



NO ESCAPE—Clutching a seriously wounded child, a South Vietnamese woman runs from her destroyed home within Hue's walled Citadel. Allied forces have been seeking to oust the Vietcong entrenched within its thick walls. (RNS photo)

St. Meinrad to host 'unusual' dialogue

ST. MEINRAD, Ind.—St. Meinrad Seminary will host an unusual dialogue between a noted German priest-theologian and an American rabbinic-religious historian during a four-day symposium March 25-29.

The two scholars—Father Johannes B. Metz, professor of fundamental theology and dean of the Catholic Theological faculty at the University of Munster, and Dr. Arthur Hertzberg, professor of religious history at Columbia University—will examine various aspects of the dialogue theme "Religion and the Modern World: Jewish and Christian Perspectives."

SPONSORS of the colloquium are the American Jewish Committee and St. Meinrad Seminary. Serving as co-chairmen are Father Adrian Fuerst, dean of the St. Meinrad School of Theology, and Rabbi Marc H. Tanenbaum, national director of Interreligious Affairs Department of the American Jewish Committee.

Invitations to the four-day parley have been extended to Catholic bishops, Protestant and Jewish communal leaders in Indiana and surrounding areas, in addition to scholars and professors on the faculties of Christian Theological Seminary, Indiana University, Louisville Presbyterian Theological Seminary, Southern Baptist Theological Seminary and the Vanderbilt Divinity School. The sessions will also be open to faculty and students of St. Meinrad School of Theology.

Father Metz, 39, an obscure German priest at the start of the Second Vatican Council, was recognized as the "star" of last year's Congress on the Theology of the Renewal of the Church, held in Toronto. He is considered the logical successor to German theologian Father Karl Rahner, who also teaches at the University of Munster.

THE GERMAN theologian serves as a consultant of the Papal Secretariat for Dialogue with Non-Believers and was a co-founder and co-editor of the theological magazine Concilium, which appears in eight languages.

Following his visit to St. Meinrad, Father Metz will embark upon a national lecture tour.

Collection set

The Chancery Office this week announced that the annual collection for Indian and Negro Missions will be taken up in all Archdiocesan parishes on Sunday, March 3, the first Sunday of Lent.



DR. HERTZBERG



FATHER METZ

Ordination rite set at St. Maur

Archbishop Schulte will ordain two theology students to the subdiaconate Sunday, March 3, at St. Maur's Seminary, Indianapolis. They are Charles Feld and Jerry Kirkhoff, both third year theology students at St. Maur's.

Two other theology students will receive minor orders of exorcist and acolyte—Daniel Wagner and Thomas Curry.

The ordinations will take place at 8 a.m. in the seminary chapel.

Baccalaureate

ruling is issued

ST. PAUL, Minn.—Minnesota Attorney General Douglas Head has ruled that baccalaureate services sponsored by public high schools are unconstitutional and that public funds cannot be used to finance them.

However, he said privately-sponsored baccalaureates may be held in public schools without violating state or federal constitutions if certain conditions are met.

U.S. Church seen in vanguard of liturgical renewal program

Extremism, however, deplored by prelate

ATLANTA — Liturgical "extremists" who are too fast or too slow in change do not speak with the "language or the spirit" of Vatican Council II, Archbishop Paul J. Hallinan of Atlanta said here.

The archbishop, chairman of the U.S. bishop's Committee on the Liturgy and a member of the Vatican Council's Liturgical Degrees, discussed liturgical change in an interview here.

He was more critical of those who wish to go slow than those who wish to move faster.

"The impatience of priests, Sisters and laymen who want to move steadily toward the full implementation of the Constitution," he said.

Back minor changes in the liturgy

WASHINGTON — A series of minor liturgical changes has been approved for use in the American Catholic Church by the Holy See, according to an announcement made by Detroit's Archbishop John F. Dearden, president of the National Conference of Catholic Bishops.

In two letters addressed to Archbishop Dearden, the Vatican authorized changes originally approved by the nation's bishops at their November, 1967, meeting here.

The changes include:

- Authorization for the use of two texts of the Book of Psalms, the text published by England's Grail Society and the psalter of the Jerusalem Bible published in the U.S. in 1966, in addition to the already approved Confraternity of Christian Doctrine text.

- Omission of any reference to excommunication or other ecclesiastical penalty in the formula for absolution in the sacrament of Penance "unless there be some indication that a censure was incurred."

- Substitution of "an approved Eucharistic hymn in praise of the Blessed Sacrament" at Benediction in place of the Latin hymn Tantum Ergo.

- Authorization for the use of vernacular texts set to music composed in earlier periods, even though these texts may not conform in all details with the approved version of contemporary liturgical texts. This will allow use of traditional choral and other music in English that is based on earlier translations of liturgical texts.

- Permission for the use of musical instruments other than the organ in liturgical services, "provided they are played in a manner suitable to public worship."

THE VATICAN turned down two requests made by the bishops (Continued on page 7)

Announce \$59,900 in bequests

The Chancery Office this week announced receipt of several bequests to the Archdiocese, including \$20,400 for the education of seminarians.

Mrs. Carrie Piers, a member of Holy Trinity parish, New Albany, who died in July of last year, bequeathed \$20,419 for the seminary fund. Other religious recipients of her estate include: Holy Trinity parish school fund, \$2,000; St. Vincent de Paul Society, New Albany, \$2,000; Holy Trinity parish for Masses, \$500; Home for the Aged, \$1,000; St. Meinrad Archdiocese, \$500; and Mt. St. Francis Seminary, Floyd's Knobs, \$500.

The estate of Father John Scheefers, held in trust since his death in 1965 for his sister, Miss Anna M. Scheefers, reverted to the Archdiocese after her recent death. Nearly \$21,000 remained in the trust fund.

Father John Holloran, who died in 1966, left equal shares of \$5,902 to the Archdiocese and to St. Thomas Aquinas parish, Indianapolis, where he formerly served as pastor.

tion on the Sacred Liturgy is quite understandable," he said.

"More difficult to understand," he continued, "is the plea, 'Let's stop the changes now' or even, 'Let's repeal the past four years.'"

"THE FIRST group demands a sort of instant liturgy. The others want instant regression. Those who have studied liturgy since 1962 know that neither group of extremists speaks the language or spirit of Vatican II."

"The United States bishops have taken the lead in the vernacular—including the canon—on the International Committee on the English Liturgy, in the setting up of an experimentation committee and a music advisory board plus the steady service for dioceses and parishes by Father Frederick McManus and the secretariat in Washington."

Archbishop Hallinan also said that an enormous amount of international research and testing has been going on since the Vatican Council was founded in January, 1964.

"Recently," he said, "the demand at the grass-roots level for more flexible and spontaneous experimentation has increased. Most of this is from American Catholics seriously concerned about the lack of locally initiated adaptation. On the other hand, some of the criticism is from those who fail to grasp the ongoing historical liturgical tradition coming down from Christ and the Apostles."

"LITURGY must always meet contemporary needs and resources but it must not lose two elements: the strength of this continuity and its public character. Worship is not for the elite; it is for the people of God."

"Once the more general changes, affecting the worldwide Church, have become available for publication, it appears that 'local adaptation' will be tackled by the Council. I am sure that this is quite relevant to the severe disappointment that is certain to follow the refusal by the Council of the American bishops' request — voted by a 3-to-1 majority — for more local flexibility."

"These are encouraging signs for the American Church. Few desire to stop the changes. Vatican II went too deep for that. Instant regression is contrary to the whole mind of the Church today."

"On the other hand, not very many want an undisciplined rite without a sound tradition. This has had, in some cases, a traumatic result. Not only those directly responsible for the changes — bishops, pastors, etc. — but every one of us shares the obligation of family concern for all. Those of us pressing for continued reform must become convinced that example, persuasion and good leadership are far more effective than scorn or ridicule."

"Meanwhile, four years have passed since the promulgation of the new constitution by the bishops and Pope Paul VI. The people are involved in Mass and the sacraments, responding and singing."

"Slowly but surely, they are seeing more and more that liturgy is not ceremonies and rituals (Continued on page 7)

Woods summer school to be open to public

ST. MARY-OF-THE-WOODS, Ind.—The summer session at St. Mary-of-the-Woods College here, previously limited to Sisters of Providence, will be opened to all qualified students, including men, starting this summer.

Also announced by the college this week was a new intensive, three-week intersession, to be held from May 21 to June 7. The intersession will allow three credit hours for courses in a variety of departments.

The six-week summer session will be held from June 25 to



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FACED WITH DILEMMA

Nuns seek to improve religious education

By PAUL G. FOX

How are the religious teaching communities in the Archdiocese viewing the trend toward adult education and the new programs of religious training for the increased number of Catholic youngsters attending public schools? Will they have qualified personnel to meet these needs?

Representatives of the three major religious communities of women faced these problems squarely this week during a meeting of the Personnel Resources Committee of the Archdiocesan Planning Commission for the current Alternatives in Catholic Education Study.

The Sisters of Providence, Franciscan Sisters and Benedictine Sisters, who staff 50 percent of Catholic elementary schools in the Archdiocese, reported an increasing number of their members are expressing the desire to pursue a graduate program in religious education, as opposed to advanced degrees in secular subjects or education.

While recognizing the validity of these aspirations, all the community officials agreed they are confronting a dilemma because of the professional standards imposed by state education license requirements.

"WE BELIEVE that we have a commitment to the Archdiocese to provide fully-accredited teachers in our schools," commented Mother Mary Pius, superior general of the Sisters of Providence. "This means that our members must secure a master's degree in education to satisfy licensing specifications."

She was joined in that conviction by Mother Mary Philip, prioress of the Benedictine Sisters of Our Lady of Grace Convent, Beech Grove, and Sister M. Olivia, director of education for the Sisters of St. Francis, Oldenburg.

Specialized training in religious education must wait until the teaching qualifications are fully satisfied, they concluded.

Msgr. James P. Galvin, Archdiocesan Superintendent of Schools, questioned whether a formal graduate degree in theology or religious education was actually needed to teach religion in the Catholic schools or in parish programs of religious training.

Few Catholic universities actually offer theology degrees, it was noted. Those that do are both difficult to enter and expensive for the communities to afford.

Msgr. Galvin suggested the establishment of an Archdiocesan-sponsored summer theology program leading to a certificate rather than a master degree. Such a sequential program of studies could pool the personnel resources of the diocesan clergy and the three religious communities of women. The suggestion was favorably received.

One of the committee participants observed that the wearing of the religious habit presup-

poses the natural ability to teach religion adequately in the minds of many laity. "We all know this is not the case," she stated.

ALL THE communities voiced a willingness to experiment with different forms of educational and parish ministries, but lack sufficient personnel and specific academic preparation for the tasks. The opportunity for New-

man Apostolate work on secular campuses was cited as an example. (Continued on page 7)

Priests' Association names personnel board

Three pastors and a university chaplain have been elected by the Archdiocesan Priests' Association as a personnel board "to advise and assist in all matters pertaining to personnel policies, practices and problems involving priests."

Named were: Father Robert Walpole, pastor of Sacred Heart parish, Jeffersonville; Father Thomas Carey, pastor of Christ the King parish, Indianapolis; Father Richard Mole, pastor of St. Andrew's parish, Indianapolis; and Father George Coffin, staff member at the Indiana University Students' Catholic Center, Bloomington.

Archbishop Schulte recently informed the association's governing board that he would be willing "to meet on these matters with any individual or a representative group of the association."

A spokesman for the association also announced the appointment by the governing board of Father Richard Terrill, pastor of Our Lady of the Springs parish, French Lick, as temporary liaison between the clergy and Archdiocesan seminarians in college and theology studies. A permanent appointment is expected to be made in May.

In other developments of the association, Father James Hoffman, assistant pastor of St. Mary's parish, Richmond, and Father Kenneth Smith, of Marian College, have been named editors of a monthly newsletter for diocesan clergy. The new publication will begin this month.

A chaplain dies in Vietnam

PHILADELPHIA—An American GI limped on his bandaged leg up to the medical evacuation point in the beleaguered Citadel in the South Vietnamese city of Hue. Motioning to a

"The chaplain," he was told.

"You mean the short, stocky Irish guy with the glasses—the friendly guy?" he responded. "He was just like a parish priest I knew back home. What was his name?"

No one knew. The dead chaplain was killed while serving with a unit that was not his own in a battle he could have avoided. He was Chaplain (Major) Aloysius P. McGonigal, S.J., 46 years old, and he will probably be remembered for a long time to come in the United States, in his native Philadelphia, and among the GIs in South Vietnam.

Known for his fierce devotion to "the men in the field," Father McGonigal was widely remembered all over the First Corps area and elsewhere in South Vietnam. Assigned to the United States Advisory Compound in Hue, he traveled all over the northern provinces and had extended his year's military tour in the battle area.

FATHER McGonigal will also be remembered here in the U.S.—at Gonzaga high school in Washington, D.C. and Loyola high school in Baltimore, where he taught; at Georgetown University where he was a member of the faculty and studied physics; at the Jesuit seminary, Woodstock (Md.) College, where he trained for the priesthood, being ordained in June, 1953; and among his fellow members of the Society of Jesus at the Jesuit Provincial House in Baltimore.

A week before his death, Father McGonigal had sent a letter to the Jesuits in

Baltimore telling them that he felt "pretty safe" even though he was close to the combat area.

A spokesman for the Military Ordinate in New York City wondered why Chaplain McGonigal, attached to the U.S. Army, was shot while working with a Marine unit. An explanation was provided by Dr. Stephen Bernie, an Army doctor from Dayton, Ohio, who had traveled frequently with the priest.

"THERE WAS no Catholic priest with the First Battalion of the Fifth Marines who were assaulting the walls and the father wanted to go," the doctor said.

The Jesuit had been walking the advisory compound for three days before he joined the battle, the doctor noted. The chaplain had been ordered by the compound commander to stay put. But he finally wangled his way to join the unit.

"He was stuck up north when the compound was hit on January 31 and he came back with a Vietnamese airborne unit and made his own way across the river," Dr. Bernie said. "Nobody was getting across the river at that time, but Father McGonigal managed. He had a way about him."

"He wanted to be in the field, that was all he wanted," said a sergeant who knew him well. "Conducting Mass two or three times a week in the headquarters wasn't his idea of his job."

ACCORDING to the Military Ordinate, this was Father McGonigal's second hitch as a chaplain. He entered the chaplaincy for the first time in April 1956 and served for nearly seven years at bases in the U.S. and with the Eighth Army in Korea.

He re-enlisted in April 1966 because of the fighting in Vietnam and was sent over there about seven months ago.

Pope has a message for priests

VATICAN CITY — "We know how much you need to be comforted," Pope Paul VI told a group of priests here, "and God knows how much we wish to be able to give it to you."

Addressing parish priests of the Rome diocese, the Pope said that their need of comfort results not only from the ordinary difficulties of their ministry but also, in some cases, from "inner doubts" which are afflicting many members of the younger clergy.

Some priests are questioning their vocations and feeling the requirement of celibacy as "an unnatural weight," the Pope said. He urged them not to "be in doubt about your faith, your choice, your dedication."

"Do not turn away from the love which Christ has for you," he said. "Be happy to be His humble ministers. Love with a new fervor the modest, tiring but sublime priestly service to which the Holy Spirit has called you."

MANY PRIESTS feel "timidity or dismay" when they consider the "immense beehives" which constitute a modern city, the Pope said.

They need comfort, he added, because of the "difficulties" which many of the people of a modern city place in the way of religious belief and practice.

"How much diffidence and hostility you meet in your ministry," he said.

Assuring the priests of his prayers and constant thoughts, the Pope said that "God does not ask of His ministers great results but dedicated efforts and sacrifice." Pastoral work carried out in the spirit of the Gospels is "a comfort in itself," he added.

"But," he said, "there are other trials, other anguishing thoughts from which many priests in our time are suffering, and if you are among them, we wish to comfort you."

"You young priests, especially, may be having inner doubts, temptations, negations which seem to have swept tempestuously through the priestly ministry of other nations."

"The priests thus assaulted re-examine themselves, question their vocation and discuss the canonical form of the Catholic (Continued on page 7)

TACKLE RACE PROBLEMS

Cincinnati launches Project Commitment

By JAMES M. SHEA

CINCINNATI—Archbishop Karl J. Alter launched Project Commitment here with an appeal to the Christian community "to appreciate the size and urgency" of the problems of race relations and an insistence that "the finding of solutions is everybody's business."

Speaking at a Mass in All Saint's church, the Cincinnati archbishop emphasized not only right attitudes among Catholic people but also "united community-wide organization and effort" are necessary to meet the problem.

He said "government programs heretofore have been too late and too little," and advocated "something like the Marshall Plan which at the end of the Second World War rescued Europe from misery and despair."

The Mass marked the opening of the project's pilot program, which will continue with seven workshops at Moeller High School on specific aspects of racial prejudice and discrimination.

ENDORSED by the Archdiocesan Pastoral Council and sponsored by the Catholic Commission on Human Relations, Project Commitment is described as "a program to help Catholic lay leaders recognize their responsibilities and prepare for their proper roles in the field of interracial justice."

Dayton will be the second area in which Project Commitment will be launched. The date has been set tentatively for April 9, and the program will continue for seven weeks.

Archbishop Alter said experience gained in the pilot program would be used in organizing similar efforts in the other deaneries. St. Francis de Sales deanery in this area was chosen as the first for the experiment, because "its Catholic population represents a cross-section of the entire community," and if "a project succeeds here, it may well succeed anywhere else," the archbishop said. It has been estimated that more than 500 persons from 31 of the deanery's 34 parishes would take part in the project.

THE ARCHBISHOP detailed the reason why the whole archdiocese was to be involved "when the problems are so diverse in the various regions of the 19 counties" and when "in certain areas there is no racial conflict because of a totally homogeneous population."

"The answer is that the problem of harmonious race relations is not a local problem, but a national problem, involving all communities everywhere and affecting all our public relations, political, economic and social. There may not be racial conflict, but there can be race prejudice," he said.

"The problem has, moreover, definite religious and moral aspects," he said, and "there are questions of social justice and social charity which concern every Christian, and for which he will find the appropriate answer in the teachings of the Gospel."

"All our Catholic people," he said, "are charged with the responsibility of supporting adequate remedial legislation and of creating social institutions which will eliminate discrimination and alleviate the burdens of sickness, poverty, and ignorance. No one can stand aloof from a program of social betterment."

DISCUSSING the "commitment" involved in the project, Archbishop Alter acknowledged that "the present program does not envision immediate action of a concrete or of a specific nature."

"The purpose instead is to create a diocesan-wide conviction that the problem of race relations concerns not only the urban centers or particular areas of our larger cities, but that it concerns everybody in all parts of the archdiocese," he said. Admitting that "the distress and deprivation which people suffer may indeed be localized," the archbishop said: "But the solutions of the problems must engage the attention and active support of the total community, not only that of the few. We want to change the all too frequent attitude of indifference or apathy to one of active interest, so that we can bring to bear the massive influence of all community resources in support of constructive governmental and community programs."

FIRST OBJECTIVE of Project Commitment, the archbishop said, is "to bring about a right attitude in all our Catholic people, namely, one of understanding and sympathy for those who are suffering injustice, and to give expression to our convictions in our personal conduct." "No disciple of Christ can entertain sentiments of racial discrimination and prejudice," he said, "and yet be sincere in the profession of his religion."

The second objective is "to realize that social justice and social charity is a community responsibility," he said.

WHEN IT COMES to specific and concrete objectives of Project Commitment, the archbishop said the first to be emphasized is "adequate relief in terms of food, clothing, and housing for those who are not able to provide these necessities for themselves and their families out of their own resources."

"Although private effort can be supplementary, nevertheless the primary responsibility rests on government at all levels—local, state and federal," he said. "No other agency has the power to tax, and thus gather the many millions of dollars needed to provide relief. . . . Our duty as citizens and as Christians is to encourage the governmental authorities to undertake this responsibility and to support them with our votes."

Discussing other forms of "constructive governmental help," such as vocational training, job opportunities, open housing and open union membership, the archbishop said "a substantial increase in decent housing



CENTER CHANGES NAME—The Minnesota Protestant Center in Minneapolis officially became the Minnesota Church Center as workmen replaced the word "Protestant" with "Church" on the center's exterior. The six-story, \$2 million structure, completed in 1964, houses 23 church-related agencies. The name change was made because of the center's wider ecumenical role. Dr. Alton M. Metter, executive director of the Minnesota Council of Churches, which operates the center, said that since Roman Catholics are now represented on 11 program units of the Council, the "new name is more in keeping with the spirit of our time." (RNS photo)

Officiates at Catholic rite

MINNEAPOLIS—A Lutheran minister officiated at the marriage of his son in a Catholic church here. The ceremony took place at Holy Cross Catholic Church.

Married were James H. Graf, 29, a Lutheran, and Carron Ann Gutwinski, 25, a Catholic. The ceremony was performed by Graf's father, the Rev. Paul L. Graf, pastor of Holy Trinity Lutheran church.

Permission for the Rev. Graf to officiate at his son's wedding was granted by the Sacred Congregation for the Doctrine of the Faith in Rome in answer to a petition by Archbishop Leo Binz of St. Paul-Minneapolis.

It was the first ceremony in the archdiocese with a Protestant minister officiating at a Catholic marriage.

Walkout closes eight schools

CLEVELAND — Eight high schools in the Cleveland diocese were closed when lay teachers abandoned classrooms and attended a professional study day, protesting a rejection by the diocesan school board of salary demands.

It was uncertain whether the walkout by the teachers would be a one-day affair, or extended.

The walkout, first in the history of the diocese, was called by CHALTA — Cleveland High School, Academy and Lay Teachers Association, which claims to represent 309 of the 524 lay teachers in 38 high schools of the eight-county diocese.

The salary hike requested by CHALTA involved a \$9,700-a-year starting salary for teachers with bachelor degrees and teaching certificates, and \$7,100 for teachers with graduate degrees and certificates.

Priests to aid in housing area

PITTSBURGH—The Association of Pittsburgh Priests plans to buy and rehabilitate some houses for leasing to the poor as a way of demonstrating what small groups with little capital can do about housing problems.

Further integration is part of the plan. Houses will be purchased in "stable" neighborhoods, and leased "ordinarily" to low-income Negro families, the APP said. None will be bought in black ghettos.

with ownership possibilities built into the program" and "upgrading for Negro workmen in all categories" urgently is needed.

ADVOCATING "a massive concentration of adequate resources, something like the Marshall Plan," Archbishop Alter said at the same time "we need the involvement of the local community and a more unified program which rejects the endless proliferation of agencies which fragmentize our efforts."

"Our method of approach," he continued, "is explanation rather than denunciation, persuasion rather than accusation, and, above all, an appeal to the Christian sense of justice and charity. Neither the Church nor the law of God gives sanction to violence which resorts to physical assault, arson, theft, and general disruption of law and order. The cause of social justice can never be rightly served by making use of evil and sinful means to achieve some good."

137 at St. Meinrad's sign anti-war letter

ST. MEINRAD, Ind.—In a letter sent to all U.S. Catholic bishops, 137 members of the faculty and student body of St. Meinrad Seminary expressed the conviction that the war in Vietnam cannot be morally justified.

They said that the war was not justifiable "in the light of the council's Pastoral Constitution Gaudium et Spes and of the Pope's not infrequent guidance in this matter, understood to be the implication of the Christian mystery as it confronts our time."

THE LETTER emphasizes the fact that the views expressed are not to be taken as the official views of St. Meinrad Seminary.

In explaining their position, the signers of the letter said: "It has seemed to us that the inevitable cruelty intrinsic to modern weaponry, the inevitable killing, wounding and displacement of civilian population, and the intelligence tactics for forcing military information are so bound up with all the participants' conduct of this war that the war itself, and not only these aspects of its prosecution should be condemned, and this specifically on Christian moral values."

THE 137 signers represent 30% of the faculty, 50% of the theologians and 20% of the collegian seminarians at St. Meinrad Seminary.

The letter was initiated by the Seminarians for Peace movement, a group which seeks to

unite seminary students who express dissatisfaction with a foreign policy which relies primarily upon military solutions to complex international problems.

The letter was signed by the following members of the St. Meinrad faculty: Father Cyprian Davis, O.S.B., Father Camillus Ellspermann, O.S.B., Father Colman Grabert, O.S.B., Father Blaise Hettich, O.S.B., Father Charles Hughes (Glenmary), Father Sebastian MacDonald, C.P., Father Thomas Newbold, C.P., Father Raphael O'Loughlin, C.S.B., Father Barry Rankin, C.S.B., Father Polycarp Sherwood, O.S.B., and Mr. Paul Reichle.

Urges support

of housing law

KANSAS CITY, Mo.—Bishop Charles H. Helmsing said in a pastoral letter that defeat of a fair housing ordinance, now in effect in this city, in a referendum on April 30 "would be a step backward."

The bishop of Kansas City-St. Joseph said the problem involved "is basically a religious and moral one." He directed that sermons be preached in all parishes in this city on March 3 and 31 and April 28 on the fair housing topic. He also said an adult education program centering around workshops dealing with the problem will be started in the city parishes not later than March 10.

Diocese plans to drop its first four grades

SPOKANE, Wash.—A special study committee here has recommended the gradual phasing out of the first four grades in some diocesan schools and a total "emphasis upward" in religious education.

The committee, composed of eight diocesan educators and headed by Father Michael O'Neill, diocesan superintendent of education, made its recommendations to Bishop Bernard J. Topel of Spokane after studying education in the diocese since August, 1967.

Elimination of grades one through four would allow schools to strengthen grades five through eight—middle school—and offer increased educational benefits to a greater number of students at the same or less cost, the committee's report said.

THE REPORT noted that during the early primary grades, the family is considered the "primary agent in forming the moral, religious, social and political values of the children."

"There is considerable evidence," it continued, "that Catholic elementary schools do have some significant influence in this development, but we feel that by moving our school emphasis upward—and concurrently helping parents become

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Uprising in Darkest Brooklyn — the Ghetto
Why Teen-agers Have Problems
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This year, Indiana will collect more taxes through rural electrics than ever before. A substantial percentage of those REMC tax dollars will go directly to the local townships, each of which taxes a rural electric on the miles of line which it maintains within that township. A large portion of this money also will go to the local school systems. It's good to know that local communities will benefit. Since rural electrics are owned, operated and controlled by local people . . . this seems like equitable distribution of our tax dollars.

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NCCJ HONORS OUTSTANDING CLERGYMEN—Dr. Sterling W. Brown (left), president of the National Conference of Christians and Jews, congratulates four outstanding clergymen of the New York area who were honored by the NCCJ for "courageous leadership in intercreedal relations." Recipients of gold medallions and citations (left to right) are Dr. John C. Bennett, president of Union Theological Seminary; Ratsi Louis Finkelstein, chancellor of Jewish Theological Seminary, Greek Orthodox Bishop Silas, auxiliary of the Archdiocese of North and South America, and Father Robert I. Gannon, S.J., president-emeritus of Fordham University. The dinner was held during the NCCJ-sponsored Brotherhood Week, and was also an observation of the 10th anniversary of the National Conference. (RNS photo)

ADDRESSES PRESBYTERIANS

God alive but hidden, Cardinal Suenens says

OAKLAND, Calif. — The God of modern man is a living God and a hidden God who is to be found in the human relationships of modern man himself, Cardinal Leo Suenens of Malines, Belgium, told an audience at the First Presbyterian Church in Berkeley.

The cardinal was here to give the Earl Lectures sponsored by the Pacific School of Religion. His address on "A New Approach to God" was the first of three talks.

Today's problem, the cardinal told his audience, is not so much a question of God's existence but a feeling that God and man are no longer together, that there is an antagonism between them. Consequently the man who is "with God" is seen as being "against mankind and the modern world."

The question is not the negation of God, but the affirmation of man, the cardinal said, referring to words of French theologian Yves Congar.

"WE ARE confronted with a dilemma of God or man when the answer has to be God and man," the cardinal said. Such an answer, he explained, calls for a new approach that departs from the traditional philosophical approaches to God and reaches Him instead by negation—seeing Him first for what He is not.

"We have to take away the false images of God, that we have thought about God in a simplistic way. That is number one," the cardinal said.

With the false images stripped away, God is then realized as a hidden God who can never be expressed in all His essence, a God whom we are "always approaching and at the same time not approaching," he said.

"We are compelled to attempt what is unattainable, to climb where we cannot reach; to speak what we cannot utter," the cardinal continued, quoting the words of St. Hilary of Poitiers. "Instead of the bare adoration of faith, we are compelled to entrust the deep things of religion to the perils of human expression."

To express belief in this hidden God, he continued, means that faith alone must first be defined in terms of what it is not. "Faith is not the reasoning of intellectualism, nor the inquiry of scientific study," he said. "Faith is a commitment of all my being to a living God. It is a commitment with all my personality, with all my existence—an engagement of all my being to the living God."

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Dialogue is proposed between bishops, laity

ROME—Two Italian laymen told the opening assembly (Feb. 19) of the Italian Bishops' Conference, meeting in Rome that there is need for dialogue between the hierarchy and laity.

The central theme of the five-day third assembly of the conference was "The Role of the Laity in the Church in Italy After the Council." At its opening assembly the laity's voice was heard in speeches delivered by Vittorio Veronese, former head of Italian Catholic Action and now president of the Bank of Rome, and Sita Sassudelli, head of the women's section of Italian Catholic Action.

Veronese centered on the subject of democracy within the Church. Shortly before he rose to speak Cardinal Giovanni Urbani of Venice and president of the bishops conference, had spoken of the "over-stepping in the ecclesial sphere of forms deriving from political democracy, completely outside of the divine and human nature of the Church."

VERONESE made the point that "it is one thing to speak of democracy in the Church as a juridical system to be introduced on the lines of civil institutions... but it is another thing to speak of a democratic sense, that is to say, of an open, frank, direct kind of relations among the members of the people of God, hierarchy, clergy and laity, based on mutual responsibility implied in the essential diversity of the ministries and relative charisms."

Veronese continued: "Democracy as a structure and as a rule of law is not applicable to the Church, no more than is aristocracy, oligarchy or anarchy."

"These are concepts and norms extraneous to this holy and mysterious whole—the ecclesial society—which can not be changed by that other original, concrete, and most beloved society—civil society," he said. "I believe that this distinction is clear in the minds of very many laymen, whether Italians or not, even though they do not always express it clearly."

Referring to resolutions adopted at the third World Congress of the Lay Apostolate, held in Rome last fall, Veronese, who was president of the meeting, said that when the congress asked

Pontiff airs aid plea to children

NEW YORK — Pope Paul VI urged the more than six million Catholic school pupils in the United States "to do everything you can to help all those boys and girls who live in countries where there is hunger, suffering and sickness."

The Pope's plea was made in his annual Ash Wednesday (Feb. 28) message to American Catholic school children which opens the Catholic Bishops' Overseas Aid Fund Appeal. The Pope's address was broadcast by the nation's major radio networks.

IN HIS five-minute plea, recorded in Vatican City, Pope Paul reminded American children that "through no fault of theirs, these young people do not have enough to eat, many of them have no homes and only rags to wear, some have lost their fathers and mothers, even their whole families; they grow up ignorant and uneducated because they have no schools, and when they get sick, as they often do, there are no doctors or hospitals or medicines to make them well again."

"If you could see them, if you could see the misery and poverty in which they live, we know that you would do everything possible to help them," he continued.

"DURING LENT, you can relieve the suffering of these boys and girls, you can put aside what you would spend on your own pleasures and enjoyment to make an offering to the collection which your bishops hold each year in order to send food, clothing and medicine to these poor children," Pope Paul said.

The annual Lenten campaign in U.S. Catholic schools is the initial phase of the 22nd annual Bishops' Overseas Aid Fund Appeal. The second phase is conducted in the Catholic parishes across the country, scheduled this year from March 17 to 24, and climaxed by the traditional Laetare Sunday collection (March 24).

Papal mission?

ROME—The possibility of a papal mission to go to North Vietnam to investigate such questions as the treatment of war prisoners appears to be gaining credibility, although no confirmation can be had from Vatican sources.

ed "to be associated, certainly not in the responsibility of decision, which is reserved exclusively to the hierarchy but with the working out of the decision and of the plans for its implementation, they did not claim any undue right but invoked the exercise of a duty."

VERONESE concluded by asking that experiments be promoted in Italy's dioceses and parishes designed to bring laymen effectively into the preparation of programs and plans for carrying out the Church's mission. He said it is a matter of finding ways of communication and added that "neither doctrine nor discipline is really at stake—or at least not yet—but that if there is a risk then it will be lessened by increasing the margin—within proper limits—left to the free, frank and responsible expression of the laity as an integrated part of the people of God sharing responsibility in the history of salvation."

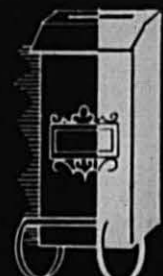
Miss Sassudelli noted that there are 26 million women in Italy and that the "active participation of women can be a decisive element in the renewal of the Church in Italy." She added that, as a condition, however, there must be an end to certain prejudices before a real dialogue can begin between women and the clergy.

Six nuns given consultant posts

VATICAN CITY—Pope Paul VI has named six Sisters, all leaders in their religious communities, as consultants to the Congregation for Religious and Secular Institutes. It was the first such appointment for women, although last September Pope Paul had named four nuns to the Congregation's staff.

The consultants are: Sister Maria del Rosario Arano, superior general of the Congregation of Jesus and Mary; Sister Felicia Pastors, prioress general of the Ursulines of the Roman Union; Sister Candida Torchio, superior general of the Congregation of the Sisters of Charity of St. Antida.

Also Sister Mary Omer, superior general of the Congregation of the Sisters of Charity of Cincinnati; Sister Maria Demetria Lang, superior general of the Sisters of the Most Holy Saviour; and Sister Susanna Guillemin, superior general of the Daughters of Charity of St. Vincent.



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AT OLD CATHEDRAL

Library gets \$55,000 added Lilly grant

VINCENNES, Ind.—There will be no cutbacks in the planned library and court yard complex for the Old Cathedral here, according to Father Leo Conti, Old Cathedral pastor.

The Lilly Endowment, Inc., of Indianapolis, has promised an additional grant for the library of \$55,000, Father Conti said. An original grant of \$125,000 was announced last year from the foundation but bids for the 3,000 square foot building and the court yard complex totalled nearly \$180,000 when they were opened last month.

WE HAD alternate plans ready to cutback if necessary," Father Conti said. "But this additional grant will make it possible for us to construct the building desired by our planning committee."

The new building will be located to the rear of the present library separated by the proposed courtyard. The Old Cathedral library, which attracts thousands of visitors yearly, contains many historic documents, bibles and books, some dating back to the 15th century.

CONSTRUCTION on the building is expected to begin in early spring with completion in November. Snyder Construction of Vincennes is the general contractor. Two other local firms, Niehaus Electric and Heinz Plumbing also had low bids.

"Once again the entire community is deeply indebted to the

Lilly Endowment for its added generosity," Father Conti told The Criterion. "It will be a wonderful asset spiritually and historically to everybody. We are deeply grateful."

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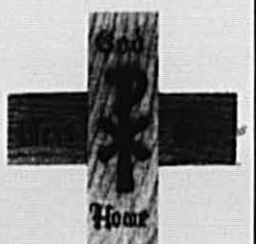
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Asks vital changes in education

NEW YORK — Changes in legal ownership, government structure and administrative standards are necessary for the survival of Catholic higher education, a Jesuit educator said at a meeting of the New York State Conference on Catholic Colleges and Universities here.

Father Neil G. McCluskey, S.J., visiting professor of education at the University of Notre Dame, stressed the need for governing boards "which reflect the various publics to be served and in which is vested the ultimate authority and responsibility for the institution." Since a college serves a largely lay audience, the lay voice "should normally be conspicuous on the governing board."

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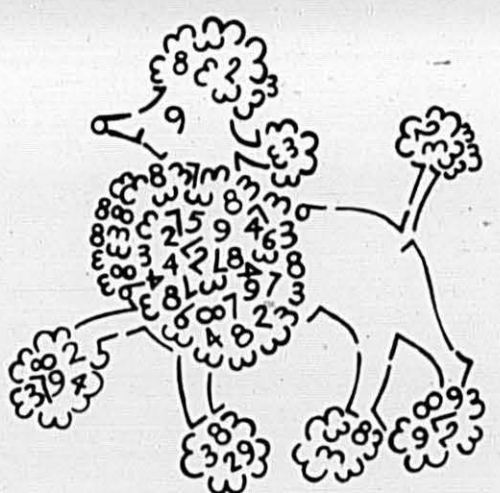
1. This is entirely a contest of numbers, strictly a game of skill. Add the numbers that make up the drawing of the Poodle and get the sum total of the figures. The picture is made up of single digits: 2, 3, 4, 5, 7, 8, and 9. There are no sixes, no ones, no zeros. There are no double numbers like "23", etc. Fill in the coupon below and mail it and a \$5.00 contribution to the address shown. Only persons sending a \$5.00 contribution are eligible for these cash prizes. The profit realized from this contest will be used for centers of Christian Communication. No additional donation will be required at any time during the contest. Checks and money orders should be made payable to Holy Cross Retreat League.

2. If you send your contribution before the date printed on the entry blank you will qualify for the \$500.00 promptness bonus, making the total First Prize \$2000.00. The promptness bonus will be added to the First Prize only.

3. After your solution has been sent it may not be changed or withdrawn. We will acknowledge receipt of your entry and contribution promptly. Read the rules carefully. Please do not write for additional information concerning this contest since information that is not available to all contestants cannot be given.

4. This contest is confined to persons living in the United States. Due to the uncertainty of mail address, entries are not recommended from persons in the Armed Forces. Persons directly connected with Holy Cross Retreat League and members of their immediate families are not eligible.

5. Entries will be accepted from January 1, 1968, to July 1, 1968. Entries postmarked July 1, 1968, will be accepted.



6. In case of ties on this Poodle puzzle the winners will be decided by a tiebreaker number puzzle consisting of drawing a path across a chart of numbers to arrive at a best score! In case of ties on the tiebreaker puzzle, prizes will be reserved for the positions of tied contestants and their final order of finish determined by additional tiebreaker puzzles until a definite winner for each prize is determined. If ties remain after seven tiebreaker puzzles, duplicate prizes will be paid. Seven days will be allowed for working the first tiebreaker puzzle and three days for each subsequent tiebreaker puzzle.

7. It is permissible for any contestant to receive help from their relatives or friends but only one solution may be submitted to a tiebreaker puzzle by any group working together and any solution known to have been submitted in violation of this rule will be rejected.

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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.

Newark's shame . . .

Details of the wide-ranging report on the causes of last summer's rioting in Newark have been released. And the conclusions of the blue ribbon, 10-member commission, which included Auxiliary Bishop John J. Dougherty of Newark, are not a bit surprising.

They enumerate the same economic and social causes which have marked every other incident of civil disorder during the 191 years this nation has temporized over the Negro and what to do with him in a culture conceived, constructed and perpetuated for the white man.

The same old quartet—poverty, police, housing and education—head the list of why it happened.

Though violence has been part of the parcel of the integration of other ethnic and social groups, major contentions in those instances were resolved long ago. But the consuming issue of the place of the Negro in America has remained unresolved throughout.

As the introduction to the commission's report observes, "It is this question that led to the Chicago riot of 1919, the Harlem riots of 1935 and the Detroit riot of 1943, and mounting disorders in our cities in the years since World War II."

Specifically, the New Jersey riot probes condemned the state police, Newark police, the Newark city administration and the New Jersey National Guard. "Excessive and unjustified force and other abuses against Negro citizens" were charged.

No evidence of conspiracy of any nature was uncovered. The facts themselves made Newark ripe for violence.

Hard-hitting remedies were proposed, some of them "revolutionary" in view of present practices and policies. The panel recommended recruiting police from outside the area, hiring a proportionate number of Negro officers, squelching plans for canine patrols, and a civilian review board. Private enterprise was urged to take the initiative in solving hard-core unemployment; labor unions were asked to drop all discriminatory practices, and banks were petitioned to grant loans now denied businesses and individuals in depressed neighborhoods.

The actual value of the 478-page survey and all the work that went into it has not been determined because it can be measured only in terms of the action it propels.

But the survival of our cities and of society itself hangs on action. The plea of need for further study and evaluation has grown shred thin. Whoever digs into the centuries-old Negro issue uncovers the same ugly roots.

As Bishop Dougherty said, "One of two things happens to all reports; they can be filed and forgotten, or they can be worked on and implemented."

But in the seven months which intervened between riot and report, Newark has remained woefully, rigidly unchanged. Not even that first, halting step forward has been taken!

. . . is our shame

While we are pointing the finger of blame at Newark we might well take a good look at our own miserable record and at the tempo of progress within the Catholic Church and within the hearts of the people of God.

We have the eyes for a truly searching examination, but do we have the stomach for it?

It is easily established that the Church condoned slavery during the early history of this nation; that she went along with prevailing racist sentiment following the terrible days of reconstruction; that she accommodated herself to that sentiment by establishing segregated parishes and institutions and thereby alienated the Negro from the vitality and resources of the church proper.

It was not until November, 1958, that the hierarchy of the Church with one voice denounced racism as a moral evil—long after the State, in Supreme Court decisions, had recognized segregation for what it was.

The present attitude of the Church toward the Negro community was best described last week by seven Negro parish priests in Chicago. They called it "enlightened paternalism"—enlightened because there is genuine concern for spiritual and temporal betterment and paternalistic because the assumption persists that black people have nothing to offer the Church and that they always will be "beneficiaries," never contributors. The disdain inherent in that paternalism dissipates the influence, colors the witness and inhibits the growth of the Church among Negroes.

What of the people of God, those almost exclusively white people?

While many areas of Church leadership have moved ahead aggressively in the present national condition of racial and urban crisis, the majority of Catholics continue in a state of apathy or, much worse, harden themselves in old fears and prejudices.

White backlash is a particularly acute problem among Catholics. It frequently is sharpest among ethnic communities where old country ties to the faith are coupled with generations-old insecurity about the black man.

Unstinting firmness on the part of clergy and religious and creative programs of education and moral persuasion must be implemented in every parish and every diocese to negate widespread prejudice. In too many cases that prejudice is viewed with diffidence by priests and pastors. Or it is given momentum by shameful, if silent, approval.

The Church in the United States historically has aligned herself with poor white Irish, Poles, Germans, Lithuanians and other immigrant groups. Their economic, cultural and social advancement, as well as their spiritual, welfare, has been the province of the Church.

Today's minority class, today's "underdog," is not white and, with few exceptions, is not Catholic. But the Church faces a real moral test in how surely and firmly it embraces this new struggle for justice and dignity.

The Church somehow must make its people see that practical application of religious and moral precepts is demanded for membership.

Church 'politics'

Readers of the conservative press frequently are confronted with editorials exhorting clergymen to keep their noses clean—that is, unsullied by politics, social and economic inequities and such mundane involvements as civil rights and war.

For the most part we observe such editorials as harmless sorties into alien lands where all boundaries are artificial, and self-constructed for the convenient passage of the editorialist.

But we were particularly taken by a recent editorial in the Indianapolis News which admonished preachers to forego interest in "secular affairs" and preoccupy themselves with "saving souls."

To insist that clergymen stick to the business of "saving souls" is like asking the Indianapolis News to stick to the business of objectively reporting the news and avoid all editorial comment. Churches have as much right and duty to sway opinion on secular affairs involving social and moral questions as the News has.

The divergence of minds on this issue follows in a large part from the obvious obsession of the editorial writer with "liberal legislation." Everything is viewed in that light. Civil rights is seen as a strictly political issue. The Vietnam war dissent is political. So are open housing, welfare budgets, the thrust toward unionization among migrant workers, urban riots and just about anything else that challenges the status quo. No moral or social imperatives are acknowledged.

We reject such a narrow view. We reject as well the premise that the search for salvation must be conducted in a state of deaf, blind and mute spirituality.

We fervently hope concerned laymen who recognize moral and social implications in the affairs of men and nations become politically active and seek political office. However, we do not think such is the proper calling of priests or ministers. Clergymen should not become involved in partisan politics or use their position to endorse—subtly or otherwise—any particular political faction.



THE YARDSTICK

Clergy in politics?

By MSGR. GEORGE HIGGINS

The New Republic—which, in this writer's judgment, is one of the best of America's weekly journals of opinion, especially in its coverage of current economic and political developments—thinks that the time has come for anti-Vietnam clergymen and laymen "to translate their own moral indignation over Vietnam into effective political action, inasmuch as this is the only way to effect long-term changes in the policies of this country."

So far as laymen are concerned, this would seem to be a self-evident proposition. It's perfectly obvious that concerned laymen ought to translate their moral indignation over Vietnam—or any other significant issue of public policy—into effective political action.

On the other hand, I am not sure that I fully understand or completely agree with The New Republic when it says that the clergy ought to do likewise. Traditionally, as the NR itself points out, the clergy—in this country at least—have "shied away from such participation." As a long-time subscriber to The New Republic, I had always been under the impression that its editors thought that, on balance, this was a sound tradition.

Apparently, however, I was mistaken in this regard, for a recent New Republic editorial notes with satisfaction that American clergymen now appear to be ready, in large numbers, "to get involved at a precinct level" and to play an activist role in both parties. ("Clergy in Politics," The New Republic, Feb. 17, 1968)

What does this mean in practical terms? Does it mean that ministers, rabbis, and priests should endorse (or oppose) particular candidates for political

office, starting at the precinct level? Does it mean that they themselves should run for office, if only as a last resort? If so, does it also mean that other clergymen should run against them if they happen to disagree with what they stand for? Or does it mean that only those clergymen who are anti-Administration should "get involved at a precinct level" and play "an activist role, within both parties?"

I have raised these questions, not to make light of The New Republic's editorial on the subject under discussion, but merely to suggest that clerical involvement in partisan politics over the issue of Vietnam is, at best, a rather tricky business and will almost inevitably lead to certain consequences which, upon further reflection, even the editors of The New Republic might conceivably wish to forestall.

Be that as it may, I am inclined to think that the editors of the French periodical, Informations Catholiques Internationales, make considerably more sense than the editors of The New Republic on this issue of clerical involvement in the so-called politics of peace. Though they are vigorously and unqualifiedly opposed to the war in Vietnam and, like the editors of The New Republic, clearly recognize that the establishment of peace in the world is a political problem which calls for the active involvement of Christians as well as all other men of good will, they do not think that the clergy, who are responsible for the unity of the Church, should be expected to take on the role of party politicians.

Given the fact that their publication, ICI, has been one of the most outspoken European critics of U.S. involvement in Vietnam and one of the most vigorous advocates of a politics of peace, their warning against the participation of the clergy in partisan politics is highly significant and deserves to be taken very seriously. ("Christians and the

Struggle for Peace," Informations Catholiques Internationales, Jan. 15, 1968).

Those American Catholics who may happen to have a special interest in the pros and cons of this highly controversial issue will also want to read what Hans Kung has to say about it in his forthcoming book, "The Church." Father Kung has lectured extensively throughout the United States in recent years and is currently with us again as a visiting professor at Union Theological Seminary in New York.

"Seen in the light of the Gospel," he writes in his new book, "the relationship of the Church to the world contains only one essential aspect: its ministry to the world. . . . Ministry does not mean raising one's voice or putting an ear in all secular questions of economic, political, social, cultural, artistic and scientific life. . . . The Church cannot 'solve' the great problems of the world; neither the problem of hunger nor that of the population nor that of war nor that of anonymity of power nor that of race hatred. . . . What the Church can do can be expressed quite simply in one phrase: it must exist for the world."

Anyone who has ever had the pleasure of meeting Father Kung or is familiar with his writings will know, without being told, that he is not a hawk and that he is not advocating a policy of Christian withdrawal from the world. On the contrary, he strongly favors the all-out involvement of Christians in temporal affairs and notably in the politics of peace. Nevertheless, he does not think that the institutional Church—and its clerical ministers—should pretend that they have all the answers to the problems of the world. And neither does he think that the clergy, in the exercise of their mission of peace, should get involved in partisan politics. Nor do I.

JOHN COGLEY'S VIEW

Military expediency derails U.S. ideals

By JOHN COGLEY

What begins as "mystique" ends as "politique," the French Catholic writer Charles Peguy once said. That, I believe, is what has happened to the American commitment to worldwide responsibility made in the wake of the Second World War.

Our original motivation was idealistically propelled, a determination to rebuild the broken world, share the benefits of our own technical progress, and lay the groundwork for security and peace everywhere. Because of the Communist drive for ideological expansion, however, we found ourselves engaged in the cold war almost before the program got under way.

In no time the way to sell an idealistic program, whether the Marshall Plan or wheat for India, was to insist on its anti-Communist value. In time, military assistance and support were all out of proportion to the amount spent on reconstructing war-torn nations. The Pentagon grew in power and gradually, slowly, almost imperceptibly, America became a military-minded nation.

Now, less than 25 years after the greatest war in history, we are a changed people. Everything is being sacrificed to the ambiguous claims of the military. Our cities are rotting at the core while our wealth is being poured into a military venture thousands of miles away. Our youth more and more are becoming alienated from the nation's purposes, while we carry out the self-imposed task of telling the rest of the world how to live and arm any kind of government that will do our bidding. We are on the verge of a disastrous civil war at home while our main effort is going into expanding a civil war abroad.

Somewhere along the line, a preoccupation with security was allowed to grow into an obsession. The slogans and myths of the cold war were turned into policy; genuine concern for the freedom of others was transformed into the idea that we Americans infallibly know what is best for people everywhere. A sincere desire to keep peace in the world was changed into a kind of self-righteous salvationism.

Recently I heard a Vietnamese spokesman say that his nation's greatest need is to be "saved from salvation." What he meant was that our efforts to preserve Vietnam from the fate that by our official accounting would be the most dire thing that could happen to it, has led to the destruction of that country; nothing, he said, could be worse than the ordeal our brand of salvation has brought about.

Ironically, as the emphasis on militarism has grown in the United States and the stockpiles have grown, the nation has actually become less powerful.

The "most powerful nation in the world" is now bogged down in a struggle with a tiny country of undereducated, underdeveloped, underfed peasants, and there is no end in sight. We are terrified at the thought of having to fulfill military commitments in other trouble spots in the world—Korea, the Middle East, Latin America. We are in fact at the mercy of undereducated, underdeveloped, underfed peasants around the globe. We may be as "secure" as our obsessive accumulation of nuclear weapons promised to make us, but there is no promise that our children, their children, or even their children will not be faced with con-

But the church has a duty to engage the attention and the active support of its people in those areas of civic and national life which have a direct bearing on moral and religious responsibility.

That duty is realized in such programs as Project Commitment, an archdiocesan-wide battle against race prejudice just launched by Archbishop Karl J. Alter of Cincinnati. The project is designed "to help Catholic lay leaders recognize their responsibilities and prepare for their proper roles in the field of interracial justice."

Archbishop Alter said he and the other sponsors of the program hoped "to change the all too frequent attitude of indifference or apathy to one of active interest, so that we can bring to bear the massive influence of all community resources in support of constructive governmental and community programs."

The News editorial writer perhaps would brand the project a political exercise. But we feel the majority of Christians would see it as a humane, compassionate response to the deprivations and indignities suffered by fellow human beings.

scription, warfare, even death in some far-off place as they reach maturity. Some security, that.

The fact is we have imperceptibly become a militaristic people and have suffered the brutalization that inevitably accompanies militarization.

Three decades ago we were horrified and shocked by the brutalities of the Spanish Civil War. Today we watch equally barbarous behavior on television carried out under U.S. auspices—and then calmly return to our martinis. We read about military operations carried out by our own forces and the development of fiendish weapons by our technologists and scientists—and flip quickly to the sports pages. The death of women and children is dismissed without anguish as the inevitable cost of carrying out our salvationist purposes.

The only problems we recognize are those caused by the protests against this moral madness. No matter how wicked the weapon developed, how outrageous the military operation carried out, how much carnage we leave along the salvation trail, our official apologists are ready to condone them. The "others" are just as bad, we hear—or they would be just as bad if they had the power to carry out their own evil desires. What choice then, do we have?

Self-deception, the blunting of moral sensibilities, self-righteousness, moral blindness have infected us with their deadly virus.

The trouble is that we still think of ourselves as virtuous by definition. Something that would be horrendous in others becomes good when we do it; an

act, like the dropping of the atom bomb, that would put others outside the pale of civilized men becomes morally acceptable when we carry it out. Our behavior is no longer measured by any standard beyond the soothing definition of ourselves as a nobly motivated people with lofty purposes.

We have gone a long way down the road to corruption since 1945. In a certain bitter sense, it might be said that we were defeated by our enemies—the fascists, Nazis, Japanese militarists, and Communist ideologies we overcome.

Our rhetoric now has an imperialistic flavor, subtly mixed with homegrown pietism, that would not be wholly unfamiliar to the Italians of Mussolini's day. We dare more ideas than we are ready to admit with the Nazis, who intended to build "a thousand years of peace" by superior force. Our present trust in military power would find sympathizers among the Japanese militarists who bombed Pearl Harbor. Our Anti-Communism, upreared as it has been institutionalized in the military-industrial-university complex that keeps the armaments factories humming, has become no less ideological than the perverse movement that gave rise to it.

The big difference is that we still have the freedom to write columns like this one. There is, then, still hope, because there is nothing *deliberately* evil about the turn American life has taken. We haven't chosen militarization and brutalization so much as we have slipped into them, with the mindless innocence so often characteristic of individual corruption.

OPINIONS

School issue

To the Editor:

Now that we are taking a good look at our Catholic education, it is evident that our biggest problem is our shortage of religious vocations. This, in turn, makes it necessary to hire more and more lay-teachers, which adds to the constant increase of the expenses for Catholic education.

I question the reasoning for the use of our Sisters to teach a select few, chiefly subjects which are taught just as efficiently in our public schools. I do not advocate the discontinuance of Catholic education, but rather, I suggest we have available adequate religious instruction for all Catholics of all ages. This could be taught mainly by our Sisters, thus providing everyone the opportunity to take advantage of the services of these great and dedicated ladies.

The argument is raised that the majority of our Sisters are not trained to teach religion above the grade-school level. This, however, could be remedied by proper training. After

all, someone must be trained to teach religion to our teenagers and adults, and who is better qualified than our Sisters, who are dedicating their lives to God? Of course, they would need some help from lay-instructors, but if our sole concern was centered on religious instruction, it would not be such an impossible task to provide a good training course for all.

It is my belief that a limited amount of really good religious instruction for all Catholics of all ages would be far superior to our present method of providing an abundance of good instruction for only a few and so little for so many.

Would this not also be an enrichment to the young lady contemplating entering the religious life of a teaching sister if she knew that her life would be spent in the challenging job of teaching our Catholic faith to all Catholics of all ages in all walks of life? Of course, our Sisters could continue to be college-educated as a help in communicating with all.

Mrs. Theresa Keller
Bloomington, Ind.

THE CRITERION

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By BERNICE O'CONNOR

Jack R. could have stepped from the pages of "Dr. Jekyll and Mr. Hyde." A junior high school teacher, he was a model of self-control in the classroom and was well liked by his colleagues. With his own family, however, it was a somewhat different story. Fits of temper and angry explosions made his home a battleground, his wife a wreck and his eight-year-old son a victim of what the family pediatrician called "nervous anxiety." Jack blamed his anger, his restlessness and his moods on an imaginary "ulcer" until several doctors and two hospitalizations convinced him his problem was chronic nerves and temper.

Four years ago, he joined Recovery, Inc., a self-help organization for the former mental patient or the chronically nervous. With the techniques of Recovery, he learned—slowly—to handle temper, his own worst enemy.

"It was the most important discovery of his life," his wife says, "because it meant so much not only to him but to all of us."

BARBARA was a young wife and mother of three when mental illness struck 10 years ago. She was hospitalized, underwent shock treatments, and was released for out-patient psychiatric care. A divorce and separation from her children led her to liquor and aimless job-hopping. A second marriage was about to falter due to Barbara's own instability, jealousy, and despondency when a friend introduced her to Recovery.

"She is able to handle her feelings now and to keep a peaceful home," a Recovery leader reports. "She's really a changed girl."

Patients recently discharged from mental institutions, those under psychiatric care who have never been hospitalized, individuals suffering from chronic "nerves," tenseness, feelings of anger or inadequacy—all have a place in Recovery. Many members have never been inside a mental hospital. Others just released from an institution find Recovery a "bridge" from hospital to society.

Neither magic nor mystery surrounds Recovery techniques.

Members study the book, "Mental Health Through Will Training," and other literature written by the late Dr. Abraham Low, founder of Recovery, Inc. and associate professor of psychiatry at the University of Illinois Medical School. Regular attendance at Recovery meetings and a steady application of Recovery principles to daily living are also essential.

tion of Recovery principles to daily living are also essential.

"A STRONG will to health" is the most important requirement," says Mrs. John Donegan, mother of five young children and a member of St. Joan of Arc parish, Indianapolis. Mrs. Donegan is Recovery leader for the Indianapolis-Louisville area and is secretary of the national organization headquartered in Chicago.

more than anything else in the world to make Recovery work for you," she adds.

The Recovery technique stresses will-training, temper control and enough balanced introspection to spot the source of

tension. Members learn to accept themselves as "average" and to forego self-recrimination when occasional setbacks occur.

Because Recovery meetings are self-help sessions presided over by laymen who are

Ask foreign policy shift

SAN DIEGO, Calif.—The National Council of Churches has recommended a drastic alteration of United States foreign policy with less reliance on military power for keeping world peace and greater cooperation with communist nations.

Specific recommendations toward these ends, included in a major policy statement adopted by the NCC board, included:

- A halt to the bombing in Vietnam and negotiations to end the war.
- Admission of Red China to the United Nations.
- Recognition of the governments of Cuba and East Germany.

- Removal of restrictions on imports from and cultural exchanges with the Soviet Union.

The statement, adopted by a 100 to 14 vote of the board, said that the United States has based its foreign policy on false concepts that there must be division between the free and communist worlds and that the United States has a duty to police the world.

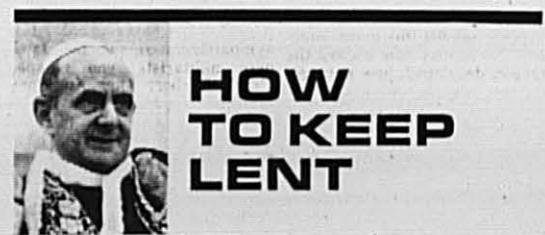
Layman, friar given C.U. posts

WASHINGTON, D.C.—Appointments to two key administrative posts at the Catholic University of America were announced by Father John P. Whalen, acting rector.

Dr. Jude P. Doukerty, an associate professor, was named to head the School of Philosophy, the first layman to hold the post. Father Aubert J. Clark, O.F.M. Conv., was appointed acting dean of the School of Education.

Interested

CONCORD, N.H.—After discussing the recent closing of a Catholic elementary school in Greenville, a move which nearly doubled the town's public school enrollment, the New Hampshire Board of Education has decided the time has come for "closer communication" with parochial school officials.



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QUESTION BOX

Why Church's current stress on equality for the Negro?

By MSGR. R. T. BOSLER

Q. Why does the Catholic Church now emphasize so strongly love and equality for Negroes? When I was young they sat in the rear of the church and were not allowed in our school, which was a Catholic school. And why did God make many different races if all are to become one mixed race and what race would it be called?

A. How about calling it the human race? And wasn't that school you went to misnamed? Catholic means all, universal.

You do raise embarrassing questions. Indeed, the Catholic and the other Christian Churches have discovered rather late that their religion requires them to accept members of all races as brothers in one human family.

It is a fundamental theme of the Old Testament of the Bible that sin destroyed the unity of

mankind and divided men into hostile nations that scattered apart to develop into different races. This is graphically illustrated in the story of the tower of Babel. It is a fundamental theme of the New Testament that the Holy Spirit was sent to overcome the divisiveness of Babel by bringing all races and nations together into the one Church that understands and accepts all tongues. The gift of tongues at Pentecost was seen by the early writers of the Church as the reversal of the division symbolized by Babel.

The human mind is slow to comprehend the meaning of what God has made known in Christ. St. Paul, for instance, accepted without question that Christ was the new head of the human race and that in Him all mankind was to be united into an extraordinary union in which there would be neither Jew nor Gentile, male nor female, but all would be one. And yet he accepted slavery as something normal and not in contradiction to the dignity and equality Christ brought to the human race. Saintly churchmen of the Middle

Ages believed that it was good to torture men into professing faith in Christ.

Respect for the dignity of man, the basic equality of all men and their right to freedom are notions founded upon God's revelation to men in both the Old and New Testaments. It took the Christians of the West a long time to recognize these as obvious conclusions to be drawn from the creed they professed. And let us be honest. There are conclusions yet to be drawn that future generations will blame us for not seeing.

Q. When will all the Catholic churches across the country arrive at the same degree of change? We have moved several times. Our children got used to standing to receive Communion. Now we are back to kneeling. It's confusing. Are there no rules anymore? Are we to wait forever before all the churches adopt the changes decided on for church renewal?

A. The directives from Rome concerning liturgical reform deliberately allow for some diversity and encourage adaptation to the size of the church and the type of congregation. Holy Communion, for instance, may be received either kneeling or standing. Many forms of participation of the laity are encouraged, such as: offertory processions, hymns, singing of various parts of the Mass. But the choice of how much and which is left to local decision. The directives make it clear that the more participation there is by singing and reciting the better, but seemingly their intent is to encourage local initiative and variety.

"The Instruction on Eucharistic Worship," issued by the Sacred Congregation of Rites in 1967, directs: "From among the forms of celebration permitted by the law, priests should, therefore, endeavor to choose in each instance those which seem most suited to the needs of the faithful and favorable to their full participation."

The composers of the instruction were aware of the fact that this could lead to some confusion; so they instruct: "When any of the faithful take part in a Eucharistic celebration outside

for sacramental purposes.

THIS WOULD set the stage for wholesale proselytism among the isolated Catholic Latin communities that exist not only on the expanded Western borders of the USSR but in Asiatic Russia as well. The agreement, as the Lithuanian protest also said, would be a poor consolation to the many Lithuanians deported to Siberia and would be an insult to the many Catholics—bishops, priests and faithful—who suffered for the faith. If applied to Lithuania proper (whose annexation the Holy See has never recognized in any case), it would lead not only to proselytism but Russification. The report comments, "Is there a clause in the agreement that excludes Lithuania from this kind of 'agreement'? We sincerely hope so."

The Vatican is perfectly aware of these difficulties and objections and that is why it observes extreme caution in its contacts with either religious or political figures in the Soviet Union. Yet nervousness and anxiety remains endemic in exile circles on behalf of their co-religionists in the Soviet sphere.

their own parish, they will follow the form of celebration used by the local community." And, "Pastors should do what they can to help faithful from other areas join with the local community."

How long this variety will be permitted it is hard to say. But surely we are a long way from making our liturgy as attractive and meaningful for our people, especially the young, as it could be. I, for one, am grateful that the Church has asked us all to use our imaginations and initiatives to help develop the liturgy.

Q. While I was in the hospital for an emergency operation, my home was robbed. They took my diamond engagement ring, a diamond and sapphire bar pin and \$400 in cash. A boy friend of my son who is in the jewelry business appraised the jewelry at about three times what we paid for it over forty years ago. The appraisal was in my description of the jewelry. Well, I thought the amount was high but was told that was what it would cost to replace it today. Since the insurance companies are so contentious, I figured they would pay me about half the claim. However, they paid me the full appraisal value without even questioning the jeweler or sending an adjuster to my home. Now I am having qualms about it and want to return some of the money. My family thinks I should have my head examined.

A. I agree with your family. You paid insurance premiums based upon the present value of your jewelry. You were entitled to what you received. It is refreshing, however, to know that there are still people who recognize a moral obligation to be honest about insurance claims. But aren't you a little bit ashamed of your pre-judgment of the insurance company?

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themselves Recovery members, there is no pseudo-psychological talk of complexes, conscious or subconscious desires, "drives" or "egos."

Members speak only of their efforts to cope with the ordinary strains of life. "Our training deals only with that portion of day-to-day living where we are expected to practice self-leadership," Mrs. Donegan says.

"Recovery neither diagnoses nor treats. It does not supplant the doctor. Each member at all times is expected to follow the authority of his own physician or other professional counselor."

Although physicians and psychologists do not serve as Recovery leaders, they are encouraged to observe meetings whenever they wish.

ATTENDANCE at a weekly Recovery session is a relaxed, informal affair. One recent Sunday afternoon meeting at St. Thomas Aquinas School in Indianapolis was typical.

About 10 men and women sat down around a table, identifying themselves with first names only. There was no fussing with minutes, roll call or reports.

The group leader—John—played a tape recorded by the organization's founder, Dr. Low. Members then gave voluntary examples of incidents during the preceding week when they applied Recovery techniques to every-day problems. A general discussion and mutual aid period followed.

Group social activities are held down to about two a year—sometimes a summer family picnic and a Christmas party. The object in Recovery is always to help the member function as an ordinary citizen with many ties to his community—not to isolate him in Recovery.

The stigma attached to mental illness has not entirely disappeared, according to one Recovery leader. Newcomers attending their first meeting sometimes slip inside hurriedly. One young Indianapolis housewife even sported dark glasses the first few times around.

"Our new members gradually learn to feel at ease," a group leader explains. "Adults from all walks of life attend—business and professional people, housewives, laborers, executives, factory workers."

Recovery is completely non-sectarian and according to procedures established by Dr. Low religious discussions have no part in Recovery meetings. All sessions are open to the public and there are no membership fees.

Three Recovery groups meet weekly in Indianapolis: Sunday, at 2 p.m., St. Thomas Aquinas School, 4600 N. Illinois St.;

Monday, at 8 p.m., Medical Center Union Building, 1300 W. Michigan St.; Tuesday, at 8 p.m., Bethany Lutheran Church, 4702 S. East St.

IN EVANSVILLE, one Recovery group meets at 8 p.m. Tuesdays in the Washington Avenue Presbyterian Church, 641 Washington Ave. Another meeting is scheduled Wednesdays at 8 p.m. at Clearview Hospital on Kratzville Road.

Other Recovery groups, their meeting times and locations are: Seymour, Tuesdays, 7:30 p.m., First Baptist Church; Vincennes, Wednesdays, 7:30 p.m., First Christian Church; Washington, Sundays, 7 p.m., St. Simon's Catholic Church; Jasper, Mondays, 7:30 p.m., American Legion Hall.

Those living near the Indiana-Kentucky border will find meetings at Louisville, on Mondays at 8 p.m. in the Bethlehem Baptist Church, 5708 Preston Highway, and at Owensboro, Ky. on Wednesdays at 8 p.m. in Immaculate Conception Church, 2516 Clifty Place.

Demonstrations of a typical Recovery meeting are frequently given before church, medical or community organizations. The program is conducted by a Recovery leader and consists of a brief history of the organization, a panel demonstration of self-help techniques and a question answer period.

Groups wishing to arrange such a program may contact Mrs. Donegan, 3907 N. Delaware St., Indianapolis, telephone 283-3306, or Kenneth Fuller, Evansville Area Recovery leader, 1602 S. Linwood Ave., Evansville, telephone 422-1503.

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DROPS SEYMOUR, 50-39

Christ the King wins Cadet title

Christ the King parish, Indianapolis, captured the Archdiocesan Cadet CYO Basketball Tourney championship last Sunday by bringing the curtain down on CYO roundball this season. The impressive northsiders, who annexed their sixth trophy in two years of competition, eliminated a scrappy St. Ambrose of Seymour team, 50-39.

This same Christ the King team—last year as "67" participants—won the holiday tourney, league title and post-season Holy Cross Tourney. Earlier this season, they captured the Cadet Division I honors, Indianapolis Deaneries "B" title before wading into the finals of the Archdiocesan tourney.

The team's only loss in two years was at the hands of St. Patrick's in the Our Lady of Lourdes Holiday Tourney.

Rick Galloway led the way for Christ the King in the championship game last Sunday, played at Secina Memorial High School, with 19 points, closely

followed by Bill Lynch with 13 points.

For St. Ambrose, Mark Sciarra was high man with 15, while Kerry Hammett threw in 11.

Our Lady of Lourdes "A" won the post-season Holy Cross "56" Invitational Tourney last Sunday over St. Michael's "A" 27-22. The finalists outlasted a record 57 teams in the eighth annual tourney.

The consolation tilt was taken by Sacred Heart, who edged St. Andrew's 36-34. Danny Corsaro, of Sacred Heart, received the sportsmanship plaque at the tourney's conclusion.

In earlier rounds, Lourdes advanced to the finals by eliminating St. Andrew's 39-32, while St. Michael's outlasted Sacred Heart 28-24.

The CYO Office disclosed that more than 300 parish teams participated during the past basketball season in the various age classifications throughout the Archdiocese.

Following last Sunday's basketball wrap-ups at Secina, parish

team coaches met to plan several changes in the framework for next season. Among them are:

• "56" Teams will use a smaller ball. It will be the same weight as the present regulation ball, but two-inches smaller.

• If enough interest is shown, separate "A" and "B" leagues will be formed for both "56" and Cadet teams. Both leagues will allow boys from the two grade levels involved—fifth and sixth graders, seventh and eighth graders—and players will be allowed to move once from one team to the other in the same parish.

• Scheduling for "56" or the "56A" leagues will be arranged by school enrollment in those grades, rather than by geographic location as done in the past.

CYO NOTES

St. Michael winners in table tennis

Cadet Girls' Volleyball League coaches are reminded to complete their regular schedules this week and to notify the CYO Office if interested in a post-season tourney. If held, the tourney would begin about March 12.

Information for the Junior CYO One-Act Play Contest has been distributed. The comedy division will begin eliminations the week of March 17; serious the week of March 24; and classic comedy March 24. The wind-up will take place April 5, 6 and 7 at Chantrel High School.

Entry blanks for the Cadet and Junior Girls Spring Kickball Leagues have been mailed, with deadline set March 27. The season will begin Wednesday, April 17.

Cadet Boys Wrestling Tourney entry blanks have also been mailed by the CYO Office. Deadline for entries is March 20, with the tourney to start March 23 at Little Flower or Secina Memorial High School.

Supper meeting scheduled at IU

BLOOMINGTON, Ind. — On Sunday evening, March 3, and Sunday, March 31, the students of the Indiana University Catholic Student Center will sponsor a Sunday Evening Supper and Discussion.

The discussion topic for the first of the two programs will be "Birth Control in the Church Today." On March 31 the discussion will be "Confession—Has It Changed?"

St. Michael winners in table tennis

St. Michael's Junior CYOers walked away with team honors for the annual Junior CYO Table Tennis Tourney, completed last Sunday at Little Flower gym. The westsiders amassed 153 points in their triumph, followed by Little Flower with 112, and St. Catherine's with 88.

Little Flower captured Junior-Senior Division honors with 98 points, with St. Michael's in second. Freshman-Sophomore credits went to St. Michael's with 79, followed by St. Joan of Arc.

Double winners included Leo Bennett, of Little Flower, who took Junior-Senior honors in the singles competition and the mixed-doubles event with Monica Roberts. The latter was also a double winner, adding the girls doubles title to the mixed-doubles.

Susie Kinley, of St. Michael's, won the girls singles and was runner-up in both the girls doubles and mixed doubles. It was the fourth consecutive year of singles titles for Susie. She previously captured three doubles and three doubles runner-up honors, helping St. Michael's to win a trophy each year.

In the Freshman-Sophomore Division, Debbie Kinley was a double winner—in girls singles and mixed doubles.

The nearly 1,100 Table Tennis entries, record participation, completed the competition in two afternoons and three evenings on the 12 tables at Little Flower.

Adult Leadership Workshop slated Sunday, March 3rd

More than 500 parish youth workers are expected to attend the first Adult Leadership Training Workshop, to be held Sunday, March 3, at Chantrel High School. Sponsored by the Catholic Youth Organization, the event will draw about 175 persons from outside the Indianapolis area.

Keynote will be Msgr. Thomas J. Leonard, Youth Department Director of the United States Catholic Conference.

Theme for the one-day conference will be "The Place of the CYO in the Church of the Future."

Indianapolis Mayor Richard G. Lugar will extend greetings to the participants. Archbishop Schulte will preside at the concluding banquet.

Very Rev. Francis Tuohy, Chancellor, will offer the convention Mass at 5 p.m. in nearby Christ the King Church, followed by the banquet in the high school cafeteria.

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Scores

JUNIOR CYO TABLE TENNIS TOURNAMENT RESULTS

Freshman-Sophomore Division

Boys' Singles: Larry Kramer, Our Lady of Lourdes, 21-18, 21-18 (championship); Joe Murray, St. Joan of Arc, defeated Kevin Clarkowski, Our Lady of Lourdes, 21-14, 22-20 (consolation).

Girls' Singles: Debbie Kinley, St. Michael, defeated Jenny Howard, St. Matthew, 21-12, 21-15 (championship); Eileen Griffin, Little Flower, defeated Linda Chapman, St. Joan of Arc, 21-11, 21-9 (consolation).

Boys' Doubles: Kevin Clarkowski-Rick Foxen, Our Lady of Lourdes, defeated Mike and Charlie Fleetwood, St. Michael, 21-18, 17-21, 19-21, 21-19, 21-10.

Girls' Doubles: Linda Chapman-Kathy Van Dyke, St. Joan of Arc, defeated Jenny Howard-Cathy Bowman, St. Matthew, 21-14, 21-12.

Mixed Doubles: Mike Fleetwood-Debbie Kinley, St. Michael, defeated Charlie Fleetwood-Patricia Roberts, St. Michael, 20-22, 21-14, 21-15.

Junior-Senior Division

Boys' Singles: Leo Bennett, Little Flower, defeated Tom Scanlon, St. Barnabas, 21-18, 18-21, 20-22, 21-18, 21-19 (championship); Tim Corcoran, St. Joan of Arc, defeated Mike Arbutle, Nativity, 21-19, 21-17 (consolation).

Girls' Singles: Susie Kinley, St. Michael, defeated Linda Buerger, St. Roch, 21-19, 21-12 (championship); Cathy Meunier, Little Flower, defeated Monica Roberts, Little Flower, 21-12, 14-21, 21-12 (consolation).

Boys' Doubles: Bruce Lyons-John Hugenberg, Christ the King, defeated Tom Oberling-Dave Geis, St. Mark, 21-14, 21-12, 21-12.

Girls' Doubles: Cathy Meunier-Monica Roberts, Little Flower, defeated Maureen Guedel-Susie Kinley, St. Michael, 21-19, 19-21, 25-23.

Mixed Doubles: Leo Bennett-Monica Roberts, Little Flower, defeated Jim Fleetwood-Susie Kinley, St. Michael, 18-21, 21-15, 21-11.

TEAM

Freshman-Sophomore Division: St. Michael 79; St. Joan of Arc 55; Our Lady of Lourdes 49; St. Catherine 39; Immaculate Heart 39; St. Matthew 32.

Junior-Senior Division: Little Flower 98; St. Michael 76; St. Catherine 49; St. Roch 32; Christ the King 24; St. Barnabas 24.

Overall: St. Michael 155; Little Flower 112; St. Catherine 88; St. Joan of Arc 60; Our Lady of Lourdes 57; Immaculate Heart 46.

CADET VOLLEYBALL

Games of Friday, Feb. 23

Division 1: St. Bridget-Immaculate Heart, postponed; St. Christopher def. Holy Trinity 15-5, 15-10; St. Thomas def. St. Joan of Arc 15-5, 15-10; St. Rita, bye.

Division 2: St. Philip Neri def. Our Lady of Lourdes 15-5, 15-10; Little Flower def. St. Lawrence 15-3, 15-4; Holy Spirit def. St. Andrew by forfeit; St. Simon, bye.

Division 3: Greenwood def. Holy Cross 15-5, 15-9; St. Catherine def. St. Roch 15-5, 15-10; St. Mark def. St. Barnabas 15-6, 15-8; St. Patrick, bye.

Division 4: St. Thomas 12-0; St. Christopher 8-2; St. Rita 6-4; St. Bridget 4-5; St. Joan of Arc 4-7; Holy Trinity 2-8; Immaculate Heart 0-10.

HOLY CROSS "54" BASKETBALL TOURNAMENT

Games of Sunday, Feb. 25

Upper Bracket: Our Lady of Lourdes "A" 28, Sacred Heart 24.

Lower Bracket: St. Michael "A" 28, Sacred Heart 24.

Championship Game—Sunday, Feb. 25: Our Lady of Lourdes "A" 27, St. Michael "A" 22.

Consolation Game—Sunday, Feb. 25: Sacred Heart 36, St. Andrew 24.

Our Lady of Lourdes "A" is the CYO-Holy Cross "54" basketball tournament champion.

Consolation Game—Sunday, Feb. 25: Sacred Heart 36, St. Andrew 24.

Our Lady of Lourdes "A" is the CYO-Holy Cross "54" basketball tournament champion.

Consolation Game—Sunday, Feb. 25: Sacred Heart 36, St. Andrew 24.

Our Lady of Lourdes "A" is the CYO-Holy Cross "54" basketball tournament champion.

Consolation Game—Sunday, Feb. 25: Sacred Heart 36, St. Andrew 24.

Our Lady of Lourdes "A" is the CYO-Holy Cross "54" basketball tournament champion.

Adult Education sessions slated at St. Gabriel's

INDIANAPOLIS—St. Gabriel's parish, located at 6000 W. 34th St., has inaugurated a program of Adult Education on the teachings of Vatican II and marriage.

Father Lawrence Frey, pastor, is offering a course on contemporary problems using the text "The Catechism of Modern Man" at 8 p.m. on Mondays and Thursdays and 1 p.m. on Wednesdays. The series will continue until summer.

The second series for married couples will use the Marriage Enrichment Program, recorded lectures prepared by Dr. Urban Steinmetz of the Upper Peninsula (Mich.) Family Life Bureau. Six meetings and discussions are included in the series.

Mr. and Mrs. William Snoddy will lead the discussions at 8 p.m. Mondays, starting March 4; Mr. and Mrs. Donald Austill, 8 p.m. Tuesdays, starting March 5; and Mr. and Mrs. John Moloy, 8 p.m. Fridays, starting March 8. Father Frey will lead another group at 1 p.m. on alternate Wednesdays, starting March 13.

Both parish programs are designed to allow parishioners the opportunity to attend any of the

repeated sessions should schedule conflicts occur. There is no fee, but the text for the "Modern Man" series is \$4.

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Group to review religion texts

By PAUL G. FOX

An interim or "ad hoc" committee has been appointed by the Superintendent of Catholic Schools to evaluate the controversial Sadlier series of religion texts now being used in Archdiocesan elementary schools.

Msgr. James P. Galvin named a 14-member committee following the January meeting of the Archdiocesan School Board, when a delegation of laity protested the religion texts, because they "fail to stress fundamental Catholic doctrine or practice" and are "socio-political history" rather than religion.

Two of the three mothers who presented the charges at the January meeting were named to the "ad hoc" committee, which will meet next Tuesday evening, March 5, at the Latin School. The two are: Mrs. Mary Evelyn Meriman, of St. Gabriel's parish; and Mrs. Mary Taylor, of Holy Spirit parish.

Also named to the committee were: Father Paul Courtney, pastor of St. Luke's parish; Father Lawrence Frey, pastor of St. Gabriel's parish; Father Frank Bryan, assistant pastor of St. James the Greater parish and Latin School instructor; Thomas Maxwell, of St. Roch's parish; Mrs. Margaret Ann Fleetwood, of St. Michael's parish; and Sister Mary Evelyn, O.S.B., School Office supervisor and Confraternity of Christian Doctrine coordinator.

Committee representatives, specifically assigned to evaluate grade level texts, were: primary—Sister Janine, O.S.F., of St. Louis School, Batesville; and Sister Charlotte Marie, O.S.F., of St. Christopher's School; intermediate—Sister Bernadette, O.S.B., and Sister Rosemond, O.S.B., both of St. Barnabas School; and Brother Felix Orico, O.F.M., of Sacred Heart School; junior high—Sister David Marie, S.P., of St. Simon's School; and Sister Kathleen, O.S.F., of St. Bernadette's School.

The meeting is not open to the public.

NAMES IN THE NEWS—James Stetler, Jr., son of Mr. and Mrs. James Stetler, Sr., of St. Michael's parish, Indianapolis, has been named to the Dean's List at Xavier University, where he is a freshman. He is a graduate of North Central High School. . . . Sister Mary Carol Schroeder, O.S.F., history department chairman at Marian College, will attend the Franciscan Sisters Education Conference Board meeting in Chicago March 1-2. . . . Father Gerald Renn, assistant pastor of Holy Family parish, Richmond, was the speaker last Sunday during a breakfast meeting of the Men of St. Paul's Lutheran Church. The audience was composed of representatives of seven Richmond Lutheran congregations. . . . David L. Noblet, the son of Mr. and Mrs. Basil Noblet of St. Christopher's parish, Indianapolis, was named to the Dean's List at St. Edward's University in Austin, Tex. He is a Cathedral High

School graduate. . . . Ninety-one-year-old Arnold Klein, the oldest living charter member of Council 580, Knights of Columbus, Richmond, requested and received an American flag from Congressman Richard Roubush to be raised at the council hall. Klein was grand knight of the council in 1911 and 1912.

LENTEN SCHEDULE AT THE FORT—Daily Mass will be offered at 11:30 a.m. in Fort Harrison's Catholic Chapel No. 2 for the benefit of Finance Center employees there. An evening Mass will be available at 7:30 p.m. on Tuesdays, Wednesdays and Thursdays. Catholic chaplain at Fort Harrison is Father Victor Broering.

HERE AND THERE—The Benedictine Fathers of St. Meinrad Seminary will conduct the clergy conferences throughout the Archdiocese during the coming weeks to explain the present seminary training program. . . . A WLW-I, Channel 13, television program, previously announced by the Catholic Information Center through several parish bulletins in Central Indiana for showing this Saturday, March 2, has been pre-empted and will not be shown. It was to be an interview with Father George Elford on the Catholic Education Study.

NUNS WILL 'MOONLIGHT' THIS SUMMER—Sisters of St. Joseph of Carondelet, who staff Kennedy Memorial High School and three parish schools in Indianapolis, have been informed by the provincial superiors that they may accept salaried employment this summer to help meet the cost of education for their community. Sister Joan Marie Gleason, C.S.J., provincial, said any of the Sisters may work this summer "preferably within the area of their present profession." Money earned by the nuns will be put into a central fund for education. They will continue to wear their experimental habits and a veil, and will retain their religious names in their summer jobs, Sister Joan Marie said. Indianapolis convent superiors are: Sister Margaret Andrea, Kennedy and Sacred Heart School; Sister M. Cornelius, Holy Angels School; and Sister Joan Catherine, St. Roch's School.

AID TERRE HAUTE NATIVE—Former classmates and friends of Terre Haute-born Father Adrian Peck, O.F.M. Conv., missionary in Zambia, Africa, are rallying to his recent appeal for funds to complete two housing units for teachers and an addition to existing school facilities there. The missionary, son of Louis Peck of St. Joseph's parish, celebrated his 25th Jubilee of ordination in his home parish two years ago. Contributions may be made to Father Gregory M. Kollros, O.F.M. Conv., St. Joseph Church, 5th and Ohio St., Terre Haute, Ind.

Evansville clergy Debbie Reynolds movie slated at Marian tonight

EVANSVILLE, Ind.—The Evansville Senate of Priests has voted here to "offer a transfer" to pastors who have held one post for 10 years and to allow assistant pastors a "transfer after consultation" following three years' assignment in one parish.

Bishop Paul F. Leibold of Evansville has agreed to follow the "tenure of office" recommendation passed by the majority of the diocesan clergy.

The senate resolution expressly exempts pastors over 60 who have been in one assignment more than 10 years. They would be affected only should they volunteer to transfer. Pastors under 60, in their present assignment more than 10 years, will be asked but not forced to accept a transfer.

Reasons cited by the senate for the change in ruling varied from "for the good of the parish" to the opportunity "to introduce new ideas and insights into the constantly changing needs of the parish."

Debbie Reynolds movie slated at Marian tonight

INDIANAPOLIS—The men of Doyle Hall on the Marian College campus will present at 8 p.m. tonight, March 1, the film production of Meredith Willson's "The Unsinkable Molly Brown." The film will be shown in the college auditorium.

The saga of the illiterate Irish girl who marries into a fortune includes in the cast Debbie Reynolds, Harvey Presnell and Ed Begley.

Tickets may be purchased at the door. For more details, phone the college at 924-3291.

ish to the opportunity "to introduce new ideas and insights into the constantly changing needs of the parish."

Pope

(Continued from page 1)
priesthood. They fear that they have chosen their life wrongly. "They feel their celibacy no longer as complete immolation and love but as an unnatural weight. And above all they look at the world, from which they live apart and are defended in order to make it better and evangelize and serve it, no longer with an apostolic love but with nostalgia."

THE PRIESTHOOD, Pope Paul said, "is not a simple ecclesiastical office, a simple service given to the community. It is a sacrament, an interior sanctification which confers special gifts to enable the priest to work as another Christ."

He called on priests to convey the sanctity of Christ to all men, "not through an impersonal, bureaucratic, purely canonical ministry but through a living ministry."

New instruction series to start

INDIANAPOLIS—A complete course of instruction in the Catholic faith will be given at the Catholic Information Center, 136 W. Georgia St., every Monday evening beginning March 4. The one-hour instructions will begin at 5 p.m. and will be conducted by Msgr. Charles Koster.

Further information may be obtained by calling the Catholic Information Center at 635-3877. Private instructions in the Catholic faith may also be arranged through the Information Center.

Luncheon set

BEECH GROVE, Ind. — St. Francis Hospital Guild will hold a covered dish luncheon and meeting at 12 noon on Tuesday, March 5, in the hospital auditorium. Members with birthdays in January, February and March will be honored.

Mathematician will lecture

INDIANAPOLIS—Dr. Ralph J. Bean, associate professor of mathematics, University of Tennessee (Knoxville), will be a visiting lecturer at Marian College March 6-7. Co-sponsored by the Mathematical Association of America, the National Science Foundation and the college, Dr. Bean will present three formal lectures and conduct faculty and student conferences as well as informal discussions.

Lecture topics are: "Arithmetic and Counting," "Systems of Numbers," and "Topology." The public lecture on "Systems of Numbers," March 6, at 7:30 p.m., has been scheduled to follow the monthly meeting of the Indiana Council of Teachers of Mathematics, which will take place on campus. An invitation conference on "The Teaching of Calculus," later that evening, will involve local college and high school teachers.

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(Continued from page 1)
ops, both dealing with liturgical experimentation. One request asked for permission to designate academic centers to supervise liturgical innovation. The bishops' second request asked that some experimentation be approved without prior examination by the Holy See.

Presently, the Vatican's Consilium for Implementing the Second Vatican Council's Constitution on the Sacred Liturgy must approve proposed liturgical innovations before experimentation can begin.

Explaining the refusal of the bishops' major proposals, Archbishop Dearden said: "While the two major proposals concerning liturgical experimentation were not approved at the present time, it is clear that the Consilium is open to the submission of rites and texts of liturgical adaptations which have been drawn up and presented prior to actual experimental use."

"Concrete proposals of rites and texts may continue to be sent to the Bishops' Committee on the Liturgy," the archbishop added.

Authorized by a letter of the Congregation of Rites to Archbishop Dearden were the bishops' requests for a shortening of the repetition of the Good Friday service and for the celebration of the Easter Vigil service early Easter morning.

ONE MATTER presented to the Holy See by the bishops conference was deferred: permission to substitute hymns or other sacred songs for the texts now used at the entrance, Offertory and Communion of Mass. Such hymns, now generally added to the official texts, were approved in principle by the delegates to the Rome Synod of Bishops in October, 1967.

With his statement of the Vatican-approved changes, Archbishop Dearden also announced that an experiment with the liturgical services for the Baptism of adults will take place this Lent in about 20 American dioceses.

Nurses to meet
INDIANAPOLIS—The Alumni Association of St. Vincent's School of Nursing will meet at 8 p.m. Wednesday, March 13 in the meeting room of Sam's Subway. Capt. Mary Ann Feske will show slides and talk of her experiences while nursing in Vietnam.

Brebeuf to play Extremism host to Sisters Saturday, Mar. 9

INDIANAPOLIS — Brebeuf Preparatory School will conduct its fifth annual Sisters' Day on Saturday, March 9, for the Sisters of the Archdiocese.

Theme for this day is "Full Circle"—the title of a pamphlet as well as a movie by one of the guest speakers, Msgr. Robert J. Fox, of New York.

Starting at 9 a.m., the program will include talks by four guest speakers, a concelebrated Mass, movies, lunch, and coffeebreaks.

Guest speakers are: Msgr. Robert J. Fox, archdiocesan director of Spanish Community Action, New York, and director of the Human Relations Institute; Terry Borton, of Harvard University and curriculum consultant for the Board of Education, Philadelphia; Rev. James Taylor, pastor of St. Matthew Episcopal Church, Indianapolis; and Mrs. Nona Clague, director of Christian Education in the Indianapolis Episcopal Diocese.

Nuns
(Continued from page 1)

ample. Only one member among the three communities is presently engaged full-time in this work.

Another participant stated that "instant theologians"—religious who have received special theological training—are sometimes "causing havoc in our schools."

Committee members appeared to be of one mind that specialized training in religious education was essential for all communities, but that the present commitment to Catholic schools in the Archdiocese would have to be reevaluated if the personnel is to be found.

Other participants at the committee meeting, held Monday evening at Our Lady of Grace Convent, included: Father William Schmidt, S.J., president of Brebeuf Preparatory School; Brother Douglas Roach, C.S.C., principal of Cathedral High School; Sister M. Denis, O.S.F., School Office supervisor; Sister Mary Evelyn, O.S.B., School Office supervisor; Sister Joan, S.P., education coordinator for the Sisters of Providence; Sister Mary Cecile, O.S.B., subprioress and education director for the Benedictine Sisters; and Sister Mary Gilbert, O.S.B., counsellor for the Benedictine Sisters.

(Continued from page 1)
brics, but the highest human activity—praising God, living out our redemption and inspiring us to act toward others in the spirit of Christ."

CITED BY Archbishop Hallinan as significant signs pointing to continued progress were the recent appointment of Abbot Primate Rembert Weakland, O.S.B., to the Vatican Council's Consilium and acceptance by the National Liturgical Conference of an invitation to make specific proposals to the bishops.

He called Abbot Weakland's appointment "a great step forward."

"It means," he said, "that a new American voice will be heard at all meetings in Rome." He also hailed the Liturgical Conference's plans and its appointment of Father Aidan Kavanaugh, O.S.B., of Notre Dame, to head an ad hoc committee to draw up proposals for the bishop. (Father Aidan is a monk of St. Meinrad Archabbey.)

Archbishop Hallinan also announced that three new Mass canons authorized by the Synod of Bishops should be released shortly.

He also said that new forms for the sacraments of marriage, Holy Orders and infant baptism should be released by the Consilium in the near future. "The basic pattern of the 'Missal Normative,' under preparation for nearly two years is almost ready to be published," he said. "It is not an obligatory form, but the 'meeting of the rubrical simplification' of the various types of the Mass. Masses ranging from 'Mass in the homes' and the old-style 'low Mass' clear through the bishop's solemn pontifical Mass will stem from this new pattern."

To participate in prayer rite
TELL CITY, Ind.—St. Paul's parish here will participate in the annual World Day of Prayer Service, to be held at 9 a.m. Friday, March 1, in the Fellowship Hall of the Evangelical United Church of Christ.

Theme of the prayer service, sponsored by the National Council of Churches, is "Bear One Another's Burdens."

Card party set
INDIANAPOLIS—The Ladies Auxiliary of the Knights of St. John will sponsor a card party at 2 p.m., Sunday, March 3, in the Little Flower parish hall, 14th and Bosart. Refreshments will be available.

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STILL A FOREIGN 'CLUB'

Priest urges 'Africanization' of Church in South Africa

JOHANNESBURG — South African laymen have called for the Africanization of the Catholic Church in South Africa and warned that it will remain a "foreign club" unless this takes place.

The priest, Father Mangaliso P. Mkhathshwa of the Sacred Heart Mission in Witbank, made his appeal in the latest issue of

Challenge, an independent Catholic lay review.

He urged the Church to give its African clergy a period of serious apprenticeship, and then to transfer more responsible posts to them.

"IF WE MEAN to be honest, some white priests should serve under black clergy — a daring thought, I know," he said.

While conceding that the missionary zeal and dedication of priests sent from overseas have borne "admirable fruit" and that black clergymen lack experience as administrators, Father Mkhathshwa said:

"To any impartial observer, it should be evident that the control and direction of Church affairs are fully entrenched in white hands . . . bishops, pastors, deans, secretaries, rectors of seminaries, the lot."

This was necessary in the past, he said, and is still "up to a point."

But, he continued, "We would like to see the Church become more and more African in its outlook, life and personnel. The African clergy will in turn determine liturgy, theology, means of self support in a manner more intelligible to African psychology."

"OTHERWISE, the Church will remain a 'foreign club,'

with the indigenous people having no or, at best, little say in the running of the 'pious club.'"

Father Mkhathshwa said that Africans are puzzled that the young foreign priests who are sent out here are put in charge of a mission "after scraping together a few words of the African language."

"He gets all the help he needs," he went on, "and in the long run finds himself doing pretty well. But how about Father X, a black, who has been a priest for anything up to 10 years?"

"Presumably he knows his people, shares their sorrows, their humiliations, their joys, knows their language. He has studied the same subjects as the young missionary."

This black priest, Father Mkhathshwa said, may only observe, and "I fail to understand how one can get effective apprenticeship just by watching and admiring."

AFRICANIZATION could not be forced, but would have to be an evolutionary process, he said.

In one way, apartheid, South Africa's policy of strict racial segregation, is a "Godsend," Father Mkhathshwa said, because it would compel the Church to hand over responsibility to Africans who are resident in the areas set apart for the Bantus, or Negro South Africans. "Unfortunately," he added, "this is not the indigenousization that the Church requires."

Father Mkhathshwa appealed for specialized training for African priests and properly organized "crash courses" in Church administration and pastoral activity.

Says Vatican has about \$160 million in Italian stocks

VATICAN CITY—Vatican holdings in the Italian stock market amount to approximately \$160 million, according to Italian Finance Minister Luigi Preti.

Preti disclosed the government's estimate of the Vatican's Italian holdings while talking to reporters after a meeting of the foreign affairs committee of the Chamber of Deputies. After giving the figure of 100 billion lire (\$160 million), Preti added: "Any other report on Vatican share holdings and relative income is without foundation."

At present Vatican City pays no tax on its earnings from Italian stocks because a decree issued by the ministry of finance in 1963 suspended collection of the tax pending decision by parliament.

Preti said that the finance ministry had given provisional instructions for an investigation of the companies which pay dividends to the Vatican, but that it cannot be carried out as yet because the Italian parliament has not ratified the agreement, and the Vatican is still waiting a decision. "Therefore, it was decided to suspend (payment of the tax) until October, 1968, which is normal procedure."

Sex education

ROCHESTER, N.Y.—Sex education will be integrated in the curriculum of 13 parochial schools of the Rochester diocese this spring on an experimental basis.

"WE DO NOT think that post-conciliar development such as that which has taken place in certain extreme circles in Holland is a true evangelical reformation. On the contrary, we hope that the Roman Catholic



ARMENIAN PRELATES VISIT CARDINAL CUSHING—Armenian Patriarch Elisha II of Jerusalem (right), accompanied by his vicar, Bishop Shahe Ajamian, visited Cardinal Richard Cushing in his Boston residence. Patriarch Elisha and Cardinal Cushing (back to camera) are honorary chairmen of an International Committee for the Restoration of Christian Shrines on Mount Zion. While in Massachusetts, Patriarch Elisha addressed a dinner in Taunton, Mass., where he was the guest of Rabbi Baruch Korff. The dinner was held in connection with Brotherhood Week, sponsored by the National Conference of Christians and Jews. (RNS photo)

Sees Catholic Church still needing reform

STOCKHOLM—There is still much to be reformed within the Roman Catholic Church, an ecumenical Lutheran leader charged here in the bulletin Christian Unity.

The Lutheran, Pastor Hans C. Cavallin, secretary general of the League of Christian Unity, said: "We deplore the papal encyclical on celibacy of last year and wish for a speedy revocation of the celibacy obligation for Western rite priests outside of Religious orders." The League for Christian Unity seeks the union of all Christians with the Pope as the visible head of the church.

Pastor Cavallin also expressed wonder that in liturgical reforms Catholic lay people have not yet been permitted to receive Communion under both species at all times.

HE ALSO criticized the control exercised by the Roman Curia, the Church's central administrative offices, and what he called "medieval triumphalism."

"We hope that this will soon disappear," he said. "We question—much of the externals of the Roman Catholic Church today—a temporal state, great wealth—things that must irritate everyone who has ever read the Gospels. The same questioning is applicable to the comfortable rectories of the Swedish [Lutheran] State Church. . . . We really do not believe that the Second Vatican Council was more than a small beginning of the reformation necessary for the Roman Catholic Church and all other churches today."

Pastor Cavallin added that he does not "accept everything that, in certain Roman Catholic circles, is presented as the last word in theology, piety or liturgy."

DIVERSE REACTIONS SEEN

Cites roadblocks to religion study in U.S. public schools

DALLAS — Two major roadblocks to inclusion of "objective" study of religion and religious literature in public schools are insufficient teacher preparation and lack of adequate instructional materials, an official of the National Council of Churches said here.

The Rev. J. Blaine Fister, staff associate for Church and Public Education in the NCC Division of Christian Education, addressed a group during the annual meeting of the Division on the progress being made in teaching about religion in public schools.

Some states, he said, are moving ahead with plans to include instruction about religion in curricula while some are not as a result of a fear of controversy or because there is a lack of support by church and community groups.

MR. FISTER reported a variety of reactions to the 1963 Supreme Court decision on prayer in public schools: attempts to implement the ruling, continuation of devotions, substitution of silent prayer or inspiration readings and giving up for the moment "hoping for a constitutional amendment permitting the practice to be restored."

He spoke approvingly of those schools which have followed the recommendations of the American Association of School Administrators to include "objective" study dealing with religion in educational programs.

In addition to the need for teacher training and appropriate materials, he noted that some school personnel fear "getting into controversial areas" and that religious groups do not always lend support.

"There is still a lot of work to be done in educating the educators" about the possibilities of teaching religion in the public schools," Dr. Fister said, adding:

"NO MATTER how many conferences or consultations are held, however, nothing will happen until those responsible for public education—the educators themselves—take on the task of experimentation and implementation in the classrooms."

As an example of attempts being made he cited an elective course which the Pennsylvania Department of Public Instruction and the Religious Studies Department of Pennsylvania State University have developed.

One course, "Religious Literature of the West," is being tested in 18 selected schools, he said.

Experimental programs in Florida, New York, Nebraska,

Massachusetts and California were noted.

MR. FISTER also said that consultations, initiated by state councils of churches in cooperation with other religious groups and educators, had been held in Connecticut, Minnesota, Wisconsin, Kansas and Michigan.

He explained that the National Council of Churches has committees which assist development of consultations to establish religion courses in public schools, and a National Task Force which is working toward teacher training, curriculum material preparation and dissemination of information through the mass media.

Ask archdiocesan financial reports

WASHINGTON — The Washington Lay Association has asked Cardinal Patrick O'Boyle of Washington for an annual public accounting of archdiocesan expenditures and the issuing of a proposed budget for the following year.

The letter praised Archbishop Paul J. Hallinan of Atlanta and Bishop Robert E. Tracy of Baton Rouge for issuing diocesan financial statements and urged Cardinal O'Boyle to follow the practice.

In a resolution adopted by the membership authorizing the board to write to the cardinal, the WLA said that "laymen in Washington have a right to know how their money is spent, and a right to know what specific plans there are for future expenditures."

A Bible underground

MOSCOW—An "underground" factory in the suburbs of Moscow produced more than 12,000 belts imprinted with Biblical quotations before Communist authorities closed the plant, according to a Soviet Radio broadcast.

It said that managers of the factory will be tried for illegal business activities, instead of illegal distribution of religious texts, since they sold the belts at a profit.

The broadcast said that most of the workers were retired elderly people, but included a Communist party member and a policeman.

Explaining how the operation worked, the station said that the belts were bought at various stores, taken to the factory and imprinted with passages from the Bible. Salesmen later went among Soviet people to sell the belts.

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Calendar OF EVENTS

St. Anthony's . . .
Religion Instruction for High School Students
Sundays, following 9 a.m. Mass.
St. Augustine's . . .
Third Order of St. Francis meets March 10
at St. Anthony's.
Sacred Heart . . .
CYO Convention, Saturday, March 9.
Providence . . .
Adult Education Program, March 7, 7:30 p.m.
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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David L. Gerwe heads Lockerbie Area body

INDIANAPOLIS — David L. Gerwe, representing the Catholic Community Center, has been elected president of the Lockerbie Area Neighborhood Services, Inc. (LANS).

Msgr. Victor L. Goossens, pastor of St. Mary's parish, is treasurer of the recently organized neighborhood association which developed from efforts of residents, churches, social service agencies and businesses to improve recreational facilities in the downtown area.

OTHER OFFICERS of the nonprofit corporation are: Rev. Kermit M. Krueger, Roberts Park Methodist Church, vice-

president; Anne Greenwood, a teacher associated with the New York Street Evangelical United Brethren Church, secretary; and Gerald Tutterow, director of the North Street Community Center, executive director. Gerwe is director of case work for Catholic Social Services.

The neighborhood is bounded by Washington (south), Delaware (west), 10th (north) and Oriental and the railroad tracks (east).

LIKE OTHER neighborhood associations, according to Gerwe, LANS' purpose is to provide residents with a voice in determining the future of their neighborhood which is about evenly mixed commercial and residential.

"The organization is a vehicle through which they can make their feelings known to private and public agencies. LANS is unique, however, in that in addition to residents, churches and service agencies in the area are members."

The organization also has as a goal the development of a neighborhood service program, he added. Possibilities for such a program include day care, legal services and home-making instruction. Space could be provided for public welfare and health agencies to locate centers in the neighborhood.

At present LANS administers funds contributed by churches in the area to supplement the Metropolitan Park Department's recreational program in the neighborhood.

Committee chairmen are: Dora Fine, Indianapolis Pre-School Centers, membership; Rev. Daniel Weaver, Roberts Park, finance; Robert M. Owen, Catholic Charities, neighborhood planning and improvement; and Ann McNally, Central Christian Church, program.

Confirmation schedule

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

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

Sunday, March 3—Columbus, St. Columba, 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—Enochburg, 1 p.m.; Batesville, 7:30 p.m.

Saturday, March 9—Dover, 11 a.m.; New Alsace, 3 p.m.; St. Leon, 7:30 p.m.

Sunday, March 10—Aurora, 11 a.m.; Yorkville, 3 p.m.; Lawrenceburg, 7:30 p.m.

Monday, March 11—Hamburg, 1 p.m.; Oldenburg, 7:30 p.m.



ONLY 3,600 BOOKS TO GO—St. Simon's parish, Indianapolis, is in need of another school bus—its sixth. Members of the parish School Bus Association have embarked upon an ambitious drive to secure 3,600 books of Top Value Stamps to be redeemed for the new bus. Other trading stamps will be accepted and exchanged. The drive will continue through May 29. Shown above with the pastor, Father Earl Fellman, and school principal, Sister James Mary, S.P., are Mrs. Joseph English, left, general chairman, and Mrs. Thomas Ryan, promotion chairman.

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Archbishop Schulte's Schedule

March 3, Sunday—8 a.m. St. Maur Seminary, Ordinations.
March 5, Tuesday—2 p.m. Northside Deanery Conference.
March 6, Wednesday—2 p.m. Southside Deanery Conference.
March 8, Friday—10 a.m. Bedford Deanery Conference at Bedford; 3 p.m., Tell City Deanery 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 Deanery Conference; 3 p.m., Lawrenceburg Deanery Conference.
March 14, Thursday—10 a.m. New Albany Deanery Conference; 3 p.m., North Vernon Deanery Conference.
March 16, Saturday—2 p.m. Terre Haute Deanery Conference.
March 17, Sunday—2 p.m. Dedication, St. Augustine Home for the Aged.
March 24, Sunday—4 p.m. Marian Award.

Workshop set on the Inner City

INDIANAPOLIS—The Catholic Students' Mission Crusade of Sececina Memorial High School will sponsor an Inner City Workshop for 250 student volunteers in the school's Backyard Peace Corps Program at 10 a.m. Saturday, March 2 in the eastside school.

The workshop will be conducted by two representatives of the Poverty Program who will explain the unique situation of inner city and the attendant problems to the interested volunteers.

Jerry Jones, Sececina senior and president of the CSMC, told The Criterion: "I think the Sececina students will get as much out of their effort, or really more, than the poor. They need to be needed."

Sececina to host typing workshop

INDIANAPOLIS—The Indianapolis Archdiocesan Business Education Association, in cooperation with the Gregg Division of McGraw-Hill Book Company, will sponsor a typing workshop at Sececina Memorial High School on Saturday, March 9, from 1 to 4 p.m. The workshop, conducted by Dr. John L. Rowe, will involve a demonstration of the latest teaching methods and techniques for typing classes.

All business teachers in the state of Indiana are invited to the workshop. Reservations chairman is Sister Mary Xavier, O.S.F., of Sececina. There is no fee for the workshop. Chairman of the workshop is Sister Joseph Bernard, S.P., of St. John's High School, Logansport.

Indianapolis Social Calendar

FRIDAY, MARCH 1
Nocturnal Adoration members are reminded of the customary watch.

St. Christopher's Social at 7 p.m. in the school social room, 5235 W. 16th St., Speedway.

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

Social sponsored by St. Joseph K of C in the clubrooms at 4322 N. German Church Road, beginning at 8:30 p.m.

SATURDAY, MARCH 2
St. Bridget's Social at 7 p.m. in the parish hall, 815 N. West St.

SUNDAY, MARCH 3
Two Card Parties featuring Euchre and other social games at 2 p.m. and 7 p.m. in Assumption parish hall, 1105 S. Blaine Ave.

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

MONDAY, MARCH 4
Card Party at 1:30 p.m. in Union Federal hall, 5643 E. Washington St. Proceeds for the benefit of Veterans Hospital patients.

WEDNESDAY, MARCH 6
Card Party, sponsored by St. Philip Neri Altar Society, at 8 p.m. in the school auditorium, 550 N. Rural St.

THURSDAY, MARCH 7
St. Catherine's Social at 6:30 p.m. in the parish hall, Shelby and Tabor Sts.

Card party set
INDIANAPOLIS—A card party is scheduled Sunday, March 10, in St. Francis de Sales church hall, 2191 Avondale Pl. Playing begins at 7:30 p.m.

CAC schedules Leap Year dance

INDIANAPOLIS — A "Leap Year Leap" is planned by members of the Catholic Alumni Club of Indianapolis on Friday, March 1, in the clubhouse of the Williamsburg North Apartments, (one block east of Allisonville Road on 62nd Street).

CAC'ers from the Dayton, Cincinnati and Louisville clubs are expected to attend this gala event. For additional information contact Miss Charlene Boyle, 5945 N. Ralston, 255-6394.

Sececina band to give concert

INDIANAPOLIS—Popular and Latin numbers will be highlighted in the first concert to be given by the Sececina Memorial High School concert band on Sunday, March 3, at 8 p.m. The 50 members will offer three concerts in the series. Tickets can be purchased at the door.

Excerpts from "Camelot," "Man of La Mancha," and "Disadvantages of You" are some of the numbers to be played Sunday. The remaining concerts will be given on April 7 and May 12.

Auxiliary plans 'Emerald Ball'

INDIANAPOLIS—The Ladies Auxiliary, Ancient Order of Hibernians, will sponsor an "Emerald Ball" Friday, March 15, at the Indiana Roof ballroom. George Nicoloff and his orchestra will play for the event from 9 p.m. to 1 a.m.

Intermission entertainment will be provided by the Marian College Pages and the Irish National Anthem will be sung by Mr. Denis Moriarty.

Mrs. John Lauglin is dance chairman, assisted by Mrs. Michael Kirby, entertainment, and Mrs. Edward Coffeen, decoration and publicity. Mrs. John Erickson is auxiliary president.

St. Patrick parish schedules dance

INDIANAPOLIS—The fourth annual St. Patrick's parish dance will be held Friday, March 15, at Msgr. Downey Southside K of C hall, 511 E. Thompson Road. Paul Christie and the Recordables will play for dancing from 9 p.m. to 12:30 a.m.

Admission is \$3 per couple or \$2 per person. For advance reservations call 638-1634. Tickets may also be purchased at the door.

Marian sets 2 lectures

INDIANAPOLIS—A lecture on human behavior and another on an American novel will be offered next week at Marian College.

Dr. John I. Nurnberger, chairman of the department of psychiatry at the Indiana University School of Medicine, will speak at 7 p.m. Monday, March 4, on "Natural Law and Ethical Relativism."

Dr. Nurnberger is appearing in the lecture program entitled "Problems in Human Conduct," a discussion of human behavior from the viewpoints of the modern-day behavioral scientists as well as of the traditional views of philosophy and theology.

Sister Georgine, member of Marian's English department, will discuss at 8:15 p.m. Monday the John Updike novel, "The Centaur."

Both lectures are open to the public. For more information, phone the college at 924-3291.

CONTRIBUTORS

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

MARGARET RICHARD, Richmond; MISS LULA A. FERNER, Sellersburg.



DOOR PRIZES DISPLAYED—Chairladies for the St. Roch Altar Society pillowcase card party show door prizes to be given away at the affair to be held Sunday, March 3, at 2 p.m. in the parish hall, 3603 S. Meridian St., Indianapolis. Shown left to right are Mrs. John Lipfert, Mrs. Eugene Pavey, Mrs. Gervase Zimmerman, Mrs. William Thane and Mrs. Pete Hasse.

Variety show set by Theatre Guild

INDIANAPOLIS—The Catholic Singers, dancers, actors and Theatre Guild will produce a variety show dubbed "Maze of Daze" to be presented Friday, May 3, at the Holy Family Community Club of C hall, 229 North County Club Road.

Indianapolis Parish Shopping List

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VIEWING WITH ARNOLD

New Poitier film is a breakthrough

By JAMES W. ARNOLD

"Guess Who's Coming to Dinner" is, all things considered, a big dud of a movie. But it's possible that its long-range social effect will be greater than if it had been a better or more controversial film.

Stripping aside plot and other embellishments, the question is whether mass audiences, having demonstrated their genuine affection for Sidney Poitier in film after film, will now let him marry, not their own daughter, but the nice white heroine of a thousand Hollywood movies, the girl who lives in that hilltop mansion symbolically perched over by those grand gables of the screen, Katharine Hepburn and Spencer Tracy.

The answer seems to be yes.

and even if the question has little pressing relevance to any credible problems in the real world, it is a symbolic victory of significance. Before you can accept an idea in general you must accept it at least once in particular. While admitting actor Poitier into full status as a movie leading man may seem an absurdly small step in gradualism, a process the world may simply not have time to wait for, the movie fantasy life of Americans is no small thing. Poitier's arrival in Valhalla changes our myths, and that will change us.

"Dinner" is not the first movie about the "problem" of interracial marriage. "One Potato, Two Potatoes" was not only ahead, but a hundred times more artful. But that was not an Establishment film. It was seen mainly in art theaters and changed nothing; it was, in fact, a mild exploitation of the audience's pre-existing liberal sympathies.

It may be easy for the sophisticated to deride producer-director Stanley Kramer, a good man who lacks a truly creative grasp of his medium. But for 20 years Kramer has put his money where his mind and heart are, with a long succession of competent mass audience movies on difficult and non-profitable subjects like racism, Nazi war crimes, atomic war, science and religion, mental retardation. Because he is not too far ahead of his audience, his courage may count for more, ultimately, than the talent of more gifted artists who have been gutless workers at the box-office.

"Dinner" took somewhat less courage. (For one thing, the lovers, Poitier and Katharine Houghton, are not allowed to display much affection). It is a mild statement, and the audience is probably more than ready for it. Poitier, as in all his recent movie roles, is idealized, free not only of the deprivations of most of his victimized race but also from the psychological scars of being black in a bigoted society. He is, in all respects "just like" an especially gifted and likeable upper-middle class white man.

Some Negro intellectuals will not care for this, although there is no doubt that at least the Negroes who attend Poitier

films greatly admire this image of him. For us all to be "alike" is also the obvious aim of those who opt for integration as the solution to the racial crisis.

The point is that the only difference between Poitier and the film's white family is skin color. That simplifies and minimizes the actual problem. But as Kramer has said, it has the value of pinpointing a challenge: if other differences were eliminated, would color alone prove a bar to mutual acceptance? A remote point perhaps, but not so academic to anyone aware of the way prejudice works on society's more affluent levels.

Kramer chooses to handle things on the level of comedy.

Brooklyn group wants say in Church affairs

BROOKLYN, N.Y.—A group of Catholic clergy and laity here, calling themselves the "Committee for Shared Initiative," has requested a series of public hearings at which all members of the Church could express their opinions on ecclesiastical decisions.

In a 600-word statement, the committee of 50 persons asked for the "opportunity of entering an open forum with our leaders on the important subjects of choosing successors" to the late Cardinal Francis Spellman and to Archbishop Bryan J. McEntegart.

Archbishop McEntegart, who was 75 years old in January, recently suffered a stroke and it has been rumored here that he has submitted his resignation to the Pope.

SPECULATING that Pope Paul VI will accept Archbishop McEntegart's resignation, the committee's statement noted: "In such an event, the Catholic community of New York will be acquiring two bishops for its adjoining dioceses."

Bill would grant help to pupils

LANSING, Mich.—A bill that would channel \$21 million in state funds into private school education next year is expected to be introduced in the Michigan Legislature.

Sponsored by Reps. Thomas L. Brown (R-Lansing) and J. Bob Traxler (D-Bay City), the measure would provide grants for parents with children in non-public elementary and secondary schools.

Parents of high school students taking at least four specified subjects would be eligible for \$100 grants; parents of elementary students studying at least two specified courses could receive \$50 grants.

Mr. Brown said the theory was that once the grants were made available, the parochial schools would raise their tuition, and the parents would turn over their state grants.

The proposed bill has the full backing of the Michigan Federation of Citizens for Educational Freedom, which has been carrying on a letter-writing campaign to state lawmakers and is sponsoring a series of public lectures in communities.

Also backing aid to non-public schools is the Michigan Association of Non-Public Schools. The association is composed of Roman Catholic, Missouri Synod Lutheran, Jewish Day and Christian (Calvinist) schools.

Organized opposition to the measure has come from Citizens to Advance Public Education. The representatives "blatantly disregard for our American constitutional limitations and of our inner city school crisis," charged chairman Harriet Phillips. "It is beyond comprehension. We plead with the public taxpayer to oppose this proposal which will lead to the destruction of our public school system."

Laity in Spain face crisis again

MADRID — The appointment by the bishops of national lay leaders and ecclesiastical moderators for Spanish Catholic Action has aggravated the long-standing crisis in the lay apostolate of this country.

Many lay leaders had hoped for a more democratic organization of Catholic Action under the new statutes adopted by the bishops in 1967. The new appointments, particularly of the lay officials, have aroused concern that the bishops are returning to the tight controls they had exercised over Catholic Action in the past.

The statement continued by stating that "the growing sense of alienation from the Church that many Catholics are experiencing must be met by their more responsible involvement in major Church decisions."

"We hope and pray that the American episcopacy and the Roman Curia in the spirit of Vatican Council II will publicly solicit the opinions of all interested clergy, laity and religious in both the Brooklyn and New York dioceses."

"We await these well publicized hearings held throughout the city where concerned Catholics can respectfully express their views on the credentials and qualities the bishops of our city must have for leadership in these crucial times."

THE SIGNERS of the statement included 34 lay persons, 14 priests and two Sisters. The statement was prepared by the committee's co-chairmen, Kenneth B. Daly, an employee of the New York City Housing Authority; Father Joseph H. Burns, assistant at Mary Queen of Heaven church, Brooklyn, and co-editor of Alpha, newsletter of the Association of Brooklyn Clergy; Mrs. Mary Andry, a teacher in Confraternity of Christian Doctrine classes at Mary Queen of Heaven church, and James A. Gibson, a layman active in Brooklyn diocesan affairs.

VARIETY IN BOOKS

"The John Howard Griffin Reader," edited by Bradford Daniel. Houghton Mifflin Co., Boston. 588 pp. \$8.50.

John Howard Griffin is perhaps best known for his tour of the South, disguised as a Negro, which resulted in the book "Black Like Me." That book, a powerful study of the discrimination suffered by Negroes and experienced by a white man, thrust Griffin's name before the American public in 1961, as the civil rights movement was experiencing its first successes.

To many white Americans, "Black Like Me" was a brutal revelation, for it exposed them to racism on the personal level at which racism is felt. The reaction eventually drove Griffin and his family to Mexico.

But who is John Howard Griffin? His life did not begin and end in 1961, nor did his career as a writer. The former—both, really—began nearly 50 years ago in Texas, and ran through studies in France, where Griffin earned a reputation as an authority on medieval music, through World War II, where Griffin lost his sight, through novels, short stories, through the mysterious and sudden way in which he regained his sight.

Most of it is here, in the stories, in excerpts from the novels, in notes and unfinished works by Griffin himself.

And it's all worth reading, for Griffin, like the Southern writers and journalists with whom he is associated—William M. Styron, Bradford Daniel who writes a fine introduction and edits this volume, Penn Jones, P.D. East—has had the chance to grow without becoming legend.

The growth is now being rewarded—and experiencing it in this collection is also rewarding—not by the creation of a legend but by letting Griffin do what he most likes to do: letting his writing talk freely.

(Reviewed by John R. Sullivan, NC News Service, Washington, D.C.)

"H. A. R.—The Autobiography of Father Reinhold," by Father H. A. Reinhold. Herder and Herder, New York. 150 pp. \$4.50.

When Father H.A. Reinhold arrived in the pre-war United States from his native and Nazi-dominated Germany, he immediately became the subject of suspicion.

This makes for less tension, but at times the approach seems in appalling taste: the basic joke is the incongruity of Poitier's black presence in a formula in-law comedy. The humor depends subtly on our prejudice—will other cultures understand it at all?—and it is unfortunate that a situation is set up so that the mere appearance of a Negro provokes laughter.

The comic invention otherwise is barren, reduced to double-takes by both sets of parents, resentment by the old-guard Negro maid of Poitier's status, and everyone's nervousness, which leads to numerous sight gags, like Tracy putting his shaving brush in his highball. Add also an intriguing amount of vulgarity: when desperate, SOB will always get a laugh. The unintentional comic highlight comes when the Negro mother (Beah Richards) accuses Tracy of failing to understand because he (down, Dr. Freud) is burnt out sexually.

There is no clear reason why "Dinner" had to be a film. It is almost all interior dialog, with mechanical character confrontations ("Mother would like to talk to you") and a white-haired stage monsignor tossed in to clarify the moral message. Is there any film nowadays that does not open with an airplane arriving behind the credits?

Worst of all is the air of contrivance: the couple have known each other but 10 days, Tracy and Hepburn must in one day give their approval, have Poitier's parents to dinner, overcome doubts etc. "If only we had time," says one parent wistfully. If Kramer had given them time, there would be no problem and no movie.

While the film offers few insights into the problem of race, there are several moving dialogues on parent-child relationships, especially one between Poitier and his father (Roy Glenn). The acting is up to whatever challenge there is, with Miss Hepburn all but stealing the show in a half-dozen typically powerful closeups.

As others have noted, the tender exchange of glances at the finale between Tracy and Hepburn is almost more than a sentimental movie buff can stand.

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

A success, so he shuts his center

TORONTO—The closing of the Center for Ecumenical Studies at St. Michael's College here is a sign of the center's success.

This is the viewpoint of Father Gregory Baum, O.S.A., founder of the center, who has announced that it will be closed in June.

Father Baum explained that he founded the center in 1963 when ecumenism may have been a new idea. "It's purpose," he said, "was to promote ecumenical studies at St. Michael's."

Today, he reports, ecumenical studies at St. Michael's are a reality. The school's theology department is fully integrated with Protestant and Anglican departments at the University of Toronto.

Thus, he said, the ecumenical center has fulfilled its purpose.

Such fulfillment, he said, is common in academic circles where there has been an "ecumenical revolution." For example, he said, where once someone might have tried to foster ecumenism through building an ecumenical library, it is now impossible to build a theological library without its being ecumenical.

Father Baum added that he does not believe the ecumenical movement has reached fruition in circles outside the academic world. He said that he sees a real need for formal ecumenical programs on the parish and on "all levels" of the Church which have not yet been reached.

He also disclosed that personally he has moved on from ecumenism to new fields of thought.

Born of Jewish parents in Berlin and reared as an agnostic, Father Baum said he has now turned his whole thought to the study of "belief and unbelief." He will record his findings in the book he is now writing.

500 priests seek diocesan council

MONTREAL — Five hundred Catholic priests in Quebec Province called for a Montreal diocesan council to seek ways of coping with a changed society.

The request was made following an extraordinary two-day meeting here on problems facing the present-day Catholic Church.

Some people didn't like his ideas, he says, and some people just plain didn't like him—their names are listed. But some people agreed with him and liked him, and their names are here too. (Among them Presidential candidate Eugene McCarthy, in those days a Minnesota college teacher.)

And although the book is a memoir of joys and sorrows, with the sorrow of Father Reinhold's life of exile and slow death of Parkinson's disease evident on every page, still joy prevails; and the quiet joy of a priest burned out in the service of Christ—his ideas, his very life, ratified by Pope and his in the greatest council of them all.

(Reviewed by Richard M.M. McConnell, NC News Service, Washington, D.C.)

Radio and Television

BLOOMINGTON AREA	
6:00 a.m.—Sacred Heart	WTIS
CONNEYSVILLE AREA	
11:30 a.m.—Hour of the Crucified	WBNS
12:00 p.m.—Sacred Heart	WNCV
EVANSVILLE AREA	
8:00 a.m.—Christophers	(14)
12:00 noon—This is the Life	(14)
12:30 p.m.—This is the Answer	(14)
Sunday Television	
9:00 p.m.—Look Up and Live	(25)
9:30 p.m.—Look Up and Live	(25)
10:30 p.m.—Sacred Heart	(25)
11:00 p.m.—Shut-In Mass	(7)
11:00 p.m.—Insight	(7)
12:00 noon—Moral View	(14)
12:30 p.m.—Frontiers of Faith	(14)
Sunday Radio	
6:30 a.m.—Sacred Heart Hour	WGFB
9:45 a.m.—Hour of St. Francis	WJPS
9:05 p.m.—Catholic Hour	WGFB
9:30 p.m.—Georgetown University Forum	WIKY
INDIANAPOLIS AREA	
6:30 a.m.—This is the Answer	(6)
7:30 a.m.—The Christophers	(13)
7:45 a.m.—Sacred Heart	(6)
8:30 a.m.—The Christophers	(8)
10:00 a.m.—Challenge	(6)
12:30 p.m.—Focus on Faith	(6)
12:30 p.m.—Great Decisions	(12)
1:00 p.m.—Direction '68	(13)
1:30 p.m.—Insight	(6)
12:00 Midnight—Bishop Sheen	(13)
Sunday Radio	
6:00 a.m.—Ave Maria Hour	WIBC
6:30 a.m.—Hour of the Crucified	WIBC
8:30 a.m.—Sacred Heart	WJAC
9:35 p.m.—Catholic Hour	WIRE
10:45 p.m.—Hour of St. Francis	WFBM
Friday Radio	
6:00 a.m.—Sacred Heart	WFMS
MADISON AREA	
7:15 a.m.—Hour of St. Francis	WORX
NEW ALBANY AREA	
11:30 a.m.—Christophers	WAVE
4:30 a.m.—Catholic Hour	WAVE
4:30 p.m.—Lamp Unto My Feet	WHAS
Sunday Radio	
9:45 a.m.—Religion	WTHI
1:45 p.m.—Sacred Heart	WTHI
Hourly Radio	
6:15 a.m.—Hour of St. Francis	WKLO
7:45 a.m.—Sacred Heart	WKLN
8:15 a.m.—Sacred Heart Hour	WHAS
9:15 a.m.—Your Catholic Visitor	WHAS
6:45 p.m.—Sacred Heart Hour	WAKY
7:30 p.m.—Catholic Hour	WAVE
Monday thru Saturday	
10:45 a.m.—Thought for Today	WKYP
6:45 p.m.—Rosary Hour	WLRP
7:30 p.m.—Moral Side of News	WHAS
NORTH VERNON AREA	
11:30 a.m.—Religious News	WOCH
RICHMOND AREA	
6:15 a.m.—Hour of St. Francis	WKBY
Sunday	
7:15 a.m.—Sacred Heart	WKBY
7:30 a.m.—Sacred Heart	WKBY
7:30 a.m.—The Christophers Program	WKBY
10:30 p.m.—Ave Maria Hour	WGLM
SALEM AREA	
9:30 a.m.—Hour of St. Francis	WSUA
SHELBYVILLE AREA	
12:15 p.m.—Hour of St. Francis	WSVI
TELL CITY AREA	
6:00 p.m.—The Rosary	WTCJ
Sunday Radio	
11:00 a.m.—Sacred Heart	WITZ
7:00 p.m.—Hour of the Crucified	WITZ
11:00 a.m.—The Christophers	WITZ
7:15 a.m.—The Christophers	WTHI
9:00 a.m.—Church World News	WITZ
9:15 a.m.—Hour of St. Francis	WITZ
9:30 a.m.—Ave Maria Hour	WITZ
TERRE HAUTE AREA	
8:00 a.m.—Herald of Truth	(10)
8:30 a.m.—Faith for Today	(10)
10:00 a.m.—Lamp Unto My Feet	(10)
10:30 a.m.—Look Up and Live	(10)
11:00 a.m.—Camera Three	(10)
11:30 a.m.—This is the Life	(10)
12:00 noon—Faith for the 20th Century	(10)
Sunday Radio	
9:45 a.m.—Religion	WTHI
1:45 p.m.—Sacred Heart	WTHI

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by BERNARD KEENE, Jr., Pharmacist

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IS FORCE INEVITABLE?

Questions of war and peace discussed at college forum

PHILADELPHIA—Is war completely immoral or may it be justifiable under certain circumstances?

If there is such a thing as a just war, how is it to be waged? Is guerrilla warfare ever justified?

These were some questions discussed at a conference on war and peace at St. Joseph's College here as a Catholic pacifist, a former president of the Catholic Association for International Peace and a Methodist theologian traded views on international violence.

Since force is characteristic of the world system—on the local, national and international levels, according to Dr. William V. O'Brien, chairman of the Institute of World Politics at Georgetown University, "the problem is not one of elimination, but of control."

Citing papal documents—including Pope John XXIII's

"Pacem in Terris," O'Brien said, "As long as man is sinful and imperfect, he will threaten others—and there will be a corresponding need for defense."

"Force is inevitable," he said, "and the challenge is to restrain it."

O'Brien, who criticized the ambiguity of some papal and conciliar documents which treat the questions of war and peace, said there are great gaps in the moral science in regard to the questions of nuclear deterrents, arms control and revolution.

Treating of the moral complexity of modern "limited warfare," O'Brien said, "When we say 'limited war,' we must realize that the social-political price is the willingness of a population to bear the casualties and the frustration of such a war. There is currently agitation for the 19th century idea, 'If you fight a war, win it quickly.'"

O'Brien noted that a "quick war" doctrine holds a threat of triggering a larger or global war.

Speaking of the guerrilla warfare which is sometimes characteristic of "limited wars" or national revolutions, O'Brien said there is a pattern which guerrillas follow in provoking counter-insurgency attacks directed against non-combatants among whom they have been operating.

Referring to the Vietnam war, O'Brien suggested that the direct bombing of cities in North Vietnam was an unjust means in the war and also seemed to fall under the Second Vatican Council's condemnation of attacks on population centers as such.

DR. GORDON Zahn, president of the American Catholic Sociological Society and professor of social relations at the University of Massachusetts, said he is "an avowed religious pacifist of long standing."

"The indispensable prerequisite for fulfilling the Christian vocation of peace today is a firm rejection of war and violence as an option open to those who would identify themselves as followers of Christ," he said.

Noting that specific recommendations of Pope Paul VI "differ sharply from the military policies being followed by the United States" in Vietnam, Zahn said: "This seems to have made little impression upon us."

If American Catholics are "getting the Pope's message," he said, "it is brutally clear that American Catholics are simply not interested in what the Pope is saying and have written him off as something between an irrelevant idealist on the one hand and a tiresome meddler on the other."

Zahn suggested that Reserve Officers Training Corps units be eliminated from Catholic schools and national flags be removed from Catholic churches.

He also asked that pastors advise local draft boards of bases upon which Catholics can claim to be conscientious objectors to assure that those "who do decide to take this unpopular stand may be sure of getting the fair and favorable hearing they

School head warns of controls

ATLANTIC CITY, N.J.—Edgar Fuller, head of the council of chief state school officers, urged here that there be state control over nonpublic schools if they receive tax support.

Fuller spoke at the 100th annual meeting of the American Association of School Administrators.

He said it was clear that aid to the pupils of private schools was acceptable to the courts and to the general public. But he added that such aid to private institutions was not acceptable.

Giving private schools the same access as the public schools to federal aid would result in splintering education into public, nondenominational and denominational divisions, Fuller stated.

"All the gains during the last century in developing larger units of administration and instruction required by modern education would be reversed in a trend toward numerous small units serving primarily the private purposes of the sponsors," he said.

Should the private schools get full tax support, Fuller said, the public schools would be left to educate the children from denominations too small to operate schools, the unchurched, the culturally deprived and the rejects and problem students from the private schools.

"The neglect of minorities and disadvantaged individuals would be perhaps the largest penalty our society would pay," Fuller said.

Holland Churches agree on baptism

LUTEREN, The Netherlands—A second Protestant body in the Netherlands has established an agreement with the Roman Catholic Church on the reciprocal recognition of baptisms.

The Reformed Churches in the Netherlands made the agreement at a meeting here attended by representatives of both Churches, including Cardinal Bernard Alfrink.

Last July the Netherlands Reformed Church made a similar pact with the Catholic Church.

have a right to expect."

DR. THEODORE Weber, a Methodist minister who teaches social ethics at Emory University, said oversimplifications have resulted from the three major motifs in Christian ethics.

"The first motif, he noted, is love of neighbor—which has been stressed by some to the point of saying: 'Never do violence to your neighbor for any reason. Hence, all weapons are wrong.'"

The second motif of obedience to authority, he said, has been overemphasized by those who would obey the absolute commands of the state authority under all circumstances.

The final motif of "eschatological expectation"—the notion of conflict which will go on between the "old man" and the "new man" until the coming of Christ—can be exaggerated, he said, by those who see certain conflicts as "holy wars" and as parts of the apocalyptic conflict between good and evil.



PRIESTS JOIN PROTESTING STUDENTS—Father David Burrell, C.S.C., assistant philosophy professor at Notre Dame University, was one of four priests joining students in a peaceful protest against employment recruiters from Dow Chemical Co. About 250 students and faculty members took part in a sit-in held at the Notre Dame Administration Building. The protest was against the manufacture by Dow of napalm used in the Vietnam war. (RNS photo)

Communist spokesmen ejected by university

ST. LOUIS—Two members of the American Communist party were asked to leave the campus of St. Louis University after they set up a table with communist literature in the student union.

Joseph Brandt, business manager of The Worker, New York-based communist newspaper, and James Walker, a Communist party leader in Missouri, were invited to the university by members of the St. Louis University Action Committee, a militant student group active in various university demonstrations.

A SPOKESMAN for the committee said the communists were invited "to test the consistency of university policy" on outside speakers on campus. Last fall the committee demonstrated against the presence of Air Force recruiters.

A statement issued by the student committee disclaimed any interest in promoting the communist cause. "We do believe, however, that if the university has an open policy on speakers . . . the Communist party has as much right as any group to be on the campus," it said.

EARLIER, Father Thomas McQueeney, S.J., dean of student

affairs had warned that the communists would not be welcome. "The principles and goals of the Communist party are diametrically opposed to those of St. Louis University," he said. "Therefore recruiters for the Communist party will not be permitted on the campus under any circumstances whatsoever."

Shortly after Brandt and Walker set up a booth in the student union building, Edmund Toomey, dean of men, asked them to leave. "The Communist party may not be officially represented on the St. Louis University campus," he said. They left.

"We discuss communism at the university in a critical academic atmosphere," Toomey commented. "This was certainly not an academic atmosphere."

Papal award

FULDA, West Germany—Dr. Reinhold von Thadden-Trieglaff, 76, founder and honorary president of the German Evangelical Church Day Movement (DEKT) has been given the Grand Cross of the Order of St. Sylvester, one of the highest pontifical orders of knighthood.

U.N. members differ on family planning

UNITED NATIONS, N.Y.—Officials opinion is still split on the need to slow down population increase.

French delegate Jacques Megret observed that "the population explosion seems to dominate the Report."

He warned that the U.N. should not intervene "directly or indirectly with national decisions on family planning programs, but merely contribute information on these matters."

Israel's representative, Giora Lotan, held that when a country reached an adequate educational and economic level of development, family planning would be carried out without governmental interference. He suggested that birth control in developing countries should not be so widespread until these levels have been reached.

DEVELOPING lands in Latin America have become interested in family planning to counteract increasing population, according to Emilio Mendoza of Venezuela. During the past five years this view has been spread through conferences and congresses on population problems. However, he continued, Latin American

officials opinion is still split on the need to slow down population increase.

"Regrettably, lack of knowledge of birth control techniques has led to large increases in the number of clandestine abortions in Latin America," he stated. "This is somewhat indicative also of social disorder and disruption."

Jorge Alvarez Olloniego of Uruguay, said: "Fear is a poor adviser in the population problem and panic should not set in regarding the population explosion." In many developing countries, such as Uruguay, there are too few rather than too many births. If family planning were to be practiced in my nation, it would be under-populated in a very short time."

IN HIS view the commission should concentrate on "promoting the best possible health conditions in the world. There is great need in developing lands for trained experts in social development and the United Nations could be of great help in this matter."

The U.S. delegate, Judge Marjorie Lawson, took a strong stand in defense of expanding family planning. She expressed her government's satisfaction with the growing role the U.N. through its various agencies, is exerting in world programs of family planning.

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