no such protections to the unborn child, even though he is accused of no crime and has

QUESTION BOX

Why don't Catholics, Masons bury hatchet?

By MSGR. R. T. BOSLER

Q. I am Catholic. My husband is not. Recently he joined the Masons. We had quite a few arguments about it. He asked me what actually the Catholic Church had against the Masons. I frankly could not answer him. Would you please help.

A. If relations between the Catholic Church and Masonry have not always been friendly, and they haven't, much of the difficulty seems to have come from a collision of interest between the two. In the past, especially in Europe, both institutions were influential politically, and economically, and often their interests drew them in different directions.

Furthermore, the Church could not accept the religious assumptions of Masonry, which officially regarded God merely as the "Great Architect of the Universe," an abstract divinity that was thought to preside from a distance over the world in a kind of disinterested way. Most Masons were deists. The deistic version of God was considered quite different from the personal loving God of the Bible.

Notice I said "considered." Masonry claimed to be an organization open to members of all religious beliefs. The way things worked out in practice, however, led the Catholic Church and some of the Protestant Churches to look upon Masonry as a rival religion. In Catholic countries like Spain, France and Italy, Masonry attracted disgruntled and apostate Catholics who frequently used Masonry as an instrument for curbing and opposing the Catholic Church.

While in the past Masonry was undoubtedly a powerful force in several countries, including the United States, today it seems to offer its members little more than a certain genial fellowship, an opportunity to support worthy charitable undertakings and the experience of a highly elaborate ritual. The secrecy and intrigue which formerly were the trademarks of Masonry have largely lost their appeal, first of all because Masonry no longer exercises any noticeable influence on society and secondly because many young potential Masons either can't be bothered with the time-consuming ceremonies of the Masonic ritual or think that the whole idea of secret ritual is rather childish.

There are still a few old fashioned Masons who feel that being anti-Catholic is part of being a loyal Mason. And there are still a few old fashioned Catholics who feel that the Masonic Order is a giant, secret conspiracy intent on destroying the Church. There are, doubtless, still groups of Masons who reserve the best positions in certain industries for their fellow Masons, as there are Catholics in other industries who do the same for their own kind. But these are becoming fewer all the

time. In general, relations between Catholics and Masons are cordial today.

Father John O'Brien of Notre Dame University has urged that the ban preventing Catholics from joining Masons be lifted. It could be done. Whether Masonry would actually appeal to the young Catholic men of today is another question.

But back to your own problem. It seems to me that the worst effect your husband's joining the Masons might have would be that you will end up from time to time doing the dishes by yourself while he slips off for some degree work at the lodge hall. And you probably get no help with the dishes anyway.

Q. I read in Time magazine several months ago where 499 priests have left the Catholic Church in the past year and a half. I just couldn't believe that this figure could be true. I know there are priests who leave the priesthood for various reasons but I always thought the number was small. It doesn't seem to me that there would be more than 400 priests ordained in that length of time, would there?

A. Time magazine could only be guessing, since religious orders and chancery offices do not issue figures on priests who leave. They do, however, report their total number of priests still in service and from these we can deduct that in the United States alone far more than 400 a year are ordained and that in spite of deaths and defections the total number of priests continues to grow. A comparison of the number of priests reported in the 1966 edition of the National Catholic Directory with the number in the 1967 edition shows that the ranks of the priesthood increased by 699.

Q. Grape juice was invented by Doctor Welch. It is possible it could have been named "non-intoxicating wine" instead of grape juice. It is even possible that it actually contains a larger percentage of the actual "juice of the vine" than some of the commercial wines on the market. Would it not be possible to change church regulation so as to permit grape juice as the form used at the Mass?

A. Aren't you giving Dr. Welch too much credit? As long as

grapes have been cultivated there has been grape juice and as long as there has been grape juice most of it has been fermented, if for no other reason than to preserve it. Our Blessed Lord at the Last Supper in fulfillment of the passover rite blessed and drank wine with his disciples. The last time the cup was passed around he said: "This is the chalice of my blood of the new covenant . . ."

The Catholic Church continues to use wine because she considers the Mass to be the new passover sacrifice, the repetition of what Christ did at the Last Supper. The wine is required to be natural wine, i.e., grape juice fermented without anything added. Our better commercial wines are pure wines, but to the sure the Church uses specially prepared wines called sacramental wines. It is my opinion that the Church could authorize the use of grape juice for the Mass, but she has not done so.

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WORDS OFTEN MISINTERPRETED

Rome vexed about distortions of Pope Paul's Vietnam stand

By Rev. R. A. GRAHAM, S.J.

VATICAN CITY—Concern is growing in the Vatican over distortion of the Pope's peace strategy for Vietnam.

Instead of an uncommitted mediator offering his good offices to both belligerents, the pontiff is pictured as having already pronounced a moral judgment against the United States and to have called for unconditional cessation of U.S. bombing of North Vietnam.

For some well-intentioned persons this may be to the honor of the Pope but it neither represents his official policy up to now nor does it help him in his efforts to bring about peace. If he should drop his non-partisan stand this would be the end of any meaningful role in bringing the belligerents together. Pope Paul has indicated in repeated ways that he lays great importance on the diplomatic solution.

Misunderstanding of the Pope's policy has sprung up for various reasons. The U.S. in any case has a poor press in Europe, and it is easy for anti-American newspapers to present the oft-repeated papal regrets over the tragedy of war and suffering as so many rebukes to the U.S. Even the U.S. wire services, especially those specializing in the shock-treatment technique for their readers, play up any hint of criticism of the United States in papal discourses.

THE VISIT of President Johnson gave further occasion for developing the inevitable differences between the views of a political leader and the concerns of a religious leader above the conflict. That the Pope expressed to the President his "keen and sorrowful apprehension" over the situation was taken as a moral rebuke and a demand for immediate cessation of the bombings. In the meantime, of course, the Pope through no fault of his, has no contact with Hanoi, even for purely humanitarian purposes. Stories of an alleged papal mission to North Vietnam following the Johnson visit have proved to be unfounded.

Pope Paul's balanced position was manifested in a talk to the cardinals and members of the Roman Curia on December 22. This was after he had learned that the President of the U.S. would visit the Vatican the next day. The Pope said:

"Various suggestions come to us exhorting us to ask one of the belligerent parties to suspend bombardments. We have done this and we will do it again in the name of those who are the involuntary victims of these military actions. But at the same time we ask again the other belligerent also, and we would like to think we are joined in this by those with some role in influencing events, to give a sign of a renewed will to peace."

The Pope therefore rejects the proposals for an unconditional and antecedent cessation of bombing of North Vietnam,

prior to any negotiations. Though he has worked closely with United Nations circles, on this point he does not go along with the views of Secretary General U Thant.

But the Pope's words on Dec. 22 were amputated by a high churchman in Italy a few days later.

CARDINAL Giacomo Lercaro of Bologna, preaching on the Day of Peace (Jan. 1) chose to omit mention of the second half of the Pope's remarks. In words widely reported in the U.S. and Europe the Archbishop found the key to peace primarily in the unconditional cessation of the bombings. This is the crucial problem.

"I refer," he said, "to the insistence that is made in chorus throughout the world—and which the Pope himself echoed in his most recent discourse to the cardinals—that America, rising above all questions of prestige or strategic considerations, should decide to desist from the aerial bombardment of North Vietnam. The Church should say this even if it should displease some people."

Cardinal Lercaro went further than Pope Paul has gone thus far and in the process,

contributed to the misunderstandings of the papal policy.

The press has by now fallen into the easy way of summarizing the Pope's remarks without regard to the Pope's own careful qualifications. On Jan. 17, to give a sample recent case, the Associated Press reported, correctly enough, that on that day (at his weekly general audience) the pontiff has appealed to leaders of both sides to put an end to the horrors of the Vietnam war. So far, so good.

But the story then went on to explain that the Pope alluded in his address to an earlier speech and to his meeting with President Johnson. At this point the dispatch helpfully recalls that in the said earlier address the pontiff called for an end to the U.S. bombing in Vietnam. But it did not also recall that Paul VI simultaneously called at the same time for signs of the will to peace from the other side.

These short cuts are convenient for the news agencies but they generate popular misunderstanding of the Pope's position and jeopardize his effectiveness in negotiating for peace.

VARIETY IN BOOKS

Jesuit's book appeals to teen-agers, adults

"The Kingdom of Downtown," by Louis M. Savary, S.J. Deuss Books, Paulist Press, Glen Rock, N.J. 138 pp. 95 Cents, paper.

"The medium is the message," says Marshall McLuhan, the Canadian communications expert. The medium of teen talk is the music it sells and the hit records it spins over "color radio." And, writes 31-year-old Jesuit Louis Savary, if we listen closely, one will begin to hear a sound that resembles that of the Christian Gospel. One will begin to discover the pulse of many Christian values.

This is the theme of "The Kingdom of Downtown," a new Paulist paperback written for teen-agers and adults alike. The first part of the book, which is devoted to the dynamics of America's young culture, is repetitive but fast moving.

The priest-author obviously understands both kingdoms very well but reference and comparison to the City of God do not appear until he begins to analyze some of the popular lyrics of the day. He finds in them, some of the themes Christ was concerned about—friendship, love and social awareness. Nobody, he writes, invites loneliness into his life; not the teen-ager on the cement sidewalks in urban

America today, nor Christ as He walked the rocky paths of Galilee. "Both Christ and the teen-ager know that the deepest human hurt comes when a person freely offers friendship to another and finds it rejected, cast aside, forgotten."

Unfortunately, the author lumps everything from folk rock to the "psychedelic" sound under the one category of teen music. He fails to discuss the unique place and contribution of the Negro beat, so predominant in the cities he researched. And, as with most books on the teen years, Savary seems to succumb to the temptation of making adults and parents the unperceiving bad guys.

Nevertheless, Father Savary makes a fine contribution to the ongoing, modern-day task of discovering God among us. His insights are revealing and his choppy, rhythmic style is sometimes poetic. He not only helps the teen-ager reader to better understand himself and his kingdom but he helps all of us to realize more clearly that the sacred can often be found in the symbols and sounds of the secular.

(Reviewed by Lawrence Rilla, USCC Family Life Bureau, Washington, D.C.)

"Mission to Peru: A Story of Papal Volunteers," by Dan B. McCarthy. Bruce Publishing Co., Milwaukee. 164 pp. \$4.95.

This is the story of an American couple's journey to Peru, starting with a bus trip from Wichita, Kan., to Mexico City and then by plane to Lima, Peru—and the three years they spent there as Papal Volunteers. It is naturally quite personal, in the McCarthy's reactions to what they experienced, saw and heard—and quite useful in giving an articulate journalist's viewpoint.

When asked by a visiting priest if they were "happy in their work," the author replied: "While Mary Ellen (Mrs. McCarthy) and I feel unequivocally that our three years in Peru provided more true happiness and personal satisfaction than any labor prior to our commitment, we would never offer an unqualified yes to such queries. You've got to take some happiness with you. You can't be fleeing unhappiness back home, hoping to swap it for only smiles and sunshine in the mission apostolate."

(Reviewed by Floyd Anderson, Director, NC News Service, Washington, D.C.)



Saints in the Mass

APOSTLE OF THE PILGRIM CHURCH. St. James the Greater, who is named in the Communicantes of the Canon, preached the 'good news' of the Gospel in Judea, Samaria and in Spain. The first of the apostles to suffer martyrdom, his relics are venerated in the famed shrine of Santiago de Compostella, a center of pilgrimages. He is depicted here with the pilgrims' water gourd and the shell which began an emblem of the Compostella pilgrimages.



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Cage tourney action lifts lid

CYO basketball league action in the Archdiocese is nearing completion as play-offs and tournaments begin this week through the third week in February.

Deanery competition in the Junior-Senior category will be completed on Sunday, Feb. 4, with Archdiocesan pairings scheduled for the following Sunday in Indianapolis and Clarksville. Finals in the Indianapolis "A" Deanery Tournament will be completed at 1 p.m. Sunday, Feb. 4, at Secunia Memorial High School, followed by the "B" final game at 2:15 p.m.

In the Cadet division, most deanery early rounds have been played. The second round of competition is scheduled this week-end in Indianapolis. Quarterfinals will be played February 6 and 8, semifinals February 11 and finals February 13 at Charrtrand High School.

The CYO office has asked that

all scores reach the office by Monday morning for publication that week.

The Freshman-Sophomore Basketball League in Indianapolis completed its play-offs for league championship last night at the Latin School, with the final match between Our Lady of Lourdes and St. Jude's.

Lourdes, the Division II winner, advanced to the final game by eliminating St. Thomas Aquinas, Division I champion, Tuesday evening 62-42. St. Jude's advanced to the finals by dropping Division III rival St. Mark's 38-34 on Tuesday evening.

Results of the championship game will be given next week.

The "56" Basketball League should complete its season this week-end, with division winners still to be determined.

Division I will play Division III winners at 7 p.m. Tuesday, Feb. 6, at Little Flower, followed at 8:15 p.m. by the winners of Division II and Division IV.

The consolation game will be played at 7 p.m. Thursday, Feb. 8, at Kennedy Memorial High School, with the championship game scheduled at 8:15 p.m. the same evening.

The Holy Spirit post-season tournament for 23 Freshman-Sophomore teams will get underway Saturday, Feb. 3, with continuous games through next Tuesday. Play will resume February 12-13, with semi-finals scheduled February 15 and finals February 18.

Thirty-six parish teams are expected in the Holy Cross "56" Tournament, which begins February 9 and continues through February 25. Drawing for pairings will be held February 5.



CRITERION QUIZ RUNNERS-UP—The final result for St. Joan of Arc, Indianapolis, wasn't quite as good as last year, but the Northsiders' runner-up finish in the 1967-68 Junior CYO Criterion Quiz Contest was another fine showing for a parish that has stamped itself as a "perennial contender" in Quiz competition. St. Joan of Arc No. 2, shown here, lost to Our Lady of Lourdes No. 2, 240-210, in an exciting final match on WFBM-Radio January 11, while the No. 1 team lost in the semi-finals to the Lourdes' championship four. Seated, left to right, are the panel members: Linda Chapman (who answered eight questions without a miss), Terri Wawrzyniak, Gretchen Henn, and Ed Bower. Standing behind the panelists are Coaches Mr. Phil Dunham and Mr. Owen Sweeney; Mary Siener, a member of the losing semi-finalist team from St. Joan of Arc; and Father Henry Hesel; St. Joan of Arc Junior CYO Priest Moderator.

Scores

56" BASKETBALL
Games of Saturday, Jan. 27
Division 1: St. Michael "A" 54, Christ the King 10; St. Ann 20, Immaculate Heart 27; St. Christopher 36, St. Malachi 8; Holy Trinity 36, St. Monica 27; St. Gabriel 2, Assumption 0; Fort St. John 10, bye.
Division 2: Christ the King "A" 31, Little Flower 14; Immaculate Heart 43, St. Matthew 13; Mount Carmel 25, St. Pius 13; St. Andrew 22, St. Thomas 16; St. Joan of Arc 24, St. Joseph 10; St. Luke, bye.
Division 3: Sacred Heart 29, St. Patrick 15; St. Mark 40, Our Lady of Greenwood 17; St. Barnabas 19, St. Roch 8; Holy Name 37, St. Jude 30; St. Catherine 51, Our Lady of Lourdes 18; St. Joseph 27, Holy Spirit 42.
Division 4: St. Philip Neri 38, St. Bernadette 32; St. Francis 26, St. Lawrence 25; St. Joseph (Shelbyville) 70, Holy Cross 6; Our Lady of Lourdes "A" 40, Holy Spirit "A" 27; Little Flower "A" 26; St. Simon 22; Nativity, bye.

CADET BASKETBALL
Games of Saturday, Jan. 27
Division 1: Christ the King 40, St. Pius 36; St. Lawrence 35, St. Joseph 22; St. Joan of Arc 33, St. Michael "A" 24; St. Andrew 25, St. Mark 18; St. Jude 24; Little Flower "A" 35; Holy Name, bye.
Division 2: St. Monica 30, St. Matthew 24; St. Gabriel "A" 48; St. Rita 32; St. Philip Neri 36; St. Roch 25; St. Joseph (Shelbyville) 50; St. Simon "A" 26; St. Christopher 47; Our Lady of Lourdes "A" 43.
Division 3: St. Catherine 50, Holy Angels 25; Immaculate Heart 43; St. Malachi "A" 31; St. Luke 30; Nativity 29; Mount Carmel 32; Sacred Heart 28; Holy Trinity 48; St. Bridget 39.
Division 4: St. Patrick 21, St. Joan of Arc 8; St. Joseph (Shelbyville) 43; St. Thomas 43; Our Lady of Lourdes "B" 32; St. Bernadette 27; St. Simon "B" 9; Holy Spirit "B" 32; St. Michael "B" 13; Holy Cross 50; St. Barnabas 28.
Division 5: St. Malachi "B" 32; St. Anthony 22; Little Flower "B" 35; Assumption 26; St. Joseph 38; St. James 31; St. Ann 50; St. Gabriel "B" 36; St. Francis 36; Our Lady of Lourdes "B" 26; St. Susanna, bye.

Final Standings
Division 1: Christ the King 100, St. Pius 91; Holy Spirit 64, St. Jude 64; Little Flower "A" 55; St. Mark 46; St. Joan of Arc 46; St. Lawrence 46; St. Andrew 46; Holy Name 37; St. Michael "A" 0; 0-10. Note: Christ the King is division champion.
Division 2: St. Gabriel "A" 81; St. Joseph (Shelbyville) 81; St. Philip Neri 72; St. Christopher 72; St. Rita 45; Our Lady of Lourdes "A" 45; St. Monica 45; St. Mark 27; St. Simon 18; St. Matthew 0; Note: St. Gabriel "A" and St. Joseph (Shelbyville) are division champions.
Division 3: St. Catherine 81, Mount Carmel 31; St. Bridget 31; Holy Trinity 63; Nativity 45; St. Luke 45; Immaculate Heart 36; Holy Angels 27; Sacred

Heart 27; St. Malachi "A" 18; Note: St. Catherine and Mount Carmel are division champions.
Division 4: St. Patrick 90; Holy Cross 81; St. Thomas 72; St. Bernadette 63; Holy Spirit 64; St. Barnabas 45; Our Lady of Greenwood 36; St. Simon 37; St. Michael "B" 18; St. Joan of Arc 8; St. Pius 8; Note: St. Patrick is division champion.
Division 5: St. Joseph 100; St. Susanna 91; St. James 82; Little Flower "B" 55; Our Lady of Lourdes "B" 45; St. Gabriel "B" 46; Assumption 36; St. Francis 46; St. Malachi "B" 36; St. Ann 37; St. Anthony 0; 0-10. Note: St. Joseph is division champion.

FRESHMAN-SOPHOMORE BASKETBALL
Games of Sunday, Jan. 28
Division 1: St. Joseph 49, Mount Carmel 47; St. Joan of Arc 43; Note: St. Thomas is division champion.
Division 2: Our Lady of Lourdes 58; St. Lawrence 40; St. Pius 44; Holy Spirit 31; St. Philip Neri 49; St. Andrew 49; St. Simon 52; Holy Cross 34; Little Flower, bye.
Division 3: St. Barnabas 43; St. James 31; St. Roch 37; Holy Name 35; Our Lady of Greenwood 29; St. Catherine 18; St. Mark 58; St. Jude 50; Nativity, bye.

Standings
Division 2: St. Joseph 80; St. Pius 82; St. Simon 62; Holy Spirit 53; Little Flower 53; Holy Cross 26; St. Andrew 16; St. Lawrence 16; St. Philip Neri 17; Note: Our Lady of Lourdes is division champion.
Division 3: St. Jude 71; St. Mark 71; Nativity 62; St. Catherine 44; St. Roch 44; Holy Name 35; St. Barnabas 29; Our Lady of Greenwood 26; St. James 17; Note: St. Jude and St. Mark had a playoff game on Tuesday, won by St. Jude, 38-34. Note: The league playoff game was Thursday night at the Latin School.

NEW ALBANY DEANERY "A" TOURNAMENT
Games of Friday, Jan. 26
St. Joseph Hill 28; St. Mary, New Albany 11; St. Augustine 41; Holy Trinity 10; Our Lady of Perpetual Help 40; St. Paul, Sellersburg 22.
Games of Sunday, Jan. 28
St. Mary, New Albany 30; St. Anthony 24; St. Paul, Sellersburg 37; St. Joseph Hill 25; St. Joseph Hill 37; Sacred Heart 32; St. Augustine 32; Our Lady of Perpetual Help 27; Holy Family 39; St. John, Stargate 17; Holy Trinity 38; St. Michael, Charleston 36.

CADET LEAGUE
Games of Friday, Jan. 26
St. Joseph Hill 37; St. Mary, New Albany 29; Holy Trinity 66; St. Augustine 33; Our Lady of Perpetual Help 58; St. Paul, Sellersburg 40.
Games of Sunday, Jan. 28
St. Paul, Sellersburg 34; St. Mary of the Knobs 32; St. Joseph Hill 41; Sacred Heart 32.

JUNIOR GIRLS BASKETBALL
INDIANAPOLIS DEANERIES
St. Mary, New Albany 37; St. Mary, Lanesville 10; St. Augustine 60; Holy Family 10; St. Joseph Hill 36; Our Lady of Perpetual Help 36; St. John, Stargate 39; Sacred Heart 20; St. Mary of the Knobs 19; St. Anthony 17; St. Michael, Charleston, bye.
DEANERY BASKETBALL TOURNAMENTS
JUNIOR SENIOR "A" TOURNAMENT
Round 1: Christ the King 2, St. Rose, Franklin 0; Fort St. John, Our Lady of Greenwood 71; St. Philip Neri 49; St. Catherine 65; St. Pius 49; St. Rita 64; St. Simon 60; Holy Spirit 77; Mount Carmel 52; Little Flower 52; St. Bernadette 37; St. Thomas 83; St. Michael, Greenwood 46; St. James 66; St. Christopher 61.
Round 2: Our Lady of Greenwood 64; Christ the King 36; St. Rita 96; St. Catherine 63; Holy Spirit 50; Little Flower 48; St. Thomas 80; St. James 47.
JUNIOR SENIOR "B" TOURNAMENT
Round 1: St. Roch 58; Holy Cross 52; Our Lady of Lourdes 57; St. Gabriel 44; St. Lawrence 52; St. Michael 46; St. Andrew 58; St. Barnabas 45; St. Mark 58; Immaculate Heart 50; Holy Trinity 73; St. Anthony 43; Holy Name 91; St. Malachi 49; St. Joan of Arc 48; Nativity 40.
Round 2: Our Lady of Lourdes 47; St. Roch 62; St. Lawrence 44; St. Catherine 67; Holy Trinity 53; St. Joan of Arc 39; Holy Name 36.

DCCW official to be speaker

INDIANAPOLIS—St. Lawrence Women's Club will meet in the parish hall Tuesday, Feb. 13, following the 7:30 p.m. Mass. Mrs. Carl W. Peterson, president of the North Indianapolis Deanery Council of Catholic Women, will speak on the subject of the new Deanery structure.

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CYO NOTES

Deadline for entries in the annual Archdiocesan Junior CYO One-Act Play Contest is February 5, with a meeting for coaches to be held February 15 at the CYO Office. Eliminations begin Sunday, March 17, and continue through April 7.

Table Tennis entry blanks have been mailed for the forthcoming tournament, to be held February 18 at Little Flower. Deadline for entries is February 14.

Father John Elford, administrator of St. Patrick's parish, Terre Haute, and former Archdiocesan CYO Director, will speak at the Ad Altare Dei awards presentation, scheduled at 4 p.m. Sunday, Feb. 11, in Immaculate Heart of Mary Church. Archbishop Schulte will confer the coveted scouting medals.

Six teams in the Cadet CYO Wrestling League will begin a five-match schedule the week of February 11.

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INDIANAPOLIS
Social
Calendar
FRIDAY, FEB. 2
Nocturnal Adoration Members
are reminded of the customary
watch.

St. Rita's Social at 6:30 p.m.
in the parish hall, 19th and Ar-
senal.

St. Christopher's Social at 7
p.m. in the school social room.
5335 W. 16th St., Speedway.

Social, sponsored by St. Joseph K of C in the clubrooms at
5332 N. German Church Road,
at 8:30 p.m.

SATURDAY, FEB. 3
St. Bridget's Social at 7 p.m.
in the parish hall, 19th and Ar-
senal.

SUNDAY, FEB. 4
Two Card Parties featuring
Euchre and other social games
at 2 p.m. and 7 p.m. in Assump-
tion parish hall, 1105 S. Blaine
Ave.

Card Party at 2 p.m. in the
Father Busald hall, Shelby and
Tabor Sts.

MONDAY, FEB. 5
Card Party, sponsored by the
Blue Ladies of Our Lady of
Lourdes at 1:30 p.m. in Union
Federal hall, 5646 E. Washing-
ton St., for the benefit of Vet-
eran Hospital patients.

WEDNESDAY, FEB. 7
Card Party in St. Philip Neri
parish hall, 550 Rural St., at 8
p.m.

THURSDAY, FEB. 8
St. Catherine's Social at 6:30
p.m. in the parish hall, 1109 E.
Tabor St.



CATHEDRAL PARENTS PLAN DANCE—A Valentine theme will highlight the annual Scholastic Dance, to be held at Cathedral High School on Saturday, Feb. 3. The event is being sponsored by the Cathedral Parents Club. Shown above are various chairmen, from left: Mrs. John F. Kavanagh, food chairman; Mrs. George Lauck and Mrs. Thomas McShane, general co-chairmen; and Mrs. David Worrell, reservations chairman.

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● TIC TACKER

Elizabethan music is a treat

By PAUL G. FOX

When, dear reader, did you last hear a legitimate concert of Elizabethan music—complete with harpsichord?

The Carley Consort will give a public concert of Elizabethan music at Bethlehem Lutheran Church, 526 East 52nd Street, at 8 p.m. Monday, Feb. 5, sponsored by the Indianapolis Choir Directors Association.

The Carley Consort is named for Dr. James Carley, professor of church music at Christian Theological Seminary, and Mrs. Carley. Other performers are Bernice Fraction, Harriet Van Deusen, Douglas Perry, Jack Burd, Frank Cooper, harpsichordist of Butler University's Jordan College of Music, and Friedrun Gerheuser, viol and recorder player recently arrived from Germany. Nicholas Van Deusen will give commentary on some of the works performed.

Mr. Cooper will play a Redstone harpsichord, made by Peter Redstone of Indianapolis. Mr. Redstone, a Britisher who has been making harpsichords for many years, moved to Indianapolis during the past year from the Isle of Guernsey.

The program, "Music at the Court of Queen Elizabeth," will consist of vocal music—madrigals, motets, aires—and instrumental music of recorders, viols and virginals. The program will be divided into music for the chapel, consort of recorders and other instruments, madrigals, music for the virginals, canzonets, aires, dances of the court and decline of the Queen.

HERE AND THERE—Holy Family parish, Richmond, has received a \$1,000 bequest from the estate of Carl A. Pfeiffer, who died in January. Three first place gold medals were achieved by Cathedral High School musicians at the Indiana State Central Instrumental Music Contest, held last Saturday at Tech High School, Indianapolis. Medalists were: J. P. Renner, percussion solo; Mark Gastineau, trombone solo; and Mark Abbott, trombone solo. Second place awards were won by 54 other Cathedral musicians. The Indianapolis Chapter of the Marian College Alumni Association will sponsor a broadcast of the Marian-Wabash basketball game from Crawfordsville next Wednesday, Feb. 7. The game will be carried live over WSMJ-FM (99.5) in Greenfield. Game time is 7:20 p.m. Play-by-play will be handled by Ferd Keller, with color and commentary by Mike Noone. Chapter president Tom Egold will also assist with the coverage. Confraternity of Christian Doctrine classes, starting next Wednesday, Feb. 7, at Ritter High School, Indianapolis, will feature Father Patrick Smith, chairman of the Marian College theology department; Father Patrick Kelly, superintendent of Kennedy Memorial High School, and Sister Mary Evelyn Eckert, O.S.B., Archdiocesan CCD Coordinator.

The annual St. Brigid Dinner, sponsored by the Ladies Auxiliary of the Ancient Order of Hibernians, will be held Tuesday, Feb. 13, in the Indianapolis Athletic Club. The 7 p.m. dinner will follow 6:15 p.m. Mass in nearby St. Mary's Church. The group is also sponsoring the "Emerald Ball" on Friday, March 15, in the Indiana Roof. Reservations to the latter affair are being handled by Mrs. John Laughlin (253-8074).

NAMES IN THE NEWS—Rev. Mr. Albert Stumph, M.M., the son of Mr. and Mrs. Edward H. Stumph of St. Barnabas parish, Indianapolis, has received an assignment to the Hong Kong missions of the Maryknoll Fathers. He will be ordained in June upon completing his seminary studies at Maryknoll, N.Y. W. J. Wagner, Indiana University professor of law, has been selected by the U.S. Department of State's Office of Inter-American Program to receive a Fulbright grant for lecturing this summer in Argentina. Before joining the IU faculty in 1962, Prof. Wagner was on the faculty of the University of Notre Dame. He is a member of St. Charles parish in Bloomington. Dean's List scholars at St. Mary-of-the-Woods College for the past semester include: Miss Alice King, Miss Judith O'Rear, Miss Patricia Ryan and Miss Penny Higgins, all of Terre Haute. Hospitalized clergy at St. Francis Hospital, Beech Grove, include Msgr. Albert Busald, pastor of St. Philip Neri parish, Indianapolis, and Msgr. George J. Moorman, a retired priest of the Fort Wayne-South Bend diocese who makes his home in Milhouse.

Attending the Catholic Inter-American Cooperation Program (CICOP) Conference this past week in St. Louis were two Marian College faculty members—Sister Mary Edgar, Spanish department chairman; and Sister Mary Carol, history department chairman. Sister Mary Gyles, elementary education program chairman at Marian, is attending the National International Conference on Elementary Education in New Orleans (Feb. 1-4). Named to the Dean's List at Immaculate College of Washington was Miss Kathleen Sheehan, the daughter of Mr. and Mrs. J. D. Sheehan of St. Andrew's parish, Indianapolis. She is a graduate of Ladywood School. Miss Virginia Francis, a Chatham High School graduate, has been named to the Dean's List at Webster College in St. Louis. She is the daughter of Mrs. Richard Francis of Christ the King parish, Indianapolis.

AROUND AND ABOUT—A ten-week Confraternity of Christian Doctrine series will begin next Thursday evening at 7:30 p.m. in St. Mary's School, Greensburg. Participants will include Father George Elford, assistant superintendent of schools; Father Lawrence Voelker, a member of the Latin School faculty; and Sister Mary Evelyn Eckert, O.S.B., Archdiocesan CCD coordinator and School Office Supervisor.

Higgins

(Continued from page 4)

with "the prophetic thrust of prayer at its best." This, too, is a valid point and one which, in my judgment, Rabbi Gerber tends to dismiss too lightly.

In any event, it is perfectly obvious from reading the pro and con arguments elicited by Rabbi Gerber's provocative article in The Christian Century that we are faced with two almost irreconcilable points of view and that all parties to the debate are equally sincere and equally certain that they are on the side of the angels.

What, then, should be done about the matter? I really don't know, but I am beginning to think that Bishop Sheen's de-

College president calls for U.S. aid

MINNEAPOLIS—The question facing church-related colleges is no longer whether there should be federal aid, but only how that aid should be administered, a Protestant educator said here.

Dr. William G. Cole, president of Lake Forest (Ill.) College, a United Presbyterian school, said shrinkage of the traditional sources of income and inflation of costs have made U.S. aid imperative for private higher education.

cision not to offer the usual ritualistic invocation when he visited the New York Legislature a few weeks ago may have been the most practical solution to the problem. By that I mean—as several of Rabbi Gerber's Christian supporters in the correspondence columns of The Century have suggested—that perhaps the time has come to eliminate public prayers at civic gatherings. I am not advocating this as the best or only solution to the problem raised by Rabbi Gerber. I am merely throwing it out for purposes of discussion.

My own personal feelings on the matter tend to be very ambivalent. On the one hand, I can see a genuine symbolic value to public prayer at civic gatherings. On the other hand, I must honestly ask myself if this symbolic value is worth the risk of a sizable minority of people who may be deeply offended by embarrassing or antagonizing prayers which to them are theologically unacceptable.

I would like to have a little more time to mull over the problem—prayerfully, if you will—before I come to a definite conclusion. Meanwhile, however, I am certain of one thing, namely: that the practice of multiplying public prayers at civic gatherings in an effort to get everybody into the act is just about the worst of all possible solutions to the problem raised by Rabbi Gerber.

In recent years—to cite the

most notorious example—we have had four separate prayers: Protestant, Catholic, Jewish and Orthodox. At Presidential inaugurations. This, it seems to me, makes a travesty of religion, and I, for one, would strongly advocate, therefore, that there be only one prayer at the next inauguration. The poor clergyman selected to give this all-purpose prayer would have to wrestle in his own conscience with the problem raised by Rabbi Gerber—but better, I think, to have one man wrestle with the problem than four.

Rites held for Providence nun

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister Marie Vincent Lehmann, S.P., were held at the motherhouse of the Sisters of Providence here January 31. She died (Jan. 29) at Union Hospital, Terre Haute. Burial will take place tomorrow (Feb. 3) in Holy Cross Cemetery, Malden, Mass.

A native of Chelsea, Mass., she entered the convent in 1916 and taught in various schools in Chicago, Oklahoma and Massachusetts. She is survived by a sister, Mrs. Louis F. Weider, Rosendale, Mass. Another sister, Sister Rita Marie, S.P., died in 1931.



MARIAN LECTURER—Dr. William F. May, chairman of the program for the study of religion at Indiana University, will open the spring evening lecture series at Marian College Wednesday, Feb. 7, at 8:15 p.m. His topic will be "The American Experience of Death," one in a five-part series entitled "The Religious Dimension in American Life." Tickets for Dr. May's talk will be available at the door.

Four from Archdiocese win academic honors

ST. MEINRAD, Ind.—Four students of the Indianapolis Archdiocese are among 59 to be placed on the Dean's List of the St. Meinrad School of Theology for their academic work during the first semester.

Archdiocesan students achieving honors are: Ronald Ashmore, James Bonke, and Charles Johnson, all of Indianapolis, and Jeffrey Godecker, of New Albany.

Among 49 students to earn academic honors in St. Meinrad College are 13 from the Archdiocese. They are: Robert Cirillo, Robert Gilday, Bernard Haisch, Michael Smith, John Allen, Charles Gardner, James Walter, and Charles Fisher, all of Indianapolis; Robert Klein and Richard Rouck, of New Albany; Stephen Banet, of Floyd's Knobs; John Gillman, of Brook-

Opinions

(Continued from page 4)

be called communists. Therefore, I could not in good conscience contribute to this fund.

Another function of such aid is to pacify those who might revolt if their misery and desperation were slightly graver. Nonetheless, there remains our human, and Christian, obligation to care for the needy. My own compromise solution to this dilemma is to contribute to such non-partisan agencies as CARE.

(Mrs.) Lucy Riegel
Indianapolis



WILL DISCUSS 'ALTERNATIVES'—Father George Elford, director of the Catholic Education Study, and Sister Mary Evelyn Eckert, O.S.B., School Office Supervisor, will discuss "Alternatives in Catholic Education" on the Chapel Door program next week on WISH-TV, Channel 8. The two are shown above with Chuck Schisla, communications director for the Catholic Information Center, prior to the program's taping session. The five-day series will be seen at 7:23 a.m. Monday through Friday, Feb. 5 to 9.

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ENGLISH DOMINICAN

Attacks 'absurd irrelevance' of Catholic education today

LONDON—An English Dominican, Father Charles Boxer, has attacked what he called "the absurd irrelevance of Catholic education" to the present world.

"Our thinking has become institutionalized," Father Boxer wrote in the current issue of Catholic Education Today. "It is moving within the narrow concepts of a closed doctrinal community, that is like its sociological counterpart hopelessly out of touch with society altogether."

"We have no social dimension in our Catholic thinking just as we have no social dimension in our Catholic action. Our social theology is threadbare and hopelessly out of date."

"We refuse to accept the clear evidence that most of the conscientious religious teaching going on in our schools is nothing but a disheartening waste of effort, of time and of money."

CATHOLIC educationalists who imagine that their pupils are going to live in a Catholic society where Catholic values are respected are under an illusion of a particularly dangerous variety, the Dominican said.

"Anybody who is working in society at large knows that only a very small number of the children who pass through the schools are able to maintain and live within the Catholic value system they were given at school," he wrote.

The pupil either makes some sort of compromise between his

Leprosy fighter honored

NEW BRUNSWICK, N.J.—Dr. Frans Hemerijckx, Belgian physician who has been fighting leprosy for nearly 40 years in Africa and India, has been named the 1968 recipient of the Damien-Dutton Society headquarters here to coincide with World Leprosy Day, which will be observed worldwide January 28.

The group's founder director, Howard E. Crouch of North Brunswick, will make the presentation to Dr. Hemerijckx at the convention of the International Leprosy Association scheduled September 16 to 20 in London. The award recognizes outstanding work in eradication of leprosy and rehabilitation of its sufferers.

The Damien-Dutton Society provides, under Catholic auspices, funds for research, medical assistance, rehabilitation, education and recreation for leprosy patients regardless of race or creed in all parts of the world. Distribution of funds each year is made through the national office of the Society for the Propagation of the Faith, New York City.

Dr. Hemerijckx, 65, resides in Grimbergen, Belgium, is married and the father of five children. He received his doctor of medicine degree in 1928 from the Catholic University of Louvain and a year later left for the Congo, where he was attached to the Catholic Mission in Tshumbe St. Marie in Kasai Province.

social milieu and a perfunctory exercise of the minimum of Catholic conformity or drifts away from the Church altogether, Father Boxer said.

"We say he has lost his faith; he is unable to withstand the temptations of the world. Or we blame the parents for providing a bad home. I would put the blame elsewhere," the Dominican wrote.

FATHER BOXER said he does not think Catholics are any longer in a position to say that religion can be the focal point of life.

"Whatever passed for specific Catholic teaching should take second place to a system of teaching which would help our children to become responsible, happy members of society, people who have learned what it means to live in a community, people who have learned something about how community can be spread, who care about human warmth, people who have learned to develop a sense for loving."

"Our immediate reaction to this sort of thing is to dismiss it as dangerous humanism, but the fact of the matter is that this is going to happen anyway, and the only question is whether we are going to be around when it is happening and help it to mature or make fools of ourselves by wielding unlivable principles. To my mind the whole future of Catholicism hangs on our answer to this sort of question."

Non-profit groups face land tax

MONTPELIER, Vt.—Vermont may break with a long tradition of tax exemption for churches and other non-profit institutions by imposing a tax on all land owners.

The proposed law would include land but not buildings, on the tax rolls of individual cities and towns according to appraisals.

Gov. Philip H. Hoff made the proposal to the Vermont General Assembly and claimed that the plan "can reverse the erosion of our property tax base which requires fewer and fewer property owners to pay more and more taxes."

Bishop Robert F. Joyce of Burlington expressed disapproval of the plan, saying that it would inhibit the contribution that the churches make to the state.

"I am opposed to any taxation of any church property except that which is merely revenue producing and in competition with other properties. Church property, like city, state and federal property, is used for the public welfare; it is even true that any revenue received is for this purpose," Bishop Joyce said.

The new law would make 178,000 acres of land owned by the state itself liable to local taxation.

Italian bishops warn against fear of change

ROME—Italy's bishops have published a joint letter urging the nation's priests, laymen and theologians not to be afraid of the theological renewal of the post-conciliar Church.

The document analyzes critical situations of the present day and affirms that the faith of many "needs new solutions and formulations for problems following in the wake of scientific and technical progress."

ANOTHER problem touched on is the "substantial unchangeability of dogma and the variations of its formulations, which are also legitimate." Urging close collaboration in the post-conciliar world between pastors and theologians, the document also called upon theologians to open a dialogue among themselves so as to avoid the impression of "integralists" and "progressives" as if "one almost was speaking of opposing factions within the Church."

Theologians also should be talking to biologists, doctors, psychiatrists and anthropologists, and the document de-

Proposals made on teacher pay

PHILADELPHIA — Representatives of the Association of Catholic Teachers (ACT) have presented proposals for teacher contracts with the Philadelphia archdiocese.

ACT, whose membership includes 600 lay teachers in 30 high schools of the archdiocese, is asking for increases in the starting salaries of lay teachers of from \$4,800 to \$7,500 annually. It is also seeking reduction of class sizes, equal opportunity for teacher advancement, improved fringe benefits, and official archdiocesan recognition that ACT is the lay teachers bargaining representative.



\$100,000 LOTTERY WINNERS—Sister Agnes Marion, superior of the Sisters of Charity at St. Joseph's Convent in Paterson, N.J., receives the good news that the nuns won one of the \$100,000 grand prizes in the New York State's December lottery. With her are Sister Theresa Joseph (left) and Sister Rita Cecilia. The nuns who staff St. Joseph's High School in Paterson, won when the parent of a student purchased a lottery ticket in their name. Sister Agnes Marion said some of the prize money will probably be used to build a gymnasium at the school.

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Seek end to bombing

PITTSBURGH — Bishop John J. Wright of Pittsburgh has indicated he will sign a revised Negotiation Now petition calling for cessation of bombing in Vietnam.

Last summer Bishop Wright had said that although he supported the proposals of the Negotiation Now drive, he would not join other religious leaders in signing the petition because it failed to demand an end to Viet Cong assassinations of Vietnamese civilians as well as to U.S. bombing.

He said that a revised statement which Negotiation Now will issue shortly has made provision for this point and thus must no longer qualify his support for the movement.

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St. Augustine's . . .

Women's Club will meet February 8.

Sacred Heart . . .

Remember the Card Party, February 27.

Providence . . .

Guild Valentine Card Party, February 14.

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Calendar switch raises Ukrainian Catholic ire

CHICAGO—Some 200 members of the Ukrainian rite stormed the rectory of St. Nicholas Cathedral here, the episcopal seat of the diocese of St. Nicholas in Chicago for Ukrainians, to demand adherence by the priests to the Julian calendar.

The diocese gave up using the Julian calendar in October, 1964, in favor of the Gregorian calendar used by Latin Catholics and most other Christians in the United States.

The 1964 change made by Bishop Jaroslav Gabro has been met by periodic protests led by

a group called the Committee for the Preservation of Ukrainian Catholic Traditions.

FATHER William Bilinsky, a curate at the cathedral who was pushed to the floor and hit on the head during the latest incident, said that the committee represents only a small percentage of church members. It has "rioted up," some people, he explained, by convincing them that the bishop is trying to "Latinize the Ukrainian rite." According to Father Bilinsky "that's the farthest thing from the truth."

But the fear it is true caused the storming of the rectory. It occurred after morning Mass at the cathedral. The old Julian calendar called for observance of Epiphany but cathedral services for Epiphany had been held 13 days before, according to the Gregorian calendar.

THE EARLIER services included a traditional Ukrainian blessing of water and the disidents stormed the rectory when the blessing was not held on the later date. Father Bilinsky said they were well aware that it wouldn't but had come specifically to demonstrate as urged in leaflets distributed by the traditionalist committee.

He also explained that Bishop Gabro had provided for those wishing to retain use of the old calendar and other traditions by establishing a new parish—St. Georges—near the cathedral and not subject to the change. Epiphany services were held there the day the protestors demonstrated because the services were not held at the cathedral. Thus the protestors could have had all the water they wanted blessed at St. Georges, Father Bilinsky said.

Auxiliary lists its new officers

Following is Coadjutor Archbishop Bishop's Confirmation schedule for the following two weeks as announced by the Chancery Office:

Saturday, Feb. 3—Danville, 3 p.m.; Brownsburg, 7:30 p.m.

Sunday, Feb. 4—Edinburg, 10 a.m.; Franklin, 3 p.m.; Greenwood, 7:30 p.m.

Monday, Feb. 5—Greenfield, 7:30 p.m.

Wednesday, Feb. 7—New Castle, 7:30 p.m.

Thursday, Feb. 8—Knights-town, 7:30 p.m.

Saturday, Feb. 10—Cambridge City, 11 a.m.; Connersville, 3 p.m.; Liberty, 7:30 p.m.

Sunday, Feb. 11—Richmond; St. Andrew, 11 a.m.; Holy Family, 3 p.m.; St. Mary, 7:30 p.m.

Monday, Feb. 12—St. Paul, Decatur Co., 4 p.m.; Shelbyville, 7:30 p.m.

Wednesday, Feb. 14—St. Vincent, Shelby Co., 7:30 p.m.

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TWO VIETNAM CELEBRITIES—Sergeant Major Lawrence Hickey, above left, a former member of St. Matthew's parish, Indianapolis, was selected to introduce comedian Bob Hope to 8,000 troops at Pleiku, South Vietnam, during the recent holiday show there. Sergeant Major Hickey, with the 4th Infantry Division, is the father of Paul Hickey, a freshman at St. Meinrad Seminary College. The Hickeys now reside in Tacoma, Wash., for the length of the Vietnam assignment for the sergeant-major.

Bishop in Mexico asks cessation of Vietnam war

CUERNAVACA, Mexico — Bishop Sergio Mendez Arceo of Cuernavaca has called for an urgent declaration of the Church expressing "the incompatibility of modern warfare with Christian morals," as a step towards ending the war in Vietnam.

Already, he said, "in characterizing the immorality of the war, the Second Vatican Council establishes the principle that its horrors and evils increase tremendously in proportion with the technical progress of its weapons."

"For this reason, the council condemns with unusual gravity all belligerent action which, indiscriminately, aims at the destruction of entire cities or of extensive areas with their population."

The bishop said that in asking for a formal condemnation of modern warfare he is endorsing statements made by Cardinal Giacomo Lerario of Bologna, Italy.

In a New Year's sermon Cardinal Lerario said that the Church must urge the United States to "desist from bombing North Vietnam," adding this issue is "today's immediate problem of conscience, the first crossroads from where events can take the happiest or most tragic turn."

Equitable trade urged by Pontiff

VATICAN CITY — Although no "magic solution" exists to solve the problems of the world's poor nations, nevertheless, equity in trade relations between rich and poor countries must be introduced, Pope Paul VI told an international group of economic and political specialists.

The Pope received (Jan. 19) the so-called "Group of 77," composed of representatives of developing countries of Africa, Latin America and Asia. The group passed through Rome en route to New Delhi to attend the second United Nations Conference for Trade and Development from February 1 through March 25. The Holy See will have a representative at the same meeting.

Urge cooperation

COIMBATORE, India — The Church of South India, at its 11th biennial Synod here, called on its dioceses and clergy to maintain closer cooperation with the Catholic Church.

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(Continued from page 5)
committed none. It would permit the destruction of a life while providing almost no safeguards for that life.

4) Violation of due process and equal protection. The model code would permit a death sentence to be passed on the unborn child in secret proceedings and without representation. Furthermore, the concept of due process demands at least that life should not be taken except for a proportionately grave cause. The proposed statute, however, would sanction the death of the unborn child for causes not at all comparable in gravity to the result—death.

Particularly weak is the code's provision for abortion in cases of rape. At the very least, it has been argued, the statute should require that a woman seeking abortion on these grounds consult a doctor within a few days after the alleged incident occurred. This, one physician has remarked, would "eliminate the well-known syndrome of the woman who 'rapes' herself and would then like an abortion."

LEGAL WRITERS have pointed to the contradictory fact that, while the law in most areas is moving toward recognition of the unborn child as a person—with all a person's inalienable

rights—the trend in the area of abortion is in just the other direction. "With the exception of the abortion movement," one attorney has noted, "the universal trend in the law is toward full recognition of the humanity of the unborn child."

Courts in a number of states have accepted the principle that the unborn child is a person. The right of the unborn child to recover damages to prenatal injuries has been acknowledged in a number of cases.

Even as long as a century ago a Pennsylvania court held that "the civil rights of an infant... are fully protected at all periods after conception." This principle has been accepted over and over again by courts in the last few years.

Nevertheless, in the field of abortion law, the pressure of the moment is to deny the principle and assert that the unborn child has no inalienable right to life. The reason is, basically, convenience: in some cases it is simply easier for some people to suppose that the unborn child is not a person and to act accordingly. The danger here—one which proponents of abortion are at pains to play down—is that when convenience is accepted as the criterion for taking one innocent life, it can logically be accepted as the criterion for taking any innocent life.

Seek social work aid for Vietnam

NEW YORK—Catholic Relief Services is seeking volunteer qualified social workers to live in Vietnamese refugee hamlets where they will serve in community development and self-help projects. The social workers will also assist in programs to improve the over-all health and welfare of the refugees. They will be on an 18-month assignment as part of the Catholic agency's medical-social work teams stationed in refugee areas in South Vietnam.

Dance slated

RICHMOND, Ind. — The school activities fund at Holy Family parish will benefit from the proceeds of the parish dance, to be held Saturday, Feb. 17, starting at 9 p.m. The Donn Smith Orchestra will play. Tickets are \$3 per couple. Reservations may be obtained by calling 962-0947.



ANGELICAN PRIMATE AT CATHOLIC CATHEDRAL—Anglican Archbishop Michael Ramsey of Canterbury (left) receives a warm welcome from Catholic Auxiliary Bishop Patrick Casey of Westminster as he arrives to preach at the Westminster Cathedral. Also on hand to greet the Anglican Primate was Cardinal John Heenan of Westminster who had invited him to participate in the Week of Prayer for Christian Unity in the cathedral. Dr. Ramsey became the first Anglican clergyman ever to speak from the Catholic cathedral's pulpit. (RNS photo)

Remember them in your prayers

Edward Lewis and Mrs. J. W. Head.

† JEAN A. BISSI, 53, Holy Name, Jan. 25. Wife of Joseph; mother of Joseph and Frank Bissi.

† HAROLD J. NEAD, 63, 55, Peter and Paul, Jan. 25. Husband of Elsie D.; brother of Frank E., John M., and Alphonse R. Head; Margaret A. Helms, Mary E. Johnson and Angela M. Tucker.

† CECIL JOSLIN, 74, Holy Spirit, Jan. 26. Husband of Josephine M.; brother of Elva Locke.

† FLORENCE A. LUX, 74, Sacred Heart, Jan. 29. Wife of Walter G.; mother of Alfred W. Osgood, Sylvester C. and Gilbert J. Lux; Mrs. Joe Giesing; sister of Mrs. Harry Lamping and Mrs. Luke Butyard.

† JOHN A. SCHILLING, 82, Little Flower, Jan. 29. Husband of Clara A.; father of Jack R. and Harold A. Schilling; Marjorie O'Connor, brother of Christine Regan.

† ANNE MEISBERGER, 90, 55, Peter and Paul, Jan. 29. Mother of Leonard J., Joseph G. and Louis F. Meisberger; Gertrude M. Phillips, Alma Guinan and Joan Moran.

† DELLA R. CONRAD, 73, Little Flower, Jan. 29. Mother of Betty J. Shackelford, Geraldine Zwiefelhofer, Virginia Anderson, sister of Herbert, Raymond and Guy Starks.

† CHARLES A. NAVARRA, 61, Holy Rosary, Jan. 29. Husband of Frances A.; father of Michael, John and John C. Navarra; and Constantine Gulliano; brother of Philip Navarra, Mary Speck and Angelina Kramer.

† MICHAEL RUDOLF, 61, St. Catherine, Jan. 30. Son of Christine Rudolf; brother of Robert, Ray, Dan, Leon and Vicki Rudolf.

† WILLIAM T. O'BRIEN, 65, Assumption, Jan. 30. Father of William O'Brien, Ruth Fletcher and Peggy Thomas; brother of Grace Kilmann, Alphonse Stoops, Helen Valish and Cecilia McCord.

† MARY E. KNUKE, 77, St. Joan of Arc, Jan. 30. Sister of Ann Kleinbaum.

† LOUISE M. MEYER, 78, St. Philip Neri, Jan. 30. Mother of Herbert, John and Rose Meyer; sister of Joseph, William and Scipione Huser; Catherine Suttman, Elizabeth Canick and Rose Haberle.

† CHARLES J. MAIER, 73, Sacred Heart, Jan. 31. Husband of Louise M.; father of Carl and Fred J. Maier and Louise M. Shelby.

† CHARLES T. SCHILLING, 92, St. Paul Hermitage, Jan. 31. Father of Kenneth W. and Charles W. Schilling; Mildred Snurps; brother of Christine Regan.

† LEO LAMPERT, 93, St. Mary's, Jan. 18. Husband of Rita, father of Mrs. Donald Schuetter, Mrs. Charles Dupp and Mrs. John Schmitt, all of Jasper, Sangra and Myron, at home.

† FELIX M. MEHRINGER, 69, St. Mary's, Jan. 21. Husband of Rose, father of Mrs. Bernard of Los Angeles, Louis and John of Jasper, Charles of Louisville; Mrs. Robert Wagner of Vincennes and Mrs. Asil May of Washington.

† SIMON SCHNEIDER, 81, Holy Family, Jan. 30. Father of Robert J., James L. and

† MARY E. THOMPSON, 81, St. Philip Neri, Jan. 19. Mother of Ed, Lucille, of Niles, Mich.

† JAMES W. MCCARTIN, 42, St. Columba, Jan. 24. Husband of Beverly, son of Mr. and Mrs. Fred McCartin, of Sellersburg. Five brothers and a sister also survive.

† FRANK MATTHEIS, 84, St. Raphael's, Jan. 24. Father of Herman Seger of New Albany, Ind.; Albert of Jasper, Ind.; Raymond and Edwin of Dubois.

† TONY DIETSCH, 88, Sacred Heart, Jan. 22. Husband of Tillie, father of Harold, Sparks, New; and Mrs. William Priett of Evansville.

† CORNELIA M. BAUCH, St. Mary's, Jan. 22. No immediate survivors.

† MORRIS B. GOLDBACH, 38, Good Shepherd, Jan. 24. Husband of Mary Lou, father of Brenda, Sharon, Martha, Angela, and Daniel.

† ELBERT E. J. WILLIAMSON, 61, Holy Spirit, Jan. 24. No immediate survivors.

† HERMAN J. SANDER, 59, St. Ferdinand, Jan. 25. Father of Bernard Sander, of Ferdinand; Albert Sander, of Jasper; Mrs. Delma Werner, of Ferdinand; Mrs. Raymond Schwoppe, of St. Henry; Mrs. Robert White, of Jasper; William Sander, of Ireland; Lawrence Sander, of Celestine; brother of Mrs. Edwin Schnell, of Celestine.

† JOHN BRECHER, 60, St. Mary's, Jan. 18. Father of Mrs. Daniel Grewell of Dover, O., and Mrs. Patrick Grewell of Philadelphia, O.

† ROSE B. TREETER, 70, St. Ferdinand, Jan. 17. Mother of Mrs. Harold Becher of St. Meinrad, Hubert and Oscar, Ferdinand.

† EILEEN VONDERHEIDE, 5, St. Ferdinand, Jan. 18. Daughter of Kenneth D.; sister of Diana, Madonna, Marian, Ann, and Thomas. All at home.

† HERMAN J. SANDER, 59, St. Ferdinand, Jan. 23. Father of Bernard of Ferdinand; Albert of Jasper; Mrs. Delma Werner of Ferdinand; Mrs. Raymond Schwoppe of St. Henry and Mrs. Robert White of Jasper.

† HAZEL M. MURPHY, 61, St. Philip Neri, Jan. 31. Mother of Father Kenneth Murphy, assistant pastor of St. Ann, New Castle, and Martha L. Murphy.

† ALBERT T. SCRIBER, 76, Holy Name, Jan. 24. Brother of Helen Logue, Ruth Nicholas and Margaret Perle.

† MARIE C. NOLAN, 77, St. Catherine, Jan. 24. Wife of Joseph A.; mother of Donald J. and John A. Nolan; sister of Herman, Earl and Cletus Hagerty, Alma C. Kavanagh and Mary Hanks.

† ROY J. GOOTE, 63, St. Philip Neri, Jan. 24. Husband of Dorothy, father of Robert, Bernard and Burdette and Kathleen Goote; Patricia Dyer and Sister Ann Jeanette; stepfather of Charles Bennett; brother of Walter, Clarence, Raymond J. Frank and Vernon Goote and Bernadine Withem.

† HERMAN A. SCHULSKY, 76, St. Catherine, Jan. 24. Father of Norman E. Schulskey and Irene Wilcox; brother of Clara M. Schulskey.

† ANNA S. MORRISON, 85, Sacred Heart, Jan. 24. Mother of Philip Fletcher, sister of Sister Mary Lidwine, (S.S.), and Lena Jontanges.

† WILLIAM E. WILLIAMS, 62, Our Lady of Lourdes, Jan. 25. Husband of Mary; father of Edithann B. Aisup, Susan Wattle, Judith Loyal, Kathleen Bailey; brother of Ida M. Gentry.

† RICHARD M. PIGOTT, 68, St. John, Jan. 25. Brother of Lenora W. Weaver, Mrs.

Roman Schneider, all of Jasper; Howard Jasper, of Chicago; Wilfred Jasper, of Henderson, Ky.; Mrs. John Kinder, of Washington; Mrs. Roman Vonderheide, of Jasper; Mrs. Alfred Leimbach, of Ireland; brother of Valentine Schneider, of Jasper, and Mrs. John Friedman, of Dubois.

† RICHARD FRANKLIN TARGONSKI, 34, Sacred Heart, Jan. 26. Husband of Sue, father of Shari Targonski, of Jeffersonville; Richard F. Targonski, of New Albany; son of Mr. and Mrs. Sidney Targonski; Barbara, Deborah, brother of Marie Sangalli, of Anchorage, Ky., and Sigmund Targonski, of Jeffersonville.

† MARY ANGELA SWEENEY, St. Augustine, Jan. 27. Sister of Mrs. Harold A. Brown, of Columbus, O., and Margaret Sweeney, of Jeffersonville.

† WILLIAM SEGER, 83, Mary Help of Christians, Feb. 1. Father of Herbert J. Thomas, W. Jasper and James J. Seger; Mrs. Juliette Kelley, all of Marsh Hill; brother of Leonard Seger, of Marsh Hill and John Seger, of Huntington.

† EVELYN A. BUCHE, 64, St. Mary, Jan. 24. Mother of Paul F. Buche, of New Albany; sister of Mrs. F. A. Cocoran, of New Albany; Mrs. H. E. Day, of Princeton, Ky.

† ROBERT L. DAY, 41, Our Lady of Perpetual Help, Jan. 24. Husband of Patricia, father of Michael Lee, Jeffery Day, Sheryl, Elizabeth, Barbara, Deborah and Teresa Day; son of Mrs. Anna Day, of Louisville. A brother and two sisters also survive.

† LOUISE WEITENHEIDER, 83, St. Mary, Jan. 28. Sister of Mrs. Mayne Hoover, of New Albany.

† MARY A. SCHINDLER, 78, St. Mary, Jan. 29. Mother of Carl (Mor) Schindler, of New Albany; Louis Schindler, of Jeffersonville; Mrs. Mary Kasse and Mrs. Catherine Madley, both of New Albany. A brother and five sisters also survive.

† JOSEPH NICHOLAS STENER, 83, St. John, Jan. 16. Father of Mrs. Ralph Kaiser and Mrs. Beneta Gaidos of Newburgh.

† FLORENCE MILLER, 77, St. Paul, Jan. 26. Wife of Charles J.; mother of Gabriel and Anthony Miller, both of Tell City; Mrs. Dorothy Burke, of Mishawaka.

† RAYMOND G. WILLIAMS, 76, St. Thomas, Jan. 23. Husband of Elsie, father of Ferdinand, Joseph and Robert of Vincennes; Richard with the U.S. Air Force at Cheyenne, Wyo.; Catherine, Anna Marie and Edna of Vincennes and Selma of Indianapolis.

Couple to mark Golden Wedding

RICHMOND, Ind. — Mr. and Mrs. Edward J. Maginn will celebrate their golden wedding anniversary with a Mass of Thanksgiving at noon Saturday, Feb. 3, in Holy Family Church. They were married January 29, 1918 in St. Charles Church, New Bethlehem, Pa.

Immediately following the Mass, a reception honoring the jubilarians will be held in the Holy Family parish hall from 1:30 to 4 p.m.

The Maginns are the parents of Mrs. William J. (Jean) Cox, Jr., of Havertown, Pa.; William E. Maginn, of Cincinnati, O.; John J. Maginn, of Des Moines, Ia., and Mrs. R. M. (Carol) King, of Richmond.

Majority want church unity

MINNEAPOLIS — Fifty-three per cent of Minnesotans interviewed by the Minnesota Poll say they "would approve of negotiations between Catholics and Protestants on the question of uniting into one church."

Seventy per cent of the Catholics interviewed expressed approval of such negotiations. 24 per cent disapproved and 6 per cent were undecided or had no opinions.

Protestants were almost evenly divided on such negotiations. 47 per cent approving, 46 per cent disapproving and 7 per cent undecided or having no opinion.

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Loan to Copts

CAIRO — A spokesman for Egyptian Coptic Patriarch Cyril VI of Alexandria said here that the Vatican and the World Council of Churches had loaned "about \$10,000" to the Coptic Church in Jerusalem because of an Israeli decision to freeze the funds of the patriarchate there.



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VIEWING WITH ARNOLD

Victorian novel makes a good movie

By JAMES W. ARNOLD

Schoolboys develop an early aversion for Victorian novels, a dislike that tends to linger beyond all reason. But "Far From the Madding Crowd" may be an exception, since it is blessed both with wry good humor and as fetching a heroine as any boy ever carried off in his dreams.



John Schlesinger's film of Thomas Hardy's 90-year-old novel is a pleasant achievement in nearly every way. Without betraying its new medium, "Crowd" manages to be fully faithful to Hardy, perhaps the most complete translation of the content of a literary work to the screen within memory. It even improves things a bit since the movie makes concrete the physical splendors of a rural England that no longer exists and that is no longer within the powers of a modern reader to imagine.

One of the reasons for this success—a highly visual film that is loyal to the book—is Hardy's own style. He composed the novel in 57 short chapters, most of them easily trans-

lated into movie scenes. He also wrote like a scenario writer, with an amazing emphasis on visual symbols and the appearance of events as well as their content.

Thus when the heroine Bathsheba meets Troy, her soldier-lover, for the first time, it is not in a random setting with meaning carried mostly by dialogue. She is wandering about the farm by lantern-light, comes upon the boy suddenly, and catches the edge of her skirt hopelessly in his military spur. Later, after the death of the much-wronged Fanny, Troy does not simply mourn. He plants her grave with flowers, and almost immediately they are washed away by the rains of unforgetting nature.

Perhaps the best example occurs after Bathsheba's crushing (for her) showdown with Troy, when she spends the night in the woods at the edge of a swamp she had not seen in the dark (she misses the abyss, even in despair). At dawn, she looks

out to a sun-drenched meadow where a small boy walks to school, doggedly memorizing the verse: "O Lord, give us the grace that we may cast away the roots of darkness." This is Bergmanesque cinema, and it is almost directly from Hardy.

Other Hardy passages are remarkably filmic, but Schlesinger's best work is in the sword-exercise sequence, a brilliant episode in the novel that is turned into an eye-stunning orchestration of movement, cutting, sound and color on a windswept knoll—a perfect visualization of Bathsheba's mixed attraction and fear toward her reckless soldier. This is a classic five minutes that film fans will remember for decades.

About all that director Schlesinger and scenarist Frederic Raphael (the collaborators of "Darling") have cut is dialogue, and this mostly by minor characters. When they add, it is often something Hardy would have liked, e.g., the details of

a slapstick country-bumpkin circus, or the comic morning-after misery of the men as they emerge from the harvest drinking binge, a movement Hardy describes in a few amused sentences.

"Crowd," of course, is still struck with being Victorian melodrama, telling us of the rousingly beautiful farm heiress (Julie Christie) whose pride and romantic notions of love make her overlook the stolid but worthy fellow at hand (Alan Bates) for ill-fated adventures with a middle-aged squire (Peter Finch) and a dashing cad (Terence Stamp). It is not just the contrived coincidences, tragedies and hammy confrontations that put off a modern audience, but the exaggerated character traits, e.g., Finch's mad infatuation, Bates' long-suffering loyalty, Julie's persistent lack of common sense.

In the book the people take the same extreme actions (the wildest is probably the quarrel over poor Fanny's open coffin), but we understand them better because Hardy lets us in on their thoughts and his own judgments of them. This flattening out of characters, eliminating some of their complexity and depth, is a normal defect of novel-to-film translations. Stamp's true character, for example, is a complete puzzle. The loss is even more regrettable with Bathsheba (Miss Christie), a flighty but delightful utter female who in the movie seems merely charming and not quite worth all the fuss. Bathsheba is a kind of Scar-

lette O'Hara prototype—the combination of beauty, strength, girlish temperament, vanity—whose awesome powers of attraction are her undoing. But her mistakes are feminine and human rather than malicious, and she learns from them and finally earns her happy ending.

The film-makers deserve to be commended for avoiding sexual sensationalism, easily achieved by stretching the plot here and there. This must be the first film since "Going My Way" without a nude or bedroom scene. The moral message of film-book is old-fashioned and orthodox: seek not love, baby, in fleeting passion, but in the things that endure.

The beauty of Schlesinger's movie is its visual emphasis on these eternal things: the sweeping green hills, flowered meadows and leafy forests of Hardy's Wiltshire and Dorset country; the sheep and horses, sunsets and storms, sowings and reaping; the faces, dances and songs of the peasants, and especially the children, who are always seen going about their innocent lives at moments of adult crisis: while Finch desperately awaits word from Bathsheba, or Stamp mourns his lost love, or Bates announces his departure.

This is clearly the kind of country and locale in which the sturdy and true will win out over the false and fickle. There is much hard universal human truth in Hardy's book, for all its imperfections. The film version, always conscientious, often inspired, makes sure we do not miss it or forget it.

(Rating: A-2 unobjectionable for adults and adolescents).

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Mission Letter

Dear Folks Back Home:

Happy New Year to all my friends. I thought I would send along some more information about the Church's work in Bolivia.

Five of us (St. James' priests) arrived in Bolivia during the first part of November. (The

(This missionary letter was written by Father Steve Hay, an Indianapolis Archdiocesan priest on loan to the St. James Missionary Society in Latin America. His address is: Padres de Santiago Apostol, Casilla 319, Santa Cruz, Bolivia.)

Society has seven parishes in Bolivia—four in the southern part and three on the Altiplano.)

I'm stationed in Southern Bolivia in a little pueblo named La Guardia. The pueblo is 15 miles from Santa Cruz, a city of 95,000 people which is the capital city in our area.

Here in La Guardia we have a church, a rectory and a home for the three Mexican nuns who work with us. From our home base we have responsibility for 22 pueblos with a total population of 15,000-18,000 people.

WE ARE THREE priests here—Father Tom Delany, 31, from Boston; Father Brendan Sheehy, 30, from Ireland; and myself, 29. Obviously we are a young community—ideal in my mind, for the communication and sharing of responsibility are fantastic.

Father Tom has been in Bolivia five and one-half years. Father Brendan and I arrived the same day.

Our parish is interesting. The majority of our parishioners are the Indians moving here from the Altiplano, seeking a better way of life. Reminds me a lot of the migration of the people of Appalachia to the big cities, of the northern Midwest back home.

The Indian people are the Quechua-speaking variety. Quechua is a very difficult language to learn because there is very little grammar from which to study. One of our priests in Peru has written a Quechua grammar book, but it can easily be worth nothing here because the Indians in Bolivia speak a different dialect.

A person learns Quechua by listening to them speak. As you can imagine this is very painful and slow. Thank goodness that most of the men and women speak both Spanish and Quechua.

THE INDIANS are a hard working people. Most of them buy a small piece of ground on arriving in our area and begin growing corn, rice, potatoes and fruits of all kinds. The average daily wage of our parishioners is eight pesos or 64 cents.

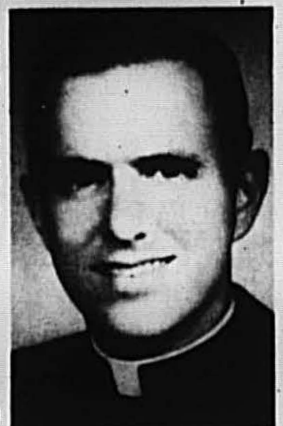
Their homes are made of wood structure with long, 10-foot palm-like branches thrown on the top and sides. The floors are dirt, of course. They do not have running water. There's a river about one-half mile away. The women carry the water in huge jars on their heads.

Since there is no electricity, most use some type of kerosene lantern at night. We say Mass at night in the different pueblos by kerosene lantern. The only problem with this arrangement is that they attract bugs, which are one big battle.

Cardinal Seper named to body

VATICAN CITY—Pope Paul VI has named Cardinal Franjo Seper of Zagreb, Yugoslavia, newly appointed head of the Doctrinal Congregation, to the Commission for the Interpretation of the Decrees of the Second Vatican Council.

The Pope also named Cardinals Luigi Traglia, former vicar of Rome, and Angelo Dell'Acqua, now vicar of Rome, to the Doctrinal Congregation.



FATHER HAY

I'm always happy to say a "May the Lord be with you" because in the upward motion of the arms a guy can sweat at the bugs in self defense.

The number one problem in the mind of these people is sickness. Of course, they eat improperly. Meat is expensive, so they seldom have any. Many men and women have goiters—evidently showing a lack of iodine in their diet. The children are afflicted with "libhos" (or sometimes the worms) because of the unsanitary conditions in which they live and eat.

The money that comes to an ordinary family in our parish through their work is insufficient for medical bills. A doctor in the city charges 30 pesos (\$2.40) for a consultation in his office. For a man who earns eight pesos a day, this medical charge is too much.

Also, the medicine is expensive, so the people don't even think of buying it. They use home remedies which help very little. Tuberculosis is quite common here also.

OUR BIGGEST worry (we 'Gringos') is hepatitis, a liver disease. We take precautions—vaccinations, boil our water before drinking, etc.—but still over half of the priests who have worked in Bolivia have contracted hepatitis. Say a prayer that you don't detect a yellow tint in my face the next time I see you.

We have a clinic attached to the parish. One of our Mexican nuns is a registered nurse and helps a fantastic number of people. Our medicine is donated from the States and Switzerland, so we can sell it at a very, very reduced rate. (It's not a good idea to give away anything and besides there's a tax on the incoming medicine.)

We have two doctors to come here from the city to offer their services twice each week. Also a dentist comes out to help our people. The clinic is very valuable here.

The nuns we have are simply great. They speak the Spanish language beautifully and understand the mentality of the people better than us "Gringos." They do strictly parish work—a lot of home visitation, have meetings with the adults concerning family life, the Bible, hygiene education, the development of their pueblos, etc. They work with the young girls in the parish—catechizing, taking care of the church, clinic, etc.

But the thing I like is that we all work as a team. We exchange ideas about the apostolate of the parish and together work out the program that we all think will meet the needs of the people.

This is an exciting country—very backward, tremendous problems, fantastic hopes. The Church here as everywhere in the world today is asking hard-nosed questions about herself—her apostolate, her relevancy to the people she is serving.

The "Gringo Church" here has made some bad mistakes, but the mistakes aren't irreparable. There is a spirit of hope and Christian confidence among the bishops, priests and nuns. We have the freedom to use our imagination that I hope God is inspiring, as we try to grapple with the challenge here.

Father Steve Hay

Plan parish network of closed circuit TV

BOSTON—The Catholic Archdiocese of Boston has announced a wide-ranging project to bring closed circuit educational television to some 100 parish centers.

The project is a joint undertaking of the Archdiocesan Confraternity of Christian Doctrine (CCD) and the Boston Catholic Television Center. It will begin with a 12-week lecture series on the church in the modern world beginning Feb. 14.

Msgr. Walter L. Flaherty, director of the TV Center, predicted that the CCD programming would be the forerunner of other archdiocesan closed circuit productions, including college credit courses, social documentaries, civil rights discussions, and ecumenical cooperation of churches.

THE TV CENTER director said representatives of two other major religious bodies have indicated an interest in the closed circuit system. He said the facilities of some 100

parish centers would be available for use by all denominations.

Aimed at up-dating the volunteer CCD teacher corps, the initial telecast for some 50 parish centers was designed to give parents and other adults an insight into problems of teenagers in the changing Church of the Vatican II era.

MSGR. RUSSELL R. Novelle, CCD director, said his department has completely restructured its teaching training program to meet an increasing demand for instructors in tune with contemporary problems.

A major part of the restructuring of the CCD program involved a change from "one teacher to one classroom" concepts that served other times to the technique of "flexible far-ranging capabilities of closed circuit TV, which will allow the best instructors to offer the best education to the largest possible audience."

Prelate announces school busing plan

CHICAGO — Cardinal John Cody of Chicago announced the archdiocesan school board is preparing a school busing program for Catholic schools similar to, and in support of, the busing plan proposed by James F. Redmond, Chicago public school superintendent.

The plan calls for busing Negro students from overcrowded inner-city schools to less crowded suburban schools in white neighborhoods.

At a press briefing called by the Chicago Conference on Religion and Race, the controversial Redmond plan was given complete support and endorsement by Cardinal Cody; Episcopalian Bishop James W. Montgomery; Dr. Edgar H. S. Chandler, executive director of the Church Federation of Greater Chicago; Rabbi Robert J. Marx of the Chicago Conference on Religion and Race.

THE CONFERENCE is an interfaith organization of the Catholic archdiocese of Chicago, the Protestant Church Federation of Greater Chicago, and the Chicago Board of Rabbis.

The cardinal, in announcing plans for an archdiocesan school busing program, said:

"I am happy to concur in this statement of the Chicago Conference on Religion and Race.

"I am convinced it is truly in the interest of all our children in the metropolitan area.

"OUR OWN archdiocese a school board already has had a meeting and adopted the plan for the implementation of this program. Details are being worked out by (Auxiliary) Bishop (William E.) McManus, superintendent of archdiocesan schools, his staff, and the archdiocesan school board.

"We call upon you, all of our own people, to understand the democratic basis upon which such a civic endeavor is projected. We are all children of a common Father, one omnipotent Creator. All men have equal rights; all children must be given the highest quality education in the best way our nation and religious institutions can provide it.

"Let us work together to this end," Cardinal Cody said.

Voices reservations on heart transplants

VATICAN CITY—An Italian theologian has expressed some reservations about heart transplant operations, particularly on the question—Is the heart taken from a person who is not absolutely dead?

Msgr. Ferdinando Lambruschini of the Lateran University wrote on the subject in L'Osservatore della Domenica, Vatican City weekly. "The taking of a heart from a corpse, with the consent of the deceased or of whomever represents the deceased's last will, does not present insurmountable difficulties in the moral order."

HOWEVER, he pointed out: "It is necessary to know exactly the demarcation line between death and life of a person."

Poor attendance

LONDON—Only 42% of Catholic men of working age attend Mass regularly in this country, according to a professional survey published this week.

Warning that sometimes the "concept of a clinical death" is too vague, he said: "This concept is fatally subject to the judgment of one or more physicians."

Msgr. Lambruschini said that "up to the moment in which there is clear and reasonable evidence for everybody that a person is dead, the removal of a heart for its transplantation throws great shadows of a moral character" on the operation.

HE BASED HIS judgment on the premise that "the donation of a heart and consequently the removal of it from a living person so that it may save the life of a person in danger cannot ever be considered licit because this is equivalent to the direct killing of an innocent person."

He summed up his position by stating: "In our opinion the removal of a heart from a living person or at least one who is not certainly dead is contrary to the sacred duty of the preservation of life itself."

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CRACKDOWN REPORTED

Catholic publishers, writers in Spain run into trouble

MADRID — Exercising their new "freedom of expression" has meant trouble in at least 10 cases in January for Catholic publishers and writers in Spain.

Two book editions have been confiscated by police, two writers have been sentenced to jail terms, two editors are being indicted and two more have been fined. In addition, two priests are being prosecuted for their preaching.

In addition, publications of the Falange, Spain's only legal political party, are attacking Catholic-oriented publications.

The reason most often given by government spokesmen for this obvious crackdown is disrespect of the government, or the abuse of "freedom of expression" laws.

In Barcelona, police confiscated the full edition of the book "The Role and Life of the Layman," published by Editorial Franciscana as part of a series on religious and social issues. Indications are that the chapter on "Public Opinion within the Church," by the well-known writer, Pedro Altares, was considered "offensive" by authorities.

THE SECOND book confiscation occurred in Madrid and involved a book on trade unions called "Sindicalismo," published by the Jesuits and written by a Catholic labor leader, Javier Dominguez, and two moderators of the Catholic Vanguard Workers, Fathers A. Martin Sanchez, S.J. and Jaime Castineras, S.J. The book at one point deals with the right to strike and strike techniques.

Both works had the approval of Church authorities. The publishers had also complied with government regulations regarding the filing of copies prior to publication date.

A heavy fine has been imposed on Father Mauro Maria Boix, O.S.B., editor of the magazine Serra D'Oro (Golden Range) at the Benedictine monastery of Monserrat, for publishing an article last June by Basque separatist Sergio Vilar. The article, dealing with the Basque movement within the Church, was branded by authorities as "an assault against national unity... inciting to public disorder."

The Benedictine priest was fined about \$710.

IN MADRID, the Court of Public Order (for political crimes) fined the junior editor of the bulletin of the Catholic Action Workers Brotherhoods, (HOAC), Cayetano Hernandez, \$143. He had also been sentenced to four months in jail for questioning last summer the legality of reforms to the civil code. Police had confiscated the August edition of the bulletin.

The conviction of another writer, Alfonso Carlos Comin, for his opinions on social and political conditions in Spain published by the French Catholic magazine, Temoignage Ohretien, early last year is the second instance of jailings. He was given one year and four months for his article entitled "After the Referendum, Repression." In his article on the referendum of December, 1966, which approved certain constitutional changes, he criticized what he considered basic failings of the Spanish government on economic and social policies, and denounced a wave of arrests.

RAFAEL Gonzalez Rodriguez, editor of the Seville Catholic daily, Correo de Andalucia, has been indicted by the ministry of information on charges of failing to register as a professional journalist. Gonzalez, a graduate of the Catholic School of Journalism here, was former editor of the Catholic youth magazine, Signo, which was suppressed here in May, 1967, after clashing with government and Church censorship.

The ministry of information is also prosecuting Angel Ruiz Camps, editor-in-chief of the HOAC bulletin, for a review on workers' conditions in Spain, published in the January issue. This is the third time Ruiz has been brought to trial on charges of showing disrespect for the authorities.

Under the present press law, this is punishable by fines and jail terms.

Prosecutors at Barcelona have indicted Fathers Juan Rofes and Agustin Duras, pastors at San Lorenzo and San Cristobal parishes there, for reading at Masses on Christmas eve a Catholic workers' statement on arrests and police brutality.

Reports from that city say the local authorities are seeking permission from Archbishop Marcelo Gonzalez Martin of Barcelona to bring the priests to civil trial.

FURTHER indication of the tense situation can be seen in recent editorial policies of Arriba, a Madrid daily that speaks for the Falange. The daily has singled out for criticism three dailies, Madrid, El Alcazar, and Nuevo Dairio. All are published by Opus Dei, an apostolic association of priests and laymen.

Against this background a new government action is causing widespread concern among those responsible for communications media. The Franco government has sent to the Cortes (parliament) a bill proposing a "law on official secrecy," banning access by newsmen to governmental documents and moves broadly classified as "secret."

Court raps Catholic U. professor

WASHINGTON — A professor and seven students seeking to prevent the Catholic University of America here from abolishing its Institute for International Law and Relations suffered three setbacks in 48 hours in U.S. courts.

The U.S. Court of Appeals denied a plea by Prof. William H. Roberts to grant a temporary injunction which would have prevented the university's board of trustees from abolishing the institute, which Roberts has directed since 1965.

Roberts was asking for the temporary injunction while appealing District Court Judge John J. Sirica's refusal last November to grant a permanent injunction. Judge Sirica ruled the court could not meddle in university affairs.

The institute is scheduled to become part of the university's department of politics on Feb. 1, and Roberts will go from the rank of institute director to professor.

Seven of Roberts' students, all graduate lawyers, also applied to District Court Judge George L. Hart, Jr., for a similar injunction, stating that abolition of the institute before the completion of their work there was an injustice. But Judge Hart said he did not think the absorption of the institute constituted a breach of contract on the part of university.



CARDINAL SHEHAN VISITS PARISHES—Cardinal Lawrence Shehan, Archbishop of Baltimore, chats with school children during a visit to St. Anthony of Padua school. The cardinal and his auxiliaries have launched a series of two-day visits to archdiocesan parishes to meet and talk with priests, nuns, parishioners and school children. At each parish, Cardinal Shehan or one of the auxiliary bishops concelebrate a Mass with the pastor. The visits will continue indefinitely until every parish has been host to the cardinal or a bishop. (RNS photo)

Audience for nobility is cancelled

VATICAN CITY—The traditional papal audience for the nobility of Rome usually held in mid-January will not be held this year.

Although not announced officially, the reason given for its omission is that Pope Paul VI must conserve his energies during his convalescence from his prostate operation of last November. During January, the Pope has limited his private audiences, with notable exceptions made for important visitors, such as President Lyndon B. Johnson, Yugoslav Premier Mika Spiljak and Rumanian Premier Ion Maurer. Most of his other private audiences have been for Church officials, although he has resumed his weekly general audiences.

Early in his pontificate Pope Paul VI expressed the hope that the Roman aristocracy would become more contemporary and aware of the needs of the times. In the past few years the appearance of the nobles in papal ceremonies has been greatly diminished. For instance, the Noble Guards in their scarlet uniforms and black helmets have not been seen in ceremonies for the past six months.

The chamberlains of Cape and Sword have had to leave their 16th-century Spanish attire at home and serve at ceremonies in plain dark suits. The gala uniform of the Pontifical Gendarmes, who up to a year ago appeared at major papal ceremonies with tall shaggy hats and Napoleonic dress, has likewise disappeared.

Police break up party protest

PARAMARQUE, The Philippines—Paramaque police, led by the town's mayor, broke up a Catholic demonstration organized here to protest a lavish 40th anniversary party thrown by business tycoon Eugenio Lopez.

The demonstrators' protest criticized the "lavish and ostentatious spending" that marked the party, which featured food, entertainment and guests flown in from around the world. A manifesto distributed by the demonstrators compared the cost of the party with the poverty prevalent in the Philippines.

An editorial in The Sentinel, Manila Catholic weekly, supported the students and pointed out: "We should be grateful that, instead of some armed communists messing up the Lopez party, it was some unknown Catholic students and seminarians who decided to tell the world of the Church's doctrine on the use of superfluous wealth."

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