



**STUDY SHAKESPEARE THEATRE**—Aiding the English department of Secina Memorial High School in the treatment of the Elizabethan theatre is the handsome replica of the famous Globe Theatre, shown above. It was constructed by the family of Lynn Strode, Secina junior, above center. Admiring the replica are seniors Colleen Kirby, left, and Ruthana Davis. The stage and tiring house were constructed of white pine wood scraps and balsa wood. The roof is covered with cloth tape to represent the thatching. Curtains and flag are sewn from red silk, while the masonry in the yard is represented by scale bricks of red poster-board.

## Archbishop's Lenten letter

TO THE CLERGY, THE RELIGIOUS, AND THE LAITY  
OF THE ARCHDIOCESE OF INDIANAPOLIS,  
GREETINGS:

It has now been two years since the close of Vatican Council II, and the work of the implementation of its decrees is moving forward, too slowly in the opinion of some and too rapidly for others. Consequently, some confusion has resulted, and for some a sense of frustration; but one thing is certain, we are moving forward, and under the guidance of the Holy Spirit, the Spouse of Christ will emerge clothed more resplendent and pleasing to her Divine Founder.



One often hears it said that the Church will never again be the same. That statement is misleading. The Church founded by Christ will always be the same. The deposit of Faith, God's eternal truths, placed by the Redeeming Saviour into her care, will never change. The commission, "Go, teach all nations whatsoever I have told you," (Matt. 28/19), and the promise, "I shall be with you all days even to the end of the world," (Matt. 28/20), assure us of that.

One need not be a learned theologian to search out the divine truths that God wishes us to know and according to which He wishes us to shape our lives. The little penny catechism of yesteryear is still a succinct and valid compendium of Christ's saving truths taught us by His infallible Church. It is when we close our ears to the voice of the Church that we become lost in the uncertainties of our own intellectual pride. Certainly, we Fathers of the Second Vatican Council would have been unfaithful to our Divine commission had we attempted to alter any of God's eternal truths. However, there are great fields of operation in the Church that Christ, in His wisdom, did not spell out but gave to St. Peter, the other Apostles, and their successors the authority to regulate. "Whatsoever you shall bind upon earth will be bound also in Heaven," (Matt. 18/18), and "he who hears you, hears Me," (Luke 10/16), and similar statements made by the Divine Founder of the Church make it plain that those whom He was placing over His Church were empowered to make laws and regulations necessary for her life and mission.

Since the Church lives in a constantly changing world, these laws and regulations must of necessity from time to time be reviewed and changed. This, the late Council did. Nowhere is this change more striking than in the laws of the sacred liturgy, especially those governing the ceremonies of the Holy Mass. The sacrifice of the Last Supper which was culminated on the cross the following day and which is perpetuated in the Holy Mass is undoubtedly the greatest liturgical act of our Holy Religion. It is understandable then that a great deal of attention was given to the updating of the ceremonies surrounding it. Other phases of the liturgy as well as many facets of the life and operation of the Church received the attention necessary to bring them into focus with the modern day world. This was true as regards some of the purely ecclesiastical precepts and directives of the Church which in past centuries were very necessary and fitting but have become out of step in our modern life. An example of this is the change in the laws of fast and abstinence.

"Unless you shall do penance, you shall all likewise perish," (Luke 13/3). With these words of our Divine Saviour ringing in our ears, we open the 1968 Lenten Season. There are those who seem to think that the relaxation of the Church laws of fast and abstinence relieves us of all obligation of penance and self-denial. This is far from the case. You will remember that in the same document in which the American Bishops announced the abrogation of the laws of fast and abstinence, they emphasized the necessity of other voluntary acts of penance to supplant them. The practice of some kind of salutary penance is a must for all of us if we wish to be successful in our fight for the salvation of our souls.

Undoubtedly, one of the contributing reasons for the abrogation by the Church of her former laws of fast and abstinence was the fact that in our modern day life they did not present the great self-denial that they did in years past and had become mere acts of obedience rather than acts of penance. Christ's law of penance still remains, and Lent is a season set aside by the Church as a time for special acts of penitential self-denial.

We think that you will agree with us that the abstinence from meat on Friday or even the observance of (Continued on page 7)

## Carberry is appointed to St. Louis

WASHINGTON — Bishop John J. Carberry of Columbus has been named archbishop of St. Louis by Pope Paul VI. He succeeds Cardinal Joseph E. Ritter, who died last June.

Bishop Paul F. Tanner, general secretary of the National Conference of Catholic Bishops and of the United States Catholic Conference, was appointed bishop of St. Augustine, Fla.

The Holy Father's actions were announced here by Archbishop Luigi Raimondi, Apostolic Delegate in the United States.

Bishop Tanner succeeds to a See left vacant by the death of Archbishop Joseph P. Hurley on October 30, 1967.

**BISHOP CARBERRY**, former bishop of Lafayette (Ind.), was born in Brooklyn, N.Y., July 31, 1904, and made his studies for the priesthood at the Cathedral College of the Immaculate Conception, the preparatory seminary for the Brooklyn diocese, from 1919 to 1924, and at the North American College in Rome, from 1924 to 1930. He was ordained in Rome on July 28, 1929. He made studies in canon law at the Catholic University of America here from 1931 to 1934.

He taught in the Seminary of the Immaculate Conception from January to June, 1935, when he went on loan to the diocese of Trenton, N.J., where he was secretary to Bishop Moses E. Kiley and assistant chancellor of the diocese. He returned to the Brooklyn diocese in 1940 and taught again in the seminary, from 1941 to 1945.

In May, 1956, while he was president of the Canon Law Society of America, he was named titular bishop of Elis and coadjutor with right of succession to Bishop John G. Bennett of Lafayette in Indiana. He was consecrated on July 25, 1956.

Bishop Carberry succeeded to the See of Lafayette in Indiana on November 20, 1957, and on January 20, 1965, was named to be the seventh bishop of Columbus. He was enthroned in Columbus on March 25, 1965. He is a member of the Administrative Committee of the National Conference of Catholic Bishops (Continued on page 7)



ARCHBISHOP CARBERRY

# Education questionnaire to be distributed Sunday

The historic Catholic Education Study now attracting widespread attention to the Indianapolis and Louisville Archdioceses and the Evansville diocese will reach one of its major peaks this Sunday, Feb. 25, when 160,000 general questionnaires and answer sheets are distributed to every Catholic household, single adult, priest and religious in the tri-diocesan area.

The questionnaire phase is a critical point in the comprehensive, year-long study which is expected to plot the future of education in the three dioceses for many years to come. Broad, public interest is focused on the results since the Study—officially designated "Alternatives in Catholic Education"—is the first ever undertaken of the Church's teaching mission in the United States.

Pastors and parish representatives in areas with a large concentration of Catholics have already been notified where to pick up questionnaire materials this week-end. In certain outlying areas, necessary materials have already been shipped directly to participating parishes.

**DISTRIBUTION** of the questionnaires, answer sheets and return envelopes this Sunday in the individual parishes will follow one of three suggested methods: (1) house-to-house delivery; (2) distribution at the church door following all Sunday Masses; (3) mail delivery to individual households. Pulpit announcements will explain which of the three methods the parish is employing.

Questionnaires will be limited to one per family, although single adults will be urged to take them also. College students will be contacted through their schools or Catholic Student Centers.

The series of parish education discussions and area meetings recently concluded were designed with the general questionnaire in mind, according to Father George Elford, Education Study director.

**A SIX-PART** series of 148 questions, the questionnaire should take each family from one-half to one hour to complete. Husbands and wives are requested to discuss the questions together before arriving at a single answer.

Part one of the questionnaire deals with the respondents' personal backgrounds. Part two explores attitudes concerning the Church and its present educational activities, and part three requests opinions on future educational planning.

Part four of the questionnaire asks for judgments on the relative importance of Catholic education at the various grade or age levels. Part five covers parental reasons for sending children to either parochial or public schools, and part six asks for opinions on the relative merits of Catholic and public schools.

**BECAUSE** the answer sheets will be machine tabulated, Father Elford stressed they must be completed with a soft lead pencil and must not be folded or stapled. Both the questionnaire and the answer sheet are to be sealed by the respondent in the envelope provided.

Envelopes will be collected by either house-to-house pick-up, mail, or in a drop-box provided (Continued on page 7)

## Study develops in six steps

This flow-chart released by the Catholic Education Study staff indicates the step-wise development of the current project. Each Catholic household in the Indianapolis Archdiocese and the Evansville Diocese will receive an extensive attitudinal questionnaire this Sunday, to be completed and returned the following Sunday in all parishes of the two dioceses.

**Step 1**—A representative panel of laity, religious and clergy, including Catholic educators, proposed general subject matter for survey at St. Meinrad Archabbey last September 3 and 4.

**Step 2**—An extensive list of questionnaire items were developed by Catholic educational researchers at Boston College and sent to the study steering committee for editing. The steering committee formulated the initial draft of the questionnaire last December 3. It was pre-tested in Boston and further shortened to its present size and form.

**Step 3**—The questionnaire will be distributed to all Catholic households and single adults on Sunday, Feb. 25, following a series of four local parish meetings held to discuss the issues. Completed questionnaires will be shipped to Boston College on March 4 for initial processing. Results will be returned on computer tape for analysis in early April.



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## OFFER 10-POINT PROGRAM

# Chicago Negro priests condemn 'paternalism'

CHICAGO—The seven Negro priests working full time in parishes of the Chicago archdiocese have condemned the Church's "enlightened paternalism" toward black people, and proposed a 10-point plan to give the Church a new role in the Negro community.

Their proposals, they quickly added, "may be too little and too late," and are "only minimal steps toward erasing the present image of the Catholic Church in the black community, the image of a white Church unrelated to the needs of the black community for identity and power."

They said the Church's attitude toward black people (they use the word "Negro" only once in 2½ pages) has been until only recently one of enlightened paternalism: enlightened "because the Church's work among them was genuinely aimed at the betterment of the condition, spiritual and sometimes temporal, of the people," paternalistic because "it assumed that black people had no genuine contribution to make to the life of the Church in Chicago, that they were its beneficiaries and that they would remain so indefinitely."

**THEY CALLED** it a "great mistake" for the Church to hesitate in supporting militant black leaders who are "whether we like it or not de facto in touch with the grass roots of the black community."

"That they are treated with disdain by the Church now simply means that in the future they will remain alienated from its influence."

"Reciprocally, they will be unable to make their potentially great contribution to the development of a truly catholic Church in the U.S.A."

They charged that "the white power structure, which exists in the Church as well as in secular society, has found it easier to deal only with docile, agreeable, middle-aged black leaders."

"It has failed to realize that the power center has moved away from these men, and that the development of black Americans will be along lines far more unsettling to white people and to traditional religious structures."

They also criticized the Chicago archdiocese for largely ignoring the advice of Negro priests in forming policy affecting the black community.

**"MANY BLACK** people are disillusioned about the lack of leadership from the Catholic Church, since it claims to be the one, true, universal, divinely established Church," the priests said.

"Many others are ambivalent about the Church; they know that its leaders have recognized their demands for justice, but they see many evidences of opposition also coming from Catholics."

Signers of the statement were four diocesan priests: Fathers Kenneth Brigham, George Clements, Rollins Lambert and Richard Wheatley, and three Divine Word Missionaries: Fathers Louis Burrell, S.V.D., Victor Butler, S.V.D., and Lawrence Thornton, S.V.D.

Their proposals were:

- That seminaries learn about Negro history, the sociology and psychology of race and about racial problems in the nation and the archdiocese.
- That the Church's role in evangelizing Negro communities be studied.
- That Catholic educational institutions accept the militancy of their students rather than fight it, and introduce courses dealing with the history and culture of black people.
- That the Church promote the economic growth of Negro enterprises.
- That the Church recognize and work to eradicate the conditions which breed crime and delinquency.
- That Negro seminarians be recruited to combat the image

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## Gives views on updating the Church

ZAGREB, Yugoslavia — Cardinal Franjo Seper, former Archbishop of Zagreb and now the pro-prefect of the Sacred Congregation for the Doctrine of the Faith, has outlined his plans for encouraging modernization in the Catholic Church.

In an article written for the Zagreb weekly newspaper Vjesnik u Srijedu, he said that one of his first undertakings in his new assignment would be "the promotion of theological research for the translation of old theological truths into the language of the present day."

HE ALSO called for "a confrontation with contemporary problems," noting that these problems "include that of birth control."

Parts of Cardinal Seper's article were devoted to Catholic-Orthodox relations in his native Yugoslavia and to other issues facing the Church.

HE NOTED that the Church is now "intensively working on the solution of the problems of peace in the world, the ending of abject poverty and the advancement of underdeveloped countries."

In Yugoslavia, he said, Catholic-Orthodox relations are already "good." For further improvement of these relations, he urged more exchanges of both students and teachers between Catholic and Orthodox seminaries.

## Hans Kung not tempted to abandon the Church

NEW YORK—Catholic theologian Hans Kung, in his first public lecture under the auspices of Union Theological Seminary here, declared that although he is "very critical" of the Catholic Church he was "never seriously tempted" to leave it.

The German theologian—the Harry Emerson Fosdick Visiting Professor at the Protestant school this semester—made his remarks in considering the former British theologian, Charles Davis, and his defection from Catholicism.

**FATHER Kung** repeatedly expressed sympathy and understanding for Prof. Davis. He identified himself as "one who became Charles Davis friend and who is not prepared to withdraw that friendship, still less to disown him because of his action, which (I) can understand only too well. We had and have kindred questions, suffered and suffer under similar anxieties, frequently sought and seek similar theological solutions."

He listed several reasons why it "may be easier for a number of Catholic theologians than it was for Davis resolutely to stick to the Church." Numbering himself among these, he cited the support of close friends, the protection of sympathetic bishops, and the fact that they "have

fewer illusions about the basis of the contemporary Church and her faith."

**IN FACT**, said Father Kung, he finds it "much more enjoyable now to be a Catholic theologian than I did even a few years ago. Several Protestant theologians of very great name have told me that it is much more fun today to be a Catholic theologian than a Protestant."

The lecture, made in the sanctuary of Riverside church, was the first in a series of eight on "The Problems of the Church Today." Sixteen hundred attended. About one-third of the congregation was made up of nuns.

In introducing Father Kung to the congregation, Union Seminary president John C. Bennett mused: "Is there any other theologian that so many would come to hear?" He added that "in some circles it is almost a sin for a scholar to be so popular."

**Emancipation**  
PARIS—Bishop Rene Bourdon of Mende, president of the French Episcopal Commission on the Liturgy, said that in future women will be permitted to give scripture readings and to direct congregational singing in Catholic churches.



**NEVER TOO OLD**—Ablly demonstrating the fact that age is no barrier to securing converts is Mrs. Mary Ann Reeves, above right, who last Sunday was Godmother during the baptism of a long-time friend, Miss Margaret Price. Mrs. Reeves, a resident of St. Paul Hermitage, Beech Grove, is 96 years old. She is the mother of Father Francis Reeves, pastor of St. Mary's Village parish at St. Mary-of-the-Woods. The baptism was performed in Our Lady of Lourdes Church, Indianapolis, by Father George Stahl, assistant pastor. Mrs. Reeves encouraged her friend several years ago to enter the Catholic Church and taught her many Catholic prayers and traditions.



## UNEASY ABOUT THE CHURCH

## Survey of Catholic college reveals split between 'faith' and 'morals'

NEW YORK—A split between faith and morals, "real, deeply divisive," is the principal cause of religious anxiety and tension among members of the college generation according to Father Bruce M. Ritter, O.F.M. Conv.

Therefore, the much discussed generation gap "has already become, or is fast becoming, something of a major credibility gap between the faith of this college generation and that of their fathers," he warned.

This conclusion was based on the results of a survey taken among the students at all-male, Catholic Manhattan College here. The school is maintained by the Christian Brothers.

Father Ritter, 40 years old, assistant professor of theology at the college and chairman of its Christian Life Council, listed the following as factors which contribute to the credibility gap:

- "The present college generation's growing appreciation of the need for a more personal and humanly responsible theology."

- "The increasing rejection of a natural law and extrinsic moral code."

- "The decreasing ability of the Church to communicate the substance and reason of its revealed morality."

- "The widespread rebellion against 'Romanism.'"

- "The uncertain voice of the magisterium."

- "The evident inability of many of the clergy to minister to the needs of this generation."

A questionnaire, on which the survey was based, contained 152 queries and drew a response of nearly 3,000 students. Manhattan College enrollment is about 3,500.

A MAJORITY of those responding to the questionnaire affirmed belief in a personal God, in the Trinity, in the resurrection of Christ, and in the traditional doctrine of the "real presence."

Conversely, a majority of the students responding thought it was not wrong to marry outside the Church, and could not accept the traditional Church teaching on artificial contraception, abortion and the infallibility of the Pope.

There is "strong evidence," said Father Ritter, "that while Manhattan men may be willing to accept a revealed faith (the Trinity, divinity of Christ, etc.), they are quite unwilling to be bound by a revealed morality, e.g., in questions of marriage and sexual conduct."

The students, however, do not practice what they preach, the Franciscan theologian noted. In replying to other questions in the survey, a large majority of the freshmen said they came to Manhattan without the experience of pre-marital sex and half of the seniors polled said

they did not indulge in pre-marital affairs.

This indicates, according to Father Ritter, that the college student's "religious confusion and insecurity blisters out of a deep-seated, if reluctant, loyalty to the Church."

A factor in this situation, maintained Father Ritter, is the impact of the clergy on the students. Large majorities of those surveyed felt that their bishops and parish priests had no influence on their lives.

Termining this "acute pastoral problem" one of the "most serious problems facing our bishops," Father Ritter noted another ambivalence in the survey's results: overwhelming respect for the vocation of the priest or Brother.

"Incredibly," he said, "more than 200 boys on our campus are 'seriously' considering a vocation to the priesthood or brotherhood, but we do not know who they are. We cannot make them surface because, I think, they are extremely skeptical about the ability of the priesthood and brotherhood, the clerical Church, to renew itself."

FATHER RITTER summarized the situation this way:

"It is beyond question that our present Catholic college population is deeply troubled at the tensions they experience in their love-hate relationship with the institutional Church, and are almost religiously schizoid in their inability to cope with the split between their doctrinal convictions and their moral uncertainties."

This generation longs for prophets, but they will test them first, as our generation tragically failed to do.

## Pontiff again stresses role of lay apostolate

VATICAN CITY—Pope Paul VI, at a general audience (Feb. 14), returned to the importance of the organized lay apostolate and in particular of Catholic Action.

Although independent forms of the lay apostolate are multiplying and offer many "very fine and generous results," the Pope said, which have a close relation with the hierarchy of the Church.

Speaking of the non-related lay movements, Pope Paul said that "if the spirit of criticism of brothers and pastors of the Church community does not isolate or deform or render useless these groups, they too can help the Catholic cause. With this trust and with this hope we too give them our affectionate understanding and our blessing."

NEVERTHELESS, the Pope continued, the degree of authenticity and efficiency within the lay apostolate is measured by its relation to the hierarchy. "This hierarchy has the primary

## Priests agree

ST. PAUL—The Priests' Senate of St. Paul and Minneapolis has commended Auxiliary Bishop James P. Shannon of the archdiocese for his public opposition to the Vietnam war.

"I do not hear any prophetic voice in our Church speaking to this college generation. It is surely not that of Pope Paul; it is quite clearly not that of the American hierarchy. The great lay leaders have not yet surfaced in what is still a predominantly clerical Church."

"I think we must pray for the prophets to be heard by this 'cool' generation. I do not know where their prophets will come from; perhaps only from within their own ranks. I do not think our generation can supply their prophets: the gap is too large. They need their own Francis, or Dominic, or Ignatius, or Tom Dooley, or John Kennedy, or Martin Luther King."

SOME TYPICAL questions from the survey with the results (the figures are rounded off to the nearest whole number and therefore do not total 100 per cent in some instances):

If you do not attend Sunday Mass, what is the reason? It is meaningless and has little spiritual value, 22 per cent; I usually do not attend because of laziness, 15 per cent; I don't believe in Mass, 5 per cent; Doesn't apply, 1 always attend Mass, 59 per cent.

Do you believe that after consecration Christ is really and truly present under the appearance of bread and wine? Yes, 55 per cent; No, 7 per cent; I hold for a symbolic presence but not a real presence, 23 per cent; He is present but only for those who believe that He is, 14 per cent.

Do you believe that under certain conditions the Pope can speak infallibly on matters of faith and morals? Yes, he is personally infallible, 12 per cent; Yes, when he reflects the think-

ing of the entire Church, 53 per cent; No, he is not infallible under any circumstances, 16 per cent; Infallibility is a meaningless concept for me, 20 per cent.

Do you believe that premarital sexual intercourse is wrong? Yes, it is always wrong, 21 per cent; No, it is not wrong if you love one another, and there is no danger of pregnancy, 46 per cent; I can't decide, 27 per cent; I don't care, 6 per cent.

Do you think in practice that bishops have much influence on Catholic life in their diocese? Yes, 33 per cent; Very little, 59 per cent; None at all, 8 per cent.

Which of the following most nearly fits your own position on artificial birth control? It is always wrong, 7 per cent; It is justified for mature and serious reasons, 74 per cent; It is never wrong, 15 per cent; I have no opinion, 4 per cent.

Do you think that abortion is morally justified? Yes, but only in cases of serious danger to the mother's health or in case of rape, 32 per cent; Yes, but only

if there is danger of the baby being born deformed, 1 per cent; Yes, for any serious reason, including the above, 40 per cent; No, it is always wrong, 26 per cent.

How would you rate the Sunday sermon in your parish? Usually excellent, 3 per cent; Usually good and well organized, 27 per cent; Ordinarily poor, 36 per cent; Almost always poor and meaningless, 34 per cent.

What factors influence you most in making moral decisions? The teaching of the Church, 6 per cent; The teaching of my parents, 3 per cent; Personal conscience, 84 per cent; Whatever seems more practical and useful at the time, 7 per cent.

What is your moral position on the war in Vietnam? I am a conscientious objector because all war is morally evil, 3 per cent; I am not a conscientious objector, but I consider this particular war immoral, 14 per cent; I consider war morally just insofar as any war can be, 69 per cent; I can't decide, 13 per cent.

## Council of Laity asks expanded membership

ROME — The Council of the Laity has recommended to Pope Paul VI that he expand its membership by several members to give better geographical and social representation of the world's Catholic laity.

The proposal was in answer to a resolution of the third World Congress of the Lay Apostolate which called for expansion of the council, whose membership had been named by the Pope. Although the expansion proposed by the council after a week of meetings in the Vatican was not as great as that proposed by the lay congress last October, it was felt that this would be the first step toward the eventual reorganization of the council in the years to come.

SEVERAL members of the Council of the Laity took part in a press conference (Feb. 14)

## Senate of nuns supports unions

CLEVELAND—The Senate of Religious Women, representing all 41 communities of nuns in the Catholic Diocese of Cleveland, has announced support of a municipal ordinance which would force non-profit institutions to recognize unions.

Now being considered by the City Council, the ordinance is aimed primarily at settling the 10-month-old strike at St. Luke Hospital where 350 employees of Local 47 of the Building Service and Maintenance Union are seeking recognition.

## Urban affairs

ST. LOUIS—Coadjutor Archbishop Leo C. Byrne of St. Paul and Minneapolis has established an urban affairs commission for the archdiocese. Named to the new commission were 14 laymen, six priests, two Sisters and a Brother.

the day after its deliberations had concluded. Martin Work, executive director of the National Council of Catholic Men of the United States, said that the council had devoted more time to the subject of its expansion than to any other subject and that it was agreed universally that it be enlarged to the maximum.

However, the problem seemed to be just how to do this. As a first step, it was decided that it be recommended that the Pope appoint "several more laymen" to give the council wider representativeness.

A second step was the decision of the council to send a letter to all national bishops, conferences asking them to help set up solid contacts with the country's or the region's laity. To accomplish this on a practical scale, the council will ask the bishops to ask national lay councils, where they exist, to appoint three persons to have direct dealings with the Council of the Laity.

IF NO such national lay councils exist, bishops will be urged to establish them and then ask for the selection of three persons. If this is not feasible, the Council of the Laity will ask the bishops themselves to designate the three.

During the press conference it was stated that "the council attaches great importance to this, not so much to create new structures as to have a form of contact with the life and real preoccupations of the laymen of the world and to assemble information on the experience in the apostolate of different countries."

## Diocese approves 'Y' participation

JOLIET, Ill.—Bishop Romeo R. Blanchette of Joliet has given Catholics in the diocese permission to become members of the Young Men's Christian Association and to serve on the YMCA board of directors.

The decision was made in view of a set of principles issued by the YMCA after consultation with the National Conference of Catholic Bishops. The principles affirm the religious freedom of YMCA members and state that the organization is not of exclusively Protestant composition or orientation.

## First layman

WASHINGTON—Dr. Jude P. Dougherty has been named dean of the school of philosophy of The Catholic University of America. He is the first layman to hold the post.



A HEARTY WELCOME—Catholic Bishop John J. Wright of Pittsburgh (center) gives a warm welcome to Bishop Coadjutor Robert B. Appleyard (left) and Bishop Austin Pardue, both of the Pittsburgh Episcopal diocese. The occasion was the consecration of Bishop Appleyard by Bishop Pardue in St. Paul's Catholic Cathedral. The ceremony could not be held in the Episcopal cathedral because of a fire and Bishop Wright offered the use of his diocesan church. (RNS photo)

## Priest tells youths to resist draft call

DULUTH, Minn. — A Duluth priest has advised 800 boys who attend public and Catholic high schools in the city to resist the draft and not to fight in Vietnam.

Father Philip M. Solem, 28, assistant pastor at St. Anthony of Padua church, sent mimeographed pamphlets to seniors in five of the city's six high schools in which he charged that the war is illegal and immoral.

The mailing drew an immediate storm of protest, but no threat of action from diocesan officials.

BISHOP Francis J. Schenk of Duluth later issued a statement that "the fact that Father Solem is a priest neither deprives him of his civil and moral right to act according to the dictates of his conscience, nor does it excuse him from his duty of thus acting when he considers it morally imperative."

"Nothing in Father Solem's statement," he added, "contradicts traditional Catholic moral teaching on conscientious objection."

Others, however, reacted differently. Mrs. Donald B. Crasswell, president of the Public Board of Education, said: "I strongly object to a pamphlet like this being sent to the seniors in our schools."

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by BERNARD KEENE, Jr., Pharmacist

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## POLITICS IN ITALY

# Bishops stir up controversy among Italian lay Catholics

By JAMES C. O'NEILL

VATICAN CITY—The recent statement of the Italian Bishops' Conference on Christians and Political Life has raised a stir of controversy among Italian lay Catholics.

The bishops' statement was issued (Jan. 25) as an answer to "some perplexities and some uncertainties" regarding the Christian's role in public life. It sought to "recall and apply to the situation in Italy the conciliar (Vatican II) teaching regarding life in the political community."

It was issued at the beginning of an election year in Italy, a year also marked by a concerted drive to legalize divorce and to review portions of the Lateran Pacts which regulate relations between the Church and the state in this country.

THE STATEMENT brought a flurry of reactions. The latest was a declaration by a group of Catholic university professors and editors (published in the Italian press Feb. 15) protesting what they called open support of the Christian Democratic party, which they described as a "clerical-capitalist regime."

These reactions brought a response from L'Osservatore Romano, Vatican City daily (Feb. 16), defending the right and duty of the Church to speak out

"when politics touches on religion and morals."

L'Osservatore Romano's comment, described by its press office as authoritative, was that the bishops' statement was "a clarification and it clarifies things in the most authoritative and authentic way."

The declaration of the professors and editors objected to the "unseemly way in which an undue and clumsy interference was made in the political decisions which Italians—Catholic or not—are called to make in all liberty and with a sense of responsibility based on the Constitution and on the relations of the Church and state as defined in the Lateran Pacts themselves."

IT OBJECTED to the "arbitrary use made by the Italian bishops of pastoral instruments and of magisterial (teaching) authority for strictly party purposes to spread party decisions, to sustain the electoral unity of the faithful around the Christian Democrat party."

It furthermore denounced "the new attempt to pass off as a 'religious and civil duty' for promoting 'Christian values' the old 'integralist' myths of Christian policy, of the Christian party, of Christian laws, of a Christian state and, in their service, of the political unity of believers. Even in Italy the Christian faith

can no longer identify with or oppose political beliefs."

"The political history of our times has reached a moment of important maturity and is coming to a decisive point. The choice between a clerical-capitalist regime and the construction of a new lay and democratic society is facing all those who want to think things out for themselves and shoulder their own responsibilities."

L'Osservatore Romano's comment declared: "After the bishops had spoken on general situations and interests, which are common to all, it is odd that groups—some of them worthy of respect—should pronounce on the same subjects without taking into consideration the truly communal extent of the problems which are now facing Catholics in their dutiful participation in public life."

"THE CONCERN—in itself proper and praiseworthy—to establish the necessary distinctions is at times pushed so far as to give the impression that all that refers to politics is always and in every case beyond the Church and its magisterium (teaching authority)."

The Vatican City's paper's comment affirmed that politics is "essentially a matter for Catholic laymen, guided by a clear Christian conscience," but added:

"This does not mean at all, however, that all political expressions or manifestations are a matter of indifference to the Church and that they all have equal value. It is obvious that when politics touches on religion and morals the Church has not only the right but the duty to make a pronouncement."

## Persecution progresses in Albania

## Prelate says national clergy unit to serve all

ATLANTA, Ga. — Archbishop Paul J. Hallinan of Atlanta said a proposed national organization of priests should help bishops and lay people find a closer unity in serving the Church and the world.

"As the priests help our people by word and example to grasp the paschal mystery, only good can come to the universal Church. The best thing about the proposed association is that it is of and by priests for the entire people of God," the archbishop said.

He was asked to comment on the proposed national organization of priests made at a convention of priests in Chicago.

"AFTER A thorough reading of the proceedings of the first national meeting in Chicago, it strikes me that the proposed association, along with the restructuring of the bishops' conference, is one of the most significant things in the American Church since the Second Vatican Council," Archbishop Hallinan said.

Father Michael A. Morris, a member of the Atlanta Senate of Priests who served on the convention committee, stressed the association is not a union of priests.

"The national federation of priests will not be primarily

concerned with wages, hours and working conditions but will have a much wider base addressing itself to broader pastoral issues. It will present, for the first time, a national forum or arena to bring the collective wisdom of American priests to bear on a given problem or issue," Father Morris said.

ASKED WHAT the bishops have said about the meeting, Father Morris replied: "All the bishops were informed by their respective senates and associations. They certainly knew of the meeting and its goal. To my knowledge, there has been little negative comment. Some bishops would, I think, wholeheartedly welcome a national voice for priests and the opportunity to collaborate on a national level."

Father Morris said a constitutional convention for the federation will be held in May. He will serve on the committee. Priests councils will be asked to send delegates with power to elect a governing board, to establish affiliation and to ratify a constitution.

The Chicago meeting attracted more than 300 priests from throughout the United States. Average age of the priests was 47 years and 90% of them are in pastoral work, Father Morris said.



K OF C—MASONIC ECUMENISM—John W. McDevitt of New Haven, Conn., center, supreme knight of the Knights of Columbus, chats with George A. Newbury of Buffalo, N.Y., right, sovereign grand commander of the Scottish Rite Masons, Northern Masonic Jurisdiction, and Albert N. Hepler of South Bend, Indiana Masonic state deputy. At a fellowship dinner, Masons and leaders of the Catholic fraternal group heard Hepler outline plans for social and fraternal cooperation between the two groups in Indiana. The gathering was held in South Bend.

## K of C, Masonic leaders call for social, fraternal union

SOUTH BEND, Ind.—The national leaders of the Scottish Rite Masons and the Knights of Columbus chose Valentine's Day for an agape ("love feast") here at which they advocated the social and fraternal union of their organizations.

The Catholic fraternal group and the Masons have traditionally been on distant, and sometimes hostile, terms.

George A. Newbury, sovereign grand commander of the Scottish Rite Masons in the northern jurisdiction for the United States, and John W. McDevitt, Supreme Knight of the Knights of Columbus, addressed a joint dinner meeting of their organizations in their first joint appearance in the Midwest.

OLIVER C. Carmichael, board chairman of South Bend, summed up the significance of the dinner when he said, "Just

a few years ago, my role (toast master) at such a meeting would have been as referee."

McDevitt told the Knights and Masons that "present times make a social and fraternal union of the Knights and Masons imminent and necessary. One word which we hear amidst much of today's troubles is freedom. No true Mason or Knight can overlook the fact that freedom is a coin with two sides: privilege and responsibility, and this presents new problems for society."

"Democracy rests on the concept that once people become aware of a problem, they will render a sensible solution. We must emphasize brotherhood of man and fatherhood of God."

NEWBURY said, "We meet here in peace, but the call of the world disturbs our quiet. You can't automatically change ideas of people that have grown

and been maintained over 10 to 15 generations. What you can do is set an example for others to follow."

"We must work at the grassroots of these organizations if this union is to work," the Masonic leader said. "Working on a man-to-man and woman-to-woman basis is the only way we can effect a union."

"It is possible for contemporary times to be known as the age of hate. . . . We must join forces in an honest and sincere effort to insure that we'll leave this world a bit better than we found it."

Father Theodore M. Hesburgh, C.S.C., president of the University of Notre Dame, said that the time is right for the two religiously-oriented organizations to join forces. "Such a meeting five years from now might have been too late," he said. "This night is a great step forward."

## NEW YORK PRIEST:

## Marriage case system is 'archaic and unjust'

NOTRE DAME, Ind.—A Catholic priest has charged that his church's system of marriage courts is out of date and that it "daily inflicts great pain and needless harm on many persons," in an article to appear in the February 24 issue of Ave Maria, national Catholic weekly magazine published here.

The priest—Father Joseph M. Champlin, assistant pastor of the Cathedral of the Immaculate Conception in Syracuse, N.Y.—goes on to suggest concrete ways in which the Catholic Church's method of handling doubtful marriage cases can be improved, including:

- Letting local authorities handle most such cases rather than automatically sending them to Rome;

- Simplifying procedures according to American standards, by eliminating double oaths, reducing the number of character witnesses required, making the forms less intricate, and so forth;

- Presuming that most people tell the truth "and let(ting) God care for those who do otherwise"; and

- Putting the benefit of the doubt on the side of "the person who will benefit by a second marriage, rather than in favor of an abstract and long-since-broken bond."

Pointing out that these suggestions "are by no means original conceptions" of his own, but rather proposals which have won

the support of such groups as the Canon Law Society in the United States, Father Champlin adds that the present system not only causes "intense suffering or spiritual loss or both" to numerous individuals, but that it works against "the common good of the Catholic Church."

"How many of the 40-million-plus Catholics in the United States personally have felt its curse?" he asks. "How many Americans, not Catholics, have

known its baneful effects or seen its impact on friends, relatives or associates? How many unaffected, but interested, on-lookers . . . have wondered, been shocked and closed their hearts to a Church so seemingly cold, out of touch and inconsiderate?" The number, he concludes, "is legion."

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## Diocesan paper explores tax plan

BURLINGTON, Vt. — The Vermont Catholic Tribune, Burlington diocesan newspaper, published a four-page tabloid supplement to its weekly paper (Feb. 16) discussing criticisms of Vermont's proposal to tax all previously tax-exempt land, including that owned by churches.

The Tribune staff interviewed lawyers, legislators, church leaders and heads of various non-profit agencies in an effort to gauge overall community reaction to the proposal now in the state legislature. They researched the history of tax exemption and noted that the first Vermont exemption—granted to land and buildings used for "pious" purposes—was given in 1787.

## Benedictines announce revisions in formation

BEECH GROVE, Ind.—A revised religious formation program for candidates to the Benedictine Convent of Our Lady of Grace here has been announced by Mother Mary Philip Seib, O.S.B., prioress.

In announcing the format, the superior stated that it was her community's response "to keep in step with the Church's thinking today" while maintaining "the essence of the basic religious values in the Benedictine tradition and Christian heritage."

"The goal in the program is the development of mature Christian religious women capable of love and service to their community and the community's apostolic endeavors," she commented. "Wanted are girls who have tasted true love in home life and social groups and therefore will grow in becoming real women of love in community living."

FUTURE applicants to the 125-member community will receive psychological intelligence testing to determine aptitudes and capabilities. A week of orientation at the motherhouse will begin each year at August 25, followed by several days' visit to one of the local convents to experience mission life.

Two consecutive semesters of academic classes at Indiana Central College will begin later in September. One-week vacation periods with the candidate's family will be permitted at Christmas and immediately prior to investiture in June. Baptismal names may be retained at the time of investiture, signifying the start of the one-year novitiate.

DAILY COURSE work in Scripture and spiritual develop-

ment will continue during the year in the novitiate with all classes conducted at the convent.

Following the recitation of temporary (three-year) vows in June, the junior-professed members will return to Indiana Central College for full-time classes.

Assignment to teaching or other apostolic works of the community will take place upon completion of license requirements.

## Bishop sets priest retirement at 75

WORCHESTER, Mass.—Bishop Bernard J. Flanagan of Worcester has announced that all priests of the diocese must retire upon reaching their 75th birthday, and may retire at age 70.

Bishop Flanagan, in establishing the new policy—which becomes effective in May—was implementing a suggestion of the Second Vatican Council and a recommendation of the diocesan priests' senate.

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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.

## Harder than ever

When the fast and abstinence laws of Lent were relaxed two schools of reaction quickly surfaced.

The first was a take-it-or-leave-it philosophy which reckoned erroneously that not only the letter of the law but the spirit had changed. It developed into a sort of Lent-is-dead movement. Nothing but the calendar remained to toll the penitential call of the season. So why not just forget the whole business?

Another false view was a resentful assumption that the old paths to penance had been declared unsuitable—that traditionalist travelers were "ordered" to seek better ways to salvation. The lack of signposts along the new way was interpreted as laxity and a neglect of duty on the part of church leaders.

Both reactions distort, deliberately or not, the positive, personalized Lenten exercises envisioned by the council and by the American bishops' enlargement of conciliar recommendations.

The fathers of the church rightly concluded many features of the old law no longer were relevant. Even scrupulously followed, did they really constitute a hardship in this age of vitaminized, fortified substitutes? Amid the petty grumbling about toeing the mark, how many remembered there were millions of Latin American Catholics who would have been grateful for one full meal a day and how many were motivated to a generous charity to ease the hunger of others?

Far from ruling out the sacrificial tone of Lent, the Church has demanded meaningful sacrifice and positive good works. It is ridiculous to say the old forms of penance have been discarded. Daily Mass and Communion, fasting and the Way of the Cross have not been tossed aside in a wave of do-it-yourself renewal. Indeed, the bishops have urged strongly that traditional acts of penance and piety be continued with a fresh assurance of their benefit when they are performed freely, not from force of habit or thoughtless submission.

But each individual must determine for himself what extraordinary, self-imposed obligations will bring him closer to Christ and Calvary. This he must work out for himself in the recesses of his own mind and soul. If he will seek out the new spirit of Lent, he will find it much more demanding, more humbling and pertinent than any communal call to discipline and duty.

There is time before Lent begins next Wednesday to examine the council's change of emphasis and its exhortation to positive participation in the redemptive drama; to accept the challenge which has been put to each individual Catholic, and to decide upon those measures which will be most productive to an intimate, active sharing in the sufferings of Christ.

This claim on our time and conscience we cannot ignore.

## Right, Dr. Lowell

When the POAU (Protestants and Other Americans United for Separation of Church and State) was organized in 1947, "main line" denominations were among its most ardent supporters.

That support, both in finances and in policies, is drying up.

Dr. C. Stanley Lowell, associate director of POAU, attributes the change to the fact that major Protestant denominations, in an aroused involvement with a social as well as a spiritual ministry now seek alliance with the state. In his view they have turned their back on POAU to gain public support for broad programs of social and physical welfare that the denominations cannot carry alone.

Such progress and advancement in understanding the root causes of social evils and attempting to correct them mystify Dr. Lowell. He cannot fathom many of the changes which have come over the churches in the past 20 years. He finds it even harder to understand why these former friends have now become outspoken critics of the narrow philosophies and divisive goals of the POAU.

"We have not changed, but they have," he says. Precisely, Dr. Lowell. Go thou and do likewise.

## A new strain

Readers who live in Central Indiana have heard plenty lately about common, garden variety measles, following an intensive inoculation program for children. Now comes a new strain whose victims are praying will be contagious.

MEASLES, an acronym for "Millions Everywhere Are Starving. Literally Everywhere, Starving," developed among students at the Catholic University of America. Symptoms include a marked fever of interest in the hungry peoples of the world, a rash of demonstrations of concern and a prolonged lack of appetite.

For 24 hours the students with MEASLES lined up to go hungry in campus dining halls. With the co-operation of the university caterer, the students donated their meals to Catholic Worker House and the free soup kitchen there which feeds about 100 poor each day.

"Those of us in the three-meals-a-day world," say the students, "find it hard to believe that every minute of each day seven human beings die of starvation."

Though they recognize one day of self-imposed hunger will not reconcile the disparities of the world, they felt impelled to show their concern.

We hope there will be no vaccine to immunize these young people against their present compassion and charity. The world could use an epidemic of MEASLES.

## Brotherhood

Americans are great for observing special "weeks," and Brotherhood Week, which began last Sunday, is no exception.

Today we are knee-deep in the platitudes that come easy to public figures—those worn, over-worked phrases that are pollinated by social consciousness only to bloom and die in political oratory.

There is a sham about much of the sloganeering we have been hearing this week, a hollowness long ago detected by those whose isolation and rejection prompt the blather.

## Lenten Action



## THE YARDSTICK

# Open housing clause slows Civil Rights bill

By MSGR. GEORGE HIGGINS

Some weeks ago a delegation of Civil Rights leaders, accompanied by two or three clergymen, met for several hours on Capitol Hill in Washington with

This grass-roots support for the pending Civil Rights bill—with or without an "open housing" amendment—is bound to have a demoralizing effect on the Civil Rights bloc in the Senate.

As Mr. Finney reports in the February 11 issue of the Times, "they have lost the political initiative of only a few years ago, and more and more they are finding themselves thrust into the position of waging a battle to impress voters back home rather than to maneuver legislation through the Senate."

It's asking too much of human nature to expect them to go on playing this role indefinitely, especially in view of the fact that, for some of them at least, it would almost certainly involve the risk of being defeated at the polls when they come up for reelection.

There are a number of different reasons for the public's lack of interest in the current Civil Rights debate. For one thing, the law of diminishing returns is beginning to set in. By that I mean that many people—including a number of Civil Rights activists—have convinced themselves that the enactment of additional Civil Rights legislation at this stage of the game would not bring about any dramatic change for the better in the field of race relations.

On the other side of the coin, a number of so-called moderates who either supported or, in any event, did not oppose the Administration's bills in 1964 and 1965, are now using the riots of last summer and the issue of "crime in the streets" as an excuse for voting against the current bill. In the words of Senator Philip Hart of Michigan, who is the principal sponsor of the pending bill, the riots of 1966 and 1965 "seemed to portray the Negro as the aggressor, not the victim," and as a result there is "a punitive spirit or mood in the air."

However regrettable, this negative and self-defeating approach to the current bill on the part of so many erstwhile moderates is easier for this writer to understand than the apathy, not to say the cynicism, of so many self-styled liberals who are currently interested exclu-

We must judge men by their deeds, not their words. Can one help being cynical about leaders in government, business and industry, and, yes, in religion who preach equality but promote inequities, who preach understanding while distorting truth, who prattle about freedom while serving oppression?

A test of national honor is shaping up in Congress. A fair housing law is before the Senate. A House-passed civil rights protection act, amended in the Senate to include open housing, is due for debate and vote. The bill would eventually end discrimination in the sale and rental of most housing.

As Msgr. George Higgins comments in his column in this week's Criterion, proponents of the amendment are

dismayed at the lack of back-home sentiment in favor of the measure. The wave of grass-roots support they had counted on is not materializing.

There is committed energy and enthusiasm, though, for all manner of stratagems to defeat the bill soundly. So what looked in January like a major battle may turn out to be only a minor scuffle with the depleted ranks of open-housers making a tactical, election-year retreat.

Only a vocal, militant response from the public now will reverse the trend. Will it come? We think not. The majority of Americans seem to have reverted to an immovable stance of self-interest firmed by a thousand middle-income fears and frustrations. Brotherhood Week, great! But a solid, substantial enactment of brotherhood, that's something else again.

## JOHN COGLEY'S VIEW

# Fr. Reinhold's death hurts U.S. Catholics

By JOHN COGLEY

I have been writing this column for less than a year, and this is the third time it has been devoted to appraising a recently deceased ecclesiastic.

All three were towering figures in American Catholicism—Father John Courtney Murray, Cardinal Spellman, and now Father H. A. Reinhold. Father Reinhold, who died at the age of 70 in late January, was not so well known as the other two to the American public, but his influence over the years was incalculable. For a time he was one of a handful of priests who "stuck his neck out"—in the pages of *Worship*, *Commonweal*, and other small-circulation magazines—to favor causes that have since been won and challenge sectarian attitudes that have just about disappeared.

We were close personal friends. The first time I saw him, years ago at the Catholic Worker house in New York, he was a vigorous priest standing on the threshold of early middle age, full of confidence in himself and in the strength of his opinions. The last time I saw him, during the Vatican Council in Rome, he had grown old and infirm.

I recall the day well. I was helping Father Reinhold across the street and we ran into the late Father Francis J. Connell, the noted Redemptorist moral theologian, who for years had been the very incarnation of text-book conservatism. Father Connell, also grown old and wizened, had to pick his way through the busy Roman

traffic. The two priests, one the counter-symbol of all the other stood for, I discovered, had never actually met before. I introduced them. Both were polite, even cordial; both seemed to be taken back somewhat to meet the other in the flesh. The meeting was momentary, but I don't believe the significance of it escaped either.

After Father Reinhold and I were alone, he said: "So that's Frankie Connell. I never thought we'd have anything in common, but here we are united as tired old lions who have lost our teeth. Maybe I should have met him earlier." Then, after thinking about it, he added: "No, it would only have confused the issue."

Actually, Father Reinhold, the leader of what long looked like a lost cause, was clearly the victor in any contest that the two had symbolized within the American Church, and he knew it at the time. Father Connell, laden with honors and respectability throughout his career, had been defeated finally—and, to his credit, he took the defeat with grace, humility, and a charming sense of humor.

I don't think the two ever met again. Father Connell was soon dead, and it is unlikely their paths crossed during the short time he had to live.

Father Reinhold suffered a great deal of mental anguish throughout his life. He was a terribly sensitive man, too easily hurt, and his temperament was such that he was victimized by many self-inflicted wounds—misunderstandings that could easily have been cleared up, an acute susceptibility to supposed slights and insults. It was not easy to maintain a friendship with him over years; but I can say it turned out to be well worth the effort for those who succeeded in doing so.

He was a loyal, a ferociously loyal, friend and counselor. Most of all he was fearless, though he was haggard by fears. If that sounds paradoxical, so was he. No man worried more about what people thought about him, and at the same time no one was

less hesitant about endorsing causes he thought were right, no matter what people said or thought.

His magnificent vision of Catholicism was deeply rooted in an old culture that he could effortlessly relate to contemporary life. His liturgical scholarship was unchallenged; still he managed to write in a language that opened its treasures to ordinary readers.

Throughout his priesthood he was at least 25 years ahead of his time; and he paid the price for not falling into line. For endorsing such causes as vernacular in the liturgy and modern art, he was frequently anathematized from proper clerical society.

His career as a priest was a series of triumphs and defeats. Some of the latter undoubtedly were his own fault, due to the peculiarities of a personality that did not easily fit into neat diocesan structures. But, in the main, he was more right, showed more vision and understanding than his critics.

When the final history of American Catholicism is written, his place can not be denied though he never even achieved the dubious distinction of being a monsignor—which he thought was in itself meaningless but which he would nevertheless have appreciated as a sign that he was finally accepted.

I just received a memorial card issued at the time of Father Reinhold's funeral. It is soupy, saccharine, a perfect example of everything in religion that he hated. I wept at the thought of the funeral. It was not a tear over the death of a friend, however, but an angry tear that the misunderstanding of the kind of man he was should go on even after he himself was gone.

Looking back five or six years from now, we may conclude that if any single event triggered a living-income approach to poverty, it was Arjay Miller's address the night of last November 30 to the National Industrial Conference Board.

It was not only the spectacle of the president of the Ford Motor Co. calling for a "total approach to poverty" and arguing that the best means at hand is the "negative income tax" that commanded attention; it was also the character of the audience that heard this "radical" pronouncement. For all business-subsidized groups in this country, none is more solid and prestigious than NIBC. . . . Of course, the NIBC membership is not about to join Mr. Miller in a crusade for the negative income tax. The Ford president raised more doubts in the minds of his audience than he settled. But the issue is now on the table in a way it never was before. Serious study can finally get under way, and under the most impeccable auspices. The goal of a guaranteed minimum income is now seen to be plausible, and the competing claims of NIT and

## OPINIONS

### Farm Bureau

Tot The Editor:

Someone in Spencer County sent me a clipping from some paper or magazine with the heading "Is Farm Bureau Against Religion?" Since the sender did not give his name, I do not know what he expected from me. But maybe I should try and explain why the Farm Bureau is not against Religion.

I am a charter member of Farm Bureau, having been a member now for 50 years. The American Farm Bureau Resolution that Rev. Joseph W. Braig, Director of Catholic Rural Life Conference took such strong exceptions to say in part: "Church Lobbying on purely secular issues and participation in Farm Labor disputes should be stopped."

This same resolution says further: "God should remain the dominant force in America and that farmers should participate in church affairs and support the church with money, regular attendance, Bible reading and religious activities and instructions in the home." To give further proof that Farm Bureau is strong for religious activities of its members—the Indiana Farm Bureau delegates on November 14, 1967 at Indianapolis passed a resolution that says in part, "We oppose any effort to remove the words 'Under God' from the pledge to the flag and 'In God We Trust' from our currency."

Farmers especially, of the family size farm type are having a real struggle for existence, and the cost of labor is a touchy question. Therefore I cannot understand why Father Braig should attack the Farm Bureau of taking a stand so obviously hostile to religion when just one thing the church has done is questioned. Even in a happy family, man and wife do not agree on everything. Why make such a big issue out of this?

Joseph W. Schenk  
Information Director  
Spencer County Farm Bureau  
Dale, Indiana

## Letters welcome

Readers are encouraged to submit letters for publication, but are asked to be as concise as possible. The Criterion reserves the right to edit letters for purposes of clarification, brevity and good taste. Anonymous letters will not usually be published but a writer's name will, on request, be withheld.

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## THE PUEBLO EXPERIMENT

## Community of Christian Service: expression of a new apostolate

By SALLY THRAIN  
Copyright, 1968

PUEBLO, Colo. — Their neighbors often still call them "Sisters." They continue to pray together once a day, have Mass frequently in their homes and are committed to celibacy and service.

But they are former Sisters. They have chosen a less structured way of life to continue their work in the post-conciliar church.

The resulting "new communities" have developed throughout the United States. The most recent include the former Glen-

mary Sisters who since last summer are serving in four regions as lay members of the "Federation of Communities in Service." In Milwaukee, 26 former Daughters of the Cross in Shreveport — one third of the community there — are living in small groups in apartments, supporting the education of those who have yet to receive their degrees, and planning their future as a community.

REPORTS OF OTHER women experimenting with structure and service come from Pennsylvania, Connecticut, Texas, Oklahoma, Colorado and other states. But a stress on flexible structure, a concern for individual

development, a belief in community life and service to society are convictions common to all groups.

It can be argued and even demonstrated that those goals are also developing in canonically established religious orders.

The final element common to the new communities is that each woman felt that she was moving faster than either her canonical structure or those above her in authority or her community as a whole would allow.

Comments on the necessity of new communities included these:

"They wanted to put Vatican II into their structure. Instead of their structure into Vatican II. It doesn't fit."

"I left because I'm 40. I don't have time to wait for structures to change."

"Everyone is asking what is proper for Sisters. But no one knows the answers to these questions. And when you spend hours, days and years deciding these kind of questions it gets to be ridiculous, although necessary. That was necessary for us; it is necessary for Sisters now."

HOW THE various groups of women are adapting their new forms of life to the world, church and themselves, is seen in one of the oldest of the groups, the Community of Christian Service in Pueblo, Colorado.

The community was formed in Pueblo, in the fall of 1966, after a group of Notre Dame Sisters in Cleveland wrote Bishop Charles A. Buswell and asked to establish an experimental group in his diocese.

For many years they had been teachers in elementary schools, high schools and the college operated by the Cleveland order. Today, their work and way of life is much different.

Three of the community's 11 members live in a modest rented home on Pueblo's Dolson St.

Patricia Smith is a reporter-photographer for the diocesan newspaper, Dateline Colorado, and does volunteer work for the diocese.

Joan Aldrich is a first grade teacher who spends her spare time working with a pre-parole center for men who are about to be released from prison. Her "team" has come to expect phone calls at any hour from men seeking her guidance.

Marge Smith is a coordinator for Project Head Start and regularly makes an hour's drive to Colorado Springs to teach a course in German.

About a mile away, the second "team" of the community rents two adjoining apartments in a housing project. Except for these women, most of the tenants are Spanish-American or Negro.

Sallie Ann Watkins teaches physics at Southern Colorado State College (SCSC), has charge of an honors group there and has started a club for teen-age girls in Hyde Park, a low-income section of the area. (The name of the club, "The Sallie Watkins Charm Club," was the choice of the girls. Miss Watkins had suggested "Hyde Park Girls Club" but the young women rejected a title whose name would recall the stereotyped notion of poverty and crime in the area which is their home. After hearing this argument, Miss Watkins decided it was not up to her to veto the name the girls wanted.)

Eileen Lambden teaches English literature at the state college and is sponsor of a women's sorority—the only one on campus to have members with Spanish surnames. She teaches a junior high school Confraternity of Christian Doctrine class, is active in the League of Women Voters and has organized a teen-age club in her own housing project area.

Rita Brady also teaches English at SCSC. She is active in the Newman House on campus, teaches adult CCD courses, teaches in the college's Upward Bound program, is secretary in the tenant council of the housing project and teaches an adult basic English class.

Marian O'Loughlin, who joined the community last October, is an employment counselor for Pueblo's Office of Economic Opportunity. She teaches CCD and is an active volunteer worker at a half-way house for women about to be released from the state mental hospital in Pueblo. (Miss O'Loughlin hopes to eventually receive a degree in psychiatric social work because "it takes a special type of person to do that kind of work. I'm that type—I enjoy it. Many people don't, so I think I'd be helping in an area that needs it.")

Mary Therese Moynihan is a budget counselor for Catholic Social Services in Pueblo, helping families reduce their debts and make their funds meet living expenses as efficiently as possible. She is also a secretary of the housing project's resi-

dents' council and is active in a monthly Episcopal-Roman Catholic dialogue meeting and in workshops for youth.

TWO MEMBERS of the community are in school in Denver. One is Sharon Hoy, the newest member who is from St. Louis and who was a Franciscan Sister of Wheaton, Ill. A third member is studying in Chicago.

These three women each have a bed in either the apartment or the house of the Pueblo community, are consulted on the group's policies and are counted as full members of one of the two "teams."

The full and varied schedules of each member of the Community of Christian Service reflect their desire to work according to personal preference and talents. Patricia Smith, for example, has less scheduled outside-work activities because she believes "you don't need extra apostolates if you really believe in the work you're doing."

The two locations of rented homes also reflect personal decisions. "Some of our group didn't feel the need to live so directly with the poor," explained Miss Watkins.

On the other hand, the weekly liturgies celebrated in the house or apartment for the entire group, the pooling of salaries by each team, the desire for common prayer and regular meetings of the group reflects the women's desire to live in community.

During their first year in Pueblo, all the women lived in one home. Members indicated this helped to create a bond which has remained even though they have divided into smaller groups.

Their first year together, however, was preceded by a period in which each member lived as any lay person. They stayed with their families, or visited friends, or looked for jobs.

A statement of purpose drawn up by the community notes that the women, who so recently were members of religious life, found the initial individualizing experience to be shared. Clothing, rent, furniture and some cars needed to be purchased. (As in other new communities, television sets were not bought, but were gifts of friends.)

Only recently has the group managed to complete all payments, except for the cars. Now they intend to send 10 per cent of their pooled salaries to various social and religious charitable causes.

Furniture and clothing was bought with a pledge of poverty in mind. Especially for the women in the housing project, there was a determination "not

to spend any more than our neighbors could spend."

(At the same time, the group demonstrated the potential attractiveness of do-it-yourself and low-cost items. Some of the housing project team painted a desk in their small back yard one day and were soon joined by several furniture-painting neighbors.)

THE STRUCTURE of the Pueblo community is minimal. No one person has veto or decision-making power. Any change in policy requires a three-fourths majority vote.

Policy itself is equally flexible. Acting not so much on their own desires as on the advice of friends, the group drew up "proposed guidelines."

"It's simply a description of life as we agreed to live it," one member said.

"It's mimeographed — that's an indication of its permanency — and one policy is that it be revised every six to nine months," another noted. "Each line is numbered so changes can be made more quickly."

The purpose of their community, in the current guidelines, is stated this way:

"... to develop a creative form of dedication that will enable us to share a life in the spirit of poverty and living service to the church and to all men."

"We wish to live a celibate life in community in an atmosphere of such open, responsible freedom that each may be encouraged to give spontaneous, prayerful response to the inspiration and need of the moment, witnessing to Christian love in our individually chosen professions and other areas of service, so that as individuals and as community we may express loving concern for the Body and kingdom of Christ."

Reflections of the meaning of community: a pledge to meet "when possible" for meals with team members, for liturgy, for other prayer; the election of a

council" to see that community decisions are carried out," plus the monthly selection in each house of one person who will see that local decisions are carried out; and comments on the acceptance of new members are included in the 10-page guidelines.

REGARDING new members, the community states:

"We have the greatest respect for such (canonically established) communities, whose way of life has led many to holiness, and we would have no desire to disturb the consciences of those living it."

"We would say to them that to leave such a state is a serious step; that our type of life is a very different one; and that to see in it panacea is a mistake. With these ideas as a backdrop, we are open to the acceptance of new members."

The women speak from experience. They still talk fondly of friends remaining in the (Continued on page 11)



MEAL TIME—Members of Pueblo's Community of Christian Service at table. Left to right are Marge Collins, Rita Brady, Sharon Hoy and Marian O'Loughlin. All but Miss Hoy were members of the Notre Dame Sisters in Cleveland before the CCS was formed. Miss Hoy was a Franciscan Sister of Wheaton, Ill., who joined the group later.



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## Laity join the bishops at meeting

ROME — Approximately 40 Italian lay men and women are taking part in various meetings of the annual assembly here of the Italian Bishops Conference.

The unprecedented participation of the laity in the meetings (Feb. 19-24) was approved by the bishops because the assembly's central theme is "The Laity in the Church in Italy After the Council." Some of the sessions of the bishops assembly are restricted to bishop-members only; however, lay men and women, as well as diocesan and Religious priests, have been chosen to take part in the discussions of the assembly dealing with the laity.

Two laymen are addressing the opening session at Lateran University. They are Vittorio Veronesi, a member of the Papal Commission for Justice and Peace and former head of Italian Catholic Action, and Miss Sita Sassudelli, national president of the women's section of Italian Catholic Action.

Announcing the program, Archbishop Andrea Pangrazio, secretary general of the bishops' conference, said: "The presence of these lay people is not purely a formality or a symbol; it is a sign of new times and of new methods."

Archbishop Pangrazio said that the assembly looked forward to a dialogue between the bishops and clergy and the laity which will be "calm and confident." He said that there is a need for a change in mentality in the light of the Second Vatican Council's teachings, particularly regarding the role of the laity in the Church.

"We are emerging from an historical point of view or approach in which we thought of the Church principally in clerical terms," he said. Italian churchmen have been accustomed to a passive laity and the laity itself has been used to being passive for various historical reasons, he said. Changes are needed within various sections of hierarchy, clergy and laity, he said.

## No beer

WASHINGTON, D.C. — The editor of American University's student newspaper, The Eagle, may be suspended from her job because she ran a beer advertisement after warnings from the Methodist institution's officials that such action is against the policy of the university and the denomination.

## QUESTION BOX

## Mixed marriage raises a problem

By MSGR. R. T. BOSLER

Q. My husband is not Catholic, but signed the necessary papers so we were able to be married by a priest. Now that we have children he refuses to bring them up in the Catholic faith. Our first he reluctantly allowed to be baptized, but in the case of the second, he flatly refused. I had it done without his knowledge. He will not let me take them to church. He threatens to leave me if I bring them up Catholic. Where does my obligation lie: with my husband or with my children?

A. There is no either/or answer to this one. Your children need a father; so your obligation to them includes an obligation to keep your family together if at all possible.

There is no entirely satisfactory answer to the problem of the religious upbringing of children in a mixed marriage in which both husband and wife have strong religious convictions. If the children are brought up in the wife's faith, the husband's religious sensibilities will be offended. If they are reared in the husband's faith, the wife will be forced to live with a troubled conscience. If they are allowed to grow up without any connection with a church, both partners will feel that they are shirking a very important duty.

Although many mixed marriages have succeeded because of much good will and self-sacrifice on the part of both partners, there is a very real risk in this kind of marriage that the whole tragic situation of a divided Christianity will be transferred into the children of that home. The religious dilemma is particularly agonizing in the case of a person like yourself who is forced to choose between the religious education of his or her children and a broken home.

In your case it would seem from what you say that your husband allows you to attend church. If so, you are luckier than some in your circumstances. Keep your family together. Live as good a Christian life as possible and pray that your example will spark a desire in the children to accept the Church freely when they are able to make the choice for themselves.

If the joy of your own faith shines through and makes you a loving wife and mother, you may one day convince your husband as your children that your Church can be the source of unity and love.

Q. If you were a parent and had children of college age, would you send them to Catholic universities to be taught by "order" priests and progressive nuns, who would encourage them to question, to probe, to use their own intellects and their own consciences, or would you send them to secular universities and to Catholic student centers or Newman clubs run by diocesan priests, where they would graduate geared to the parish-level mentality, docile and happy to obey the voice of the Church? There is just about a thousand dollars a year difference between the two methods.

More and more parents who have sent young people to Catholic colleges find them coming home full of questions and speaking a language different from that of older Catholics. The Newman Club members seem happy to take the word of the priest as law. Is this good?

A. A college education is supposed to prepare young people to take their place in the modern world and, hopefully, to make some kind of contribution to that world. The kind of education you seem to prefer would prepare the young to live in the past rather than in the present. There was a day, not long ago, when a kind of naive docility was considered virtuous for a Catholic. He was supposed to pay, pray and obey and leave

the thinking to someone else. Vatican Council II recognized that those days were gone forever. In "The Constitution of the Church" the bishops teach that today's Catholic is expected to be a thoughtful, responsible, mature participant in the affairs of the Church. And rightly so. Rote answers and a closed mind can do little to promote the cause of Christ in a world that demands reasonableness and initiative.

Priests and sisters in college work, or any other teachers for that matter, who do not encourage young people to question and to probe and to make use of the new Biblical knowledge and the advances in theology to understand their faith would be preparing them to practice religion in a world that no longer exists.

If I had the responsibility of selecting a college for a young person today, I would not make my choice on the basis of "order" priests or diocesan priests but rather on the kind of education offered by various colleges. My choice would be for the college which best prepared its students to live as mature Catholics and productive citizens in today's world.

Q. I have a retarded daughter and would like to know if she is obliged to attend Mass each Sunday. Is it a sin on her part, or mine, if she misses Mass? Also what are my duties toward her regarding confession?

A. It all depends upon how much intelligence she displays. Is she the equivalent in understanding of a six-year-old or less? Then she is incapable of sin as we ordinarily understand it and consequently in no need of confession. You would have no obligation to take her to Mass. She might, however, be capable of understanding more about God and the Mass than you realize. Some of our specially trained religious teachers are working marvels with the retarded. You should make enquiries through your pastor about religious schools for exceptional children in your locality.

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# St. Mark's takes Junior Basketball crown



**AD ALTARE DEI MEDAL RECIPIENTS**—These three lads acted as the representatives of the 64 who received the Ad Altare Dei Medal in impressive ceremonies at Immaculate Heart of Mary Church, Indianapolis, last Sunday. The Ad Altare Dei Medal, presented annually during Boy Scout Week, is awarded to Catholic Boy Scouts of First Class rank or higher who, through their service at the altar (or as choir members) and their knowledge of Church customs and traditions, merit consideration. Archbishop Schulte, who presented the medals is shown with (left to right) James Loughery, Immaculate Heart, Indianapolis; Daniel Richner, St. Mary's, New Albany (Holy Trinity Troop No. 37); James Daily, St. Mark's, Indianapolis.

## Ad Altare Dei Medal Winners

**CENTRAL INDIANA COUNCIL**  
St. Mark, Troop 92: Timothy Basse, Mark Bloom, Timothy Boyce, James Daily, Christopher Dreyer, Dennis O'Leary.  
Christ the King, Troop 175: Tony Bruno, John Wedman, Charles Wilson.  
Sacred Heart, Troop 130: James Crowe.  
St. Joseph, Shelbyville, Troop 203: William Helbing, Frank Fox, Mark Skopland, William Towne, William Zabruskie, Clifford Zabruskie.  
St. Matthew, Troop 443: John Buting, John Lemons, Thomas O'Connor.  
St. Simon, Troop 488: Greg Gurnik, Ran-

dall Lindsey, Joseph Uhlenhake, Michael Whitesides, Daniel Marlan.  
Immaculate Heart, Troop 174: John Ely, Matt Kelley, James Loughery, Robert McKinney, Fred Meyer, Patrick Rembusch, Richard Rocco, William Sam, John Sheerin, Joseph Steinhilber, Robert Wippenhagen, Clifford Niese.  
St. Lawrence, Troop 427: Ronald Winger, Kenneth Sells, Dennis Gheen, Gary Gray.  
St. James, Troop 54: Rodney Justus, Earl Vitter.  
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Holy Trinity, New Albany, Troop 37: Richard Cooper, Anthony McKinley, Grant Hark, Daniel Richner.  
Holy Family, New Albany, Troop 36: James Duffy, Fred Sadtler, John Waters, Thomas Waters.  
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St. Mark's of Indianapolis captured the Archdiocesan Junior CYO Basketball Tournament championship last Sunday by upsetting favored St. Thomas Aquinas of Indianapolis. The southsiders led throughout to win by ten points, 75 to 65, in the title game played at Secunia Memorial High School.

Kenny Diekhoff led the winners with 20 points, while Cecil Conn was high game scorer for St. Thomas with 21.

Finals of the Archdiocesan Cadet CYO Basketball Tourney will be played this Sunday, Feb. 25, at Secunia. A powerful St. Ambrose, of Seymour, will meet Christ the King, of Indianapolis, in the title game at 2 p.m. Both teams were undefeated during regular season play, although Christ the King lost a game in the holiday tourney in Indianapolis.

In semi-final play last Sunday, Christ the King eliminated St. Patrick's, of Terre Haute, 37-26, and St. Lawrence, of Lawrenceburg, 52-34. St. Lawrence had eliminated St. Mary's, of Rushville, 40-37, in the afternoon game to advance to the semi-final round against Christ the King.

At Our Lady of Providence High School, Clarksville, St. Ambrose beat St. Bridget's, of Indianapolis, 49-28, and St. Mary's, of New Albany, in a thriller, 33-32. In the afternoon round, St. Mary's eliminated St. Paul's, of Tell City, in a decisive 40-29 tilt.

Our Lady of Lourdes, who previously had lost to St. Jude's in the Freshman-Sophomore League championship, emerged as winner of the Holy Spirit Invitational Freshman-Sophomore Basketball Tourney last Sunday. Lourdes won over St. Mark's in the final tourney game 62-55.

The consolation tilt was won by host Holy Spirit over St. Philip Neri in a lopsided 68-32 match. Larry Cook, of Holy Spirit, was awarded the event's sportsmanship trophy.

Semi-finals and final round of the Holy Cross "56" Basketball Tourney will be played Sunday, Feb. 25, in the Holy Cross gym. Following afternoon games at 1 and 2:15 p.m., the consolation tilt is scheduled for 6:45 p.m. and the championship at 8 p.m.

St. Andrew's will meet Our Lady of Lourdes "A" in the first afternoon game, while the second game will feature?

Four trophies and a sportsmanship award will be presented Sunday evening.

## CYO Science Fair deadline nears; 250 will exhibit

Two hundred and fifty exhibitors are expected at the annual Archdiocesan Cadet CYO Science Fair, to be held in the Little Flower gym Sunday, March 10. Deadline for entry information is March 1. Trophies will be awarded to the outstanding exhibitors with a few camperships to be given for the CYO Summer Camps in Brown County. All participants will receive colored ribbons according to their scores.

Director of the Science Fair is J. Earl Owens, assisted by Olin Klein. Judging will be handled by Hugh Sullivan.

## FOR CHRISTMAS CHARITY

## Serviceman thanks Nativity CDA girls

INDIANAPOLIS—A group of Nativity parish school girls have received a warm, belated Christmas greeting from a young U.S. Navy yeoman from their parish serving in South Vietnam.

Seventy members of the Nativity Catholic Daughters of America (CDA), ranging from fourth graders through high school students are engaged in several charity projects. One of the most rewarding involved the sending of 12 boxes of gifts to parish youths serving abroad with the military.

The boxes contained hard candy, cookies, stationary, peanuts, toothpaste tooth brushes and comic books.

OTHER RECENT projects of the group involved the baking of 85 dozen cookies for the residents of St. Augustine's Home for the Aged and candy favors for residents of the Marion County Home for the Aged. They are now making a baby layette to be presented to the St. Elizabeth's Home and stuffed animals for the children at Muscatatuck State School and Training Center.

## CYO NOTES

Entry blanks are out for the Cadet CYO Instrumental Music Contest, to be held April 6 and 7 at Cathedral High School. Deadline is March 22. Piano competition is scheduled on Saturday and other instruments on Sunday.

Deadline for entries in the Cadet Boys Dual-Meet Track season is March 12. The season will start the week of April 7.

The date is set but the site remains to be selected for the annual Marian Medal Award ceremony, to be held Sunday, March 24. Candidates are to be selected from among qualified Girl Scouts, Catholic Daughters of America or Camp Fire Girls.



**LEADERSHIP CONFERENCE** — Rita Schellenberger and Rennie Reh, above, represented Our Lady of Providence High School, Clarksville, at the recent High School Government Leadership Conference, held in Indianapolis. Accompanying them was faculty sponsor, Mrs. Helen Jackson.

## Table tennis has record entries; finals on Sunday

A record 1,077 entries in the annual Junior CYO Table Tennis Tourney began eliminations last Sunday in the Little Flower gym. The singles events alone drew 470 participants. Completion of the gigantic tourney will begin at 1 p.m. Sunday, Feb. 25. Individual and runners-up trophies will be presented in each of the 10 events, with third and fourth place awards to be made in each of the four singles events.

Championship and runners-up trophies will be given to the top teams in each division, in addition to over-all team champion, runner-up and third place. Leading team contenders at this writing are: St. Catherine's, St. Michael's, Our Lady of Lourdes, Little Flower and Immaculate Heart of Mary.

The defending team champion—Latin School—is not represented this year.

## Scores

**BASKETBALL SCORES**  
Junior Archdiocesan Tournament  
Championship Game: St. Mark, Indianapolis 75, St. Thomas Aquinas, Indianapolis 65.

Cadet Archdiocesan Tournament  
At Providence High School, Clarksville  
First Round: St. Ambrose, Seymour 49, St. Bridget, Indianapolis 28; St. Mary, New Albany 40, St. Paul, Tell City 29.

Semi-final: St. Ambrose, Seymour 33, St. Mary, New Albany 32.

At Secunia High School, Indianapolis  
First Round: Christ the King, Indianapolis 37, St. Patrick, Terre Haute 26; St. Lawrence, Lawrenceburg 40, St. Mary, Rushville 37.

Semi-final: Christ the King, Indianapolis 52, St. Lawrence, Lawrenceburg 34.

**NEW ALBANY DEANERY**  
Cadet Tournament Finals  
St. Anthony, Clarksville 43, St. Joseph Hill 20 (consolation); St. Mary, New Albany 46, Holy Family, New Albany 37 (championship).

**"54" Tournament**  
First Round: St. Joseph Hill 23, St. Mary-of-the-Knobs 22; Holy Family, New Albany 36, St. Mary, New Albany 19; St. Augustine, Jeffersonville 29, St. Anthony, Clarksville 13; Holy Trinity, New Albany 32, Sacred Heart, Jeffersonville 31; Our Lady of Perpetual Help, New Albany 40, St. Paul, Tell City 28; St. Michael, Clarksville 24, St. John, Starlight 21.

Second Round: Holy Family, New Albany 38, St. Joseph Hill 21; Our Lady of Perpetual Help, New Albany 46, St. Michael, Clarksville 24 (all other teams had second round byes).

Semi-final Round: St. Augustine, Jeffersonville 28, Holy Family, New Albany 20; Our Lady of Perpetual Help, New Albany 34, Holy Trinity, New Albany 12.

**INDIANAPOLIS DEANERY**  
Holy Spirit Freshman-Sophomore Tournament  
Semi-final: St. Mark 49, St. Philip Neri 34; Our Lady of Lourdes 61, Holy Spirit 44. Finals: Holy Spirit 68, St. Philip Neri 32 (consolation); Our Lady of Lourdes 62, St. Mark 55 (championship).

Note: Larry Cook of Holy Spirit won the Sportsmanship Plaque.

**Holy Cross "54" Tournament**  
Second Round (partial): Holy Name 38, St. Patrick 29; Immaculate Heart "A" 16, St. Simon 8; St. Michael "A" 46, Our Lady of Lourdes "B" 21; St. John of Arc 33, Holy Spirit "A" 28; St. Francis 32, Holy Spirit "B" 18; St. Joseph (Shelbyville) 42, St. Monica 24.

Third Round: Christ the King "A" 35, St. Bernadette 25; St. Andrew 33, St. Mark 24; Our Lady of Lourdes "A" 41, St. Jude 26; Holy Trinity 23, St. Philip Neri 17 (double overtime); Holy Name 40, St. Catherine 36; St. Michael "A" 37, Immaculate Heart "A" 37; Sacred Heart 33, St. Joan of Arc 30; St. Joseph (Shelbyville) 39, St. Francis 27.

Quarterfinal Round (partial): St. Andrew 48, Christ the King "A" 25; Our Lady of Lourdes "A" 41, Holy Trinity 15.

Among the several letters of appreciation received from the parish servicemen, especially one warmed the hearts of the 12 Junior CDA members. It was sent by Yeoman Third Class Donnell M. Anderson, serving with the U.S. Navy in Saigon. It reads:

"I want to say thanks to you all in some special way, but being so far from home, I can't. I can express my thanks in this letter, but it won't have that special meaning.

"I think that you girls are doing something you can be justly proud of, and I assure you that your thoughts and actions are very deeply appreciated. This morning I received the package you sent me. Most of the articles will be put to very good use. I say 'most' because I very seldom eat candy.

"However, the candy and cookies were distributed among 20 or 30 small children, who live in houses all around my hotel. The houses they live in are not fit for animals. These children were very happy to receive the candy, and really they wanted to save it, rather than eat it. That's the way these people are.

"I WISH YOU girls could have seen their faces when I was handing them the candy. I hope you all will have approved of my doing so. I feel that you have gained many Vietnamese friends, though most of them are not aware of the fact that it came from the United States. I'm sure that the Lord above will bless all of you for being so generous.

"I hope next year Christmas will be really happy for the Vietnamese. This Christmas, like the last seven years, these peoples' Christmas has been solely of want, hunger, hate and war. Until lately they had forgotten the meaning of Christmas.

"Girls, before I close, I want to thank you once again for sending the package, and I hope you all have had a Merry Christmas, and I trust you all will have a very happy and prosperous New Year."

## CYO announces theme for Adult Convention

"The Place of the CYO in the Church of the Future" has been selected as the theme of the first Adult Convention for parish CYO workers, to be held Sunday, March 3, at Chateau High School, Indianapolis. Between 400 and 500 participants are expected to attend.

Keynote speaker will be Msgr. Thomas J. Leonard, director of the Youth Department, United States Catholic Conference. Also on hand to extend greetings will be Indianapolis Mayor Richard G. Lugar and Father Donald E. Schneider, Archdiocesan Youth Director.

Twelve topics will be covered during panel discussions, including: "Let's Listen" (Teen-age Music); "What Makes 'em Go?" (Psychology of the Teen-ager); "Scope of the CYO Program and Organization of Parish Youth Activities"; "Outlines of Good Activities Programs"; "Communications in the Parish Unit"; "Adjusting the CYO Program to Inner-City Parishes"; and "Psychology of Coaching."

Mass will be celebrated at 5 p.m. in Christ the King Church by Very Rev. Francis Tuohy, Archdiocesan Chancellor. The closing banquet will follow in the Chateau cafeteria, with Archbishop Schulte presiding. Msgr. Leonard will sum up the day's program at the banquet.

Co-chairmen of the event are Ferd Keller and Paul Weaver. Proceedings of the convention will be mailed to all registered participants. Task forces will also be formulated to assist parishes in organizing parish CYO programs.

**Anniversary**  
ERIE, Pa. — Archbishop John Mark Gannon, 90, retired bishop of Erie, quietly commemorated the 50th anniversary of his consecration as a bishop here.

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119 S. 6th Ave.	450	3	no	yes	no
718 Groveside Dr.					
(\$2600 to assume)					
71 S. 9th Ave.	\$12,500 Price	2	yes	yes	no
142 S. 13th Ave.	Assume \$3,000	4	yes	yes	yes
155 S. 2nd Ave.	400	3	no	no	no

**— HILL VALLEY ESTATE —**  
(St. Barnabas Parish)

8123 S. Union St.	4	yes	yes	yes	yes
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**— MOORESVILLE —**  
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183 St. Clair St.	400	3	yes	no	yes
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**— INDIANAPOLIS —**

927 Elm St.	\$7900 Cash	3	yes	yes	no
3221 S. Oxford	500	3	yes	no	no
3829 S. Ewing	300	2	yes	no	no
2863 S. Oakland	450	3	no	no	no
720 Lincoln St.	300	4	yes	yes	no
3033 Ashbury St.	400	3	yes	no	no
2643 Ebbie Rd. (Eastwood)	450	3	yes	no	no
7824 Roy Rd. (Eastwood)	450	3	yes	no	yes
2911 S. Parker St.	625	3	yes	no	yes
1805 Calhoun St.	300	2	yes	no	no
2505 Brookside Pkwy. S.	300	2	yes	yes	no
2501 Brookside Pkwy. S.	300	2	yes	yes	no
2217 St. Paul St.	300	2	yes	no	no
1210-1212 E. Wade St.	Double — For Income — Make Offer				
2959 St. Paul St.	Nice Family Home — Come and See — Ranch — Make Offer				

**— NEW WHITELAND —**

719 Delbrook Dr.	400	3	no	no	yes
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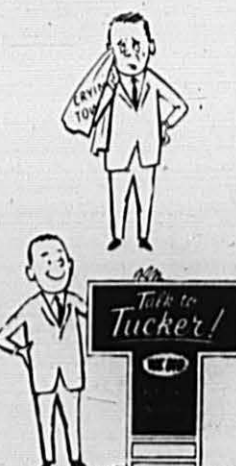
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## TIC TACKER

## New half-way house

By PAUL G. FOX

The new half-way house for former prisoners in Indianapolis is making strides toward opening about April 15. To be known as the St. Dismas Home, the center will be located at 1432 Central Avenue adjacent to the Talbot House, operated for alcoholics needing a temporary home.

Sponsor of the project is the St. Dismas Society, a group of laymen who have taken a dedicated interest in the inmates of the Indiana Reformatory at Pendleton for several years. The group recently incorporated as a non-profit organization to operate the half-way house.

Chairman of the new board is John Griffin, of St. Philip Neri parish. Board officers include: Bernard Alerding, of St. Mark's parish, president and treasurer; John Bischoff, of St. Thomas Aquinas parish, vice president; and John Roach, of St. Joan of Arc parish, secretary. Named to head the "house committee" was Donald Alerding, of St. Bernadette's parish.

The group will work with the Marion County Parole Office and the Indiana Reformatory to secure referrals as future residents. Several apartments in the three story building will be renovated to accommodate from eight to 20 men on short-term basis, expected to be from two weeks to several months. Collaboration will also be maintained with the Prisoners' Aid through Citizens Effort (PACE) for employment opportunities and other assistance.

A spokesman this week told The Criterion that electrical equipment and paint has been donated for the necessary remodeling, while plumbing equipment and furniture is badly needed. Volunteers are also needed to complete the project. Additional information can be secured through Donald Alerding, 359-3327.

**NAMES IN THE NEWS**—Brother Alexius Margolis, O.S.B., former informarian at St. Meinrad Archabbey, died at Blue Cloud Abbey, Marvin, S.D., on February 17. A member of the St. Meinrad community since 1918, Brother Alexius became a founding member of Blue Cloud in 1950. . . . Dean's List scholars: Becky Mocas, senior at St. Mary's College, Notre Dame, and Steve Mocas, freshman at University of Louisville, children of Dr. and Mrs. C. T. Mocas of St. Thomas Aquinas parish, Indianapolis; Shellah Kast, of St. Andrew's parish, Indianapolis, Catholic University of America; Louis H. Bergmann, of St. Mark's parish, Indianapolis, sophomore at Xavier University; Thomas F. Duffy, Jr., of St. Anthony's parish, Indianapolis, sophomore at Xavier University. . . . Father James Higgins, administrative director of the Indiana University Students' Catholic Center, preached at two morning worship services (Feb. 18) in the First Methodist Church, Bloomington. . . . Prof. Rudy Pozzatti, I.U. fine arts department, has received a \$100 award from the American Color Print Society for a print selected for showing in the Society's upcoming exhibit in Trenton, N.J. He is a member of St. Charles parish, Bloomington. . . . Sister Mary Claude Pittsberger, O.S.F., daughter of Mr. and Mrs. Claude Pittsberger of St. Joan of Arc parish, Indianapolis, has been named assistant administrator of St. John's Hospital in Springfield, Ill. She is a member of the Hospital Sisters of the Third Order of St. Francis. . . . Sister Mary Rose Stockton, O.S.F., Marian College chemistry department chairman, will speak to members of the Cathedral High School Mathematics and Science Club on Saturday, Feb. 24. Marian's academic dean, Sister Mary Karen Zahn, O.S.F., will attend the Inter-Institutional Cooperation Chairmen's Meeting of the Indiana Conference of Higher Education at the I.U. Medical Center on February 28. . . . Brother Eugene Weisenberger, C.S.C., band director at Cathedral High School, has an article entitled "The Band in an All Boy High School" in the current issue of The National Student Musician.

**MEASLES IMMUNIZATION**—Pre-schoolers who haven't yet received the free anti-measles vaccine from the Marion County Division of Public Health have one more chance. Six sites will be open this Sunday, Feb. 25, from 2 to 4 p.m. for vaccinations. They are: The Instruction Center at 1644 Roosevelt, the Rhodius Park Community Center at 1029 S. Belmont, Prentice Presbyterian Church at 4900 E. 38th St., Garfield Heights Church of Christ at 2842 Shelby St., Laura Rhodes School at 520 S. Auburn St., and Holy Angels School at 740 W. 28th St. Children from ages one to 12 are eligible to receive the free vaccine this Sunday.

**AROUND AND ABOUT**—The Little Sisters of the Poor at St. Augustine's Home for the Aged, 2345 W. 86th St., Indianapolis, are in need of two writing desks and a number of telephone and occasional tables for their new home. Anyone wanting to donate any items may call 546-0427 or 291-3533. . . . Catholic Social Services is going against the trend toward shorter business hours. For the convenience of those it serves, the agency has lengthened its hours. The office at 623 E. North St., Indianapolis, is now open from 8:30 a.m. to 5 p.m. daily, and until 9 p.m. on Tuesdays.

**LANDMARK COMING DOWN**—St. Cecilia Hall, historic three-story wing of the Immaculate Conception Academy, Oldenburg, is being readied for demolition. The building dates to 1873. Marked for salvaging are the rose window of the music department, Lourdes grotto (a favorite oratory for generations of students and faculty), the stained glass windows of the auditorium, the solid oak newel and balustrade posts of the main stairway. With the building's disappearance, memories are being revived and tributes paid to commencements attended by bishops and archbishops from Bishop Maurice de St. Palais to Archbishop Schulte, of classical plays, recitals, concerts, guest lectures and retreats, mission socials, athletic games and formal dances. The last formal dance was held February 3. Plans have been drafted for remodeling the remaining structure, including the construction of a new entrance and additional residence facilities.

Fine Arts  
grant won  
by St. Ben's

FERDINAND, Ind.—The Fine Arts program at St. Benedict College here got a shot in the arm last week when it was announced that the College was awarded a \$96,805 grant for the advancement of its fine arts department.

A second grant of \$26,842 to cover special equipment and teaching equipment for the department is still pending, a college spokesman said.

The fine arts department will be housed in two ceramic tile buildings which were formerly used as dairy buildings by the Sisters of St. Benedict.

Work is already underway on these buildings with one of the structures nearing completion. It was for work on the second building that the grant was awarded. It is to be converted into a performing arts center with an auditorium to seat 500.

The proposals for the grants were prepared by Sister Angela, college librarian, with assistance from Mrs. Therese Hildenbrand and Miss Shirley Remke of the college staff. Further assistance was given by Colonel R. E. Masters and James Cloeckler of the Indiana Advisory Commission on Academic Facilities office.

Eighth district congressman, Roger Zion, made the announcement of the grant's approval February 12.

## Education

(Continued from page 1)  
and of the Administrative Board of the U.S. Catholic Conference.

**BISHOP Tanner** was born in Peoria, Ill., January 15, 1905, and attended Marquette University in Milwaukee before making his studies for the priesthood at Kenrick Seminary, St. Louis, and St. Francis Seminary, Mil. in the church vestibule. All returns should be made to the individual parishes by Sunday, March 3, in time for parish representatives to deliver them to the central distribution centers or to mail them to the Catholic Education Study, Box 1776, Indianapolis 46206 or to Box 793, Evansville, Ind. 47708.

Math honors go  
to 5 students  
in Archdiocese

**ST. MARY-OF-THE-WOODS, Ind.**—Five students from the Indianapolis Archdiocese were winners in the High School Mathematics Contest held at St. Mary-of-the-Woods College on Saturday, Feb. 17.

Christine Metallic, Ritter High School, Indianapolis, placed fourth in the Freshman division. Ann Fisher, St. Agnes Academy, Indianapolis, was the second place winner in the Sophomore division.

First place award in the Junior-Senior division went to Patricia Treadwell of Ritter, Indianapolis. Other winners in the Junior-Senior division were Karen Robinson, Ladywood High School, third place and Marilyn Trauner, Ritter, fifth place.

In the category for the three highest schools, Ritter won a third place award in the freshmen division and was awarded first place in the Junior-Senior division.

## Statistics

**LONDON**—The Catholic population of Britain—excluding northern Ireland—rose by almost 40,000 last year to 4,913,850, but ordinations and conversions were down, according to the 1968 Catholic Directory.



**SCHOLARSHIP WINNERS**—Six eighth grade students have been named winners of St. Agnes Academy scholarships. Shown with Sister Miriam Joseph, St. Agnes principal, are, left to right: Ann Mueller, St. Lawrence parish; Anne McGill, St. Joan of Arc parish; Catherine Hanley, Assumption parish; Karla Grazier, St. Andrew parish; Mary Anne Rea, St. Lawrence parish, and (seated) Patricia McDonald, St. Michael parish, all of Indianapolis.

## Lenten letter

(Continued from page 1)  
the fast days as leniently interpreted under the old law gave us little feeling of self-denial but often presented a great deal of inconvenience to those who had to prepare our meals. So, we welcome their abrogation. However, some other form of self-imposed or cheerfully accepted penance must replace them. Numberless occasions and opportunities present themselves for us to do just this. The countless ills, pains, and disappointments that daily beset us, if gladly and willfully accepted as God-imposed penances, perhaps would have more merit in His sight than a begrudging observance of fast and abstinence. Self-imposed acts of self-denial, too, have been suggested by the Bishops as certainly meritorious penitential acts.

Besides penitential acts, stepped-up prayer and almsgiving should be on our spiritualized program for Lent. Lent should be for us a time of spiritual renovation. It is only by making it such that we can fit ourselves to rejoice with the Risen Saviour at Easter.

Bestowing upon you our own humble benediction and begging God to bless you most bountifully, we remain, in the service of Jesus and His Immaculate Mother,

Faithfully yours,

+ Paul C. Schulte  
Archbishop of Indianapolis

## Guest comment

(Continued from page 4)  
CA (children's allowances) can be soberly assessed. Best of all, we can forget the old divisive labels. The chorus chanting for the spit ball.—Benjamin Masse, GMI (guaranteed minimum in- S.J., in America.

# JOIN THE SOCIETY FOR THE PROPAGATION OF THE FAITH IN YOUR PARISH DURING THE WEEKS OF FEBRUARY 18 & 25

Enroll your beloved dead in the Society for the Propagation of the Faith. Make the annual membership offering of \$1 for each person. Your deceased husband, wife, father, mother, or anyone else is thus enrolled for a year. During that time they share in no less than 30,000 Masses.



A child in India hungry, tired, hopeless—this is what his vital statistics all add up to. He's among the 80% in the world subsisting on 20% of the world's food. He is one of the 200 million city dwellers with no safe water supply. He could be one of 100,000 who sleep in Bombay's streets each night. I wonder if he has heard that Americans spent \$141,980,000 on dieting, \$2 billion on toys and \$134 per capita on alcoholic drinks and cigarettes in 1967 alone.

Our missionaries are bringing both material help and spiritual hope to children like this one, but only as you make possible. Won't you sacrifice the price of a pastry, toy, drink or pack of cigarettes to enable the Holy Father to help the Missions in greatest need?

**FOUR TYPES OF MEMBERSHIP.** Living or deceased persons may be enrolled.

**INDIVIDUAL ANNUAL** enrolls ONE person only. Offering \$1.00 per year for each person. You cannot enroll Mr. and Mrs. John Smith, for example, for a year for \$1.00; it takes \$2.00, that is, \$1.00 for each; and it must be renewed each year. High school and college students may enroll for 50c per year.

**SPECIAL ANNUAL** includes all the members of one family, that is, father, mother and their children and must be RENEWED each year. Annual offering \$10.00.

**INDIVIDUAL PERPETUAL** enrolls ONE forever. Offering \$50.00 and is given only once. This offering may be made in sums of any amount at any time during the course of a year, just so the whole amount of \$50.00 is given within 12 months from the date of enrollment.

**FAMILY PERPETUAL** includes the father, mother and their children of any one family unit, enrolls them FOREVER as members. Offering \$100.00 and is given only once. This also may be made in sums of any amount at any time during the course of a year, just so the whole amount of \$100.00 is given within 12 months from the date of enrollment. Certificates for Perpetual Memberships will be issued by the Archdiocesan Office.

**DECEASED PERSONS** as well as the living may be enrolled in any of these classes of membership. Members share 30,000 Masses each year as long as they be in need of them.



"Yes sir, for every foot I examine I give one half the fee to the Society for the Propagation of the Faith!"

## SOCIETY FOR THE Propagation Of The Faith

RT. REV. VICTOR L. GOOSSENS, Archdiocesan Director

136 West Georgia Street  
Indianapolis, Ind. 46225



**ADMIRING TROPHIES**—Scenic Memorial High School's music department has accumulated several trophies, admired above by members of the Scenic Band Booster Club. The club is sponsoring its annual Mardi Gras Card Party Tuesday, Feb. 27, at 8 p.m. in the school's cafeteria, 5000 Newland Ave., Indianapolis. All games will be played, with proceeds going to the music department. Card Party committee members are: (standing) Mrs. James Brindley, coordinating chairman, and (seated, left to right) Mrs. Frederick Pothast, table prize chairman; Mrs. Vernon Reynolds, decorations chairman; Mrs. James Hagen, ticket chairman, and Mrs. Russell Desch, door prize committee chairman.



# Lawrenceburg DCCW to meet at Brookville

LAWRENCEBURG, Ind. — A mass meeting followed by workshop sessions at 10 a.m. and Mass at 12 noon in the church. After the hold its deanery institute on Thursday, Feb. 29 at St. Michael's parish, Brookville.

## Richmond parish sponsors 2 dances

RICHMOND, Ind. — St. Mary's parish dance will be held Saturday, Feb. 24, in the parish hall from 9 p.m. to midnight. A German Beer Garden theme will be carried out.

The "U.S. Male" musical group will provide the entertainment for the first dance sponsored by St. Mary's newly organized CYO on Sunday, Feb. 25. The dance will be held in the parish hall from 7:30 to 10:30 p.m. Tickets \$1 a couple or 75 cents each, may be purchased at the door.

Proceeds will benefit the fund for the Interfaith Chapel to be built on Richmond State Hospital grounds. Pat Quinlan is general chairman.



**PLAN STYLE SHOW AND CARD PARTY**—The Women's Club of Sacred Heart parish, Jeffersonville, will sponsor its 11th annual Style Show and Card Party at 8 p.m. Tuesday, Feb. 27, in the parish hall. Theme of the event is "Fashion on the Move." Shown above, seated from left, are: Mrs. Joseph Hyman, publicity chairman; and Mrs. John Lewis, Card Party chairman. Standing from left are: Mrs. Fred Hale, Style Show co-chairman; and Mrs. John Kempf, Style Show chairman.



**NCCW GROUP AIDS RED CROSS**—Members of the Perry County unit of the National Council of Catholic Women are busy cutting red cloth for Veterans Administration Hospital patients at Danville, Ill. The Perry County Red Cross chapter requested NCCW's aid in the project. Shown, left to right, are: Mrs. Margaret Robinson, Mrs. Thomas P. O'Connor, Mrs. Ralph Bartley, Miss Louise Birchler and Mrs. Vincent Harpenau, chairman of the project.

## CHILD BENEFIT THEORY HIT

# Conference on church and state raps 'old-line Protestantism'

By JAMES M. SHEA

CINCINNATI — Americans United For Separation of Church and State admitted at its 20th national conference on church and state here that its work is opposed by much of the leadership of "old-line Protestantism."

C. Stanley Lowell, associate director of the organization, formerly known as Protestants and Other Americans United for Separation of Church and State, noted that among its founders were the "three highest elective officials of the three largest Protestant denominations."

He accused today's Protestant leaders, however, of seeking "a tie with the state and a flow of public funds for the support of their programs and institutions."

Several hundred delegates to the two-day conference at the Netherland-Hilton Hotel also heard the ecumenical movement and the war on poverty blamed for a decline in Protestant support of Americans United programs.

"We're all for the ecumenical movement," declared Dr. Glenn L. Archer, executive director of the organization. "We ought to have dialogue."

"Yet who can miss the devastating effects of those who are using the ecumenical movement as a dialectic to destroy church-state separation?"

Addressing a public session which drew some 400 persons, Dr. Archer accused the Roman Catholic hierarchy of lobbying to "establish its religion by establishing its main institution—the parochial school." He charged that the Church "has been the chief distorter and misinterpreter of judicial opinion" on the subject of church-state separation.

In his address, which was interrupted more than 20 times by applause, Dr. Archer called the "child benefit theory," under which tax benefits would go to children and parents rather than to institutions, "a fiction at best, and poor law at worst."

He suggested that under the child benefit theory, tax funds might be used "to buy long, black stockings for parochial school children because long, black stockings would benefit the children."

Dr. Lowell criticized clergyman active in the war on poverty and spoke of "today's marching, sit-in, drop-out, beatnik clergyman" who, he said, is "a man without God."

DECLARING that members of the clergy involved in social welfare programs are seeking "a creative cooperation between the state and the church," Dr. Lowell said, "such an arrangement means the end of the church in its unique, spiritual ministry."

In a discussion of tax exemption for churches, Dr. Paul A. Reynolds, professor of philosophy at Wesleyan University, Middletown, Conn., asked: "Why should the athletes, the poets, and the consumer cooperators be penalized, while the mystics enjoy a preferential treatment?"

Calling for taxation of all church property, he said: "Whether it is food distribution abroad or anti-poverty and welfare programs at home, the expansion of health facilities and a nursing school, or the delivery of library books to the little poor—our taxes seem to end up

as proselytizing tools for the big churches."

Disagreeing with him was Dr. Roy Nicholas, pastor of Salem Methodist church, New York, who said "tax exemption represents a government policy favoring all religious enterprises, without discrimination."

Tax exemption of places of worship, he added, represents "a commitment of the state in favor of all types of charitable, and religious and character-building enterprises."

Rabbi Stanley Chyet of Hebrew Union College, Cincinnati, and Dr. Woodrow Perry, president of Cincinnati Bible Seminary, also spoke in favor of tax exemption for churches.

IN THE SAME discussion, the conference's only Catholic speaker, William R. Schumacher, was critical of "legalistic" approaches to tax exemption and other church-state questions.

The Cincinnati lawyer, who is active in the Better Housing League and the Catholic-Human Relations Commission, said that "many people have a vested interest in strife" and that "absolutist positions in regard to church-state separation" made little contribution toward a solution to the problems.

He suggested that "you have nothing to lose by creating a little more dialogue with those you disagree with."

# Provincial Conference scheduled

INDIANAPOLIS — "Christians Go Forth," will be the theme of the Indiana Provincial Conference of the National Council of Catholic Women when they meet April 16 and 17 at the Stouffer Inn, 2820 N. Meridian St. The conference will include delegates from the dioceses of Evansville, Lafayette, Gary and Fort Wayne-South Bend, in addition to the host Archdiocese of Indianapolis.

Archbishop Schulte will celebrate the Mass at noon on April 17, and Bishop Leo Pursley, of Fort Wayne-South Bend, will deliver the homily.

Bishop Raymond Gallagher, of Lafayette, will be the principal speaker at the dinner meeting on April 16. Also scheduled to address the delegates during the conference are Bishop Paul Leibold, of Evansville, and Bishop Andrew Grutka, of Gary. Remarks by Indianapolis Coadjutor Archbishop George J. Biskup will close the conference Wednesday afternoon.

Delegates are requested to make arrangements for overnight accommodations direct with the Stouffer Inn. Reservations for the conference, the Tuesday night dinner and the luncheon on Wednesday, can be made with Mrs. Carl W. Peterson, 2926 E. 65th St., Indianapolis 46229.

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**Downey Council will host state KC cage tourney**

INDIANAPOLIS—The Indiana State Knights of Columbus basketball tournament will be held March 23 and 24 at Kennedy High School here.

Host for the two-day event will be Indianapolis Msgr. Downey Council 3660. Alfred S. Prestel, athletic director for the South Side council, is tournament chairman.

Prestel said that deadline for entries in the tournament is March 9. Official entry blanks are in the hands of all grand knights, he said.

He also pointed out that each team may certify 14 players, one coach and one team manager. All tournament participants must be Third Degree K. of C. members, and I.H.S.A.A. rules will govern play. Entry fee for each team is \$65, according to Prestel.

A dance, entertainment and smorgasbord will be held Saturday night, March 23, at the host council.

Schedule for the tournament will be released soon after the March 9 entry deadline, Prestel said.

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**Calendar OF EVENTS**

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

**St. Augustine's . . .**  
CYO Convention to be hosted by Sacred Heart Saturday, March 9.

**Sacred Heart . . .**  
Eleventh Annual Card Party and Style Show, "Fashion on the Move," February 27, 8 p.m.

**Providence . . .**  
National Merit Scholarship Test, February 24.

These announcements are made available without charge. To have your event listed, phone BU 2-3869—at least two weeks before event is scheduled.

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Radio and Television			
<b>BLOOMINGTON AREA</b>		<b>SALEM AREA</b>	
6:00 a.m.—Sacred Heart	WITS	9:30 a.m.—Hour of St. Francis	WSLA
<b>CONNERSVILLE AREA</b>		<b>SHELBYVILLE AREA</b>	
11:30 a.m.—Hour of the Crucified	WENB	12:15 p.m.—Hour of St. Francis	WSVI
12:00 p.m.—Sacred Heart	WKH	<b>TELL CITY AREA</b>	
<b>EVANSVILLE AREA</b>		<b>Daily Radio</b>	
8:00 a.m.—Christophers	WTCJ	6:00 p.m.—The Rotary	WTCJ
12:00 noon—This is the Life	WITZ	11:00 a.m.—Sacred Heart	WITZ
12:30 p.m.—This is the Answer	WITZ	7:15 a.m.—The Christophers	WTHI
9:00 p.m.—Look Into My Feet	WITZ	9:00 a.m.—Church World News	WITZ
10:30 p.m.—Look Up and Live	WITZ	9:15 a.m.—Hour of St. Francis	WITZ
<b>Sunday Television</b>		9:30 a.m.—Ave Maria Hour	WITZ
10:00 p.m.—Camera Three	WITZ	10:00 a.m.—Hour of the Crucified	WITZ
10:30 a.m.—Sacred Heart Hour	WITZ	<b>TERRE HAUTE AREA</b>	
11:00 a.m.—Shut-In Mail	WITZ	<b>Sunday Television</b>	
12:00 noon—Moral View	WITZ	8:00 a.m.—Heard of Truth	WITZ
12:30 p.m.—Frontiers of Faith	WITZ	8:30 a.m.—Faith for Today	WITZ
12:00 midnight—Insight	WITZ	10:00 a.m.—Lamp Unto My Feet	WITZ
6:30 a.m.—Sacred Heart Hour	WCBF	10:30 a.m.—Look Up and Live	WITZ
9:45 a.m.—Hour of St. Francis	WCBF	11:00 a.m.—Camera Three	WITZ
9:55 p.m.—Catholic Hour	WCBF	11:30 a.m.—This is the Life	WITZ
9:55 p.m.—Georgetown University Forum	WIKY	12:00 noon—Faith for the 20th Century	WITZ
<b>INDIANAPOLIS AREA</b>		<b>Sunday Radio</b>	
7:45 a.m.—Sacred Heart	WIBC	9:45 a.m.—Religion	WTHI
8:30 a.m.—Sacred Heart	WIBC	1:45 p.m.—Sacred Heart	WTHI
9:30 a.m.—This is the Answer	WIBC	<b>Monday-Friday Radio</b>	
10:00 a.m.—This is the Life	WIBC	1:45 p.m.—Sacred Heart	WTHI
10:30 a.m.—The Christophers	WIBC	<b>Sunday Radio</b>	
11:00 a.m.—Challenge	WIBC	7:45 a.m.—Religion	WTHI
12:30 p.m.—Focus on Faith	WIBC	1:45 p.m.—Sacred Heart	WTHI
1:30 p.m.—Cross Exam	WIBC	<b>Monday-Friday Radio</b>	
1:30 p.m.—Direction '68	WIBC	1:45 p.m.—Sacred Heart	WTHI
1:30 p.m.—Insight	WIBC	<b>Sunday Radio</b>	
11:45 p.m.—Bishop Sheen	WIBC	7:45 a.m.—Religion	WTHI
<b>Sunday Radio</b>		1:45 p.m.—Sacred Heart	WTHI
6:00 a.m.—Ave Maria Hour	WIBC	<b>Monday-Friday Radio</b>	
6:30 a.m.—Hour of the Crucified	WIBC	1:45 p.m.—Sacred Heart	WTHI
8:30 a.m.—Sacred Heart	WIBC	<b>Sunday Radio</b>	
9:30 a.m.—Catholic Hour	WIBC	7:45 a.m.—Religion	WTHI
10:45 p.m.—Hour of St. Francis	WIBC	1:45 p.m.—Sacred Heart	WTHI
<b>Friday Radio</b>		<b>Monday-Friday Radio</b>	
6:00 a.m.—Sacred Heart	WFMS	1:45 p.m.—Sacred Heart	WTHI
<b>MADISON AREA</b>		<b>Sunday Radio</b>	
7:15 a.m.—Hour of St. Francis	WORA	7:45 a.m.—Religion	WTHI
<b>NEW ALBANY AREA</b>		1:45 p.m.—Sacred Heart	WTHI
<b>Sunday Television</b>		<b>Monday-Friday Radio</b>	
11:30 a.m.—Christophers	WAVE	1:45 p.m.—Sacred Heart	WTHI
4:30 p.m.—Catholic Hour	WAVE	<b>Sunday Radio</b>	
4:30 p.m.—Lamp Unto My Feet	WHAAS	7:45 a.m.—Religion	WTHI
<b>Sunday Radio</b>		1:45 p.m.—Sacred Heart	WTHI
6:15 a.m.—Hour of St. Francis	WKLO	<b>Monday-Friday Radio</b>	
7:45 a.m.—Sacred Heart	WKLO	1:45 p.m.—Sacred Heart	WTHI
8:15 a.m.—Sacred Heart Hour	WHAAS	<b>Sunday Radio</b>	
9:15 a.m.—Your Catholic Visitor	WHAAS	7:45 a.m.—Religion	WTHI
6:45 p.m.—Sacred Heart Hour	WHAAS	1:45 p.m.—Sacred Heart	WTHI
7:30 p.m.—Catholic Hour	WHAAS	<b>Monday-Friday Radio</b>	
<b>Monday Through Saturday</b>		1:45 p.m.—Sacred Heart	WTHI
10:45 a.m.—Thought For Today	WKYW	<b>Sunday Radio</b>	
6:45 p.m.—Rosary Hour	WKYW	7:45 a.m.—Religion	WTHI
7:30 p.m.—Moral Side of News	WHAAS	1:45 p.m.—Sacred Heart	WTHI
<b>NORTH VERMION AREA</b>		<b>Monday-Friday Radio</b>	
<b>Sunday Radio</b>		1:45 p.m.—Sacred Heart	WTHI
11:30 a.m.—Religious News	WDCH	<b>Sunday Radio</b>	
<b>RICHMOND AREA</b>		7:45 a.m.—Religion	WTHI
<b>Saturday Radio</b>		1:45 p.m.—Sacred Heart	WTHI
6:15 a.m.—Hour of St. Francis	WKBV	<b>Monday-Friday Radio</b>	
<b>Sunday</b>		1:45 p.m.—Sacred Heart	WTHI
7:15 a.m.—Sacred Heart	WKBV	<b>Sunday Radio</b>	
7:30 a.m.—Sacred Heart	WKBV	7:45 a.m.—Religion	WTHI
7:30 p.m.—The Christopher Program	WKBV	1:45 p.m.—Sacred Heart	WTHI
10:30 p.m.—Ave Maria Hour	WGLM	<b>Monday-Friday Radio</b>	
<b>Sunday</b>		1:45 p.m.—Sacred Heart	WTHI
7:15 a.m.—Sacred Heart	WKBV	<b>Sunday Radio</b>	
7:30 a.m.—Sacred Heart	WKBV	7:45 a.m.—Religion	WTHI
7:30 p.m.—The Christopher Program	WKBV	1:45 p.m.—Sacred Heart	WTHI
10:30 p.m.—Ave Maria Hour	WGLM	<b>Monday-Friday Radio</b>	
<b>Sunday</b>		1:45 p.m.—Sacred Heart	WTHI
7:15 a.m.—Sacred Heart	WKBV	<b>Sunday Radio</b>	
7:30 a.m.—Sacred Heart	WKBV	7:45 a.m.—Religion	WTHI
7:30 p.m.—The Christopher Program	WKBV	1:45 p.m.—Sacred Heart	WTHI
10:30 p.m.—Ave Maria Hour	WGLM	<b>Monday-Friday Radio</b>	
<b>Sunday</b>		1:45 p.m.—Sacred Heart	WTHI
7:15 a.m.—Sacred Heart	WKBV	<b>Sunday Radio</b>	
7:30 a.m.—Sacred Heart	WKBV	7:45 a.m.—Religion	WTHI
7:30 p.m.—The Christopher Program	WKBV	1:45 p.m.—Sacred Heart	WTHI
10:30 p.m.—Ave Maria Hour	WGLM	<b>Monday-Friday Radio</b>	
<b>Sunday</b>		1:45 p.m.—Sacred Heart	WTHI
7:15 a.m.—Sacred Heart	WKBV	<b>Sunday Radio</b>	
7:30 a.m.—Sacred Heart	WKBV	7:45 a.m.—Religion	WTHI
7:30 p.m.—The Christopher Program	WKBV	1:45 p.m.—Sacred Heart	WTHI
10:30 p.m.—Ave Maria Hour	WGLM	<b>Monday-Friday Radio</b>	
<b>Sunday</b>		1:45 p.m.—Sacred Heart	WTHI
7:15 a.m.—Sacred Heart	WKBV	<b>Sunday Radio</b>	
7:30 a.m.—Sacred Heart	WKBV	7:45 a.m.—Religion	WTHI
7:30 p.m.—The Christopher Program	WKBV	1:45 p.m.—Sacred Heart	WTHI
10:30 p.m.—Ave Maria Hour	WGLM	<b>Monday-Friday Radio</b>	
<b>Sunday</b>		1:45 p.m.—Sacred Heart	WTHI
7:15 a.m.—Sacred Heart	WKBV	<b>Sunday Radio</b>	
7:30 a.m.—Sacred Heart	WKBV	7:45 a.m.—Religion	WTHI
7:30 p.m.—The Christopher Program	WKBV	1:45 p.m.—Sacred Heart	WTHI
10:30 p.m.—Ave Maria Hour	WGLM	<b>Monday-Friday Radio</b>	
<b>Sunday</b>		1:45 p.m.—Sacred Heart	WTHI



## List next week's series on Marian lectures

INDIANAPOLIS—Highlighting the program of lectures at Marian College this week is a talk at 8:15 p.m. Wednesday, Feb. 28, by Father Philip K. Jones, administrator of St. Jude parish, Spencer, and doctoral candidate at Indiana University.

Appearing in a four-part series on "The Religious Dimension in American Life," Father Jones' topic will be "Tidy Churches in an Untidy World."

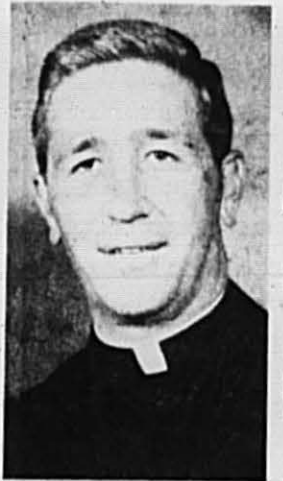
DENIS R. Kelly, member of Marian's philosophy department, will speak at 7 p.m. Monday, Feb. 26, on "Natural Law and Ethical Relativism" in the series on Problems in Human Conduct. The series is aimed at presenting human behavior from the viewpoints of the behavioral scientists as well as the philosophers and theologians.

The novel "We Have Always Lived in the Castle" by Shirley Jackson will be discussed at 8:15 p.m. Monday, Feb. 26, by William D. Porter, a member of the Marian English department.

Tickets may be purchased at the door for any of the lectures. For more information, phone the college at 924-3291.



DENIS R. KELLY



FATHER PHILIP K. JONES



RECEIVES PLAQUE—Diocesan directors of Catholic Relief Services from the Central and Plain States honored Msgr. Victor Goossens (center) of Indianapolis with a commemorative plaque for his efforts in promoting the annual Bishops' Overseas Aid Fund Appeal and the charitable work of Catholic Relief Services. The presentation took place at a recent Chicago meeting held to launch the 1968 Catholic Bishops' Overseas Aid Fund Appeal beginning March 17 and ending with a nation-wide collection in all churches March 24. Shown with Msgr. Goossens are Bishop Edward E. Swannstrom, of New York, executive director of Catholic Relief Services, Cardinal John Cody, of Chicago, and Bishop Aloysius J. Wycislo, of Chicago.

## Monsignor Goossens Says:

"How Can The Love Of God Really Exist In Him Who Possesses Worldly Goods And Who Closes His Heart To His Brother In Need?"

(FIRST LETTER OF ST. JOHN, Chapter 3, Verse 17)

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## Confirmation schedule

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

**Saturday, Feb. 24**—Fontanel, 4 p.m.; St. Benedict, Terre Haute, 7:30 p.m.

**Sunday, Feb. 25**—Seelyville, 9 a.m.; Terre Haute, St. Joseph, 3 p.m.; St. Anne, 7:30 p.m.

**Monday, Feb. 26**—Universal, 4 p.m.; Clinton, 7:30 p.m.

**Tuesday, Feb. 27**—Spencer, 5 p.m.

**Saturday, March 2**—Martinsville, 11 a.m.; Nashville, 3 p.m.; Bloomington, 7:30 p.m.

**Sunday, March 3**—Columbus, St. Columbia, 3 p.m.; St. Bartholomew, 7:30 p.m.

**Monday, March 4**—Rushville, 7:30 p.m.

**Wednesday, March 6**—St. Maurice, 4 p.m.; Greensburg, 7:30 p.m.

**Friday, March 8**—Etnsburg, 4 p.m.; Batesville, 7:30 p.m.

**Sister Genevieve dies at the Woods of cardiac attack**

ST. MARY OF THE WOODS, Ind.—Funeral services for Sister Mary Genevieve Braheny, S.P., were held at the motherhouse of the Sisters of Providence here Friday, Feb. 16. She died of a sudden heart attack in the convent infirmary (Feb. 13), where she has resided since 1963.

A Chicago native, Sister Mary Genevieve entered the convent in 1910. She obtained both undergraduate and master's degrees at the Catholic University of America.

Sister Mary Genevieve served 12 years on the faculty of St. Mary of the Woods College and later at Ladywood School, Indianapolis, and Immaculata Junior College, Washington, D.C. Her last assignment was Marywood School, Evanston, Ill.

Survivors include a brother, John Braheny, of Chicago, and a sister, Mrs. Edna Cloud, of Roseville, Calif. Another sister, Sister Ignatia, S.P., died in 1954.

## Marian to show Japanese film Friday, Feb. 23

INDIANAPOLIS—The Japanese film, "Ikiru," will be presented at 8 p.m. tonight (Friday) in the Marian College auditorium.

Directed by Akira Kurosawa, the cinema is the story of the search for the meaning of life by a man who knows he has but a short time to live. The film, being presented by the college's Fine Films Series, will be followed by a coffee discussion hour.

The men of Doyle Hall will present at 8 p.m. next Friday, March 1, in the auditorium, the film production of Meredith Wilson's "The Unsinkable Molly Brown," starring Debbie Reynolds, Harvey Presnell and Ed Begley.

Tickets may be purchased at the door for both films. For more details, contact the college at 924-3291.

## St. Louis to make 40 Hours optional

ST. LOUIS—The St. Louis archdiocese has dropped its requirement that Forty Hours devotion must be held annually in each parish. Pastoral guidelines from the Archdiocesan Liturgical Commission noted that parishes were "free" and "encouraged" to continue Forty Hours and offered possible new formats which are based on Scripture readings and themes of Eucharist, priesthood and church.



**SCHOLARSHIP RECIPIENTS**—Three eighth grade pupils have been awarded full-tuition scholarships to Our Lady of Grace Academy, Beech Grove. Shown above with Sister Louise Hoeing, Academy principal, are (from left): Mary Catherine Bixler, of Little Flower School; Joan Bishop, of St. Philip Neri School; and Peggy Newman, of Holy Name School, Beech Grove. The background mosaic is in the lobby of the new Academy Student Center.

## Less pollution

INDIANAPOLIS—New automatic gas burner service has been installed at St. Vincent's Hospital to eliminate air pollution by the hospital's heating plant. The institution previously had manually operated coal burning boilers. An annual savings of \$28,000 in maintenance cost is anticipated by the hospital.

## Losing out

PARIS—The number of French seminarians has dropped by about 180 a year for the last four years, according to figures provided in a press conference by Bishop Jean Sauvage of Annecy, member of the bishops' commission on the clergy and seminaries.

## President lauds Cardinal's work for brotherhood

WASHINGTON, D.C.—President Johnson praised Washington's Archbishop, Cardinal Patrick O'Boyle, as a man "who did not wait" to effect programs in his archdiocese designed to improve relations of men with their neighbors, but was a "doer of the word."

The President was a surprise guest at the 19th annual Brotherhood Citation Dinner of the National Capital Area of the National Conference of Christians and Jews. In the name of the organization, he conferred a National Brotherhood Citation on the Catholic prelate.

Mr. Johnson recalled the final two weeks before the election of 1928 when Presidential hopeful Al Smith lamented that he could not be elected because of the strong anti-Catholic feeling rampant at the time. He then related that this gave birth, the same year, to the NCCJ, an organization dedicated to effecting harmony among persons of different races and religions.

"The symbol of that election," the President said, "was neither the donkey nor the elephant. It was the burning cross."

The President, who had received the brotherhood award last year, said of Cardinal O'Boyle:

"Patrick Cardinal O'Boyle is one man who did not wait for a miracle. He worked with other good men and women to make it (good relations) happen."

## Archbishop Schulte's Schedule

February 27, Tuesday—4 p.m., 40 Hours Closing, Little Sisters of the Poor.

March 3, Sunday—8 a.m., St. Maur Seminary, Ordinations.

March 5, Tuesday—2 p.m., Northside Deaconry Conference.

March 6, Wednesday—2 p.m., Southside Deaconry Conference.

March 8, Friday—10 a.m., Bedford Deaconry Conference at Bedford; 3 p.m., Tell City Deaconry Conference; 8 p.m., St. Meinrad Seminary, Tonsure.

March 9, Saturday—8 a.m., St. Meinrad Seminary, Ordinations.

March 12, Tuesday—10 a.m., Richmond Deaconry Conference; 3 p.m., Lawrenceburg Deaconry Conference.

March 14, Thursday—10 a.m., New Albany Deaconry Conference; 3 p.m., North Vernon Deaconry Conference.

March 16, Saturday—2 p.m., Terre Haute Deaconry Conference.

March 17, Sunday—2 p.m., Dedication, St. Augustine Home for the Aged.

March 24, Sunday—4 p.m., Marian Award.

**Quarterly meeting**  
INDIANAPOLIS—The quarterly meeting of the Particular Council of the Society of St. Vincent de Paul will be held in the social center of St. Peter and Paul Cathedral on Sunday, Feb. 25, following the 7:30 a.m. Mass. A continental breakfast will be served. Interested persons are invited to attend this meeting.

# Indianapolis Parish Shopping List

## ASSUMPTION

**Brown's Service Station**  
1210 S. HARDING ST.  
622-0980  
Service, Accessories, Car Wash, Road Service  
7 a.m. to 10 p.m. 7 Days a Week

## CATHEDRAL

**400 N. Penn**  
Eater House  
**STOREY'S FOOD SHOPS**  
Everyday and Epicure Foods  
Lowest Possible Prices  
ME 4-9251 ME 5-9478

**MULHERN'S STANDARD SERVICE**  
1 WEST 14TH ST.  
ME 5-0548  
Expert Lubrication • Tire and Battery Service  
Car Wash

## CHRIST THE KING

**FARMER'S JEWELRY AND GIFT SHOP**  
ACCUTRON and BUROVA WATCHES  
Keys Made, Gifts, U.S. Post Office No. 20  
Remember a loved one with a GIBSON CARDS and SANDERS CANDY  
KEYSTONE PLAZA—5250 N. KEYSTONE  
Dial: 255-8070

"Buy The Best For Less"  
at  
**Richards Market Basket**  
3250 E. 52nd St. at Keystone 351-9263

**Keystone Meat Market**  
1535 North Keystone 353-0581  
RETAIL AND WHOLESALE  
CHOICE FREEZER MEATS  
Sides Cut and Wrapped  
Dick Claffey Jerry Lawler

**PEARSON OPTICAL CO.**  
Open Thursday and Friday 10:30-8:30 P.M.  
USE YOUR MIDWEST CHARGE CARD  
52nd and Keystone 253-4209  
2225 East 52nd St.

## HOLY SPIRIT

**Cumberland Radio-TV**  
11415 E. Washington St.  
Cumberland, Indiana 46029  
Phone 894-3114

**ARLINGTON CAMERA AND PHOTO SUPPLIES**  
"You Can Only Process Your Film Once, So Why Not Let Us Do It Right The First Time?"  
1005 N. Arlington 339-4320

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**PEACHERS DRUGS**  
"PRESCRIPTION SPECIALISTS"  
5648  
357-1195

**TEXACO FUEL OIL**  
Serving the Eastside  
for Over Forty Years  
**Irrington Ice & Fuel Co.**  
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**BICYCLES**  
**EAST SIDE BIKE STORE**  
BOB GRAY, Prop.  
SCHWINN BICYCLES—New and Used  
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**LA GROTTE'S Village Super Market**  
"We Only Cut USDA Choice or Prime Meats"  
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**DELBO DRUGS**  
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Prescriptions  
Accurately Filled

**Bruno TV Sales & Service**  
R.C.A. — ZENITH  
Specializing on East Side  
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## NATIVITY

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Choice Meats, Fancy Groceries  
Fresh Produce—Dairy Products  
Try Our Bar-B-Q Chicken and Spare Ribs  
5940 East 10th St. Indianapolis

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"Your Parish Shopping Center"  
Prescriptions, Sick & Aged Needs  
Cosmetics, Toys, Greeting Cards  
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Oil, Air, Fuel, Water, Radiator, Fan  
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## ST. BERNADETTE

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**Woodcraft Pharmacy**  
PATRICK MARIARTY, Owner  
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• EXPERT PRESCRIPTION SERVICE  
• QUALITY DRUGS

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## ST. CHRISTOPHER

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PHONE 244-0241  
FREE PRESCRIPTION DELIVERY

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With All Purchases  
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## ST. JOHN

**JOHNSON LUGGAGE & PURSE REPAIR**  
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Top Value Service, Green River  
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## Repair All Makes

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## Woodcraft Pharmacy

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Caring to the Horseless Carriage Trade  
Electronic Tune Up with Dyna-Vision Scope  
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SOUTHPORT, IND.  
Brake and Motor Tuning Service  
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Deep Rock Products  
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Open 8 a.m. to 10 p.m.  
Featuring Choice Beef, Fresh Fish from the Coast and Imported Foods

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**Safeway Quality Foods**  
7185 AVE. at LAFAYETTE RD.  
Choice "Fresh Cut" Meats

## ST. PHILIP NERI

**JACOB MONZEL**  
Jewelry at German  
Grandfather—Cuckoo and other fine clocks  
Watches—Jewelry—Diamonds  
Expert Repairing  
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Phone ME 6-9041 Indianapolis 1, Ind.

## Wolfe Shell Service Station

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Exp. Lub. • Tire Battery  
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• SERVICE CALLS •  
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No Disappointment, We Know How!  
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NOT DO-NUTS 6:30 P.M.  
Open Mon. thru Sat. (Closed Sun.)

## ST. PHILIP NERI

**JORDAN Funeral Home**  
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Helen Jordan, Owner ME 4-4305

## ST. PIUS X

**SCHMIDT PHARMACY**  
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The Finest in Cosmetics  
FREE PRESCRIPTION DELIVERY

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Guaranteed Satisfaction with Personalized Service  
WE TAKE FOOD STAMPS  
WE DELIVER 636-4998  
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**ORME'S Carpets and Interiors**  
LINOLEUM—HARDWARE—TILE  
CUSTOM FLOOR DESIGN  
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## MARVIN'S Third Base Liquor Store

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• CUSTOM CUT MEATS •  
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**Buck's Quality Foods**  
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2 LOCATIONS  
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Certified Electronic Technicians by National Electronic Assoc.  
Open Mon. thru Sat. 10-6 P.M. Fri. 10-9 P.M. Avail. Sales and Service  
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Supplies for All Pet, Tropical Fish, Birds and Puppies  
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(Ayr Way Center)

## ST. THOMAS

"FRESH CUT MEATS"  
**PAT DOLLEN'S**  
We buy our own fruits and vegetables from growers. This insures you freshness and good quality.  
4907 N. Penn. WA 3-2509



## Archeologist uncovers ancient civilization

SANTIAGO, Chile—A 64-year-old Belgian priest doing anthropological work in the Atacama desert as a lone researcher reports that he has collected evidence of a civilization some 30,000 years old, now buried in sand, salt and rock.

Father Gustave Le Paige, S.J., who went to San Pedro de Atacama parish in 1955 from the Belgian Congo, has unearthed human fossils, tools, weapons and clothing in 30 "ghost" villages.

HIS PRIVATE museum at the local parish has been visited by scientists from several countries. The governments of Chile and Belgium have awarded him decorations for his work. Current research estimates

man in America is only a few centuries older than the Christian era.

"I have dug some 4,000 burial sites in these 13 years, some of them dating from 1,000 to 6,000 years before Christ," Father Le Paige said. "At some 120 of these tombs located in what I call the primitive man shops, fossils and other remains are much older, as shown by comparison with the Paleolithic man."

"I am now working on a fossil of a human jawbone and some tools that can be attributed to a culture existing in this land some 30,000 years ago," Father Le Paige said.

"HOWEVER fascinating such an undertaking might be," he added, "my main concern here is the development of the existing villages. I am primarily a missionary and a priest. The villagers need help badly."

The Atacama desert covers much of northern Chile. It has been a source of nitrate and salt.

### Card party

OSGOOD, Ind. — Euchre, bridge and "500" will be the featured games at the Card Party to be held in St. John's parish hall on Sunday, Feb. 25. Playing begins at 7:30 p.m. Luncheon will be served.



**RECOGNIZED FOR ACHIEVEMENTS** — Sister Marie Angele Thomas, O.S.F., has received a citation from "Outstanding Young Women of America" for her work with the trainable mentally retarded and will have her biography included in the organization's Yearbook. Sister Marie Angele has been in charge of classes for retarded children at Westwood Elementary School, Batesville, since 1963. A Marian College graduate, she is also studying for her master's degree in special education at St. Louis University. She is the daughter of Mr. and Mrs. Donald E. Thomas, of Holy Family parish, Richmond.

### Chili supper

NEW ALBANY, Ind. — The Santa Maria Circle, Daughters of Isabella, will sponsor a Chili Supper on Saturday, Feb. 24, in St. Mary's School hall, E. 8th and Elm Sts. Serving will be from 5 to 7 p.m. Tickets, 75 cents each, may be purchased at the door.

### Third Order

NEW ALBANY, Ind. — The Third Order of St. Francis will meet at 2:30 p.m. Sunday, Feb. 25, in St. Mary's Church. New members will be received at this meeting. Novice instruction begins at 1:45 p.m.

### Lay control

MILWAUKEE — Alverno College has reorganized its board of directors to give control to lay members. The board—previously consisting of nine School Sisters of St. Francis, the order which runs the women's college—will now have 15 members. Nine board members will be laymen, five will be representatives of the religious order, and one will be a priest.

### CONTRIBUTORS

THE CRITERION will carry a list of parish and organizational contributors and others who have reported news for the current issue. The following persons submitted items for this week:

MRS. MARY K. THOLA, Osgood; MISS LULA EHRINGER, Sellersburg; MISS EDNA M. MOOD, Rushville.



**SCHOOL SISTERS RECEIVE CAR**—The Franciscan Sisters who staff St. Mary's School, Greensburg, recently received their first parish car, provided by Paul Walston, a Greensburg dealer. Father Joseph Laugel, St. Mary's pastor, is shown above blessing the vehicle. Also shown is Herb Scheidler, president of the St. Mary's Parish Council, and several nuns of the school staff.

## Remember them in your prayers

### ENOCHSBURG

† CHARLES J. SALTER, 80, St. John's, Feb. 12. Father of Francis and Fred Sales, both of Greensburg; William Sater of Indianapolis; Mrs. Edward (Mary) Kipp of Cincinnati, Ohio; Mrs. Nicholas (Clara) Mewel of Morris; Mrs. Donald (Charlotte) Redelman of Greensburg; Sister Helen Devota of Indianapolis and Joseph Sater of Irvington, Ohio.

### EVANSVILLE

† CLARENCE A. DORR, 65, St. Anthony, Feb. 12. Husband of Ida and father of Clarence P. of Lansing, Mich.

### FRENCHTOWN

† ALFRED A. KLASER, 75, St. Benedict, Feb. 12. Mother of Mary and William A. of Evansville and Robert J. of McGee, Ark.

### HUNTINGSBURG

† DORETHA BLUME, 59, St. Mary, Feb. 11. Mother of Richard, David, Thomas, Gerald, Roger, Virginia and Mrs. Richard Whiting of Huntingburg; Mrs. Norbert Geopferich of Ferdinand and Mrs. George Shepard of Amelia, Ohio.

### INDIANAPOLIS

† ROBERT A. ZEPH, 75, Sacred Heart, Feb. 14. Husband of Alma; father of Richard Zeph and Martha Svensen; brother of Edmund Zeph, Clara Oberfell and Irene Miller.

### LOOGOTEE

† PATRICK D. SULLIVAN, 66, Our Lady of Lourdes, Feb. 14. Husband of Wilma R.; father of Patrick, Joseph, Mary P., Kathy, Sheila and Denise Sullivan; Eileen M. Howard; brother of Brian J., Michael T., Thomas J., Dennis L. and Joseph M. Sullivan; Sister Mary Denise, S.P.

### MONTGOMERY

† ANNA CLEOPHAS RYAN, 84, St. Michael's, Feb. 8. Mother of Camilla, Washington, Arianna, Montgomery, Sister Camillus SSPC of Manila; Dorothy and William of Loogootee; Paul and Clair of Montgomery.

### MT. VERNON

† JOSEPH B. GOEBEL, St. Philip, Feb. 11. Husband of Amelia, father of Joseph L. of Danville, Ky.; Bernard J., Anthony S. and Gregory T., all of Mt. Vernon; Sisters Mary Walter and M. Joseph, O.S.B., of Ferdinand; Mrs. James E. McGee of Chesaning, Mich.; Mrs. Bernard J. Stoltz of St. Philip; Mrs. William Rust of Washington, D.C.; Mrs. Ralph E. Johnson of Indianapolis; Jeanne M. at home and Mrs. K. Wayne Kent of Evansville.

### NEW ALBANY

† EDWARD L. THOMAS, Sr., 66, Holy Trinity, Feb. 16. Husband of Dorothy; father of Edward L. Thomas, Jr., of Sellersburg; Sharon G. Thomas of St. Petersburg, Fla.; Donald Thomas of New Albany. Two brothers and two sisters also survive.

### OSGOOD

† OSCAR V. SHUCK, 85, Our Lady of Perpetual Help, Feb. 17. Father of George M. Shuck and Mrs. Elizabeth Snider, both of New Albany and Mrs. Mary M. Halton, of Lexington, Ky.; grandfather of Kenneth and Fred Carter, both of New Albany.

### PAULI

† GILBERT J. HEUER, 58, Our Lady of Perpetual Help, Feb. 19. Husband of Elanora; father of Charles G. Hauber, Mrs. Alice Hunn and Mrs. John Horlander, all of New Albany; brother of Mrs. Bernard

### JEFFERSONVILLE

† MARINE C. RICHARD BARTLEY, 21, St. Augustine, Feb. 15. Son of Mr. and Mrs. George A. Bartley.

### LANSING

† ALMA SCHMELZ, 50, St. Mary, Feb. 14. Wife of Joseph, mother of Marvin and Darrell Schmelz, both of Lansingville; Pfc. Leroy Schmelz, in South Vietnam; stepmother of Robert Schmelz of New Albany and Gertrude Schmelz of Lansingville.

### LOOGOTEE

† EUGENE C. FIELDS, 58, St. John's, Feb. 10. Husband of Catherine and father of Bruce E. and Charles T., both of Montgomery; Carl E. of Brownsburg; Jackie E. Crane, Delbert W., William E., Frankie E., Laurie, and Barbara J. Fields, all of Loogootee.

### MONTGOMERY

† GERALD FITZGIBBON, 65, St. John's, Feb. 12. Father of Vernon, San Francisco, Calif., and Ruth Ann of Germany.

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## STRESS 5 MAIN CONCERNS

# Bishop approves proposals for stepped-up lay activity

LANSING, Mich.—A series of proposals that give laymen a greater voice in parish and diocesan affairs was endorsed by Bishop Alexander M. Zaleski of Lansing.

At an unprecedented diocesan renewal congress attended by some 5,000 persons, five main recommendations came out of a two-month home discussion program conducted in the 115 parishes and missions in the 15-county diocese. They were presented to the bishop at the congress in the Lansing Civic Center, climaxing detailed study by the laymen on the Vatican Council II decree on the apostolate of the laity. The laymen's proposals included:

• Establishment by June 1, 1968, parish councils in each parish and mission in the 246,000-member diocese. The councils would be a means of employing the special skills of parishioners as well as serving as a more effective instrument of parish renewal.

• Establishment of a diocesan council composed of clergy, religious and laity to aid the bishop in promoting mutual coordination of various associations and enterprises in the diocese. Included would be broad communication lines with parishes to disseminate information from the diocese to parish level.

• Establishment of a diocesan youth commission which would transmit information to adults so they could better assist youth in their moral and intellectual development.

• Encouragement of the Diocesan Office of Social and Community Service in its search for programs of social action and for sources of funds to resolve the problems of open housing and poverty.

• Creation of a diocesan commission for the lay apostolate. It would communicate information concerning the various apostolic programs of the laity in their apostolic endeavors.

"I endorse them wholeheartedly," Bishop Zaleski told the delegates after the proposals were presented and detailed. He said he would go as far as resources permit to develop renewal programs.

The main proposals were the outgrowth of a wide range of suggestions ranging from initiating a "welcome wagon" program to greet officially newcomers in the parish to a program of special Masses on national holidays to rekindle patriotism and love of country among laymen.

Bishop Zaleski said some of the programs may be started on a pilot basis to see how they work.

## Greenwood

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### KELLY

CHEVROLET  
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## New Castle

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THE CITIZENS  
STATE BANK  
NEW CASTLE, IND.

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Kernel  
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114 S. 15th St. JA 9-0505

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Member of Federal Deposit  
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Women's & Children's  
Apparel  
So. Side of Square  
GREENSBURG

### Oliger-Pearson

FUNERAL HOME  
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Furniture Store  
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John H. Porter Thomas Porter  
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## VIEWING WITH ARNOLD

## 'President's Analyst' runs the gamut

By JAMES W. ARNOLD

"The President's Analyst" is an ingratiating satire that is partly marvelous and partly sophomoric, suddenly dead when it has been romping all over the screen, and then sputtering to a tragicomic life when you are ready to intone the "Dies Irae."

In spots it is also alternately bravely anti-establishment, crassly Hollywood commercial, wearily trite, freshly exuberant, simply-mindedly idealistic, as well as poignant and infuriating. With so many ups and downs, suitable for an Olympic ski run, it is hardly great art. But the frequent pleasure it provides is somehow worth all the confusion.

"Analyst" doesn't really have a genre: it is a comic critique of some disturbing trends in America, hung very loosely on a broad spy spoof. The unpromising idea of a psychiatrist who treats the president and then is eagerly hunted by every enemy spy network—friend or foe—is original with writer-director Theodore J. Flicker.



This aptly named fellow started with the New York night-club improvisational group called "The Premise" and in 1964 made his first movie, "The Troublemaker," a slapstick satire of urban politics. This film, which included several of the present players (most notably Negro comedian Godfrey Cambridge), was well received by critics. But in a rude violation of the free enterprise system, it was scarcely even shown in theaters west of the Hudson.

The same fate might have awaited "Analyst," except for the presence of a name actor (James Coburn in the title role). Flicker also peps up the commercial possibilities with a standard bedroom scene, a dash of nudity, and a labored hippie and LSD sequence—by far the most boring parts of the film.

Flicker is concerned mainly with what he perceives as an irrational, Cold War-justified police state atmosphere in America, a growing taste for violence and a willingness to use it routinely and casually. When Coburn gets to Washington, his entire life becomes government business, even his bedroom is bugged and his girl friend (Joan Delaney, another of those skinny, mass-produced child-women) becomes an informer.

The hero seeks to escape with a typical middle-class family, only to find that the wife is a karate expert, the self-proclaimed "liberal husband" (he sponsored the Negro doctor who moved into the neighborhood) owns two guns and wants to gas the conservatives next door, and the boy owns a junior spy kit and monitors his phone calls. This happy household proves more than a match for the professional killers who ambush them in New York's Chinatown.

The FBI and CIA, thinly disguised, become involved: the FBI simply to kill Coburn, the CIA to save him or kill him as the situation demands, to prevent his being kidnapped by several competing sets of foreign agents. The Russians, oddly, turn out as the most likeable group—an interesting but naive inversion of previous film stereotypes.

The comic tone is best revealed by a scene in which the FBI men burst into the suburban house, guns in hand, and quietly correct the boy after he has used the word "Chinks" ("Don't say that, it's bigoted"). When they reveal they plan to kill Coburn, the child rubs his hands in juvenile glee: "Oh, boy." Again, in a scene symbolic of something or other, a half-dozen various agents massacre each other in a field of flowers, while trying to draw a bead on Coburn, who is busily smooching with a hippie girl named Snow White.

There is a clever touch at the end when the real mastermind villain turns out to be The Telephone Company, which in its dogged public relations fashion is simply trying to impose an ultimate plan for better service and lower rates. There is plenty of good location filming throughout, and the James Bondish sets by Pat Guzman are outstanding.

A sense of perspective and even humor has long been needed to deal with the problem of "immorality" in movies. For one thing, at least some wicked-

ness is imaginary, a confusion of morality with sexy subject matter, often made by people who seldom see the films they criticize (e.g., "Alfie"). In truth, films have been more humanistic and traditionally moral in their approach to modern problems than either plays or novels.

Flicker, moreover, seems to draw disproportionate volumes of outrage, considering the ineptness of many of the movies, the real doubt as to whether they have serious effects on otherwise normal young people, and the really important immoralities that exist in more basic areas of modern life.

It was disheartening to note the flood of favorable mail to producer Ross Hunter after a

recent interview in which he stood for virtue in adult films. We all need to have balance and prudence, of course, and there is some truth in almost every generality about movies, television, or even water-skiing and breakfast cereals. The movie industry is not the best of all possible industries.

But Hunter's remarks would go down much more easily if he had not made so many trashy soap operas ("Back Street," "Imitation of Life") and Doris Day sex comedies (now out of fashion at the box-office). There may be little outrageous even in Hunter's films, but they have not been notable for their contributions to either our moral fiber or our perception of the real world.

## Chicago priest ordered to Tulsa in race dispute

CHICAGO—After 20 years of teaching high school students Father Francis Xavier Lawlor, O.S.A. central figure in a race relations controversy, bade his goodbye to Chicago and headed for a new assignment in Tulsa, Okla.

"I'm leaving Chicago with a sad heart," said the 50-year-old Augustinian priest (Feb. 17), who taught at St. Rita's High School here. He displayed transfer orders from the Augustinian province, which directed him to report February 19 to St. Augustine, Cascia Hall, Tulsa.

FATHER Lawlor a few weeks ago made public the controversy by claiming he was being "banished" from Chicago for opposing the liberal racial policies of Cardinal John Cody of Chicago. He organized book clubs, apparently aimed at maintaining white-Negro residential lines in

the racially tense Chicago south-west side.

There has been no official comment from Cardinal Cody or from the Chicago chancery office concerning the affair.

Father Lawlor took exception to an editorial published in the February 9 issue of the New World, Chicago archdiocesan newspaper, in which Msgr. John M. Kelly, editor, stated "it is the considered opinion of many that in the area of race relations Father Lawlor has unwittingly misguided many people and persistently blocked the reasonable attempts of archdiocesan groups to bring people together to live in peace and harmony with each other."

THE AUGUSTINIAN said he wrote a letter to Msgr. Kelly in which he pointed out that his involvement in the block organizing was not an effort to

oppose archdiocesan human relations programs, but to assist people who live in a "zone of daily terror."

The Oklahoma Courier, newspaper of the Oklahoma City-Tulsa diocese, editorially said that "the transfer from Chicago to Tulsa of an Augustinian priest who has acquired a reputation of opposing racial integration in Chicago neighborhoods and Catholic schools is bad news. While race relations in Tulsa might not be nearly so volatile as they are in Chicago, considerable racial tension does exist in Tulsa. The appointment to Cascia Hall of the controversial Augustinian, Father Francis X. Lawlor, will not help the situation, and may make it worse."

## Saturday Mass

SAN ANGELO, Tex.—Bishop Thomas Tschoepe of San Angelo has announced that the diocesan request for the Saturday Mass faculty has been granted. In the future, the Sunday Mass obligation may be met by attendance at a Saturday afternoon or evening Mass.

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## HIGH LEVEL SYMPOSIUM

## Endorses commitment to parochial schools

WASHINGTON—A document prepared from the recommendations of a high level symposium on Catholic education held here underscores the commitment of the Catholic Church to maintaining its vast parochial school system.

Despite calls by some Catholic critics for a dismantling of the Catholic school system, the document states that "The Church will always maintain an institutional base for educational service, an enduring but flexible structure by which to place her resources at the service of society."

The document takes note of criticisms of the parochial schools — including the charge that their operation puts a disproportionate amount of money and manpower at the service of less than 50% of Catholic students — but concludes that "it would be premature to urge massive redeployment of Catholic educational resources into new patterns of Christian education."

**THE STATEMENT** acknowledges, however, the "evident need for well designed programs of research and experiment aimed at obtaining reliable data to guide decisions about the most productive use of resources." "These studies should be scientific and objective, should have reasonable financial and personnel support, and should be guided by previously stated criteria of success," it says.

The document is based on the recommendations of more than 100 Catholic and non-Catholic educators, writers, representatives of private agencies and government officials who took part in a symposium on Catholic education sponsored here last fall by the National Catholic Educational Association (NCEA).

Its recommendations were made public in a preliminary draft last November, and the most noticeable difference in the definitive, edited text is a reduction in size, according to Father C. Albert Koob, O. Praem., executive secretary of the NCEA.

At a press conference called to publicize the report, Father Koob called the document an "historic" one which highlighted a basic unity of goals among those interested in Catholic education. He said it was significant that the document emphasizes the importance of the present Catholic school system despite pre-symposium fears that some participants might advocate shutting down the present structure.

Nearly all symposium participants were in accord with the general trend — if not all the particulars — of the document, according to Father Koob, although four participants chose to disassociate themselves from it. Among them were Auxiliary Bishop Mark J. Hurley of San Francisco and author Mary Perkins Ryan—for widely differing reasons.

Father Koob cited a "remarkable parallel" between the NCEA document and the statement on Catholic education issued by the American bishops at their 1967 annual meeting in Washington. The bishops called Catholic elementary and secondary schools "indispensable" and said "we will do our part to continue, improve and strengthen these schools."

**AMONG THE** highlights the NCEA document:

- Puts strong emphasis on the social action role of the schools and efforts to meet the needs of the inner city. It says Catholic education seeks to foster "an overriding commitment to social justice at every level of the human community."

- Calls for the creation of a National Commission on Catholic education. The commission, with a broad based membership including persons from the world of business, public education and the universities, would initiate research and serve as a clearinghouse of ideas for improving Catholic education. It would work in collaboration with an "expanded and strengthened" NCEA.

- Gives strong support for the growing trend in U.S. dioceses to the formation of boards of education. The boards represent a major shift in the way in which educational policy decisions are made. Some 106 of the 142 dioceses now have active school boards which share some measure of authority with Catholic school superintendents. Father Koob said that if the present trend continues, the superintendents may work under the school boards in the future.

- Recognizes that the continuing education of adult Catholics is urgently necessary in the wake of Vatican II, the ecumenical movement and the changes in modern society. It calls for specialized training and retraining of personnel to teach in the field of adult education.

- Asks that competence and ability be the only criterion for teaching and administrative jobs at all levels of Catholic education. This means many religious orders will have to look

into their traditional methods of operation, according to Father Koob.

- Calls for academic freedom for Catholic universities, which should be at the "creative center" of educational innovations.

- Advocates the use of tax funds for educating parochial school children in the so-called secular subjects "since such education serves a public purpose."

The document also calls for more financial help for parochial school children from industry, foundations and other segments of the community. It cites the principle that "in a free, open society parents should have freedom to choose a specific value-centered education for their children."

**THE DOCUMENT** warns, however, that "full fiscal accountability" to the public sector will be required from Catholic school administrators before significant financial support from non-Catholic sources is forthcoming.

Mary Perkins Ryan, editor of The Living Light catechetical publication, said she disassociated herself from the document because, despite its call for research, it assumes in advance that the core of the Catholic educational apostolate is and must be the present school system.

Mrs. Ryan has been an outspoken critic of what she asserts is the practice of putting a preponderance of the Church's massive educational effort into the schools while neglecting other avenues of Christian formation, including adult education, the Confraternity of Christian Doctrine, and the educational power of the liturgy.

She said the document was a sign that Catholic educators — "living in a new version of the dream world of the preconciliar 'monolithic' church" — were more interested in justifying the present system than in seeing that all Christians get a fair share of the Church's educational resources.

Dr. Francis L. Broderick, dean of the colleges at Lawrence University, Appleton, Wis., said the symposium was a "tremendous assembly of talented people who came up with a time 'restatement' of familiar material."

Sister Miriam Joseph Farrell, supervisor of schools in Gilroy, Calif., said she rejected the symposium paper because "the vibrant spirit of the symposium does not come through." "It does not reflect and thus does an injustice to the high level thinking and discussion that ensued. The statement is too bland where we wish it would be a stimulant for the future," Sister Miriam said.

Bishop Hurley said the symposium document failed to reflect the "truly free spirit" of the discussions which "repudiated doctrinaire and facile solutions to sophisticated problems."

## Traditionalists seek papal help for Dutch Church

UTRECHT, The Netherlands — Michael's Legion, an organization of Dutch Catholic traditionalists, has sent a telegram to Pope Paul VI urging him "to protect essential orthodoxy and to save the Dutch Church."

At a meeting here attended by some 600 Catholic conservatives, led by Louis Knuvelde, the legion condemned the Dutch Catholic daily press, the Dutch Catholic television company and the country's Catholic radio station for being too progressive.

In a letter to the Dutch bishops, members of Michael's Legion asked for curbs on the nation's Catholic liberals. The meeting also registered disapproval of the new Dutch Catechism, claiming that it does not represent true Catholic teaching.

Michael's Legion is considered even more conservative than Confrontation, another Catholic conservative organization. Confrontation's complaints about the content of the new Dutch Catechism are believed to have been instrumental in having the book examined by the Vatican's Doctrinal Congregation.

## Protestant school will hire Jesuit

LANCASTER, Pa. — Father William J. Walsh, S.J., is the first Catholic priest to be appointed a fulltime member of the Lancaster Theological Seminary conducted by the United Church of Christ here. Father Walsh, assistant theology professor at the Jesuit novitiate, Wernersville, Pa., will take the post of assistant church history professor at the 143-year-old Protestant seminary on July 1.



**NUNS AID CIVILIAN VICTIMS**—Sister Meira Riehl, a Maryknoll nun from New Jersey, distributes much needed supplies to civilian victims of Saigon in the wake of Vietcong attacks in many parts of the city. She is one of two Maryknoll nuns assigned to work with Catholic Relief Services in South Vietnam. The other is Sister Marie Frances Crowley from Boston, Mass. In a letter to Mother Mary Coleman, superior of the Maryknoll Sisters in Maryknoll, N.Y., Sister Meira told of the terror in the Saigon streets caused by the Vietcong attacks, of the need for medicines and other supplies, and of the courage of the South Vietnamese civilians.

## Asks for upgrading of women in Church

BADEN-BADEN, Germany — The Church faces a serious credibility gap, if she hesitates much longer to grant women the equality that is clearly demanded in the decrees of the Second Vatican Council, Father Johannes Neumann said here.

Father Neumann, who holds the chair of canon law at Tuebingen University, spoke over the West German radio network, which has its headquarters here. "The important position woman holds in modern society," said Father Neumann, "is not properly reflected in the life of the Church, and women still are refused real responsibilities, even the ministration to women and girls being the exclusive domain of men."

"AS A RESULT, and to a growing extent, educated Catholic women begin to be alienated from the Church because they do not find themselves taken seriously. The Church continues to uphold an image of woman which no longer applies to womanhood in our age."

"While women now can be members of diocesan and pastoral councils, and one or two have been appointed to curial positions in Rome, their number in these bodies still is quite inadequate. Mainly this is due to prejudices caused by a questionable interpretation of Scripture that tends to perpetuate the subservience of woman to man as though this were a divine law."

Prof. Neumann pointed out that the Church's liturgy still adheres to formulas and rules often offensive to women. In this connection, he referred to the "Orate, fratres" (Pray, Brothers) in the Mass and to the use of the term "brethren" in scriptural readings when the "sisters" are but tacitly included, and also to the exclusion of women from functions such as acolytes and readers.

"A BOY NOT even capable of a fluent reading," said Father Neumann, "is admitted to the altar, but an educated woman who could do a much better job is excluded as though only males were children of God! No wonder Catholic women in an ever larger number feel discriminated against in the Church."

If this situation is not corrected soon, the speaker went on to say, "20th-century women soon may follow the example of industrial workers in the 19th century by 'emigrating' from the Church because they are tired of being told that their only right is 'to pray and obey' while they are denied equal opportunities under all sorts of pretexts, none of which is tenable either historically or theologically."



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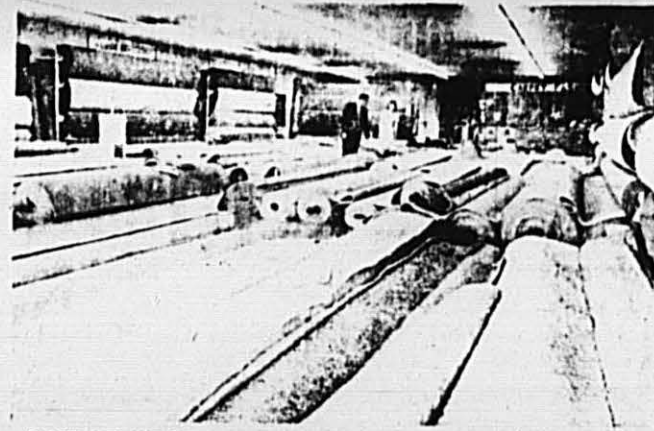
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Father Alamo, St. Mary's Church, 317 North New Jersey Street. Those attending may receive Communion under both species.

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# ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

**EVERY FRIDAY NIGHT**  
St. Bernadette Social — 6:30 P.M.  
School Hall — 4830 Fletcher Avenue

**DANCE — "The Snow Whirl"**  
Friday, Feb. 23 — 9 P.M. - 1 A.M.  
St. Plus X K of C — 71st and Keystone

**St. Matthew "HOT SMORGASBORD"**  
K of C Fatima Council — 1313 South Post Road  
Saturday, Feb. 24 — Dinner 8 P.M.  
Hors D'oeuvres and Cocktails 6:30 P.M.  
Sponsored by St. Matthew's Women's Guild and Men's Club

**St. Bridget's RUMMAGE SALE**  
February 23-24  
Friday 12 Noon — Saturday All Day  
Benefit: St. Maur's Seminary

These announcements are available without charge. To have your event listed, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled.

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