

# Clergy and laymen join in protest of U.S. Viet war activities



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## SEES 'GREAT POTENTIAL'

### New lay president welcomes challenge at Marian College

By PAUL G. FOX

INDIANAPOLIS—What would motivate an educator who holds the number two executive position at a 15,000-student state university to covet the presidency of a 1,000-student Catholic liberal arts college beset with financial worries?

Dr. Dominic J. Guzzetta, who last week became the first layman to head Marian College, Indianapolis, was quick to answer the query (often asked, he admitted).

"The foundation of higher education is the undergraduate college, which has the challenge of reintroducing the human element in education. We must be concerned with building better lower-level education."

The personable administrator served the past 14 years at Akron (O.) University, achieving the number two position of senior vice-president, provost and professor of education.

DR. GUZZETTA believes that the public-supported state universities will ultimately become graduate and research centers and less interested in the undergraduate student.

"This is where the private, liberal arts college will make its greatest contribution to the community," he stated.

### Takes business post for Marian College

INDIANAPOLIS—Col. L. W. Wagner, USMC (Ret.) has been named to the new position of business manager and controller at Marian College. In their meeting on the campus (Wednesday, Feb. 7) the board of trustees approved the appointment later announced by Dr. Dominic J. Guzzetta, president.

A 25-year veteran of the Marine Corps, Colonel Wagner assumed his duties immediately. These include managerial responsibility for the college's financial and non-academic operations. Sister Mary Esther, O.S.F., treasurer of Marian since 1941, continues in that position on Colonel Wagner's staff.

THE NEW COLLEGE executive retired from military service January 31 and was decorated with the Legion of Merit at that time. His most recent service has been in Corps headquarters in Washington. In 1966 he became head of the personnel plans and programs branch of G-1 Division and last year was named principal executive assistant to the Assistant Chief of Staff in charge of the division. He coordinated a staff of 161 military and civilian personnel in planning, development and administration of 300,000 Marine military and 21,000 civilian personnel.

Wagner entered the Marine Corps Officer School shortly after graduating from Marquette University in 1941. A participant in the Pacific Theatre of the war, he commanded a rifle company during operations at Roi-Namur, Saipan, Tinian and Iwo Jima.

Wagner received the Silver Star at Iwo Jima and the Bronze Star at Saipan.

During his career he progressed through a variety of staff and command positions in the Marines. No stranger to the field of education, Wagner was



RECEIVES HONORARY DEGREE—Dr. Dominic J. Guzzetta, far right, new president of Marian College, received an Honorary Doctor of Laws degree during the mid-year commencement at Akron University. Other degree recipients were Whitney M. Young, right center, executive director of the National Urban League, and William S. Parry, left center, Akron Industrialist and civic leader. Awarding the degrees, left, was Akron President Norman P. Auburn. At the time of his departure for the Marian presidency, Dr. Guzzetta was serving as senior vice-president and provost at the 15,000-student Ohio university. He received a standing ovation from the faculty at the degree presentation.

The New York-born educator is impressed with the Indianapolis Catholic college and believes that it has great potential.

"When I first found out about

Marian looking for a new president, I went immediately to my North Central files to recall the written evaluation." (Dr. Guzzetta since 1959 has been a consultant and examiner for the North Central Association of Secondary Schools and Colleges. In this capacity he visited Marian, along with 40 other colleges and universities, for evaluation studies.)

"I found the report to be excellent, and I became seriously interested in applying for the president's position," he said.

He lists four principal elements of the college which bear close scrutiny:

● Faculty—"They are alive professionally and keeping up with changing educational developments. Seventy per cent of the Franciscan Sisters on the staff have doctoral degrees. All show a dedicated interest in students as people."

● Students—"Those attending a small, liberal arts college 'choose' to do so. This indicates that the student is not merely marginally interested in higher education. Otherwise, he would enroll elsewhere where it is easier. I am impressed with the student calibre at Marian. He is aware of what higher education has to offer."

● Curriculum—"It is well-balanced with a good combination of prescribed programs and elective courses. The curriculum is designed both for students headed for graduate school and those who will terminate their education."

● Facilities—"Marian's campus is ideal for a liberal arts environment. The buildings are well-constructed and the landscaping is attractive."

Returning to the increasing inter-play of private and state-supported institutions, Dr. Guzzetta believes that the larger state universities have similar money problems in proportion to their size and student needs.

"The private school can control its growth, whereas the

(Continued on page 7)

**Bishop's support**  
MIAMI—Bishop Coleman F. Carroll of Miami has offered the Miami community a \$50,000 housing fund with a challenge to expand it to \$1 million to inaugurate private-non-profit housing for the poverty-stricken in the area.

NEW YORK—Two priests and 27 other religious leaders have signed a commentary prepared by three members of Clergy and Laymen Concerned About Vietnam for inclusion in a new book analyzing American military activity in Vietnam and its relation to international agreements governing the conduct of war.

One of the priests, Paulist Father John Sheerin, editor of The Catholic World, helped draw up the commentary. The other is Father Robert Drinan, S.J., dean of the Boston College Law School.

Among the signers are 10 Episcopal and Methodist bishops, five rabbis, five university and seminary teachers and five denominational executives.

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The commentary is part of "In the Name of America," a 420-page study that systematically compares the international laws defining the limit and the use of military power in the time of war with published reports about the conduct of the Vietnam war taken from the mass media.

IN DENOUNCING the conduct of the Vietnam war, the commentary adds: "That which is morally unthinkable today becomes an accepted commonplace tomorrow. We now are increasing use of gas warfare, which we condemned. We now routinely defoliate crops, which we once condemned. Our concept of what is morally allowed seems to expand like a rubber band."

ACCORDING TO Dr. John C. Bennett, one of the co-chairmen of Clergy and Laymen Concerned and president of Union Theological Seminary, the study was undertaken to see if the frequent violations "of international law by the United States and allied military personnel in Vietnam were accidental, or, indeed, follow a pattern."

Commissioned and published under the auspices of the lay-clergy group, the report was completed under the direction of Dr. Seymour Melman of Columbia University here. Dr. Melman, who headed a five-man team working on the book for more than a year, commented:

"The published records, taken from prime American news sources, quite obviously give the indication of gross violations of international law by the United States against which the United States government has failed to inform its citizens."

"When we measure American actions in Vietnam against the minimal standards of constraint established by the Hague Convention of 1907 and the Geneva Conventions of 1929 and 1949, our nation must be judged guilty of having broken almost every established agreement for standards of human decency in time of war."

### U.S. Vietnam activity is scored by bishop

By R. M. M. McCONNELL

WASHINGTON — Auxiliary Bishop James P. Shannon of St. Paul and Minneapolis spoke to members of the Clergy and Laymen Concerned About Vietnam at an ecumenical prayer service here (Feb. 5) to condemn U.S. activity in Vietnam as being a contradiction of the Christian ideal of peace.

Speaking to some 2,000 people gathered in the New York Avenue Presbyterian Church, the bishop reminded his hearers that "Christ called for peacemakers," and added that "we are embarked on a national course of death and destruction and evil and darkness."

SOON AFTER Bishop Shannon spoke, Paulist Father John B. Sheerin, editor of The Catholic World, took the podium to point out that "the Second Vatican Council urged us to free ourselves from the slavery of war."

Complaining that the war in Vietnam had been described as "a holy war against the evil of communism," Father Sheerin added:

"The delusion that communism is totally evil is shared by millions of Americans, including the administration. But we must remember—we are not fighting an ideology, we are fighting men, women and children. And there are many of us who are convinced that what we are fighting is not totally evil. Some of us think the National Liberation Front (Viet Cong) is not held together by a variety of non-Roman Catholic

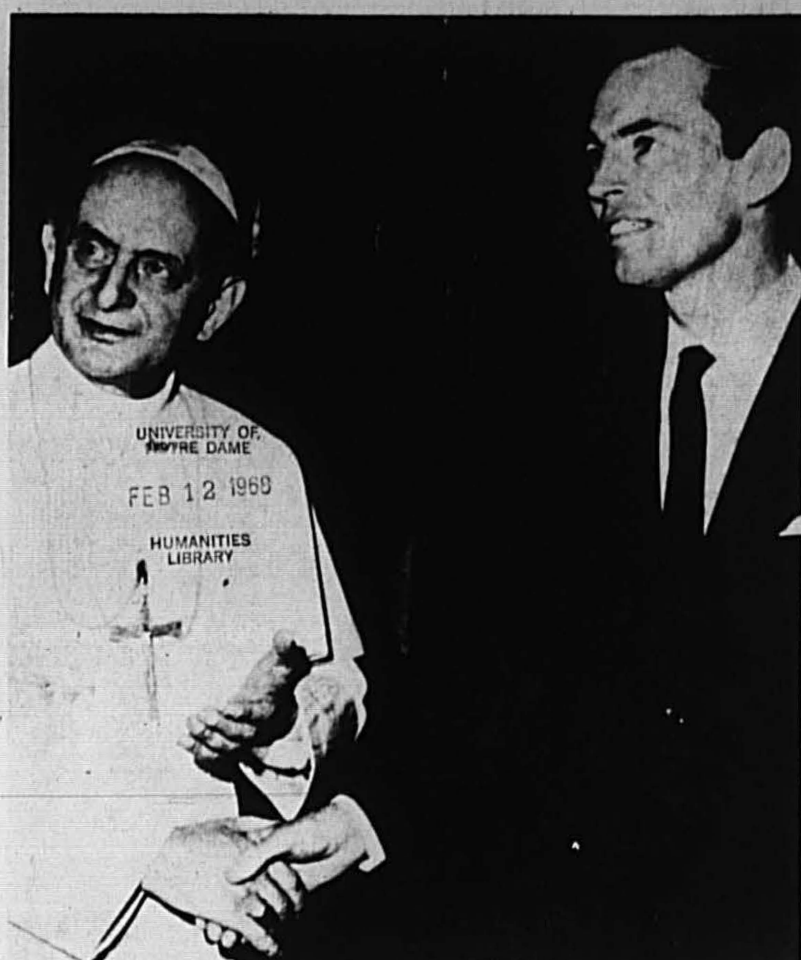
BRIDGEPORT, Conn.—A bishop counseled here that persons who cut themselves off from Catholic publications because they are disturbed by some of the things they read are making "a great mistake."

Bishop Walter W. Curtis of Bridgeport said it would be "a tragedy" not to keep in touch with the Catholic press on a regular basis, because "there is no other means of communication bringing us the full picture of Christian thinking and reaction."

Bishop Curtis in a letter marking Catholic Press Month which is observed in February, urged Catholics to subscribe to their diocesan newspaper "as part of the overall adult education program in religion in our diocese."

"LIKELY," he said, "you will not agree with every position taken by this Catholic paper. Neither do I. Yet it is a challenging paper. It will strengthen our faith if we read it with good judgment and regularly."

He cautioned Catholics against expecting to find in Catholic newspapers and magazines "a set of ready-made solutions merely to be accepted by us. Rather, the Catholic newsman attempts to present the facts as



### HEART DOCTOR RECEIVED BY POPE

Pope Paul VI greets Dr. Christian Barnard of Capetown, South Africa, surgeon noted for pioneering in heart transplants. The pontiff received Dr. Barnard at a 20-minute Vatican audience described by observers as "very cordial." Dr. Barnard said he did not discuss the morality of heart transplants with the Pope, since he has found no moral objections in performing such operations. (RNS photo)

### ROME ASSURES ASIANS

## Church is now a part of single unity effort

BANGKOK, Thailand — The Catholic Church is now wholeheartedly a part of a single Christian ecumenical movement. This was the message of a Vatican official here of the East Asia Christian Conference.

He was one of three "fraternal delegates" who brought a worldwide character to the meeting.

They were Father Thomas Stransky, a Paulist priest from Milwaukee who is now a member of the Vatican Secretariat for Promoting Christian Unity; Dr. Adolf Wischman, of the European Council of Churches, and the Rev. Setareki A. Tuilovoni, general secretary of the Pacific Conference of Churches.

Father Stransky said: "At the time the East Asia Christian Conference was founded we could quite confidently speak of the Roman Catholic Church and the ecumenical movement. Now, especially through the Second Vatican Council and its slow penetration into the life and reflexes of the Roman Catholic Church, we have a new situation, the Roman Catholic Church in the ecumenical movement."

"THIS MEANS," he explained, "that there should be no Roman Catholic ecumenism running behind, alongside of, or ahead of a variety of non-Roman Catholic

ecumenisms. The spirit of unity is concerned with only one movement, the movement of all churches together to help each other renew all the churches in their mission, in order to grow faithfully together toward that fullness of fellowship which Christ demands of His Church."

"In short," he added, "just as the Roman Catholic Church can not in conscience ignore the other churches in the search for unity in mission, neither, I believe, can the other churches ignore the Roman Catholic Church in the same search. For either to do so is to ridicule Him in whom all things hold together."

Welcoming the opportunity to speak at the conference, Father Stransky noted that the "largest number of absent brethren" were Roman Catholics.

"Within the divided Christian family, forming only a small minority in Asia, Roman Catholics form over one-half," he pointed out.

"THAT IS realistic of fact," he continued. "The realism of faith is that in Christ all things hold together and in Him Roman Catholics are as bound to Him and His judgment upon His mission to Asia as they are bound to you in fellowship within His mission to Asia."

Father Stransky said: "I can assure you from my direct and

indirect experience at the Vatican council, the recent Catholic Congress of the Lay Apostolate and other international or regional meetings of students, women, and ecumenical church groups, that I can find no one problem of pastoral mission that can be objectively called specifically and exclusively a Roman Catholic problem. Like it or not we all have the same headaches, and most of them are holy headaches."

### Gary school head warns of phase-out

GARY, Ind.—The Gary Diocese will be forced to "phase out" some of its parochial schools unless "substantial" state and federal aid is forthcoming, Msgr. J. F. Melevage, superintendent of schools, declared in a speech here recently.

Increased lay teachers' salaries are the root of the "financial crisis" all Catholic school systems face, the Gary superintendent said. Tax refunds to parents of private school children are the means to alleviate much of the distress, he stated at a meeting of Citizens for Educational Freedom in the Gary Cathedral school.

In his remarks to the group, Msgr. Melevage quotes a statement by Father Virgil Blum, S.J., of Marquette University, from his new book, "Education: Freedom and Competition."

"The United States is the only Western democracy in the world that has not given recognition that all children are entitled to state educational benefits regardless of the school they attend. Unless states recognize the financial crisis that parochial schools are in and devise a way of getting enough financial aid to them so they can remain open, there is no alternative but to close them and let the state assume the full burden of their education."

### On the Inside

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● James Arnold reviews the suspense film "Wait Until Dark" . . . Page 11

## If at first you don't agree, try, try again

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"LIKELY," he said, "you will not agree with every position taken by this Catholic paper. Neither do I. Yet it is a challenging paper. It will strengthen our faith if we read it with good judgment and regularly."

He cautioned Catholics against expecting to find in Catholic newspapers and magazines "a set of ready-made solutions merely to be accepted by us. Rather, the Catholic newsman attempts to present the facts as

he uncovers them; the editorial writer and columnist reflect upon these facts to offer a tentative solution or program for Christian life and action.

"The reader in turn is expected to evaluate both the facts and the judgments thus placed before him," he continued.

THE BISHOP said there are different schools of thought in the Catholic press as well as among Catholics themselves, "and this is a liberty which the Catholic enjoys and in all charity must be permitted."

He said the world today is one of "change and upset. Since the Church does not exist apart from the world but must share the change and upset of the age in which it lives, it is not surprising to find uncertainty and anxiety in our Church today. The Catholic must not retreat from the world, nor even from the confused world."

"Instead, Christian hope places us all the burden of the world as our spiritual challenge. We face the world as it is and attempt, with God's help and under his Providence to make it the world it should be," he said.



## BISHOP MAKES PLEA

# Conservative-liberal dialogue is proposed

NEW YORK—Auxiliary Bishop James P. Shannon of St. Paul made a plea here for more opportunities for serious dialogue between conservative and progressive elements in the Church.

Bishop Shannon was the luncheon speaker at a forum on the "new religion," sponsored by the Reader's Digest at Union Theological Seminary.

Shannon said the Church, the Catholic prelate said, come as the result of pressure from "persons agitating for change, but in response to the needs of the people" and the changes in society.

He explained that the "continuing problem" is to "distinguish the substance of the faith from the historical and cultural accretions" that it has acquired through the years.

"We are in constant danger that we come to venerate the

mode and practices and continuing forms of the Church rather than the substance of the faith," he said. "There is a constant danger that we give allegiance to incidental accretions" instead of the heart of the faith itself, he added.

**WHAT TROUBLES** many people today, Bishop Shannon said, is "the difference between the style of the Churches in the past and the style they are painfully trying to acquire at the present time."

He asserted that the central reason for calling Vatican II was "to distinguish between the central teachings of the Christian church and the historical and cultural accumulations."

He expressed exasperation with those clergy—and even some bishops—within the Catholic Church who have failed to understand the council in these

terms. "To speak of the past glories of the Church in terms of the 13th Century says very little about the Church in our day."

He stated that "our old knowledge of man is still valid, (but) we still have to take into account the changing society in which we live."

One of the changes, he said, was "wider and deeper and more profound knowledge of the social sciences."

Another factor of change cited by Bishop Shannon was the pressure for "freedom of the individual," as expressed in the Negro revolution and in the developing nations of the "third world." He also cited the "rising tide of expectations for the layman, particularly in my Church."

**ANOTHER** major change to which the church must adjust itself, he said, is "a new reliance on induction instead of deduction." He condemned the tendency in some quarters of the church of "producing finer and finer corollaries out of a basic principle."

Bishop Shannon deplored the "unspoken premise that inductive science is in error when it conflicts with the deductive reasoning of the church." He cited as an example the reaction last year to a survey on celibacy sponsored by the National Catholic Reporter and conducted by Father Joseph Fichter, now teaching at Harvard Divinity School.

Three bishops attacked the survey on the grounds that Joe Fichter was not a competent sociologist. But Joe Fichter is a very competent sociologist. He said that the real conflict was between findings of the survey and traditional Church views.

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

All meetings will begin at 8 p.m. except the Tell City meeting which is set for 3 p.m.

## Education Study moves to area discussions

INDIANAPOLIS—A series of nine area meetings starting Sunday, Feb. 11, will serve as a "wrap-up" of the general discussion phase in the current Catholic Education Study.

Father George Elford, Study Director, will conduct the area meetings, which are open to the public. Those who missed some of the education discussions in their own parishes—as well as those with questions to present to the Education Study staff—will find the area meetings particularly beneficial, Father Elford said.

Area meetings scheduled are as follows:

Bloomington, St. Charles par-

## ALTERNATIVES IN CATHOLIC EDUCATION

## The question of finances

By the Catholic Education Study Committee

We have saved until last a discussion of what is in many peoples' minds the most obvious and pressing problem of Catholic education—the problem of finances.

When people themselves are better educated, they demand better education for their children. This spiraling effect of increasing quality and increasing demand for more quality is now apparent in American education. Between 1959 and 1967, inflation caused the cost of instruction per pupil in public schools to increase approximately 30 per cent. However, the actual increase in the expenditure per pupil was 71 per cent.

The most dramatic area of increase in spending—in the American public schools—was in the area of teaching materials. In 1959, \$8.20 was spent per pupil for teaching materials while in 1967 it was estimated that the per pupil expenditure in this category was \$18.75.

While public school teachers' salaries have increased steadily over the past 10 years, much of this increase was in keeping with the inflation experienced in the general American economy. However, in the last two or three years the rate of increase in teachers' salaries has been greater than the rate of increase due to general inflation.

**COMPARABLE** data on Catholic education is simply not available. What little data is available shows clearly that the cost of Catholic education has also evidenced a steady increase. Father Ernest Bartell of Notre Dame did research in Catholic school finances in the San Francisco, Cal. and Youngstown, O. dioceses. His figures indicate that, in general, Catholic schools in every expense category spend about half of what the neighboring public schools spend.

For example, in the Catholic grade schools of San Francisco, the actual cost of instruction per pupil in 1963 was \$38.00. When this was combined with the cash value of the services donated by Sisters and lay teachers it totaled \$188. The corresponding public school cost per pupil was nearly \$400.

The Catholic Education Study is now attempting to identify in greater detail the spending patterns in Catholic schools to determine, if possible, whether the difference between public and parochial school costs is in any way related to a difference in quality.

Father Bartell also compared the costs of education per pupil in CCD programs with the per pupil costs in Catholic schools. In 1963 in San Francisco, the per pupil costs in CCD were \$3.60 compared with \$85 in the elementary school and \$218 per pupil in the Catholic high school. The meager results from CCD as cited in the Greeley-Rossi study, "The Education of Catholic Americans," are in line with the meager amount of money and trained personnel expended in these programs.

At first glance, it seems that the only problem plaguing Catholic education is the very human problem of a shortage of money. This is not completely true. Even if money were less scarce, Catholic education would still face financial problems.

**ONE SUCH** problem is the lack of comprehensive financing. In most parishes, for example, CCD and adult education are not included in any serious financial plan. Seldom is there provision in Catholic educational financing for programs that go beyond the parish level, such as area-wide adult education programs, diocesan catechetical and teacher training centers, centralized services for supervision, experimentation and research, Newman Centers, etc. All too often the Catholic educational dollar has been limited simply to the formal Catholic school at the parish or diocesan level.

Catholic educational financing is in one way un-Christian. The wealthy parish and the poor parish are both dependent on their own parish incomes because of the parochialism traditional in Catholic educational financing. Presently, there is little or no provision for equalization or sharing between parishes which vary in financial resources.

More attention is being given to this problem today. In the Indianapolis parochial schools, a plan is now in operation which provides some equalization in teacher-salary costs between parishes which have contributed services of a large number of Sisters and those parishes which have a preponderance of lay teachers.

Father Bartell of Notre Dame has pointed out that American Catholic education is the philanthropy of the poor. The percentage of contributions to religious organizations is highest among the low income groups. Standard fund-raising efforts—from the Sunday collections to bingo—all hit the low income groups hardest.

Even tithing is regressive in that the low income parishioner is asked to give the same percentage of his income as the more affluent parishioner. Father Bartell recommends some consideration be given to more progressive forms of parish fund-raising to take into account differences in income.

Early scattered returns in the Education Study show that some of the practices which Protestant churches have found effective in fund-raising are not well received by Catholics. Standard Protestant fund-raising centers around an annual pledge campaign to cover the cost of a cooperatively developed and clearly published Church budget. This pledge campaign involves teams of laymen annually calling upon the homes of the members of the congregations, explaining the budget and asking for a substantial pledge.

**THIS PLAN ALSO** provides for return calls to people who have overlooked their pledge as the year progresses. Protestant churches systematically involve more professional planning and organization for fund-raising than do Catholic dioceses or parishes.

In a world of rising costs, it would be unhappy to assume that the present rate of church income must somehow be fixed. To talk about Catholic education in theory is one thing; to talk about the realities of Catholic education requires some talk about the gritty-gritty of fund-raising at the parish and diocesan levels.



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## Dutch Catechism author breaks off Rome talks

AMSTERDAM, The Netherlands—Father Gerard Mulders, S.J., head of the religious department of the Dutch Catholic Radio Company and one of the 54 authors of the controversial Dutch Catechism, has broken off talks with the cardinalial commission appointed to study the catechism text for the Holy See.

Father Mulders had been asked by Cardinal Bernard Alfrink of Utrecht to discuss problems in the new catechism with representatives of the commission of six cardinals set up to check the doctrinal orthodoxy of the catechism. After hearing the requirements of the commission for changes in the text, Father Mulders refused to continue negotiations.

In an interview with the Dutch national Catholic daily, De Tyd, Father Mulders stated that in The Netherlands 450,000 copies of the new catechism have been sold and about 200,000 in the United States.

**FATHER MULDER**s said that the cardinals' commission had "no right to impose on other people their own theological vision and to pretend that this is the only true doctrine of faith." He said the commission representatives "only quote ancient decrees and declarations of the Councils of Nicea and Trent but they are not prepared for any sober, enlightened discussion." The commission representatives arrived in Utrecht (Jan. 31), and are now in the midst

of discussions with representatives of the Dutch hierarchy about changes in the catechism. They are Father Edward Dhanis, a Belgian Jesuit who is a former rector of the Pontifical Gregorian University in Rome and a Dutch Redemptorist, Father Jan Visser, of St. Alphonsus College in Rome.

**ALTHOUGH** published with the imprimatur of Cardinal Alfrink, the catechism was subjected to study by the Holy See after Cardinal Alfrink had agreed in a personal audience with Pope Paul VI in June, 1967 that the new edition of the catechism would be rewritten.

The commission of cardinals accepted this suggestion and in a later report in 1967 the commission concluded that no errors had been detected in the text. The commission did suggest that some paragraphs in the catechism be rewritten.

## Lay teacher unit open to Religious

PHILADELPHIA — The Professional Society of Catholic Teachers (PSCT), an organization of lay teachers in Philadelphia archdiocesan high schools, has opened full membership in the organization to priests, Brothers and Sisters.

The announcement was made by PSCT president Joseph A. Sanquilli, faculty member at Bishop McDevitt High School.

The Association of Catholic Teachers (ACT), another formerly all-lay group opened its membership to priests and Religious last fall. ACT, which belongs to the AFL-CIO American Federation of Teachers, is more militant than the rival PSCT which is attempting to challenge it for the teachers' allegiance.

Sanquilli said the PSCT decided to broaden its membership after 15 inquiries were received from priests and Sisters who read a PSCT statement of principles in the Catholic Standard and Times, archdiocesan newspaper.

The PSCT statement urged archdiocesan officials not to recognize ACT—or any other organization—as sole bargaining agent for the teachers, but to create a teachers' council which would serve the superintendent of schools on a consultative basis.

## Lutheran-Catholic dialogue slated

NEW YORK—Thirty-five representatives of the Lutheran and Catholic churches of the metropolitan New York-New Jersey area met here to plan regional dialogues for the spring.

One-day meetings of Catholic and Lutheran clergy in five areas will provide the "widest possible acquaintance and exchange of theological opinion." Some areas have also planned meetings of the laity.

The major theme of the dialogues will be a discussion of the Catholic and Lutheran views of the Eucharist.

### Named chaplain

PONCE, P.R.—The Catholic University of Puerto Rico has announced appointment of the Rev. Alfredo Santiago, a minister of the United Evangelical Church as Protestant chaplain to the university's non-Catholic students.



**ADDRESSES MASONS**—Father John A. O'Brien, a member of the faculty at Notre Dame University, returns a \$200 honorarium for speaking at the Masonic Temple in Danville, Ill., to Comdr. Bernard A. Ward of the Danville Masonic Consistory. The Catholic priest's gift will help provide nursing scholarships at Illinois Masonic Hospital in Chicago. Father O'Brien addressed 400 Scottish Rite Masons and their families at vespers services in the Masonic Temple. He urged Masonic-Catholic talks to improve relations and to pave the way for possible Catholic membership in Masonic lodges. (RNS photo)

## Sees urgent need for church unity

STOCKHOLM—Warning that "the world must quickly be made one if the human race is to avoid self-destruction," Dr. Eugene Carson Blake, general secretary of the World Council of Churches, told an audience in Helsinki that the WCC plans to speed up its efforts at Christian unity.

"Our speed," the U.S. Presbyterian minister admitted, "will be slower than many persons would like, while conservatives will regard us as irresponsibly hasty." "As for cooperation with the Catholic Church," he added, "we

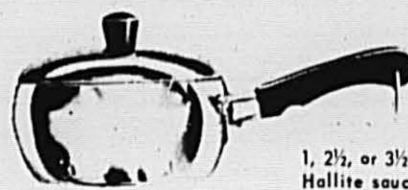
must be willing to work together for economic justice and peace in the world. A study of the documents of the Second Vatican Council and publications of the World Council of Churches proves that we are in agreement on the most important issues, so there are no theological reasons for the two groups to maintain separate programs."

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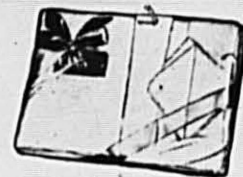
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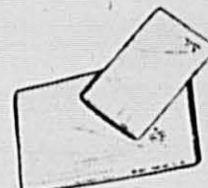
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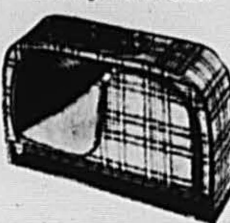
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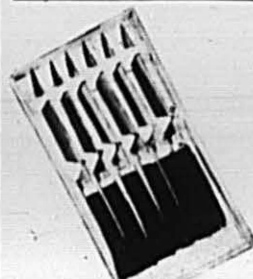
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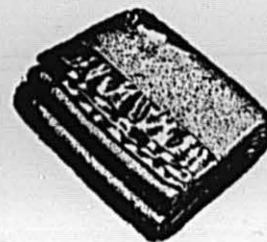
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## HOOSIER PRELATE INTERVIEWED

## Ex-Canon Law School dean comments on Church today

By JEFF HAYS

"When the pendulum in the Church swings too far to one side, there is always a tendency for people to want to get behind it and give it a real hard push to straighten it out. The trouble is, these people sometimes push too hard and the pendulum goes all the way to the other side. This situation is just as bad as before."

This is the view of the present day Church as seen by Msgr. Clement Bastnagel, retired Dean of the Canon Law School at Catholic University, a priest of the Indianapolis Archdiocese and a native of St. Phillips, near Evansville.

Msgr. Bastnagel is beginning his retirement years in an apartment project across from Holy Spirit Church on Lodge Ave. in Evansville. His brother, Father William Bastnagel, also retired, lives nearby.

IN A TWO-HOUR interview with The Criterion last week, Msgr. Bastnagel discussed some of the conflicts in the Church in the modern world causing confusion in the minds of the laity and many of the clergy and bishops.

"One of the great dangers facing the Church today is with reconciling the passive virtue of obeying the proper authorities with the new thoughts on freedom of conscience," he warned.

The retired priest who has spent a lifetime becoming an expert on the 2,414 Canons that became Church law in 1918, recognizes the need today of decentralizing this legal system, giving more authority to local bishops, with Canon Law being more general and used as guidelines for each locality according to its culture.

Another area discussed involving freedom and authority that is causing confusion among Church leaders was the subject of academic freedom on Catholic college campuses. Msgr. Bastnagel was at C.U. last year during the Father Charles Curran controversy that shut down the school for a week.

"WHAT IS academic freedom?" Msgr. Bastnagel wondered. "The official spokesmen of the truths must be the bishops speaking as a body. An individual theologian cannot teach

## Sees early statement about birth control

A positive statement on the subject of birth control will be issued soon, believes Monsignor Clement Bastnagel, retired Dean of the Canon Law School at Catholic University. Msgr. Bastnagel believes that the newly appointed head of the Doctrinal Congregation or Holy Office, Cardinal Franjo Seper, will prompt Pope Paul to make this announcement soon.

"Cardinal Seper and I worked closely on the 15-member preparatory commission on the Sacraments getting ready for Vatican II," Msgr. Bastnagel said. "He is a man who has had wide contacts with many people and wants to promote the positive aspects of the Church. I'm sure he feels that no position by the Pope on the present birth control controversy within the Church is harmful to the Church. It is for this reason that I think he will use his now considerable influence to urge the Pope to make a statement promptly."

otherwise. When there is a difference of opinion between one theologian and one bishop, the theologian may be correct.

"I believe Father John McKenzie of Notre Dame could more than hold his own against the recent heresy charges of Archbishop Lucey. But when the bishops speak as a body then this teaching cannot be disputed. It is within this context that academic freedom is reached."

"At C.U. in the Curran case, the School of Theology had reviewed his work and his teachings and recommended a promotion within the school," he recalled. "The Board of Trustees (composed mostly of laymen) decided not to renew Father Curran's contract. This amounted to dismissal. It never was made official, but it seems evident that they thought he taught 'questionable' theology."

"The real question in the dispute was not the bishops' right to dismiss Father Curran but in the way they did it—without giving him the right of a hearing. This was the popular view among the students and faculty and, of course, in the end the trustees backed down."

What about the movement calling for democracy in the Church?

After ordination at St. Meinrad in 1923, he spent four years as an assistant in St. Joseph's parish in Indianapolis. In 1927 he enrolled at C.U., where he earned his doctorate in both Canon and Roman law. He won a Penrose scholarship for specialized study in Europe and studied from 1930 to 1933 in Rome, where he earned a Licentiate in Sacred Theology.

Does retirement come easy for such an active man?

"I lose my breath from much exertion, and I have to watch my weight, but with all the reading I have before me, time hasn't hung heavy on my hands," he answered.

SOME OTHER comments by Msgr. Bastnagel:

**Celibacy**—The Pope has spoken on this, and the American Bishops in their recent pastoral letter advised young priests not to hold out any false hopes about a married clergy in the western Church. Surely this should be enough. I can't understand how such important men like Fathers Joseph Fichter and John O'Brien can lend themselves to public discussion on this matter. If a man wants to be a priest, he must accept celibacy.

**Jesuits**—They are way out in left field. They want to throw away everything it seems, even their Roman collars. Why, even their superior general had to step in to quiet them down.

**Dutch Catechism**—The commission in Rome studying this book gave it negative approval. They simply said that it says nothing that is contrary to faith and morals, but they recommended strongly that it be revised. Things like this may be damaging to many people who look upon it as a departure from past teachings. Personally, I haven't read it.

**Renewal**—Catholics are better off staying on a ship that has been through the storms rather than jumping on something that might sink shortly. Sure, the ark might need trimming here and there but we can't throw everything overboard just for the sake of something new.

**The Mass**—We are going through a period of trial and error in the Church. We can see it in the Mass. There is nothing that Catholics treasure more than this. In the past we placed heavy emphasis on the Mass as sacrifice. Now the emphasis is heavy on the Mass as a banquet. We must get things back on an even keel—both views are important.

**Situation Ethics**—Certain values are absolute no matter what the circumstances.

**Catholic Press**—Catholics must try to keep abreast of all sides to various subjects. The world is so constituted today that it is impossible to keep controversial subjects away from the public.



ORTHODOX LANDMARK—This 17th Century Russian Orthodox Church of Simeon Stolpni in Moscow is surrounded by scaffolding to protect it while an urban renewal project goes up in the background. Nearly all of Russia's churches have been converted by the Communists as "museums" or other national buildings. (RNS photo)

## 2nd clergy session set at St. Meinrad

ST. MEINRAD, Ind.—St. Meinrad School of Theology has announced the second session of its program of continuing education for priests. The program is being offered by the theology school as a service to its priest-alumni and to the local bishops. The two topics to be discussed at the February 12-15 session are "Liturgical Music Program in a Parish" and "Eucharistic Piety and the Council."

FATHER COLUMBA Kelly, O.S.B., S.T.L., MusSacD., head of the music department of St. Meinrad College, will conduct the discussions on liturgical music. Lectures will be presented on the theoretical, historical, and practical aspects of musical implementation in the parish liturgy. "Eucharistic Piety and the Council" will be considered in a series of lecture discussions by Father Polycarp Sherwood, O.S.B., A.M., S.T.D., a St. Meinrad School of Theology faculty member. He will concentrate on

## 'Enlightened obedience' encouraged by Pontiff

VATICAN CITY—Pope Paul VI exalted "enlightened obedience" and declared that "no crisis of obedience can abolish obedience in the Church of God."

The Pope's comments were delivered during the annual February 2 ceremony of the presentation of large decorated candles to the Holy Father by Rome's clergy, seminarian colleges, religious orders and other organizations.

The ceremony is symbolic of a tribute of homage to the Pope and of the submission of the clergy and Religious of Rome to their bishop. It was this aspect the Pope chose to dwell on and to use as his introduction of the theme of obedience.

"We believe that in the gesture which you have now made," he said, "you are aware of expressing those theological and spiritual foundations which make ecclesiastical obedience a fundamental law of the community founded by Christ, the Church, characterized and constituted as a hierarchical structure. And you well know that Christ Himself presented Himself within the design of a total obedience and, as an obedient person, completed His mission of salvation and as such has left to us His own example."

THE POPE said the gifts of candles "acquire, therefore, the significance of an answer to an erroneous opinion which maintains that the maturity of modern man, the claim that personal conscience has a primary role, the exaltation of personality and liberty, and that even the voice of the council speaking on these themes of great importance and realism, have brought about a crisis in the virtue of obedience, questioning even its rational and theological foundation."

The Pope said that the Church must restore obedience to its place of honor by providing Christians with a deeper understanding "of the transformation wrought by history in the

hierarchical structures of the Church...."

THE HOLY FATHER said that "illuminated obedience" seeks the divine design which beholds in the people of God "the presence and action of the representatives of Christ, provided with His pastoral authority and possessing the charisms of magisterium of leadership and of sanctification for the service and salvation of the faithful."

"The Church," he said, "is hierarchical not inorganic, and not even democratic in the sense that the community itself should have a priority of faith and authority over those which the Holy Spirit has placed at the head of the Church of God; that is to say, that the Lord wanted some of the brothers to have the unquestionable mandate of giving to other brothers the service of authority, of leadership as a principle of unity, of order, of solidarity, of efficiency, always so as to form that economy of truth and of charity which is called 'His Church.'"

## 32 lay deacons to be ordained

RIO GRANDE DO SUL, Brazil—Thirty-two Brazilian married men will soon be ordained deacons to work in the states of Santa Catarina and Rio Grande, after completing a three-year training program in theology, pastoral work, Church history and preaching.

The courses were carried on primarily by correspondence, with occasional lectures and seminars at the seminary of Viçosa near here.

All of the deacons have been married for more than seven years and are leaders in their home communities. Two more classes of 20 to 30 men have begun training and will be ordained in the next year or two.



MONSIGNOR BASTNAGEL

## Spain levies fine on editor

MADRID—Dom Mauro Maria Boix, editor of Serra d'Oro, the monthly magazine of the Benedictine Abbey of Montserrat, was fined the equivalent of \$730 by the Ministry of Information on charges that he published an article guilty of "grave error."

The article, "Basque Land in Catalonia," printed in the June, 1967, issue of Serra d'Oro, constituted "an attack upon national unity and an incitement to public disorder," according to the government agency.

Montserrat, near Barcelona, is one of the most famous Benedictine abbeys and has a strong Catalan tradition with separatist overtones. In recent years, the Franco government has frequently accused the monastery of being a center for Catalan separatism.

## Jewish relations body opens Seton Hall office

SOUTH ORANGE, N.J.—The Catholic Bishops' Secretariat for Catholic-Jewish Relations has formed an Executive Committee and a Board of Consultants and opened an office at Seton Hall University here.

Part of the Bishops' Committee for Ecumenical and Interreligious Affairs, the secretariat was established last year to replace the former Subcommittee for Catholic-Jewish Relations which had operated since 1965.

Moderator of the secretariat is Bishop Francis P. Leipzig of Baker Ore. Executive secretary is Father Edward H. Flannery, assistant director of the Institute of Judeo-Christian Studies at Seton Hall.

The secretariat's new office at the university will encourage a wide variety of efforts and programs to increase Jewish-Christian understanding and dialogue. Its services are offered to Catholic dioceses and the Jewish community.

Members of the secretariat's Executive Committee are: Auxiliary Bishop Aloysius J. Wycislo of Chicago; Auxiliary Bishop Mark J. Hurley of San Francisco; Msgr. George C. Higgins, director, Social Action Department, U.S. Catholic Conference; and Msgr. John M. Oesterreicher, director of the Institute of Judeo-Christian Studies.

## Nuns' Council

SAN ANTONIO, Texas—Representatives of 1,700 nuns in 43 congregations of the San Antonio diocese have formed a Council of Religious Women to help implement Vatican II reforms.



FATHER POLYCARP

FATHER COLUMBA

## Latin culture, Church divorced, priest says

ST. LOUIS—An Argentine priest held here that the Catholic Church and culture are "divorced" in Latin America, resulting in a cultural maturity "outside or against" the Church. The charge was made before the annual meeting of the Catholic Inter-American Cooperation Program (CICOP).

Father Jorge Mejia, editor of "El Criterio" in Buenos Aires, said "the conflict between Church and state is one of the features of Latin American history all through the 19th Century and deep into the 20th. This conflict," he said, "is marked precisely by the divorce between church and culture."

FATHER MEJIA said the most visible consequence, and one of the most grievous ones, was, and is, that culture in Latin America arrived to its present maturity outside the Church, or against her.

He held that the influence of Spain and Portugal resulted in the importation of a culture "alien" to Latin America which had harmful effects, but also some benefits when viewed from an historical perspective. "One cannot say the situation was absolutely disastrous," Father Mejia explained. "In historical perspective, we are obligated to admit that there was no alternative to it, and secondly, that it carried real cultural, civil and religious values which were

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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.

## Where it can lead

Two disparate voices from England, one of hope and another of shocking despair, have centered on birth prevention and control and their growing incidence as social phenomena and problems.

The first is that of Norman St. John-Stevs, a lawyer and member of the British Parliament. Writing in a recent issue of *Catholic World*, he submitted that the Catholic Church in the United States, by upholding the rights of the unborn, is the major civilizing influence in the current controversy. Although the Church too often is profiled as being obscurantist, nonetheless, its insistence that abortion is a problem of morals, not of technique, is arousing conscientious response.

In an age of exploding scientific knowledge, moral dimensions are more relevant than ever he contends, inasmuch as only Christian doctrine can effectively moderate the new tyranny. He wrote:

"Today America is a country which, above all others, is confronted by the technological temptation; and by culture, history, and temperament it is the nation most likely to fall. In these circumstances, the debt of the United States to the Catholic Church is greater than she knows."

In juxtaposition, we place the outrageous proposal of the Rev. Kenneth MacKenzie a leading north of England Methodist and a leader of the "Voice of Methodism" movement which is resisting the union of the Methodist Church and the Church of England.

The minister advocates that "the best stocks" be given financial inducements to propagate within marriage while those "unfit to breed" be compulsorily sterilized.

Such measures, he asserts, would "reduce the parasitic class which is the source of so much crime, moral delinquency, social inadequacy, and human misery."

Rev. MacKenzie, of course, represents only a puny minority of Methodism in England, if, indeed, he represents anyone but himself. His shocking proposition was vehemently attacked by leading clergy and members of his church, who labeled it "unequivocally Fascist in character." Which it is.

Inhumane, un-Christian and downright evil as the proposal is, however, it still might be viewed by some as a logical extension of an amoral principle which totally disregards the rights of the unborn and respects only those standards which promote the comfort and convenience of the majority. Think that over, abortionists.

## The ladies' object

The differences between men and women are at once the sting and the solace of life. The National Council of Catholic Women wants to keep it that way.

At their recent annual meeting the board of directors of the NCCW issued a position paper stating reasons for turning a manicured thumb down on suggestions that the ladies merge with the National Council of Catholic Men. In their view it would be a submerging, not a merging.

The NCCW shows good sense and good judgment in its position. It rightfully is fearful of losing status. Not in the prideful sense, but in a realistic estimate of what is accomplished now and what could be expected in the way of limitations under a single structure with the NCCM.

If history and tradition prevail, the women's council could expect to be relegated—if not at first, eventually—to the role of a record-keeping hospitality chairmen type auxiliary. Oh, the women would be represented among national officers—how does secretary strike you?—and they would be on the national board of directors, but in the usual minority in numbers and power. They also would be generously apportioned all the drudge jobs in sight.

The women seem to have looked in the mirror, told themselves, "Those are the facts, Ma'am," and decided to fight before they switch.

The NCCW does now and always has worked closely with the NCCM in a joint council structure. Executive committees and directors of both federations provide joint planning, cooperation and action. They share projects on the national, diocesan and local levels.

The women do not want to loosen the ties. They wish to make them stronger but they do not wish to be strangled in the process.

They recognize women are more interested in and more capable in certain fields than their male counterparts. They now have memberships in world councils, national organizations and interfaith groups that are similarly all-women in nature and interest. These attachments would be severed, or at best become inactive, in a merger.

The NCCW insists women's organizations have a very definite place in the American Church and in American society as a whole. The place and the identity, if imprecise and doubtful, would result in less service to the laity and, in all probability, fewer servers.

Nothing in the directives of Vatican II called for submerging women's groups. We appreciate the NCCW's desire not to be drowned in male-oriented policies and power structures. We're with you, ladies. Vive la difference!

## A prophet honored

Surely there are few keener satisfactions than that experienced by an embattled prophet who spends most of a lifetime doggedly marching to a different drum and who survives long enough to see his once strongly resisted convictions finally accepted.

Such a man was Father Hans A. Reinhold, a far-sighted giant of the liturgical movement who recently died in Pittsburgh at 70.

Father Reinhold introduced the dialogue Mass in his first priestly assignment at a convent in his native Germany in 1925. The motherhouse quickly squelched the innovation.

A quarter-century later Father Reinhold was to hear an American bishop describe him in the presence (Continued on page 7)

## Shackled liberty

In 1966 Spain gave promise of unprecedented liberalization. Reins were loosened in religious, political and economic areas.

A wave of freedom seemed to be washing the land. In its wake Generalissimo Franco held an extremely successful referendum on a new constitution. Ninety-five per cent voted yes for a document portrayed as an important step in the liberalization process.

Since the referendum in December, 1966, the emerging freedom of Spain gradually has been distorted into strange shapes recognizable only to the Falange, the official party of Franco's regime, and to an ultra-conservative Parliament.

The constitution proved to be an ambiguous statement of principles susceptible to differing interpretation. Its passage meant retrenchment rather than progress. If Spain opened windows in 1966, it spent 1967

closing them again. If the early weeks of 1968 are any indication, the bolts are ready to be snapped in place.

The *Criterion* last week carried a story from Madrid telling of recent convictions of Catholic publishers and writers who had sought to exercise the new "freedom of expression." Two book editions, both of them having the approval of Church authorities, have been confiscated. Two priests are being prosecuted for their preaching. Government spokesmen give this reason for the crackdown: disrespect of government and abuse of the freedom of expression law. (In each case the defendants were held guilty of criticizing the Franco regime's policies.)

Public expression in Spain faces even bleaker days. The government has sent the Parliament a bill proposing an official secrecy law. The act is reported to be so all-embracing it will bar the press from breaking releases on the most routine government activity.

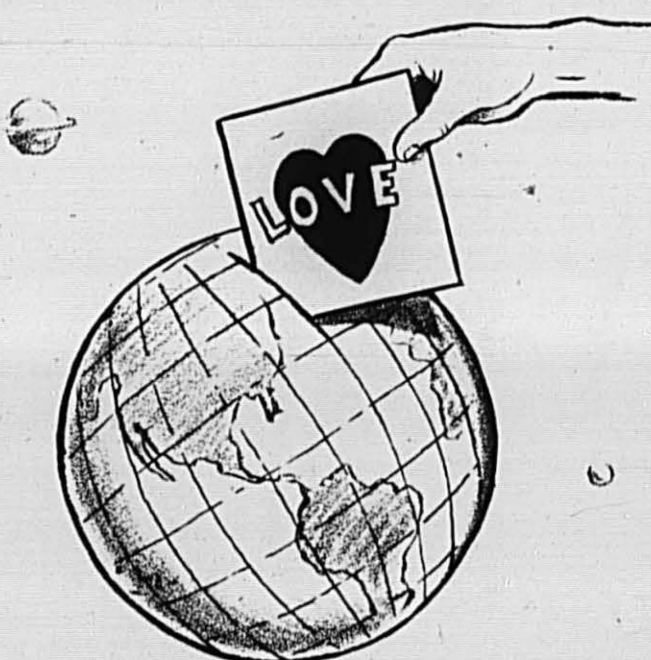
The long-awaited freedom of religion statute, passed in June, 1967, also has been subjected to many interpre-

tations. The Spanish bishops recently issued a pastoral letter which gave guidelines for Catholic action within the framework of the law.

The statute, widely recognized as being several light years short of Vatican II's idea of religious freedom, has been a deep disappointment for Spain's 30,000 Protestants and presumably a majority of its Catholics. The original draft—before it was subjected to a parliamentary hatchet job—contained some key liberalizing sections. But in its final form the law gave Protestants little more than what they already enjoyed—tacit tolerance. At the same time they were saddled with such legalisms as detailed registration with the Ministry of Justice and government inspection of all membership and financial records.

For the time being, the Franco regime seems determined to trample the bright hope of 1966 and the adventurous beginning of a new liberty. Christ's compassion and charity are nowhere to be seen in the state's view of religious freedom.

## A new heart for an ailing world



## JOHN COGLEY'S VIEW

# Did Bishops' pastoral accomplish its aims?

By JOHN COGLEY

The American Bishops' first joint pastoral letter did not, unfortunately, accomplish what one presumes it set out to do.

It seems logical that the pastoral was intended to come to terms with the restlessness and uncertainty in the Church today; to establish, or reestablish, the hierarchy's leadership; and to forge a link of understanding between the bishops on the one hand, and the clergy, theologians, and laymen who feel cut off from them, on the other.

If this was the end, it was hopelessly defeated—by a paternalistic rhetoric, an outmoded theological idiom, a faulty diagnosis of what the trouble is, and a preoccupation with the bishops' own authority that at this particular hour in the Church's history can only be called badly timed.

Ten years ago, the 1968 statement would have been generally hailed as a stunning expression of hierarchical openness to change. In the sense, then, that the pastoral broke with past patterns, it could be called an advance. But the difficulty is that things have moved so rapidly since the Vatican Council got underway that in the present setting, the document looks like a step backward.

This is a harsh judgment on a letter that was obviously written with such great care, reached so many high points in ecclesiastical eloquence, and so carefully restates the teachings of the Vatican Council. Because it was patently drafted with a desire for understanding and sympathy, one wants to hedge, then, and give the bishops an A for effort and let it go at that.

But if the dialogue within the Church is to be meaningful, this is just not enough. The bishops deserve better than to be dismissed, as I have heard them dismissed, as hopelessly irrelevant anyway, so who cares what they say or think. The fact is

lead not, indeed, to the complete dismantling of these organizations, but rather to the establishment, side by side with them, of a number of so-called "free" organizations in which and through which the laity can "get their feet wet" and make their own mistakes (and score their own successes) in the temporal order without involving the hierarchy for explicit permission every time they want to take a stand on controversial issues in the political and social order.

It goes without saying, of course, that Catholic laymen, particularly in pluralistic societies such as our own, will also want to play an increasingly active role—not as a Catholic bloc, but as full-fledged citizens acting responsibly on their own initiative—in non-sectarian or neutral organizations concerned with the crucial issues of the day.

I wouldn't even be able to guess as to whether or not or to what extent this is likely to happen within the near future in a so-called Catholic country such as Spain.

On the other hand, I would be willing to wager and to give substantial odds that unless and until the Spanish bishops encourage the laity of Spain to take a stand on temporal issues through free and unofficial organizations—either Catholic or secular—the current crisis referred to above will not be resolved and might even lead to a major blow-up in the Spanish Church.

that many of their most severe critics care deeply and feel seriously let down when the hierarchy's best efforts turn out to be not good enough.

I do not believe that the pastoral succeeded in restoring confidence in the hierarchy's leadership, except among those conservatives who do not like the way things are going and believe that the best way to reestablish "order" in the Church is for the appointed leaders to stand firm. In accordance with this military reading of the episcopal office, thundering affirmations of where spiritual authority lies, denunciation of apostates and "renegade" priests, and unwavering proclamations of traditional doctrines are what are needed above all. There is something to be said for this position. Or at least there used to be. The trouble now, though, is that it just won't work any more.

The mood of the Church, or at least the mood of many still in the Church today, is such that the surest way to diminish genuine authority is to insist on it. The most certain way to create undue sympathy for those who have given up is to dismiss the anguish and suffering they went through before they reached the point of despair. The quickest way to sow seeds of doubt is to ignore the work of theologians who are working out new formulations of doctrine and further canonize those that have already proved their inadequacy.

The result, when this takes place, has the feel of a directive about it, rather than a pastoral, if that word is to be taken with some sense of literalness.

"What would you, then, like to see in a pastoral?" I might properly be asked.

I would have liked to have seen a document that owned up to the Church's present uncertainty—for example, on the question of birth control. The bishops simply passed that one

by. Perhaps their very silence was indication enough of the general uncertainty, but it would have been very reassuring had they spelled it out.

I would have liked to have seen a document that admitted past errors, past misunderstandings, and that accepted blame for the misery and spiritual unhappiness that were caused by the hierarchy's supposed past certainty about matters that it now turns out were not that certain after all. Again, the birth control issue is not a bad one with which to illustrate the point. Nor would a word of self-accusation for the stiff-necked exclusivism of pre-ecumenical Catholicism have been out of place.

I would have liked to have seen a simple word of humility about the hierarchy's unbudgeable theological conservatism of the past. That is water over the bridge now, but it certainly has a great deal to do with the credibility gap between what the hierarchy says today and what the theological leaders of the Church are actually teaching.

Finally, I believe that if the bishops had taken a hard look at why their actual (not definitional) authority has been eroded, they would have been required to make admissions of past failures. The admissions would strengthen rather than weaken their present precarious hold on the loyalty of so many of the faithful today.

When authority starts to slip away, as the bishops' has, there is good reason for it. The bishops would have written a more persuasive document had they explored the reason for that slippage—and I do not believe that any recognition that they bear their own full share of responsibility for it would have diminished their authority one whit. It might have gone a long way toward restoring their credibility as well.

## OPINIONS

### A woman replies

To the Editor:

I agree completely with John Fitzgerald's statement in this week's *Criterion*: Fathers in a divorced situation should be awarded the custody of the children, especially when there are two or more. Only my reasoning is different. Within one month or maybe less, most fathers would be back pounding on the front door, saying, "Take me back or, if you don't want me, take the kids—they're driving me bats. Do you think I can wash, iron, keep the house clean, have the meals on the table, help the children with their lessons and also get out and go to work every morning?"

I would like for Mr. Fitzgerald to explain to me where the profit is. I know several divorced women who have had to leave their children every day to get out and go to work. These women, if they are lucky, receive \$10.00 or \$15.00 per week per child—now, if a woman can raise a family on that amount, they are something else again, believe me.

Mr. Fitzgerald also says, and I quote: Money should not go to some fickle female, too rotten to keep her home together, end of quote. Unless the man was associating with fickle women evidently rotten, how would he know the above? Maybe it was a case of and I quote an Old English Proverb, "If you don't like my peaches, you better not shake my tree." So he got a bad peach; could he be helped make her that way.

Mr. Fitzgerald, what do you want the smart people to care about—that you know a man or

maybe you are the man who has bent over backwards. It's a good trick if you can do it, but I would have to see it to believe it. You know what Shakespeare said, "Methinks he protesteth too much."

Dorothy Gates

Indianapolis

### 'Valley of Dolls'

To the Editor:

This letter is regarding James W. Arnold's opinion that the "Valley of the Dolls" is pure cornball. (January 19, 1968.) To each his own.

It is a shame the way the American public will take the words of another and form its values and likes and dislikes around them. So the "Valley of the Dolls" was a compilation of cliches from every bad film Jacqueline Susann had seen. What does this have to do with the value of the message of the movie?

Life is a funny experience. At times you look at people in high places, as movie stars, and idolize them for all the happiness they have; but you only see the glamor of their lives, never what goes on in their real life.

The "Valley of the Dolls" is a movie with deep meaning and can be the topic of many a discussion if people will open their eyes to reality.

All too often the American movies end happily. As a result people see everything coming out roses; but in reality this is not the case. The American public is being misdirected, misled. (Continued on page 7)

## THE YARDSTICK

# The Spanish wrangle over lay 'autonomy'

By MSGR. GEORGE HIGGINS

Spanish Catholic Action (with a capital C and a capital A) is going through a serious crisis in the aftermath of Vatican II. The Spanish bishops recently attempted to resolve this crisis by revising the statutes governing CA. They made the revisions to alleviate some of the opposition to the new statutes which were drawn up earlier in the year in an effort to bring the activities of CA groups under more direct hierarchical control. It would appear, however, that the bishops have labored in vain, for Manuel Mira, NC's Madrid Correspondent, reports (1/16/68) that dissatisfaction among CA leaders is still very vocal and has resulted in practically complete paralysis of CA work in Spain.

The main point at issue in this continuing debate is the degree of "autonomy" the lay leadership should have in the temporal order. CA leaders contend that the revised statutes make it impossible for their organizations to take a stand on controversial temporal issues of moral and religious significance unless they have the explicit approval of the bishops in each case.

It would be very rash, indeed, for an outsider, living 3,000 miles away from Spain, to get involved in the details of this controversy. On the other hand, given the fact that CA figured so prominently in the council's discussion of the lay apostolate and given the further fact that the current Spanish controversy is bound to reverberations in other countries, perhaps a few side-line observations on the nub of the controversy will be in order.

From this distance, I am inclined to think that the controversy is almost insoluble so long as Catholic Action (again with a capital C and a capital A) is thought of in traditional terms—and in the terms of the Council's Decree on the Lay Apostolate—as "involving the collaboration of the laity in the apostolate of the hierarchy."

I can see the need—at least in some countries and perhaps official CA organizations of this in all—for a certain number of traditional type. Jacques Maritain, the distinguished French philosopher, is also of this opinion. He is persuaded, he says, in his highly controversial book, "The Peasant of the Garonne," that organizations in which the laity participate in the apostolate of the Church, with a special mandate from the hierarchy, are quite necessary. He hastens to add, however, that these organizations have, by definition, a spiritual purpose, not a temporal one.

"I think," he says, "that it for an outsider, living 3,000 miles away from Spain, to get involved in the details of this controversy. On the other hand, given the fact that CA figured so prominently in the council's discussion of the lay apostolate and given the further fact that the current Spanish controversy is bound to reverberations in other countries, perhaps a few side-line observations on the nub of the controversy will be in order."

only a relatively minor segment of the Christian laity (which would, accordingly, be withdrawn to some degree from temporal tasks).

From one point of view, then, it would appear that a reasonably good case can be made for the Spanish bishops' contention that official CA groups, as such, should not, as a general rule, become too specifically involved in temporal affairs, if only because of the fact that, by definition, their activities necessarily involve the Church herself and the hierarchy.

On the other hand, it is obvious—as the council itself repeatedly insists—that the laity, as individuals and as members of both Catholic and so-called neutral or secular organizations, have not only the right but the agonies, the conflicts, and the earthly problems social or political, of (their) age, and not hesitate to get (their) feet wet."

This would seem to suggest that laymen should be free, not only in Spain but in other countries as well, to establish unofficial Catholic organizations through which they can get involved in temporal affairs on their own initiative and responsibility and without involving the hierarchy or the Church as such.

In other words, as Maritain points out, capital letter Catholic Action organizations are "good, useful, excellent, but let us not lose sight of the fact that we are running the risk... of being mistaken about them." How? By limiting the participation of laymen in the apostolate of the Church to these particular forms, which, in fact, are optional and should not be expected to bring together more than a relatively minor segment of the Catholic laity for predominantly spiritual purposes.

In summary, then, without pretending to be a prophet, I would surmise that the current impasse in Spain between the bishops and the leaders of the various CA organizations will

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## QUESTION BOX

## Why lack of charity to priests who leave?

By MSGR. R. T. BOSLER

Q. Why are our priests so uncharitable to those priests who have left the priesthood? They speak so badly about them. I think many lay people are shocked at this. We have all fallen short. Many of us have been public sinners, criminals, etc., and most priests will try to help us. Why don't they help a fellow priest whose life is much harder and exacting? If a priest leaves he has problems which maybe he cannot live with. Why should not he have a chance in a new life? I think if they were spoken kindly about and helped, they would maybe feel and act better towards the Church.



A. You are right about the priests who do react this way. A psychiatrist could answer you

better than I, for I suspect that priests who do react this way are expressing their own insecurity. But let me hasten to assure you that most priests do not react this way. From 30 years of experience in the priesthood I can tell you that most priests have a deep compassion for their brother priests who leave for whatever reason.

The bishops of the United States, as you may know, were accused of using harsh language in their recent joint pastoral in which they referred to "derelict" priests. The principal drafter of that pastoral, Bishop John Wright, of Pittsburgh, qualified the use of the word in an interview he gave.

"The bishops," he said, "do not presume to sit in judgment on the conscience of any priest or group of priests who leave the Church or find fault with her, but nothing is gained by pretending that all who quit do so for abstract intellectual reasons and without guilt. . . . The bishops are well aware of those

who leave for good-faith reasons, but these do not ordinarily get much publicity—largely because, in their decency, they don't seek it. The Church has no complaint with anyone who acts in accordance with conscience. The Church has a great complaint, and so has intellectual integrity, with those who cloak with considerations of conscience difficulties which are, in fact, quite different."

It is my own opinion that there would be less of this for the bishops to complain about if a way were found to make it easier for unhappy, misfit priests to return to lay life and marry. Unhappy misfits in the priesthood are a drag on the Church.

And there are other compelling reasons for a change. If there were an honorable way out for those who find themselves unsuited to the priesthood, more young men might be willing to become priests. And for the priests experiencing difficulties their lot would seem to them so much less desperate if they had hope of an honorable release; they might more readily be persuaded to hold on for a year, at the end of which time their situation may have changed or their difficulties dissolved.

Q. In the case of two small children, one a Catholic and one a Protestant, when one stays overnight with the other, is it permissible for the Catholic child to attend Sunday School with his friend if they attend Mass later that morning on a Sunday?

A. I don't see why not. In the Protestant Sunday School the Catholic child will be submitted to Bible stories which certainly are not going to harm him; he might learn how to sing hymns without embarrassment, which would help improve his performance in his own church; and he might grow up and join the swelling crowd of people who recognize that what we Catholics badly need is a special Mass for children, greatly shortened, with Scripture readings and prayers attractive and

meaningful to youngsters.

Q. How can the Church consider marriages between a Catholic and another Christian which do not take place before a priest invalid? Is it not the two Christians themselves who administer the sacrament to one another? I thought the Church could never affect the validity of a Christian marriage, only the lawfulness of one, through Church laws.

A. It is true that the two exchanging marriage vows admin-

ister the sacrament of matrimony to one another. But precisely because Christian marriage is a sacrament, the Church believes she has the right and obligation to determine what is necessary for the valid conferring of this as of the other sacraments.

At present, Church legislation requires for the validity of a marriage in which one party is a Catholic that the vows must be exchanged before an authorized priest, as the official witness of the Church, and two other witnesses. The authorized

priest is the pastor of the place where the marriage is performed or the bishop or vicar general of the diocese or a priest designated by these.

I said "at present" since prior to 1908 there was no general law throughout the whole Church requiring the celebration of marriage before an authorized priest for validity. And prior to the Council of Trent in the sixteenth century nowhere in the Roman Catholic Church were marriages contracted outside the Church considered invalid. They were forbidden and unlawful, but, nonetheless, valid.

The Church could very well return to the older discipline and no longer demand the present form as necessary for validity. In fact, for good reasons even now the Church will dispense from the requirement and accept as valid a marriage of a Catholic in a Protestant church. Permission for this must be sought from Rome.

## Priest who left Church in July received back

MILWAUKEE—Father John F. Peifer, who resigned from the Catholic Church last July while serving as head of the philosophy department at St. Francis Seminary here, has been received back into the Church.

At a private ceremony arranged by Archbishop William E. Cousins of Milwaukee in a convent of a sisterhood here, Father Peifer made a profession of faith and adoration of error. A priest-delegate of the archbishop received Father Peifer back into the Church.

Father Peifer left here to make a retreat, after which he will return for reassignment.

THE PRIEST caused a sensation here last July 3 when he announced his resignation from the Catholic Church and the priesthood. At the time he announced his intention to join the Anglican church. After leaving the Catholic seminary, he took up residence at Nashota House, an Anglican theological institution in nearby Oconomowoc Lake.

Father Peifer said he decided to return to the Catholic Church following private discussions with priests and friends. He issued the following formal statement concerning his return to the Church:

"In the months since I resigned as a professor at St. Francis

## Drug Talk



by BERNARD KEENE, Jr., Pharmacist

We know a young miss who works like a horse to get a groom . . .

The only thing wrong with the younger generation is that we don't belong to it . . .

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## COMPATIBLE WITH GOSPEL?

## Missionary urges Church to restudy polygamy stand

NEW YORK—Father Eugene Hillman, C.S.Sp., a missionary who has spent nearly 15 years among the Masai people in Tanzania, suggested that Catholic moral theologians re-examine traditional views on polygamy.

Writing in the February issue of Jubilee, Catholic monthly magazine, Father Hillman said that a Western ethnocentrism may be influencing the present teaching on polygamy and implied that the practice may be considered morally acceptable under certain cultural and socio-economic conditions.

In mission conversions, he noted, monogamy is "a condition, on the level of importance

with faith for admission into the Christian community."

Instead, he suggested, missionaries might tolerate "at least" the continuation of previously contracted and socially accepted polygamous marriages.

"CATHOLIC theologians and churchmen," Father Hillman said, "with all their concern about 'the pill,' have hardly begun to think about such a specifically non-Western question as the possible compatibility of Christianity and polygamy where this is a socially integrated, and economically determined, system of permanent marriage."

"The New Testament contains no identification of the Gospel leaven with an immediate and practical prohibition against simultaneous polygamy. Theologians and missionaries have simply taken for granted that the prevailing institutions of their own particular societies represent the most appropriate norm of human practices. These were uncritically regarded as properly Christian institutions; so missionary activity has been very much a matter of transplanting them throughout the world, while generally ignoring or condemning indigenous cultural forms and social systems."

Although polygamy is "rather obliquely consigned to the same category as 'the plague of divorce, so-called free love, and other disfigurements' of marriage and family life," in the Second Vatican Council's Pastoral Constitution on the Church in the Modern World, he said, it is in many places "a common practice and a cultural ideal," a way of controlling "male promiscuity (with all its social implications)" and a system which maintains a relationship between population increase and availability of food.

"In many societies," the Holy Ghost missionarily said, "polygamy is required by customary law as a form of social security for a widow (and her children) whose conjugal rights become the responsibility of the brother of a deceased husband."

He noted also that it "is generally practiced only where there is a surplus of marriageable-age women in relation to marriageable-age men."

"GIVEN the opportunity," he said, "theologians have usually succeeded in bringing about a reconciliation between Christianity and the prevailing institutions of their own respective societies. They have often enough managed to convince themselves and their contemporaries that even the most dubious of practices are perfectly compatible with Christianity. A classical example of this is the institution of slavery which was accepted and practiced among Christian peoples for centuries, and was eloquently justified by the most eminent of churchmen and theologians, including Augustine and Aquinas."

"The practice of simultaneous polygamy, as it may be observed today in various non-Western societies, is certainly far more compatible with Christianity than slavery ever could have been."

"Yet slave owners were welcomed into the sacramental life of the Christian community, without first having to liberate their questionable socio-economic investments; while polygamists have never been, and still are not accepted into the Church, without their first having to violate the socially valid and just contracts previously made by them with other persons."

"In order to follow the call of Christ, whose only teaching on marriage was that it is indissoluble, they are told that they must first divorce the mothers of their own children. In Africa this has become a primary and essential part of the New Testament kerygma."

IN SOME socio-economic contexts, he said, "the Christian insistence on an immediate change from polygamy to monogamy might very well cause much more harm than good."

The marriage system followed in any particular society is a major dynamic element in the orderly functioning of that society. An integrated marriage system cannot be radically and immediately changed without at the same time introducing other far-reaching, and perhaps disintegrating, changes into the whole social structure—unless such changes are accompanied by vast and harmonious economic improvements and educational opportunities.

"It is not at all certain that the average Christian missionary has either the mandate or the competence to change social structures that are not in themselves evil, but are in fact serving good and constructive social purposes."

"The above considerations suggest the possibility of at least tolerating the continuation of previously contracted polygamous marriages among people who are subsequently evangelized in a society where polygamy is the prevailing cultural ideal, and socially integrated system of marriage. A law which comes afterward does not necessarily annul a covenant ratified in good faith, and without sin, before God and men (cf. Gal. 3:17)."

"It might be possible, therefore to tolerate such a practice in areas which—precisely because of the prevailing attitude toward polygamy—have so far remained impervious to the Christian message, and where it has been found impossible otherwise to introduce the leaven of Christianity."

## WITHOUT FANFARE

## Italian bishops withdrawing from 'involvement' in politics

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

VATICAN CITY—Without fanfare, the Italian bishops are staging a planned withdrawal from direct involvement in politics.

In a recent statement, the episcopal conference stressed the responsibility of the individual voter to act according to his conscience. The bishops concluded their letter—"The Christian and Public Life"—by expressing "full confidence in the maturity and sense of responsibility of Catholics of today and tomorrow."

What this means is that hereafter, at election time in Italy, Catholics will not be urged from the pulpit, as their moral duty, to vote the Christian Democratic ticket.

This may seem like a sensational change of policy but the bishops merely gave voice to what had been tacitly arrived at already. At a recent meeting in Lucca, the Christian Democratic Party, which has been the beneficiary of episcopal support, let it be known that it did not want, or need, clerical backing.

In addition, the Vatican Council's constitution on the Church in the Modern World stressed the legitimacy of multiple options in the temporal sphere and provided guidelines, as well, for laymen in public life. The Italian hierarchy's new statement cites many passages from the conciliar decree in outlining the responsibilities of the Christian in politics.

insiders, no serious difference of opinion developed at the meeting of the episcopal conference. Some bishops—and these reportedly included Cardinal Pellegrino of Turin and Archbishop Loris Capovilla of Chieti, former secretary of Pope John XXIII—thought that the new line would be stated even more eloquently by silence. The majority, however, felt that a pastoral explanation of the duties of the Catholic citizen was needed to obviate any misunderstandings.

The misunderstanding would be to suppose that the Italian bishops intend to have nothing to say any more on public issues or are indifferent to the political unity of Catholics. They still insist on this unity, even if it is not to be achieved, so to speak, from the outside. It remains the duty of the Catholic to sustain what the bishops call "The Christian vision" of society.

These problems touch, above all, the family, including the divorce question, public morals and social order both at home and on the international scene.

In indicating these values and goals, the bishops said they hoped that "the decisions that each one takes in a clear conscience should be the fruit of a profound personal conviction of a correct estimate of the common good and hence of the consequences they have for the safeguard and promotion of human and Christian values in Italian society."

FOR THOSE familiar with the history of Italy in the past century it is difficult to imagine that the Catholic Church will not be a political force in the country, or how it could avoid being such a force. The new episcopal stand represents the other phase of the pendulum which reached its extreme in the crucial post-war election of 1948 when the hierarchy made it a direct obligation in conscience to vote for one party.

That election, however, was by all odds exceptional. Even the U.S. ambassador, outsider though he was, took the stump for Western democracy against the Communists. Conditions, the bishops point out in their letter, alluding to this precedent, have now changed.

The bishops did not elaborate, but political observers note that the success of the center-left coalition currently ruling Italy has virtually barred the Communists from heading an all-left coalition. Besides, the bishops are not risking much. The Christian Democrats are the only party to which a practicing Catholic can normally belong.

The other parties on the Italian scene, whether on the left or on the right, are deeply committed to programs antithetical to the ideals and values of the Catholic citizen. The Vatican Council has enabled both Italian Catholics and their bishops to take new sights on their unique situation in the land of Dante.

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## TIC TACKER

## 'Really big' art show coming

By PAUL G. FOX

The second annual Art Show sponsored by the Indianapolis North Deanery Council of Catholic Women will be held at the Eastgate Auditorium, 7150 E. Washington St., April 4-5. Entries may include original work in any of the fine arts or in skilled crafts, according to the announcement by Mrs. Albert Long, Show Chairman. The event is open to men and women and there is no limitation on number of entries. A \$3 fee is charged for each entry up to three, with a \$1 charge for each additional entry.

Mrs. Joseph Pinella, 4540 E. 42nd St., telephone 546-2620, is in charge of registrations which close March 28. Sales of entries to the public are encouraged.

The exhibit will be open on both days from 12:30 to 8 p.m. Cash prizes and ribbons will be awarded to the winners.

In addition to Mrs. Long and Mrs. Pinella, other Art Show committee chairmen are Mrs. John Petraitis, Crafts, and Mrs. Thomas Bryant, Publicity.

**NAMES IN THE NEWS**—Two Benedictine monks at St. Meinrad Archabbey have traded jobs. Father Eric Lies, former general manager of Abbey Press, has been named executive secretary of the clerical alumni, vocation director and director of retreats. New general manager of Abbey Press is Father Paschal Boland, who previously held the other above positions. . . . St. Mary Academy junior, Ellen Dugan, has been cited as a winner in the annual Current Affairs Contest conducted by Time newsmagazine. . . . Miss Kathleen Rocap, junior journalism major at St. Mary-of-the-Woods College, attended the United States Student Press Association meeting last week-end in Washington, D.C. She is the daughter of Mr. and Mrs. John T. Rocap, members of St. Luke's parish, Indianapolis. . . . Father Thomas P. Carey, pastor of Christ the King parish, Indianapolis, and chaplain of the Kevin Barry Division of the Ancient Order of Hibernians, will serve as toastmaster for the 98th annual St. Patrick's Day Breakfast sponsored by the AOH. The event will take place in the Murat Temple following the 10 a.m. Mass in nearby St. Mary's Church on Sunday, March 17. . . . Named to the President's Council of Brebeuf Preparatory School, Indianapolis, were: H. Prentice Browning, president, director and chairman of the Executive Committee, American Fletcher National Bank and Trust Co., and J. Richard Dryden, project engineer, general manager, and vice president of Huber, Hunt and Nichols, Inc. . . . "Cataloging Audio-Visuals" is the topic of an article by Sister Francis Joseph Rudolf, O.S.F., in the February issue of Catholic School Journal. The Oldenburg Franciscan is director of the Curriculum Materials Center at Dayton University. . . . Miss Rita Wiwi, a member of Little Flower

parish, Indianapolis, has been named to receive the "Goodwill Worker of 1968 Award." Employed by Goodwill Industries in Indianapolis, 21-year-old Miss Wiwi has had artificial legs and only one hand since childhood. She drives her car, bowls, skates and often is a Red Cross hostess for servicemen's dances. . . . Father John Gels, assistant pastor at Holy Cross parish, Indianapolis, has been released from St. Francis Hospital where he was treated for a broken arm. He fell from a ladder while adjusting a scoreboard in the parish gymnasium.

**HERE AND THERE**—The St. Andrew's parish rectory in Indianapolis hasn't been moved, but the street address has been changed. The mailing address is now 3803 Denny Street (formerly Denwood Drive). . . . But there is a new parish rectory and street address for Sacred Heart parish, Jeffersonville. The new address is 1840 E. Eighth Street. New telephone number there, too. It is (812) 282-0423. . . . Two Benedictine Brothers, who started out at St. Meinrad Archabbey and got transferred to Blue Cloud Abbey in South Dakota in the early 1950's, are celebrating their 25th Jubilees of religious profession on Saturday, Feb. 10, at Blue Cloud. They are: Brother Stephen Shidler, a cabinet maker, and Brother Thomas Roznowski, who served as tailor, vocation director and retreat coordinator. . . . During the recent regional music contest eliminations, the 20-voice ensemble from the Latin School took a first place division rating. Also advancing to the Indiana State Music Association finals at Butler University on Saturday, Feb. 17, are 10 Secacina Memorial High School music students. First place medalists were: Barb Brindley, Mark Fontaine, Ellen Harris, Linda Heene, Theresa Pfau, Diane Schiebelhut, Jeff Sweeney, Karen White, Pat Young and Jeff Young. . . . Complete proceedings of last summer's renewal program of the Sisters of Providence at St. Mary-of-the-Woods are now available in paperback form for \$2.50. Copies may be obtained from Sister Ann Bernice, S.P., Renewal Center, St. Mary-of-the-Woods, Ind. 47876.

**CALL BEFORE YOU COME**—We received a news release this week from the Catholic Alumni Club of Indianapolis announcing a forthcoming pre-Lenten Fasching party, whatever that is. When we noticed the item did not carry a location for the event, we contacted the accompanying telephone number to inquire. We were told that the location was intentionally omitted for fear that unsavory individuals would turn out. Anyway, if you are single and Catholic and a college grad or registered nurse, call Frederick Christopherson at 547-7572. He'll tell you whether you can come—and where it is. (The information clerk at the Indianapolis Public Library tells us that a Fasching party is a German-styled pre-lenten carnival.)

## Council of Laity plans advance in Evansville Diocese

EVANSVILLE, Ind. — A 32-member diocesan steering committee has been named to implement the establishment of parish councils and the diocesan Council of the Laity.

This committee will coordinate and set guidelines for parish steering committees and refine the work of a preceding 10-man group established last August, according to the Diocesan Lay

Councils office.

Father Francis Schroering, Diocesan Lay Councils director, told The Criterion that the target for the diocese is to establish meaningful decision-making councils in every parish. These councils would be made up of priests, religious and laity, he said. Elected lay people from these councils would then represent the parishes at the diocesan and diocesan levels to form a Council of the Laity.

The steering committee is representative of all phases of Catholic life throughout the diocese. It includes five priests, three Sisters, one Brother, five youths, twelve laymen and six lay women.

## Vietnam

(Continued from page 1) Marxism, but by love of freedom and love of country." During the service, which was punctuated by hymns and a litany, other speakers struck the same theme. Rabbi Abraham Heschel of the Jewish Theological Seminary of America criticized American refusal to withdraw from the war and pointed out that "God admitted in Genesis that He made a mistake, and His glory was not diminished."

A FEW MINUTES later, Harvard Divinity School's Dr. Harvey Cox added his own criticism of the war and deliberately courted arrest by announcing that he was publicly "aiding, counseling and abetting" young men not to cooperate with the selective service system.

Speaking earlier in the day, Father Robert F. Drinan, S.J., dean of the Boston College Law School, outlined some of the legal and moral questions raised by American activity in Vietnam.

"Vatican II referred to these arguments which spell out the rules of warfare, noted that a large number of nations have subscribed to these covenants and stated firmly that 'agreements of this sort must be honored,'" the priest pointed out.

"How then has America observed those minimal standards of constraint, which Vatican II stated 'must' be honored? How has the United States complied with the letter and the spirit of those international agreements established by the Hague Convention of 1907 and the Geneva Conventions of 1929 and 1949?"

"The record of this nation as revealed in the document 'In the Name of America' can only be described as depressing and deplorable."



**VALENTINE CARD PARTY**—The Our Lady of Providence High School Guild will sponsor its annual Valentine Dessert Card Party in the cafeteria at 8 p.m. Wednesday, Feb. 14. Ample table and door prizes will be given away. Shown above, from left, are: Mrs. Lawrence Stone, chairman; Mrs. Robert Gonder, Guild president; Mrs. Robert McKay, co-chairman; and Mrs. Jack Zurschmiede, publicity. Home parties may be arranged through Mrs. Marvin Day, at 945-6597.

## Opinions

(Continued from page 4) appeal may have something to do with the fact that it's the pretty ending." If he means by this statement that it had a scenic last five minutes, I'll agree with him; but the ending came in all that the movie said to all who had ears to hear, and eyes to see. The end for me was really the beginning and a lesson—a beginning which will help me to live better as a Christian because it has helped me learn to look for more than the face value in movies, and more importantly, for more than this in people.

The "Valley of the Dolls" drives home the stark reality of life. Patty Duke thought that happiness was in being a star when she was just an ordinary singer, but she woke up to reality and found that all the things that she thought would bring her happiness just brought her heartaches.

Mr. Arnold thinks that 'its Owensboro, Ky.

Other physical needs would include a fieldhouse, student center, fine arts center and additional residence halls for men and women students.

Robert J. Caspar

(Continued from page 1) state institution cannot," he stated. "By limiting the number of students the private college can more effectively upgrade its programs and facilities before expanding its enrollment and services. State institutions are confronted with a more rapid rise in students with accompanying problems."

Dr. Guzzetta is convinced that the dollar contributed to the private liberal arts college will "go a lot farther" than the dollar donated to the state university. "And the donor will receive a better showing for his contribution."

Looking about at Marian's facilities, the new president observed that the college will not hurt for classroom space in the immediate future. He rates a much-needed library as "number one" on the college priority list.

The educator foresees additional support of the private college by the private sector of the economy and increased state aid

## Gulf Oil grant given to Marian

INDIANAPOLIS—Marian College has received a cash grant of \$2,000 for unrestricted use from Gulf Oil Corporation.

The check was presented to Dr. Dominic J. Guzzetta, Marian president, by Paul Blue, sales representative, and R. K. Traylor, sales supervisor with Gulf Oil.

## Marian

MARIAN's enrollment will hit 1,200 by next fall, evenly divided between men and women. The student body is also near-even in its distribution of day and resident ratio. Enrollment will reach about 1,500 in the early 1970's, with the top figure projected as 2,000, according to Dr. Guzzetta.

The educator foresees additional support of the private college by the private sector of the economy and increased state aid

to undergraduate students through such programs as the State Commission Scholarships, recently enacted by the Indiana General Assembly.

He is also encouraged by the state legislature's new law which allows state income tax deduction for contributions to non-profit institutions of higher education by individuals and businesses.

Dr. Guzzetta brings to Marian College a reputation as a tireless administrator with seemingly limitless energies. His work lies plainly before him.

## A prophet honored

(Continued from page 4) of a parishioner as "a half-baked liturgist and a crackpot at that." (The German priest had found haven of sorts in the U.S. in 1936 after having escaped the Third Reich one step ahead of Gestapo agents bent on beheading him for having helped Jews.)

"Haven of sorts" was all it was for many years, though, until Father Reinhold, almost totally disabled by Parkinson's disease finally found sanctuary in Pittsburgh in 1959. Powerful American Catholic fascists of the 1930's had persecuted him for his anti-Hitlerism. During World War II, the U.S. government had restricted his movements on suspicion he might have been a secret Nazi agent. He had had trouble in several dioceses for both his pro-union activities and his persistent, scholarly advocacy of liturgical renewal.

In 1942—20 years before Vatican II—he had introduced the dialogue Mass, with congregational recitation in both English and Latin, in a parish in Washington state. At about the same time he had founded the Vernacular Society of America. In the years that followed until 1959 he had been hounded at every turn. But he lived to see the council endorse his chief liturgical aims—introduction of the vernacular and increased lay participation in the Mass. As the popular old song had it, "Who could ask for anything more?"

Several obvious conclusions might be drawn from the heroic life of Father Reinhold. One of them just might encourage our American Bishops to be a little bolder in authorizing experimentation in the liturgy.

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**ARCHDIOCESAN Bulletin**  
OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

**ANNUAL CANDLELIGHT DANCE**  
Immaculate Heart of Mary Women's Club  
Friday, Feb. 9—Indianapolis Athletic Club  
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Dance—9 P.M. to 12 Midnight

**ST. LAWRENCE WOMEN'S CLUB MEETING**  
Tuesday, Feb. 13—Following 7:30 P.M. Mass  
Parish Hall—Mrs. Carl W. Peterson, president of the North Indianapolis Deanery Council of Catholic Women, to be guest speaker.

**"THE SNOW WHIRL DANCE"**  
Friday Feb. 23—9 P.M.—1 A.M.  
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## BACK FORDHAM STAND

## Panel asks New York state aid for church-related colleges

NEW YORK—Direct state financial grants for general education to church-related and other private colleges and universities in New York State were recommended here by a special five-member panel named by Gov. Nelson Rockefeller.

"We believe as a matter of sound public policy that if there is to be state aid for Columbia and New York University, there should be state aid for Fordham (although not, of course, for any specifically religious activity)," the panel said. (Fordham is operated by the Jesuit Fathers.)

### Diocese sets up Sisters' Council

COLUMBUS, Ohio—A Sisters council to advise Bishop John J. Carberry in matters involving religious is being established in the Columbus diocese.

A meeting of representatives of the 24 communities of Sisters in the diocese voted to organize such a council.

A clergy council was set up in November, 1966, and a pastoral council—the majority of its members lay people—will hold its first meeting this spring or early summer.

It said that the state "should take steps now to assist the private institutions" without waiting to see if the federal government will make more aid available to higher education.

The panel foresaw an annual expenditure of \$33 million in 1970, disbursed by the Board of Regents according to a specific formula to the state's 143 private colleges and universities, many of them having religious affiliation.

"WE SEE THE need as critical," the panel said, adding that for many of the colleges state aid would represent the "margin of difference between gradual decline and continuing improvement. It is a small price to pay for the continued vigorous health of private higher education in New York State."

Gov. Rockefeller and the Board of Regents named the panel of educators last March. It is known as the Select Committee on the Future of Private and Independent Higher Education in New York State. Chairman is McGeorge Bundy, president of the Ford Foundation.

State aid to colleges "whose central purpose is the teaching of religious belief," was opposed by the panel, but it urged that assistance be given to the private and church-related schools

whose main objective is the general education of the student.

The panel called "unwise" the so-called Blaine Amendment in the state constitution—Section 3 of Article XI—which bans direct or indirect aid to church-related schools. It said this provision should be revised so that it would be "no more restrictive" on aid to higher education than the First Amendment of the U.S. Constitution.

(As the panel's report was released, the State Senate in Albany voted 35-17 to repeal the Blaine Amendment. This section of the constitution would be rescinded if the Assembly concurs with the Senate at this session, if the proposal is again approved by both Houses at the next legislative session, and if the voters endorse the action in a statewide referendum which could be held at the earliest in 1969.)

THE REPORT specified that state aid should be available "only for the support of education which is at least equal in quality to that provided in the public institutions of the state. The Regents . . . should establish standards of quality equally applicable to all public institutions of higher learning and to all private colleges and universities receiving state aid."

The panel said state assistance "should be formulated and administered as to minimize the danger of political interference on the campus; it must be evident to college administrators that no individual advantage is to be gained from direct appeals to the legislature."



**HITCH-HIKING PRIEST IN SOUTH AMERICA**—Father Fred Kunz, a Canadian priest of the Catholic Sons of Charity, is on a three-month hitch-hiking tour of South America to visit missionaries working there. He is shown packing his 30-pound duffle bag while in Miami, where he boarded a plane for Recife, Brazil. Father Kunz said that for the last three years he has specialized in speaking at retreats on world problems and wanted to get some first-hand knowledge of "conditions of hunger and revolution" in underdeveloped Latin countries. (RNS photo)

## Priest, seminarian turn in draft cards

SAN FRANCISCO—Five men, including a Jesuit seminarian and a Dominican priest, turned in their draft cards here as a climax to a "service of support."

The offering was made in support of five men, including the Rev. William Sloane Coffin, Jr., who faces trial in Boston on a charge of conspiring to encourage young men to violate the Selective Service Act.

The service, held before an overflow audience of 800 in the Glendale Memorial Church (Methodist), was conducted by Dr. Robert McAfee Brown of Stanford, a United Presbyterian theologian who, with the Rev. Daniel J. Berrigan, S.J., a chaplain at Cornell University, issued the national call of support.

Also participating in the two-hour service were Father Peter Riga, Catholic theologian of St. Mary's College, Moraga, Calif.; Flint Anderson, former student body president of San Francisco Theological Seminary (Presbyterian), and folk singer Joan Baez.

Thomas Maloney, a Jesuit seminarian from Alma College, Los Gatos, Calif., told the audience it was with "a sense of joy and peace" that he was turning in his draft card to Selective Service.

Accepting his card were Roy Kepler of Christian Draft Resistance and Father Riga. The priest commended the seminarian for his action, saying, "Where you are, may I also be." The draft card of Father Dominick de Dominco, O.P., was accepted by Dr. Brown.

Dr. Brown and Michael Novak, Catholic writer and professor of ethics at Stanford. Dr. Brown told the Dominican he was "honored" to be "aiding and abetting" the priest's refusal to cooperate with the draft.

LATER, Dr. Brown explained "why we are here" and said:

"Now that indictments have been issued against a few of us no one must conclude that the rest of us are to be dissuaded from our ongoing pastoral task of giving moral guidance and support to young men who have made the decision of non-cooperation."

"We not only share their conviction, but their vulnerability," he said in a reference to Mr. Coffin and others waiting trial. "We ought not be here tonight just as those five men in Boston ought not to be where they are, and the 500,000 men in Vietnam who are not where they ought to be."

## Editor cites North Ireland again importance of pastoral rejects rights bill

HOLLYWOOD, Calif. — The most important thing that has happened to the Church in America since Vatican II is the issuance of the U.S. bishops' collective pastoral letter, L. Brent Bozell, editor of *Triumph* magazine, told 2,000 Holy Name Society men here.

The bishops' letter, he said, calls on Catholics to reaffirm their faith for the sake of the Church and for the sake of those outside the Church.

"The Catholic Church is in deep agony today. But in this Year of Faith, her bishops have moved splendidly to her rescue," Bozell declared.

"Could there have been a more fitting response to Pope Paul's exhortation than the monumental pastoral letter addressed earlier this month to the American Church? Could it have been more timely?" he asked.

Bozell said "it would be visionary to expect the bishops' letter to heal the Church's wounds overnight. The wounds are too deep for that. But whatever happens in the days ahead, the value of this letter will remain, not only as a doctrinal fortress for the faithful, but as a saving beacon to all men of good will."

"It will stand as a reminder of what Catholics have: the promise that the Light of the world will not go out—that men will always be able to know, not only where the Bride of Christ is, but what she is."

BELFAST, Northern Ireland—Another attempt to bring about human rights legislation in the Northern Ireland parliament was defeated by an overwhelming vote.

The effort was in the form of a private member's bill presented in the House of Commons by Miss Sheelagh Murnaghan, who urged her legislation as a part of the observance of Human Rights Year.

The government's position on the bill, voiced largely through William Craig, minister of home affairs, was based on the argument that human rights were not a matter for legislation but for education.

THE EXISTENCE of discrimination in Northern Ireland, particularly on the local level and against Catholics was admitted by Craig, but he said the problem is "not one of law but history."

"It can be solved not by the expedients of law," he added, "but by the positive effects of practical action by each member of our community. A disastrous past has left us with a deep wound, but one which is rapidly healing."

"THE PUBLIC would like to have not only less discrimination

tion, but less talk of discrimination; less revival of old antagonisms; and more trust in each other and confidence in our future."

Catholics are a minority in Northern Ireland, composing about one-third of the total population of 1.5 million. The parliament is predominantly Protestant.

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Calendar OF EVENTS

St. Anthony's . . . Pre-Lenten Dance, sponsored by Mens Club, February 24.

St. Augustine's . . . CYO Dance at Holy Trinity, Saturday, Feb. 10, 8-11 p.m.

Sacred Heart . . . Valentine Dance, sponsored by Mens Club, February 17.

Providence . . . Guild Valentine Card Party, February 14.

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### French clergy go on strike

LENS, France—Catholic priests, Protestant ministers and Jewish rabbis in this northern French town, center of the country's most productive coal field, went on strike in protest against the closing of local coal pits.

Although there were no burials and no weddings, priests offered Mass each morning as usual and were available for administration of the last sacraments.

The walkout by the clergymen was part of a general strike called by local unions to protest government plans to close the mines and thus make 30,000 jobless in the area over the next seven years.

Teachers, shopkeepers, government workers, and even the local fire brigade joined in the strike.

### LBJ praises Catholic relief body

NEW YORK—President Johnson warmly saluted Catholic Relief Services, overseas relief agency maintained by U.S. Catholics, on its 25th anniversary.

"The highest tribute to your dedication and compassion lies in the improved lives of the millions who have benefitted from your quarter of a century of humanitarian work," the President said in a letter to Bishop Edward E. Swannstrom, CRS executive director.

Bishop Swannstrom read the President's letter at a meeting here (Jan. 30) of directors of the 22nd annual Catholic Bishops' Overseas Aid Fund Appeal from 39 archdioceses and dioceses in the eastern section of the nation.

The Bishops' Fund campaign is scheduled from March 17 to 24. It will be climaxed by the traditional Laetare Sunday collection, generally taken up on that day (March 24) in parish churches throughout the U.S.

### Second faculty exchange set up

COLLEGEVILLE, Minn. — A second faculty exchange between the theology department of St. John's University here and a Protestant seminary has been established. Northwestern Theological Seminary—conducted by the Lutheran Church—will exchange professors with St. John's during the 1968-69 school year.

Last month, St. John's announced a similar exchange with United Theological Seminary of Twin Cities, New Brighton.

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## 430 ATTEND BANQUET

# Education study director cites need for adult religion classes

EVANSVILLE, Ind.—Will the day come when parents will be required to attend adult religious education classes each month in order to get their children into Catholic schools? It may, if the head of the current in-depth study of Catholic Education has his way.

Father George Elford, director of the "Alternatives in Catholic Education" program made this suggestion in a talk to 430 parents, teachers, and guests at the Federation of Catholic P.T.A. clubs Founders Day banquet last Sunday at St. Benedict's cafeteria.

He explained that recent surveys show that Catholic schools are effective if backed up by good moral and religious training given by parents in the home.

Otherwise, the efforts of the school are "quickly washed away." If we are going to expend so much money and energy to operate Catholic schools, then we must open them to people who are serious about Catholic education all their lives. We

need to get Catholic education "out of kiddie-land," he added.

**THE FIRST RETURNS** on the in-depth survey seem to bear out Father Elford's emphasis on adult education. They show that most Catholics realize that there are changes going on and will continue to take place in the Church and that there is a very definite need for adults to re-study their religion to understand these changes.

In speaking of Catholic schools, he said we must always be conscious of the fact that Catholic schools exist for a very special purpose and that they are not the same as public schools. It is, he added, "wrong to compare your parish school with the neighborhood public school." He added that if we are to have Catholic schools in the future we must realize their uniqueness.

Referring to the survey, Father Elford said "it was not intended just to review the present situation of Catholic education." It was also a means of "throwing in new ideas and

schemes" to get the reaction of parents, to see what is best, and to see which ideas might prove acceptable.

Vast changes in society have necessitated such bold and imaginative thinking, he added. He cited as an example the revolution in the communications media. Today, according to one survey, a child spends 3,000 to 4,000 hours watching TV before he enters school. By the time he graduates from high school the child has spent 14,000 hours before the TV set and only 10,800 hours in school.

In his remarks to the group, Bishop Paul Leibold also emphasized the need for additional research in Catholic education. He asked those present to read the U.S. Bishops 1967 Statement on Catholic Schools, which clearly stated that our schools are "here to stay."

He spoke of the key role which parents play in the education of their children and of the importance of the role of the laymen in our educational system today. In closing he said he was optimistic about the future and felt that the present crisis should be seen as a "power which will bring us into a new era in Catholic education."

## Little Flower announces annual series for adults

INDIANAPOLIS—The annual the Postconcliar Era" on Mondays at 8:15 p.m. A discussion period will be included at each session.

"Bible Reading and Discussion" will be handled by Father Robert Borchertmeyer, assistant pastor, at 7:15 p.m. on Fridays. This series, designed for better understanding of the Bible, will feature other guest speakers periodically.

**REPRESENTATIVES** of several major religious faiths will be featured in the "Inter-Faith Dialogue" series, to be held at 8:30 p.m. on Fridays. The dialogue will continue for seven weeks.

"The Paulist Fathers' original television film series, entitled 'Insight' will be presented for 10 weeks at 2 and 7 p.m. on Wednesdays. The 25-minute, professional films treat moral and social problems of the day. Group discussion will follow.

"Great Decisions," an eight-week series of discussions on U.S. foreign policy, will be held at 7:30 p.m. on Thursdays. Discussion materials, prepared by the Foreign Policy Association, will be available.

**ART CLASSES** on oil landscapes will be conducted from 7 to 9 p.m. on Wednesdays in the home of Mrs. Ralph Zimmer, 5430 Eastridge Dr. Classes in charcoal, pastels and oils will be held from 7 to 9 p.m. on Thursdays in the home of Mrs. Eloise Bureker, 1444 N. Graham. Both programs are continuous for an indefinite period.

Other sessions scheduled will include: Bridge Instruction, seven weeks, at 7:15 p.m. on Mondays; Knitting Instructions, seven weeks, at 7:30 p.m. on Mondays; and Parliamentary Procedure, five weeks, at 8:30 p.m. on Wednesdays.

Unless otherwise indicated, all sessions will be held in Little Flower School, 1400 N. Bosart Ave. Registration fee of \$1 covers most classes. Exceptions are: art classes, \$2 per session; Parliamentary procedure, \$1 per session; film series, \$2 for entire 10 weeks. Books or supplies are extra.

Registration for all sessions will be held in the school auditorium starting at 6:45 p.m. Monday, Feb. 26, the opening day of classes.

## INDIANAPOLIS Social Calendar

**FRIDAY, FEB. 9**  
St. Christopher's Social at 7 p.m. in the school social room, 5335 W. 16th St., Speedway.

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

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

**SATURDAY, FEB. 10**  
St. Bridget's Social at 7 p.m. in the parish hall, 815 N. West St.

**SUNDAY, FEB. 11**  
Two Card Parties featuring Euchre and other social games at 2 p.m. and 7 p.m. in Assumption parish hall, 1105 S. Blaine Ave.

Two Card Parties at 2:30 p.m. and 7 p.m. in St. Anthony's school hall, 379 N. Warman Ave. Luncheon served between games. Table prizes and door prizes.

Card Party at 7:30 p.m. in St. Francis de Sales church basement, 2191 Avondale Pr. Blanket will be given for high score.

**THURSDAY, FEB. 15**  
St. Catherine's Social at 6:30 p.m. in the parish hall, Shelby and Tabors Sts.

## Marian to show honored movie

INDIANAPOLIS—The award-winning film, "Sweet Bird of Youth," will be shown at 8 p.m. Wednesday, Feb. 14, at the Marian College Auditorium.

The screen version of the Tennessee Williams drama, which stars Paul Newman, Geraldine Page, Ed Begley (Academy Award performance), Shirley Knight and Rip Torn, is being presented by Doyle Hall, the men's residence at the college. Tickets will be available at the door for a small admission fee.

## Three lectures booked for series at Marian

The Marian College spring session of evening adult lectures will move into full swing next week with three scheduled lectures.

Father C. Patrick Smith, chairman of the college's theology department, will speak at 7 p.m. Monday on "Christian Morality: Guidelines for Man's Self-creation."

His talk will be the first in a series on "Problems in Human Conduct," or the ethical dilemmas of the 20th Century.

**A SERIES ON "Recent American Fiction"** will open at 8:15 p.m. Monday with a talk by John L. Darretta, a former member of the Marian English faculty now pursuing a doctoral degree at Fordham University. Darretta will discuss Flannery O'Connor's novel "The Violent Bear It Away."

Dr. Wayne A. Meeks, assistant professor in Indiana University's program for the study of religion will speak at 8:15 p.m. Wednesday in the Student Activities Center.

APPEARING in the four part



JOHN L. DARRETTA



**PLAN DINNER-DANCE**—The Women's Club of Immaculate Heart of Mary parish, Indianapolis, will sponsor its annual Candlelight Dinner-Dance this (Friday) evening, Feb. 9, in the Indianapolis Athletic Club. A Valentine theme will be featured. Shown above, from left, are: Mrs. Edward Steinmetz, general chairman; Mrs. Mack McKinzie and Mrs. Lawrence Connor, decorations committee.

## Clergy groups set national meeting

CHICAGO—A national meeting of representatives of priests' senates and associations will be held at the Sheraton-O'Hare Inn here, February 12-13.

Representatives from virtually all dioceses across the country will participate to discuss common problems and the feasibility of further cooperation on a national level.

Senates of priests were established in most dioceses as a result of the Second Vatican Council. Their task is to advise bishops in the governing of dioceses.

The first large scale attempt at regional collaboration resulted in a meeting here last September when priests representing 38 of 42 Midwest dioceses met. It is estimated that all but about 11 U.S. dioceses now have priests senates or associations.

Three Indianapolis Archdiocesan representatives of the Priests Association will attend the Chicago meeting: Father Kenny C. Sweeney, Father Robert Walpole and Father Robert Borchertmeyer.

## Ave Maria Guild Stresses Church elects officers leadership gap

BEECH GROVE, Ind.—Mrs. Harold E. Behrmann has been re-elected president of the Ave Maria Guild at St. Paul Hermitage here. Other new officers include: Mrs. J. P. Stephens, vice-president; Mrs. F. E. Hauser, secretary; and Mrs. B. S. Schuck, treasurer.

The new board members are Mrs. Maurice Moriarty, Mrs. Walter Stumpf, Mrs. Carl Pfleger and Miss Mary McCarthy. Mrs. C. E. Baas, was named chairman of the board.

The next guild meeting will be held at 12:30 p.m. Tuesday, Feb. 13 at St. Paul Hermitage.

## Marian to present medieval dramas

INDIANAPOLIS—The Marian College Theatre will present an evening of medieval drama at 8 p.m. on February 16, 17 and 18 in the college auditorium.

Three plays, "Second Shepherd's Play," "Gammer Gurton's Needle," and "Everyman," will be directed by Miss Mary Able, of Indianapolis. Miss Maureen Norheut, of Indianapolis, and Miss Colleen Sharer, of LaGrange, Ill.

The three selections, to be presented in the round, are representative of Medieval humor and drama. "Second Shepherd's Play" relates the mystery of Christmas morning; "Gammer Gurton's Needle" is a farce and "Everyman" is a morality play.

For ticket information, contact the college at 924-3291.

GAINESVILLE, Fla.—Auxiliary Bishop John J. Dougherty of Newark said the Church in the United States is not providing sufficient leadership in the peace movement.

"I feel that the Church in the United States should be more articulate in the matter of peace, and in this I would include the entire Church leadership," said the bishop, who is president of the Seton Hall University, South Orange, N.J.

Bishop Dougherty, chairman of the Bishops' Committee on World Justice and Peace, was interviewed here where he participated in a Religion-in-Life week at the University of Florida. He was one of the original bishop-signers of last year's Negotiation Now statement calling for an end to bombing and the beginning of talks with North Vietnam.

Bishop Dougherty acknowledged there is no consensus among the American bishops on Vietnam "any more than there is a consensus among the Catholic people or the American people in regard to this." He said he spoke as an American citizen "who happens to be a bishop."

However, he continued, "it seems to me . . . we should be champions of peace as disciples of Christ. And I don't think that we are getting enough leadership in that specific target area of the efforts that are made for peace, the causes of peace, the philosophy of peace, the Christian attitude of peace, the whole Gospel message of peace. It seems to me that this is where we need the leadership."



**GUEST SPEAKER**—Richard Corwin, Assistant Scout Executive of the Central Indiana Council of the Boy Scouts, will speak Sunday, Feb. 11, at a breakfast meeting of the St. Malachy, Brownsburg, Holy Name Society and the Boy Scouts and Cub Scouts, in the parish school hall. His talk will follow the 7:45 a.m. Mass.

## Initiation set

INDIANAPOLIS—New members of St. Catherine of Siena Court 109 and Christ the King Court 97, will be initiated in ceremonies at St. Rita's Church on Saturday, Feb. 17. The courts are auxiliary organizations of the Knights of St. Peter Claver.

# Indianapolis Parish Shopping List

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## CLERGY NECROLOGY

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—Sir. xlv, 14

February 11, 1864 —  
Father Anthony Deydier  
February 12, 1864 —  
Father Thomas Fields  
February 12, 1876 —  
Father Michael Merz  
February 12, 1927 —  
Father Bernard Heichelbeck, O.S.B.  
February 13, 1920 —  
Father Fintan Wiederkehr, O.S.B.  
February 14, 1893 —  
Father William Bultman  
February 14, 1898 —  
Abbot Fintan Mundwiler, O.S.B.  
February 15, 1943 —  
Father August Riehl  
February 16, 1941 —  
Father Simon Barber, O.S.B.  
February 17, 1944 —  
Father Conrad Urbach  
February 17, 1958 —  
Father Albert Kleber, O.S.B.  
February 17, 1924 —  
Father Leander Schneider, O.S.B.  
February 19, 1967 —  
Father Ralph Pfau



## Bellarmino, Ursuline Colleges will merge

LOUISVILLE — Bellarmine College and Ursuline College here will merge by June 1 and be known as Bellarmine-Ursuline College for a period of at least three years.

The merger agreement was reached at a joint meeting of the boards of control of the two (Feb. 2). The merged institution will be a Catholic coeducational liberal arts college, sponsored by the Louisville archdiocese and several religious communities.

"THE AGREEMENT is general in nature and will require substantial implementation and detail and further agreement of the parties with respect to various proposals"—such as em-

ployment of faculty and staff, education facilities and assets, the two boards stated.

Among points of agreement are: the charters of both colleges will be amended, but the merged college will function under the amended Bellarmine College charter, and for legal purposes will retain the corporate title Bellarmine College; the Bellarmine-Ursuline College board of control will have as members both laymen and representatives of the clergy of the Louisville archdiocese and the religious communities involved in the college; the administrative organizational structure will be revised; student commitment to specific programs of study will be honored to the extent possible; faculty contracts for the coming summer session and academic year will be negotiated as soon as possible through the presidents of the existing colleges.

## Rockville Centre laymen organize

ROCKVILLE CENTRE, N.Y.—After almost a year of preparation, laymen and women of the Rockville Centre diocese have formally established the Long Island Association of Laymen, an organization dedicated to "Church renewal in the spirit of the Second Vatican Council."

More than 125 people met recently in Holy Family Diocesan high school to approve the LIAL's constitution and by-laws and to elect officers and executive board members for the association.

## Theme announced

MUNSTER, Germany — The second meeting of the Catholic bishops of Europe will have as its theme, "The Figure of the Priest After the Vatican Council," an organizing committee announced after preparatory meetings here.



**JOB CORPS DIRECTOR GETS CATHOLIC AWARD**—William P. Kelly, director of the Job Corps in Washington (center), is cited by the United States Catholic Conference for "outstanding leadership and achievements in behalf of the disadvantaged youth of our nation." The award is being presented by Msgr. Thomas J. Leonard, director of the USCC Youth Department (right). Looking on is James Hamilton, director of the National Council of Churches' Washington Office. Presentation was made at a meeting of the Joint Action in Community Service, founded by national religious leaders to recruit volunteers who aid the Job Corpsmen after training. (RNS photo)

## Remember them in your prayers

### EVANSVILLE

† FRANK C. ENZ, 85, Holy Trinity, Jan. 31. Brother of Mrs. Edward Schuler, of Evansville, Ind.; Mrs. Cecelia Enz, of Chicago, Ill.; Mrs. Charles McCormack, of Chandler Valley, Pa. and Mrs. Catherine Enz, of Evansville.

### DUBOIS

† MRS. MARGARET KLEE, 81, St. Raphael's, Jan. 28. Sister of Mrs. Joseph Klee, of Dubois, Ind.; Robert, Dubois and Henry, of Indianapolis.

### HUNTINGBURG

† WILLIAM E. FLECK, 71, St. Mary's, Jan. 30. Husband of Catherine; father of Ernest of Huntington; Virgil of Jasper; Mrs. Edwin Small, Mrs. Marion Taber and Mrs. Jerome Hohl, of Huntington.

### INDIANAPOLIS

† JOAN M. McVEY, 41, St. Lawrence, Jan. 31. Mother of April A. Elizabeth J. Michelle, Barbara, Robert B. and Richard McVeys; daughter of Mr. and Mrs. Leo Seifert; sister of Dr. John Seifert and Mrs. Kenneth Fuchs.

### ROBERT B. McVEY, 41, St. Lawrence, Jan. 31.

† MARGARET M. ROSS, 78, St. Anthony's, Feb. 1. Wife of Robert T.; mother of Mrs. William F. Nordick Sr., and Mrs. Richard Pointette; sister of Mary McBride.

### AUSTIN B. ALMAND, 48, St. Patrick, Feb. 1.

† CATHERINE B. HOLMES, 67, Little Flower, Feb. 5. Wife of Louis; mother of William P. and Daniel J. Holmes.

### FRANCES E. WERNING, 68, St. Peter and Paul, Feb. 5.

† JOHN F. GIBBONS Sr., 90, St. Catherine, Feb. 5. Father of Dr. Frank R. Heber, Mary E. Fenn and Margaret L. Thomas.

### PATRICIA A. NIEBER, 37, St. Peter and Paul, Feb. 7.

† FRANK J. GUEBEL, 91, St. Peter and Paul, Feb. 7. Wife of Dr. Frank R. Heber; mother of Paul, Loretta and Lisa Heber; daughter of Mrs. John Conner; sister of Mary L. Clemmer and Mary A. Conner.

### HAUBSTADT

† FRANK J. GUEBEL, 91, St. Peter and Paul, Feb. 7. Wife of Dr. Frank R. Heber; mother of Paul, Loretta and Lisa Heber; daughter of Mrs. John Conner; sister of Mary L. Clemmer and Mary A. Conner.

### HUNTINGBURG

† LEO WELP, 76, Sacred Heart, Feb. 9. Husband of Lucy; father of Louis Welp, of St. Anthony; Lee J. Welp of Berkeley, Mrs. Dorothy Dauby, Mrs. Drucilla Deas and Mrs. Kenneth Herold, all of Louisville; Mrs. Robert Fresson of Huntington; brother of Edward Welp of Huntington and Albert Welp of Schnellville and Mrs. E. E. Metzger of Jasper.

### PAUL RASCHKE, 54, St. Mary's, Jan. 25.

† FRANK KRAUS, 64, St. Joseph, Feb. 3. Brother of Mrs. Oscar Barger of Ireland; half-brother of Mrs. Cleta Auld of California and James Kraus of Louisville.

### EFFIE YENN, 90, St. Joseph's, Jan. 26.

† ALBERT A. MEHRINGER, 75, St. Joseph's, Jan. 27. Husband of Nora; father of Mrs. Schuster, Eckvie and Mrs. Edward "Bert" Schmitt of Jasper and Mrs. Charles Nolan of Frankfort; Owen of Houston, Tex., and Sylvester of Mount Holly, N.J.

### SIMON SCHNEIDER, 81, Holy Family, Jan. 27.

† HELEN EBERHART, 80, St. Joseph, Feb. 7. Mother of Daniel L. Ebert and Mrs. M. S. Philpot, both of Lexington; Mrs. William Barker of Chicago; sister of Mrs. Corlette Lechner of Jasper; Patrick Renner of Chicago; Barry Renner of Hurst, Tex.; Herbert Renner of North Carolina.

### MARIAN HILL

† WILLIAM SEGER, 83, Holy Trinity, Jan. 31. Brother of Mrs. Bernard Stallman, Feb. 2. Sister of Rebecca Sue and Anita Marie Stallman; granddaughter of Mr. and Mrs. Emil Stallman of Marian Hill and Mr. and Mrs. Leander Gelhausen of Uniontown.

### NEW ALBANY

† FRANK PONTRICH, 83, St. Mary, Feb. 3. Brother of Michael, Samuel and Ellen Pontrich, all of New Albany.

### JOHN LEO MANUS, 55, Holy Family, Feb. 7.

† FILomena ROTONDELLO, 80, St. Mary, Feb. 5. Wife of Pasquale; mother of Mrs. Mary Collins and Mrs. Theresa Bryant; Ralph and Sam Rotonello, all of Richmond. Two sisters also survive.

### ALFRED S. STACKLER, 71, Holy Family, Feb. 1.

† MRS. ANNABELLE SEAL, 89, St. Simon, Jan. 24. Mother of Gorman and Clifford of Brazil, Ind.; Roy of Detroit, Mich.; Mrs. Bernard Greenwell of Detroit.

### SUSAN CARDINAL, 75, St. Vincent's, Jan. 26.

† SUSAN CARDINAL, 75, St. Vincent's, Jan. 26. Sister of Clarence, Anna Bouche, Josephine Halter, all of Vincennes.

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## St. Meinrad group maps Vietnam protest action

ST. MEINRAD, Ind.—A concerned group of 80 collegians and theologians at St. Meinrad Seminary here held their first meeting recently to discuss possible courses of action which might be taken during the 1968 election year in regard to the war in Vietnam.

Suggestions to be followed up include a statement from all, to be sent to Senators Vance Hartke, (D-Ind.) and Eugene McCarthy (D-Minn.) supporting their view for seeking a peaceful settlement to the war with a request that the statement be included in the Congressional Record.

A statement is also to be sent to those "responsible officials" involved in the indictment brought against Dr. Benjamin Spock, Rev. William S. Coffin, Jr., Michael Ferber, Mitchell Goodman and Marcus Raskin for their violation of the Selective Service Act.

It was pointed out at the meeting that the proposed statements are in no way an expression of official administration views.

## Richmond group sets dinner-dance

RICHMOND, Ind. — The annual dinner-dance sponsored by the Sons and Daughters of St. Patrick will be held Saturday, March 16, at the Young Men's Institute (YMI). P. James Ellis and John Foley are co-chairmen for the dinner.

Other committee chairmen include: Mr. and Mrs. Paul Lewis and Mr. and Mrs. James Mays, tickets; Mr. and Mrs. John McMahon, music; Mr. and Mrs. P. James Ellis, publicity, and Mr. and Mrs. Richard Harrington, decorations.

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## Clergy and lay alumni to meet

INDIANAPOLIS—The Indianapolis area clergy and lay alumni of St. Meinrad will hold a joint reception and dinner meeting at Holy Name parish hall, Beech Grove, on Sunday evening, Feb. 18. The reception will begin at 6 p.m.

Similar joint dinners are being planned later in other Midwest communities, including Louisville, Evansville, Gary, Belleville, Ill., and Covington, Ky., and Warsaw, Ind.

Father James Moriarty is serving as chairman of the clergy alumni, and Gustave Jonas, Indianapolis SMLAA chapter president, is lay alumni chairman.

Reservations from both alumni groups are being accepted by Father Moriarty at St. Lawrence rectory, 4650 N. Shadeland Ave., Indianapolis, 46226.

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## VIEWING WITH ARNOLD

## 'Wait Until Dark' is splendid chiller

By JAMES W. ARNOLD

"Wait Until Dark" is only an artificial suspense film, but it is done with so much verve and ingenuity that it is impossible to be stern with it. The well-made plot has come to be a term of derision, but in an era of no-plots at all, a breath of old-fashioned stagecraft is like finding a friendly tavern open in Oklahoma on Sunday.

"Dark" is exceedingly clever melodrama, setting up a classic confrontation between a help-

less heroine (a blind beauty played by Audrey Hepburn) and a very nasty villain (Alan Arkin, of all people). This is the object, ultimately, of all thrillers. "Dark" may beg a lot of suspension of disbelief en route to the climax, but its genius is in avoiding the expected rescue. This improbable heroine triumphs, somehow credibly, all on her own.

The film is adapted from Frederick Knott's one-act play of two seasons ago, and normally you would not expect this kind of property to make much of a movie. It is claustrophobic; Miss Hepburn is out of the apartment for only a minute or so, and the stagey phone-ring-

ings and door-openings and closings are interminable.

But in some respects "Dark" is ideal for the movies. Its harrowing final ten minutes is all visual, all action, with no dialog but a scream now and then. Even more crucially, "Dark" is a drama that hangs by its manipulation of sight and sound, elements over which film has absolute control.

The intriguing fact is that housewife Hepburn is physically blind while her adversaries—three hoods, led by Arkin, who are desperate to find a dope-filled doll stashed somewhere in her apartment—are morally blind. The trick is to put them on a par physically and reduce the only advantage the criminals have. The critical factor throughout the climax is the alternating triumph of light and dark, and of course, when the lights are out, the screaming importance of sound. Technically, it is a marvelous challenge. A kind of stage manager's "King Lear."

The film is really in two sections. In the first, the crooks play games with Audrey, feigning various friendly or neutral roles in an effort to con the doll away from her. This fails when they underestimate her (an eternal flaw in evil's struggle with good?) and she realizes her peril. Knott's skill here is superior, especially in the way he sets up an ordinary and even trite prop—the telephone—as a chilling harbinger of fate.

In the second half, brute force replaces subtlety. The transition is superbly and symbolically made as the heroine staggers about smashing every available light source. Then Arkin eliminates his colleagues, who have less taste for the slaughter. She will tell him now, or suffer; she will suffer even if she tells him. One senses that this is what he has hoped for all along.

So there in the moral darkness, lit only occasionally by the sickish glow from a refrigerator, the classic charade is played out. It is terribly theatrical, even Grand Guignol at times, but it is appropriate and the audience relishes it like an abundance of barbecue sauce at a cook-out.

Another value in the film is the implicit point that the good people succeed because they have trust and the bad guys do not. Trust is a kind of moral vision. It enables Miss Hepburn to believe in her husband (there is a key moment when doubt would ruin her) and allows collaboration with the bratty girl upstairs (Julie Herrod, repeating her Broadway role), itself a kind of triumph over misunderstanding. It is the heroine's capacity for trust that the villains seek to manipulate, but while trust is good it is not blind.

Director Terence Young (who has made most of the James Bond movies) is one of the world's best at stylish thrillers, and he maintains the tension even when the mechanics become obvious. He is helped by the moody, washed-out color photography of Charles Lang

(who contributed much to the success of "The Flim-Flam Man") and by the typically tingling music of Henry Mancini.

The situation in which a girl is at the mercy of a group of thugs is common in current drama, and there is a tendency to let sex and sadism get out of hand (e.g., "The Penthouse"). Young suggests the possibilities, and artfully leaves the rest to the imagination. Except for the general scariness and one brutal sequence of murder by automobile, "Dark" is a suitable chiller for the tenderest of mystery fans.

The part is a meaty one for Miss Hepburn, who carries it off stunningly, despite being uncustomarily limited to only three changes of clothing. Her air of fetching likeability, lingering from many other roles, helps her quickly win deeper audience sympathy than demanded by the script.

Arkin proves his versatility, though he plays his man with an eerie comic tone that might have worked better if Arkin had not long been identified with a group of satirists who might well spoof a fiction like this one. Richard Crenna, Jack Weston and Efram Zimbalist are useful and manly in supporting roles.

One final note: it will be hard on note-taking reviewers if this business of staging climaxes in utter darkness catches on.

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

## Wrong number

ALBUQUERQUE, N.M. — The Better Business Bureau reported here that a "bunco Bible hustler" was completely unsuccessful.

The hustler mailed an unopened Bible to the Albuquerque mother of a private serving in the Army. In his racket a Bible, when shipped, is accompanied by a bill and a note saying that a son had ordered it for his mother.

The woman in this case called the Better Business Bureau to complain, "I know my son didn't order that Bible. We're Jewish."

## Salvation Army work is lauded

BALTIMORE—Cardinal Lawrence Shehan of Baltimore gave high praise here to the Salvation Army and its British Methodist founder, William Booth, for its many vital contributions to the spiritual and material welfare of the needy.

Addressing members of the Baltimore Salvation Army at their annual public meeting, the Catholic prelate took issue with "a popular theologian" who, he said, insisted that private charitable organizations should give way to government agencies.

"The answer to this contention," asserted the Archbishop of Baltimore, "is to be found, in part at least, in the continuing success and growth of the Salvation Army and other religiously-motivated and oriented organizations of charity."

He said that voluntary agencies have "freedom of movement and a flexibility of purpose that is quite impossible in governmental organizations."

Furthermore, he continued, "men also have spiritual and moral needs and problems which a government agency in a pluralistic society cannot be expected to meet — needs and problems to which only a religious organization can hope to minister."

## Dr. King to speak at liturgy meeting in Washington

WASHINGTON — Dr. Martin Luther King, president of the Southern Christian Leadership Conference, will deliver the keynote address at the 29th annual "liturgical week" sponsored by the National Liturgical Conference.

The program will be held at the Sheraton-Park Hotel here, August 19 to 21, on the theme "Revolution: Christian Responses."

The Liturgical Conference is a 7,000-member organization of priests, religious and lay people which has sponsored annual "liturgical weeks" in the U.S. and Canada since 1940.

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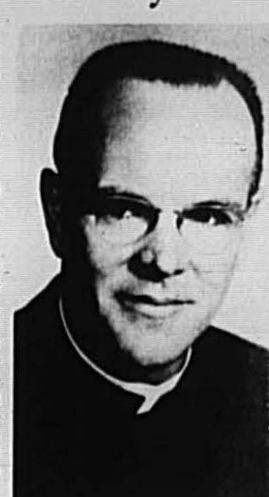
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## Biblical scholar joins St. Meinrad faculty

ST. MEINRAD, Ind.—Father Martin Schoenberg, O.S.C., S.S.L., S.T.D., will join the faculty of St. Meinrad School of Theology as professor of Sacred Scripture, according to an announcement here by Father Adrian Fuerst, O.S.B., academic dean.

Father Schoenberg received his seminary training at Immaculate Conception Monastery, Hastings, Neb., and was ordained there in 1940. He has done graduate work at Catholic University, Washington, D.C., the Pontifical Biblical Institute in Rome, where he received his Licentiate in Sacred Scripture (S.S.L.) in 1949, and Georgetown Institute of Language and Linguistics. In 1958 he completed his work for a Doctorate in Sacred Theology (S.T.D.) at the Gregorian University in Rome.

Most recently Father Schoenberg has taught at the University of Seattle, Immaculate Heart College in Los Angeles, St. Michael's College, Winoski, Vt., the Crosier Seminary in Onamia, Minn., and St. John's University, Collegeville, Minn. Father Schoenberg has translated three books from Dutch, and has written articles for a wide variety of the Catholic press including: Worship, Ave Maria, The Bible Today, and the American Ecclesiastical Review.



FATHER SCHOENBERG

He is a member of the Catholic Biblical Association, the Catholic Theology Society, the American Academy of Religion, and the Society of Biblical Literature and Exegesis.

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## VARIETY IN BOOKS

"The Postconciliar Parish," edited by James O'Gara, P. J. Kennedy & Sons, New York, 197 pp. \$4.95

A participant in the recent symposium on Catholic education when asked what the consensus on the school question was could only reply: "The consensus is that there is no consensus."

This same diversity applies to the question of the parish, its aims and its future in America. In "The Postconciliar Parish" editor James O'Gara begins his forward by asking the reader to remember that "one cannot discuss the parish," and the authors contributing to his excellent book bear out this statement.

It is virtually impossible to single out one of the liturgists, scholars, theologians and concerned Catholics as the most significant or informed among the experts represented in the O'Gara collection.

MY PERSONAL favorite is Father Joseph Nolan, whose chapter, simply entitled "For Example," translates the theory and teaching of Vatican Council II into actual practice by pointing to specifics. His theme once again is "diversity." The framework of the parish community includes storefront churches and evening Masses in the home, a year-long catechumenate program in Baltimore, a "people-oriented" parish in Shreveport, all have their place. In Father Nolan's clear prose the aims of the parish family — lay and clerical — are outlined; music, home visits, processions, participation of school boards — there is no detail too slight to be considered.

Of course, in re-reading "The Postconciliar Parish" for review, I find Henry Browne's church history (as only Father Browne

could write it) equally as absorbing as Father Jasper Chiodini's report on the suburban parish — a new phenomenon in the Church. Father John Hill's description of Presentation parish demands reader attention — with a blue-white-orange parish house plus the welcoming Corita serigraph: "Look—Love is here to stay. And That's Enough."

A PROTESTANT view of parish structure is contributed by Martin Marty; an inner city view by Daniel Mallette. From the Sisters come a chapter on "The Nun-plus Parish" (Sister Angelica Seng) and a detailed commentary on the future of parish schools by Sister Teresa McDade and Sister Richardine Quirk, both active in the NCEA.

Who's left? Father Gerard Sloyan who stresses the necessity of the parish in preaching and teaching the word of God.

"The Church exists to proclaim God's Word." An incisive comment on liturgical reform comes from Father John Ryan in "Post-Tribal Worship," as outspoken as in Doris Grumbach when she discusses existing and prospective parish organization.

The final chapter, contributed by the editors of Commonweal and visualizing the "Parish-Tomorrow" was a little too visionary for me (lately come from a home parish where the priest faced the people for the first time in Dec. '67) and it seemed that way to Archbishop Hallinan who transferred the Postconciliar authors into a dream in his afterward, helping the reader—and writer—to remember that the "average Catholic is still doing business at the old parish stand." "Change is coming," continues the Archbishop, "and the world is watching."

Buy "The Postconciliar Parish." Borrow it, steal it—but

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1:30 p.m.—Insight	(17)
SUNDAY RADIO	
6:30 a.m.—Sacred Heart Hour	WGBF
9:45 a.m.—Hour of St. Francis	WIPS
9:05 p.m.—Catholic Hour	WGBF
9:30 p.m.—Georgetown University Forum	WKY
INDIANAPOLIS AREA	
8:30 a.m.—Sacred Heart	(8)
6:30 a.m.—This is the Answer	(6)
7:00 a.m.—This is the Life	(16)
9:30 a.m.—The Christophers	(13)
10:00 a.m.—Challenge	(16)
12:30 p.m.—Focus on Faith	(16)
1:00 p.m.—Direction '68	(13)
1:30 p.m.—Insight	(16)
4:30 p.m.—The Catholic Hour	6
12:00 midnight—Bishop Sheen	(13)
SUNDAY RADIO	
6:00 a.m.—Ave Maria Hour	WIBC
6:30 a.m.—Hour of the Crucified	WIBC
9:35 p.m.—Catholic Hour	WIBC
10:45 p.m.—Hour of St. Francis	WFBM
FRIDAY RADIO	
6:00 a.m.—Sacred Heart	WFMS
MADISON AREA	
7:15 a.m.—Hour of St. Francis	WORX
NEW ALBANY AREA	
11:30 a.m.—Christophers	WAVE
4:30 a.m.—Catholic Hour	WAVE
4:30 p.m.—Lamp Unto My Feet	WHAS
SUNDAY RADIO	
6:15 a.m.—Hour of St. Francis	WKID
7:45 a.m.—Sacred Heart	WKLN
8:15 a.m.—Sacred Heart Hour	WHAS
9:15 a.m.—Your Catholic Visitor	WHAS
6:45 p.m.—Sacred Heart Hour	WAVE
7:30 p.m.—Catholic Hour	WAVE
MONDAY THRU SATURDAY	
10:45 a.m.—Thought For Today	WKYN
6:45 p.m.—Rosary Hour	WLRP
7:30 a.m.—Hour of the Crucified	WAVE
7:30 p.m.—Ave Maria Hour	WAVE
NORTH VERNON AREA	
11:30 a.m.—Religious News	WOCH
RICHMOND AREA	
6:15 a.m.—Hour of St. Francis	WKBY
SUNDAY RADIO	
7:15 a.m.—Sacred Heart	WKBY
7:30 a.m.—Sacred Heart	WKBY
7:30 p.m.—The Christophers Program	WKBY
10:30 p.m.—Ave Maria Hour	WGLN
SALEM AREA	
9:30 a.m.—Hour of St. Francis	WSLA
SHELBYVILLE AREA	
12:15 p.m.—Hour of St. Francis	WSVI
TELL CITY AREA	
6:00 p.m.—The Rosary	WTCI
SUNDAY RADIO	
7:00 a.m.—Sacred Heart	WITZ
7:15 a.m.—The Christophers	WITZ
7:30 a.m.—Hour of the Crucified	WITZ
9:30 a.m.—Ave Maria Hour	WITZ
1:15 a.m.—Hour of St. Francis	WITZ
TERRE HAUTE AREA	
8:00 a.m.—Hour of the Crucified	WITZ
8:30 a.m.—Faith For Today	WITZ
10:00 a.m.—Lamp Unto My Feet	WITZ
10:30 a.m.—Look Up and Live	WITZ
11:00 a.m.—Camera Three	WITZ
11:30 a.m.—This is the Life	WITZ
12:00 noon—Faith For the 20th Century	WITZ
SUNDAY RADIO	
9:45 a.m.—Religion	WTHI



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