

Annual U.S. Bishops' collection slated Sunday for world's needy

Theology seminar set at ND

NOTRE DAME, Ind. — More than 50 of the nation's Catholic bishops have accepted invitations to the University of Notre Dame's episcopal seminar in theology, scheduled for July 8-12 in the university's Center for Continuing Education. Coadjutor Archbishop George J. Bishop of Indianapolis will attend.

Father Theodore M. Hesburgh, C.S.C., president of Notre Dame, said the seminar will be co-sponsored by the university and the Bishops' Committee on Doctrine, headed by Bishop Alexander Zaleski of Lansing, Mich.

The principal seminar lecturers will be: Dr. John J. Nurnberger, chairman of the psychiatry department at the Indiana University School of Medicine in Indianapolis, on "The Present Authority Crisis and Faith;" Father Avery Dulles, S.J., professor of theology at Woodstock (Md.) College, who will give three talks on faith; Father Joseph Cahill, S.J., an associate professor of theology at Notre Dame, who will give two talks on faith and Scripture; and Father Eugene Maly, a professor of Scripture at Mount St. Mary's Seminary, Norwood, Ohio, on "The Church as an Institution in the New Testament."

Also: Father Harry McSorley, C.S.P., a professor of ecumenical studies at St. Paul College, Washington, D.C., on "Some Historical Aspects of Structures in the Church;" Father Andrew Greeley, of the National Opinion Research Center in Chicago, and Father Eugene Kennedy, M.M., a counseling psychologist at Maryknoll College, Glen Ellyn, Ill., on "Sociological and Psychological Aspects of Church Structures;" and the Rev. Dr. Massey Shepherd, a professor of liturgics at the Church Divinity School of the Pacific, Berkeley, Calif., on "The Protestant Experiences of Church Structures."

14 named to curia

VATICAN CITY — Pope Paul VI has named 14 more non-cardinal members to two Roman curia congregations in line with his policy to associate the bishops and heads of religious orders more closely with the top administrative offices of the Church.

Among the new appointments are two from the United States: Bishop Loras Lane of Rockford, Ill., named to the Congregation for Catholic Education, and Bishop John D. Wright of Pittsburgh, named to the Congregation of Rites.

Proposal made for combining rural parishes

The Chancery Office has revealed a proposal that two Perry County parishes be consolidated and that a new church and rectory be constructed to serve the combined congregations.

St. Isidore, the patron of farmers, has been proposed as the name of the new parish. It would replace the former St. John's and St. Joseph's parishes, both served as missions from St. Mark's, Perry County.

Construction is expected to begin this spring on the new church and rectory, to be located on the site of the former St. John's parish, eight miles southeast of St. Meinrad, Ind. Completion of the sandstone-faced buildings is expected by fall.

The Chancery did not disclose the appointment of a pastor for St. Isidore's parish. The combined parish will serve about 600 souls.

On the Inside

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A Dutch bishop comes to the defense of the Church in The Netherlands Page 5

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VOL. VIII, NO. 25

INDIANAPOLIS, INDIANA, MARCH 22, 1968



BITTER FRUIT FOR A LITTLE GIRL—A little Vietnamese girl in a Saigon refugee camp is wide-eyed as she eats a piece of grapefruit. Thousands of the needy like her will reap the benefits of the annual Bishops' Relief collection to be taken up in all U.S. churches on March 24, Laetare Sunday, (RNS photo)

St. Agnes Academy noting its 75th year

The third oldest Catholic high school in Marion County will observe its 75th anniversary during 1968, according to plans being formulated by St. Agnes Academy, Indianapolis.

Conducted by the Sisters of Providence since its opening in 1893, the venerable high school will mark the jubilee through a series of class reunions and other activities throughout the year, including a homecoming in October.

Sister Miriam Joseph Cahill, S.P., principal the past five years, has announced the appointment of Miss Patricia Cronin as coordinating chairman of the jubilee events. Mrs. Herbert A. Gilligan has been named coordinator for an alumnae reorganization meeting, to be held at the school at 7:30 p.m. Tuesday, March 26.

THE ACADEMY has been located across from St. Peter and Paul Cathedral at 14th and N. Meridian St. since it was first opened in the former Conduit Mansion in 1893. Enrollment the first year was 13 girls. The faculty traveled the distance from downtown St. John's Academy daily until residential accommodations were complete.

The present four-story, brick structure was erected and first occupied in 1919. The Conduit Mansion then became the temporary home of St. Peter and Paul Cathedral Grade School. Resident students were housed at St. Agnes for many years, but that practice ended in 1932.

St. Agnes' 400-plus students are benefiting from the latest in curriculum planning this year. The school has introduced the "modular system" of fitting the coursework to the individual scholastic needs of the student, which frequently means independent study and research opportunities.

The "modular system" is a far cry from the coursework de-

(Continued on page 7)

Bequest

INDIANAPOLIS—St. John's parish has received \$30,063 from the estate of the late John F. Maloney, a parishioner who died in May of 1967. According to the pastor, Msgr. Cornelius B. Sweeney, the legacy will be placed into the parish's centennial fund being raised for major church repairs needed. Meanwhile, the Chancery Office has disclosed receipt of an anonymous contribution of \$1,000 to the seminary education fund.

Teacher pay hikes approved

By PAUL G. FOX

A new salary schedule for lay teachers in the five Marion County diocesan high schools was approved last week by the Archdiocesan School Board which will add about \$100,000 to the annual operating budget of the schools.

The new scale provides starting salaries of \$5,400 and \$5,600 for first-year teachers with a bachelor's and master's degree, respectively. Annual increments of \$200 and \$300, respectively, were also approved along with the maximum earnings of \$8,300 and \$10,200 for 15 years' service.

During the present 1967-68 school year the lay teachers are receiving \$499,000 in salaries from the five schools—Chattard, Chatard, Kennedy Memorial, Ritter and Secina Memorial.

ALSO APPROVED was "extra duty pay" for coaching athletics and moderating yearbooks, student council and class activities, etc.

Although the School Board's action only affects Marion County schools, it is expected that the other two diocesan high schools will adjust their salary scale accordingly. The two are Schulte in Terre Haute and Shawe Memorial in Madison.

In other action, the School Board heard a series of nine proposals made by the Teacher Advisory Committee, composed of elementary school teachers. They endorsed two of the recommendations.

One would free teaching personnel from supervision duties for 30 minutes during lunch break. Although stipulated in the Archdiocesan Teachers' Handbook, the matter has not been uniformly implemented.

The other affects the giving of placement tests for eighth graders wishing to enter Catholic high schools. The group recommended that the test be administered later in the school year, preferably in April. (This year's test was given before Christmas.)

THE BOARD deferred action on a recommendation that a school day be set aside for parent-teacher conferences.

Also approved by the board was the 1968-69 school calendar, which calls for 187 contract days and 176 actual school days. There are 23 free days stipulated from the opening of the school year (September 3) and the close (June 6).

Students named

ST. LOUIS—St. Louis University, in a "pioneering move in American higher education," has named five students to the University Council, its highest, all-university academic body.

LONDON — Women priests were called for at a conference held here.

Father Bernard Trevett, of the Westminster archdiocese's major seminary at nearby Ware, described objections to women priests as old-fashioned discrimination on a par with racial discrimination and one of the greatest evils of our time.

He pointed out that nobody considers Baptism less fruitful

The annual collection for the U.S. Bishops' Relief Fund will be taken up in all churches of the Archdiocese on Laetare Sunday, March 24.

This marks the 22nd year in which the Bishops' appeal has been implemented in some 17,000 parishes across the country. The minimum goal has again been set at \$5 million to enable Catholic Relief Services to provide food, medicine, clothing and other vital supplies to needy persons throughout the world.

IN A LETTER to be read at all Masses on Laetare Sunday, Archbishop Schulte urges Catholics of the Archdiocese "to outdo their past generosity" in responding to the annual appeal of the U.S. hierarchy.

In pointing up the urgency of the appeal, the Archbishop quoted the statement issued at Vatican II, when the Fathers went on record as saying that "the greater part of the world is still suffering from so much poverty that it is as if Christ himself were crying out in these poor people to beg the charity of His followers. Some nations, most of whose people are considered Christians, have a great abundance of this world's goods. Other nations are deprived of the very necessities of life. The people are tormented with hunger, disease, and every kind of misery. This situation is one of the great scandals of humanity and must not be permitted to continue. It is, in fact, the duty of the whole People of God—bishops, priests, Religious and lay people—to do their utmost to relieve these sufferings of this modern age."

LATER IN his letter, Archbishop Schulte points up the statement of Pope Paul VI in his historic encyclical on the Development of Nations in which he emphasized that "we must build a world where freedom is no mere empty word; a world where the poor man, Lazarus, can sit down at the same table with the rich man. This demands great generosity, much sacrifice, and a never-ending effort on the part of the men and women who have more."

"Let each examine his own conscience. It ought to be the kind of Christian conscience that conveys a new message for the times of need in which we live."

Women set Provincial Conference

INDIANAPOLIS—"Christians, Go Forth" is the theme of the Sixth Provincial Conference of the Indianapolis Province, National Council of Catholic Women, to be held April 16 and 17 at the Stouffer's Inn.

Archbishop Schulte will serve as host for the event, to be attended by all Indiana bishops, Mrs. John Shields, NCCW president, will also attend.

Principal speaker at the Tuesday evening dinner will be Bishop Raymond J. Gallagher of Lafayette. Bishop Paul F. Leibold of Evansville will keynote the Conference Wednesday morning.

Archbishop Schulte will celebrate the official Conference Mass for delegates at 12:15 p.m. Wednesday in St. Peter and Paul Cathedral. The homily will be given by Bishop Leo A. Pursley of Fort Wayne-South Bend.

Panel programs will be presented by the following NCCW Committees: Family Affairs, Church Communities, Community Affairs and International Affairs.

Concluding remarks Wednesday afternoon will be given by Coadjutor Archbishop George J. Bishop of Indianapolis.

Ordination of women called for at parley

By JOHN A. GREAVES

LONDON — Women priests were called for at a conference held here.

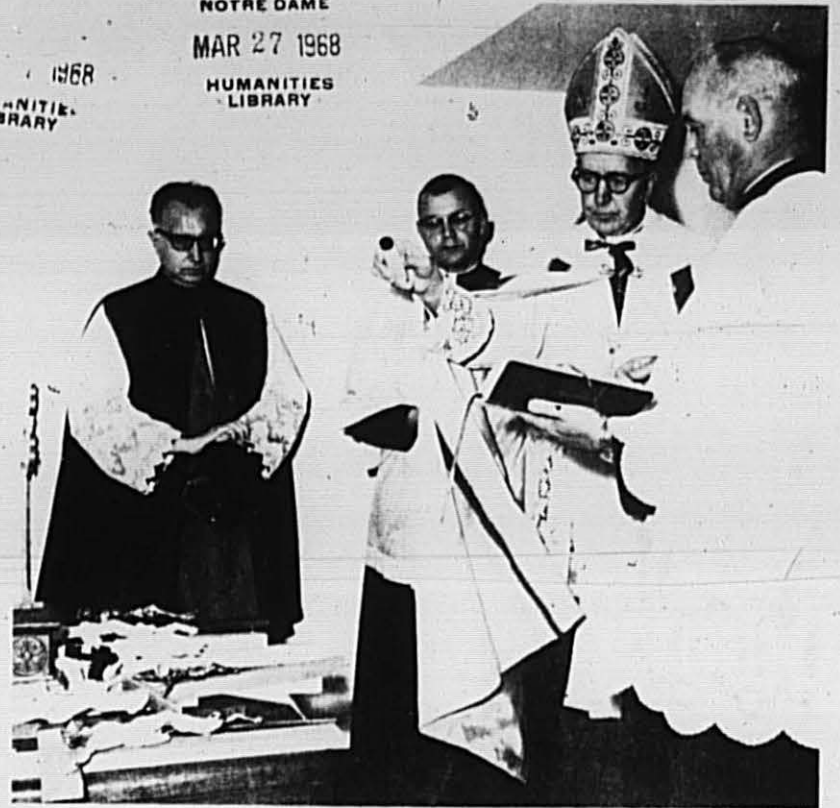
Father Bernard Trevett, of the Westminster archdiocese's major seminary at nearby Ware, described objections to women priests as old-fashioned discrimination on a par with racial discrimination and one of the greatest evils of our time.

He pointed out that nobody considers Baptism less fruitful

if received or administered by a woman, that a woman's sins are just as much forgiven as a man's in confession, and that Christ is just as much present in the Eucharist whether received or administered by a woman or a man. Men and women equally administer matrimony to each other and are equally heard in prayer.

"Where do we get this idea that women are incapacitated from exercising ministry in the Church?" (Continued on page 7)

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AT ST. AUGUSTINE BLESSING—Archbishop Schulte blessed several crucifixes to be mounted throughout the new St. Augustine's Home for the Aged during dedication ceremonies held last Sunday at the new facility, located at 2345 W. 86th St., Indianapolis. Shown with the Archbishop, from the left, are: Msgr. Joseph D. Brokhage, rector of the Latin School; Father John Luerman, assistant pastor of St. Monica's parish, Indianapolis, and Father Paul Utz, St. Monica's pastor. Open Houses at the home, conducted by the little Sisters of the Poor, will be held on seven consecutive Sunday afternoons starting March 24. The Open House schedule will exclude Easter Sunday.

Model code urged as guideline for teacher-school bargaining

By JOHN R. SULLIVAN

WASHINGTON — Catholic school officials should work with representatives of teachers' unions to create a model code to guide collective bargaining for Catholic school systems, a group of Catholic school superintendents were told here.

E. Riley Casey, general counsel of the National School Boards Association, told the superintendents from all parts of the country to "meet the problem" of teacher unionization head on.

The creation of a model bargaining code would be desirable for several reasons, he said, because it would:

- Serve to regularize the presently confused dealings of school superintendents with teacher organizations.
- Help to make clear the status of members of religious orders in teacher organizations.
- Help prepare superintendents psychologically by giving them a tool with which to work and guidelines to work under.
- Avoid animosity and fear by recognizing the right of organizations to represent teachers.

CASEY SPOKE at the Conference on Collective Bargaining and Professional Negotiations sponsored by the education department of the U.S. Catholic Conference.

It was called at a time when growing numbers of teachers—Religious and lay—in Catholic

schools are following the lead of their public-school counterparts by forming professional associations and unions to bargain with school officials for pay and professional conditions.

Both Casey and another speaker at the conference, Father Robert A. Reicher, chaplain of the Chicago Catholic Council on Working Life and professor at St. Mary of the Lake Seminary there, strongly favored union membership for religious order members.

This issue, which has raised the possibility of conflict between religious obedience and membership in a union which bargains with the religious superior, continues to haunt labor relations in such cities as Philadelphia, where organizing activity has been high for the past year.

"The mature Religious faculty member has a professional competence which extends also to participation in association or organizations," said Father Reicher.

"I do not believe that a religious superior can use religious obedience as a means to subvert the legitimate desires for lay people to bargain collectively."

THE PRESENCE of Religious teachers in teacher organizations would permit the organization to be both strong and effective, since it would represent all those interested in the outcome of bargaining, he suggested.

Casey called this "community of interest" a cornerstone of

effective labor management relations. "If a group of teachers has a community of interest in the terms and conditions of their professional lives, they should be treated the same, whether they are wearing button down or a turned around collar," he said.

He noted that Vatican Council II supported the concept of Religious having some voice in the direction of their own affairs. "They should be allowed a voice in the direction of their professional lives," Casey said.

As a practical matter, he added that it would be hard to do otherwise. "The schools could not run harmoniously if there was a difference in status between Religious and lay personnel."

Plan early start on 2 churches

Construction of two Marion County churches is expected to be underway by late spring. The Criterion has learned this week.

St. Ann's parish, Mary Hill, is currently receiving bids on a contemporary, hexagonal structure to accommodate 450 persons. Bids are expected to be let within three weeks for a polygonal-shaped edifice at St. Thomas Aquinas, located at 46th and Illinois St. The St. Thomas church will seat 500 persons.

Mike Carr Associates is designing the St. Ann church, while Evans Woollen and Associates is planning the church for St. Thomas parish.

Contracts for both projects will be awarded after reception of all bids. St. Ann's expects to be completed by late fall, while construction at St. Thomas will take approximately 14 months. Both parishes are presently using temporary, frame structures.

Father Carl Wilberding is St. Ann's pastor, while Father Joseph Dooley is pastor of St. Thomas Aquinas parish.

Abortion bill

ANNAPOLIS, Md.—Although a bill to relax Maryland's abortion laws has cleared the first hurdle, it is conceded small chance here of gaining final approval in the Maryland Legislature.



FATHER FRANCIS DOOLEY



FATHER JOHN J. MINTA



ECUMENICAL STUDENT CENTER LAUNCHED—Three chaplains stand outside the new ecumenical student center at Southwest Minnesota State College in Marshall. It is the first inter-religious student center opened at a Minnesota state college. From left are Larry D. Johnson, a seminarian serving as chaplain for the American Lutheran Church and Lutheran Church in America; the Rev. David With, Episcopal chaplain who also serves students from the Methodist, Presbyterian and Evangelical United Brethren Churches; and Father Paul Schumacher, Catholic chaplain. Seven Protestant and Catholic churches raised \$200,000 for the center. (RNS photo)

Moscow speaker

LONDON—Auxiliary Bishop Christopher Butler, O.S.B., of Westminster will address a world Council of Churches conference at Zagorsk near Moscow on March 23. The conference will discuss the theological basis of social action. Although a good friend of the Russian Orthodox clergy with whom he will be staying, this is Bishop Butler's first visit to the Soviet Union.

Viet relief goes North and South at Vatican urge

VATICAN CITY—Caritas Internationalis, worldwide Catholic charitable and relief organization, is shipping goods valued at more than \$200,000, including hospital equipment, food, blankets and other assistance, to North and South Vietnam in March at the urging of the Vatican.

Caritas Internationalis announced that a shipment of approximately \$100,000 worth of hospital equipment would be aboard a Polish ship leaving Rotterdam, The Netherlands, on March 9. The shipment has been made possible by contributions from the World Council of Churches in Geneva, Switzerland; Misereor, German Catholic overseas aid agency; Secours Catholique of France; and the Catholic charities organizations of Belgium and Switzerland, as well as Caritas Internationalis.

An additional \$20,000 worth of medical equipment will be flown by plane from East Berlin to Hanoi on March 14. This shipment was financed by German Catholic Charities.

The equipment sent to North Vietnam corresponds to requests of the North Vietnamese Red Cross.

New clergy body plans to combat 'neo-modernism'

LONDON—A conflict over modernism in the Church is developing in southern England following formation of an association of Catholic priests and a bishop's statement that he can see no reason for its establishment.

The new body is called simply an Association of Priests. It defined its aims as "to combat and refute the neo-modernism which is eating at the very vitals of the Church and destroying the faith of the people of our country."

But while the association's circular was still being distributed to potential members, Bishop David J. Cashman of Arundel and Brighton issued this statement:

"The priests in my diocese who are concerned with this association are all excellent priests, but I have sufficient confidence in my other priests to preach and uphold the orthodoxy of our Catholic faith. Personally, I can see no reason for this association."

Father Kevin O'Brien, Director of the Catholic Missionary Society, described the circular as "highly imprudent." He said that wherever priests of his society went they found that people "far from being disturbed by the changes in the Church were, in fact, leading better lives than before."

Independence urged for religious press

TORONTO, Ont.—A Catholic newspaper editor asserted the religious press in Canada must become independent and provide a forum for discussion of controversial issues if it is to survive.

Douglas J. Roche, editor, Western Catholic Reporter of Edmonton, Alta., chief speaker at a two-day workshop (March 14 and 15) for delegates from publications of various religious denominations, said the religious press is too dependent on the institutional church.

"The religious press has a vital contribution to make to modern man by constantly showing relationships between those things that change and that which never changes," Roche said.

IN BUILDING tomorrow's society, he declared, the religious press must face up to such problems as divorce, abortion, family planning, LSD, pollution and other "sensational" issues.

Unfortunately, we have a press that is heavily dependent

upon the institutional church for support and this inevitably ties an editor's hands in saying what he feels needs to be said, out of his existential experience, even if it puts the institutional church in a bad light," he said.

"Such an arrangement 'hampers us in doing the crusading outward-directed job that needs to be done,'" he continued.

"THE RELIGIOUS press must be made independent in providing reports and a forum for discussion of controversial issues without giving any implication that the views of those in authority are necessarily being communicated," Roche said.

"Unless it achieves this operational independence, the process of maturation will be choked off."

"If the press does not shed the mantle of the institution, it will be difficult to win full credibility both within and without the church as it would be for the daily papers to win credibility if they were run from city hall," he continued.

Says voice of the laity is not reaching bishops

VERONA, N.J.—A priest-theologian said here the voice of the laity is not being heard by the bishops at this time because of a lack of effective organization.

Father Anthony T. Padovano, theology professor at Immaculate Conception seminary, Darlington, N.J., added in a lecture at Our Lady of the Lake church here: "Even the voice of the priesthood is not heard."

For this reason, he said, priests are organizing associations in an effort to arrive at a consensus on the problems of the priesthood which will command the bishops' attention.

"It will take time for the laity to organize their voice," Father Padovano said. "Most of our laymen are conservative and docile—in the worst sense—and this is due in part to the priesthood."

"But the voice of laymen will not be heard without organization," he added.

IN THIS regard, Father Padovano said: "There must be a parish council in every parish;

Warning issued to intellectuals

PARIS—A papal message to the French Catholic Intellectuals' Week here stressed that philosophers and theologians must be careful "not to disturb thoughtlessly the faith of the Christian people."

Sent in the Pope's name by Cardinal Amleto Cicognani, Vatican Secretary of State, the message said that there is an "urgent" necessity to "re-state our faith in Christ the Savior in such a way that it reaches the contemporary mentality in its legitimate psychological, philosophical and theological searches."

It added, however, that this must be done "without deforming the message of salvation but rather illuminating it."

there must be a pastoral council in every diocese, and there must be a national organization."

The theologian said "one reason why laymen have not organized more effectively is because there has been such good rapport between laity and clergy. There is a reluctance to 'hurt' a pastor or priest who has performed a kindness in the past."

At the same time, he continued, "priests can't solve the problems of the laity." He said "the price of the reform of the Church is suffering," and laymen have not yet indicated a willingness to pay that price for the reform they desire.

Discussing the pace of change in one diocese as compared to another, Father Padovano said it is not basically a question of the outlook of the bishop, but of the willingness of the laity to act on their own initiative. Conservative or liberal tendencies, he said, can be overcome if this is the organized consensus of lay people.

FATHER PADOVANO, who was a contributing author of the U.S. Bishops' pastoral letter, The Church in Our Day, said the bishops are now preparing a commentary on the Second Vatican Council's Pastoral Constitution on the Church in the Modern World.

The bishop's first pastoral, issued in January, was designed as a commentary on the council's Constitution on the Church, he said.

The second pastoral letter, Father Padovano stated, will deal with the social apostolate, with particular reference to the American Church. It will take up such questions as civil rights and poverty he said.

Some criticism had been leveled at the U.S. bishops for not taking up such matters in the January pastoral, he said. The criticism was not valid, he added, because the bishops had deliberately put off discussing such subjects in the first pastoral in order to treat them at greater length in their second commentary.

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Stresses importance of relevant liturgy

NEW ORLEANS—"It would be scandalous if the irrelevancy of the liturgy proved to be an additional reason" for defections from the Church, Archbishop Paul J. Hallinan of Atlanta said at a paper prepared for a conference here.

The paper was delivered at the meeting of District IV of the Conference of Major Superiors of Men by Father Henry C. Gracz, secretary of the Atlanta arch-

diocesan liturgy commission. "We have seen priests and laymen, educated and informed, leave our Church," Archbishop Hallinan said, "but even more tragic is the departure of the uninformed and the young whose search for relevance cannot be satisfied within the Church."

"I want to make clear that I am not saying liturgical reforms, more extensive than those in language, will answer their need, but it would be scandalous if the irrelevancy of the liturgy proved to be an additional reason for their departure from the Church."

TRADITION should not hinder liturgical reform in the United States, Archbishop Hallinan said, "for two discernable characteristics of American Catholicism are its brevity and its immigrant origin."

"We, members of a nation whose identity has been forged from the anvil of the unknown; we, who politically have sought a league of nations, a new deal, a new frontier, and a great society, cannot be afraid of experimentation within the realm of the ecclesiastical."

Discussing the "Normative Mass," Archbishop Hallinan pointed out some possible changes which might be incorporated in the future:

- On occasions, where the "Lord have mercy" is used, the "Gloria to God" will not be, and the reciprocal is also true.

- A series of three readings to give a better sense of the Old Testament.

- Less frequent presentation of the Creed.

- An acclamation by the people as their share in proclaiming the event of the Lord's death, resurrection, and ascension.

- Changing the embolism after the Lord's Prayer to include "For Yours is the Kingdom and the Power and the Glory, forever and ever."

NEW PREFACES and a three-year cycle of readings may be incorporated into the liturgy by Advent, 1968, the archbishop noted.

Considering the ecumenical dimension in the future, he said that we can "look forward to a uniform text for Catholics and other Christians, not only in the Ordinary of the Mass, but also in a newly translated Lord's Prayer."



VISITING OFFICERS QUERY MARIAN PRESIDENT—One of 50 officers representing 15 nations questions Marian College President Dr. D. J. Guzzetta on the nature of the American liberal arts college during a visit last week. The officers, all students in the Adjutant General School at Fort Benjamin Harrison, visited and lunched on the campus and heard Dr. Guzzetta discuss American education. Nations represented were China, Ecuador, Ethiopia, Honduras, Iran, Jordan, Korea, Lebanon, Liberia, Malaysia, Thailand, Turkey, Venezuela, South Vietnam and Guatemala.

Spanish Protestants NY clergy hopeful of future propose program

MADRID—A Spanish Protestant leader said here that non-Catholics look forward to the application of Spain's new law on religious liberty with great hope.

The Rev. Jose Cardona Gregeri, secretary general of the Evangelical Defense Commission, a group of Protestant federations, spoke at a press conference held for foreign correspondents to discuss the current situation in Spain on freedom of religion.

The Rev. Cardona said "there exists today a very open tolerance."

"Ecumenism is impossible in a country in which there is no authentic religious liberty," he added.

FATHER Jesus Aguirre, S.J., also spoke at the press conference. He too insisted on the necessity for religious liberty. He stressed that the religious freedom legislation caught Spaniards "by surprise" and presented them with "a new situation." He said the prime requisite for religious liberty is "the secularization of Spanish civil society."

"If we continue in a clerical atmosphere, we have an impediment to true religious liberty," he added.

"Without a healthy pluralism in the Catholic community," Father Aguirre said, "we have neither the capacity nor the mentality to consort with our separated brothers or with unbelievers. Although the state is responsible for the laws, the Church, in all her functions, possesses the moral capacity to make religious liberty a living reality in terms of the ecumenical council."

MEANWHILE, at the second congress of National Traditionalists here, the religious liberty law was "lamented" and it was decided to ask Pope Paul VI to rule as to whether the law is obligatory in conscience on Spanish Christians.

The Traditionalists are a political-religious group founded in the 19th century in support of the Spanish monarchy. In religion the Traditionalists are anti-ecumenical.

Their resolution on the religious liberty law charged that it could destroy Catholic unity in Spain and "expressed the fervent desire that the Vicar of Christ declare if the law conforms with Catholic thinking and therefore if it obliges Spanish Christians in conscience."

Seminary boycott ends; students ask changes

BALTIMORE—Discontent and tensions still were apparent at St. Charles Minor Seminary in suburban Catonsville as a boycott of meals and classes by 142 members of the institution's 202 student body came to an end.

Father Charles P. Dillon, S.S., head of the seminary, observed: "The whole thing was an inadvertent breakdown of communication."

The "thing" was touched off when word got around to the seminarians that Jeffrey Thomas, 18, of Richmond, Va., had been expelled for violating a seminary rule against visiting another student's room.

The students held a meeting and decided to protest the expulsion as well as some old, rigid rules of the institution by taking a week-end off and boycotting classes and meals.

UPON RETURNING from the week-end off, the students de-

cided to call off the boycott and resume the normal routine.

Edgar Gund, student council vice-president, said he and three other council members met with Father Dillon.

"He told us there was no room for dialogue. We had a general student body meeting where 142 students voted to protest the expulsion. It started with a silent meal at lunch, which is completely within the rules," Gund said.

He said there was "no apparent reaction, so the student body met and decided to boycott dinner that evening."

Father Dillon held a meeting with the students later that evening.

One student said Father Dillon "sort of gave us the idea nothing was going on—everything would be all right. He clouded the issue."

"From then on," he said, "by accident, it had the effect of an ultimatum which has continued."

THE NEXT DAY, students boycotted classes, and the week-end vacation was called. This, according to students, was so that they could think about their vocations and talk with vocation directors in their 12 respective dioceses and archdioceses.

Before they left student council members drew up a statement which they were able to deliver by a telephone call to representatives of eight of the dioceses which had students at the seminary.

"The thing beneath the surface is the ferment that has been going on all over the country," Father Dillon said.

As far as specific demands go, one of the most drastic would be what students call "open campus," Father Dillon said. It would mean that they can go off campus when they do not have classes, meals or spiritual exercises, he explained.

Some students are also asking for Saturdays and Sundays off, rather than Wednesday and Sunday, he added.

Father Dillon "couldn't say" whether they will get these changes "until summer, when we've had a chance to talk over the matter. The faculty votes on any major changes of policy. The superior does not have the power with one vote."

Spearheads housing Ex-head of NCCW hails 'new woman' for poor

MIAMI, Fla. — A non-profit foundation which will provide housing for low and moderate income families in Dade County has been organized and chartered by the state of Florida with Miami's Bishop Coleman F. Carroll as president.

The South Florida Citizens' Housing Foundation, Inc., was formed in response to a suggestion made by the bishop during January hearings on low-income housing conducted by a subcommittee of the Urban Affairs Committee of the Florida Legislature.

At that time Bishop Carroll offered the Miami community a \$50,000 housing fund with a challenge to expand it to \$1 million through which non-profit housing corporations could take advantage of federally subsidized housing programs.

In addition, the bishop proposed formation of a citizens foundation which would receive funds from local business, industry, financial institutions and churches.

The new corporation's purposes, as outlined in its charter, will be to promote the development of housing for families which cannot otherwise afford decent housing accommodations in south Florida; to provide services and activities to develop new employment opportunities in the housing fields; to improve living conditions of the elderly; and to improve housing, living facilities and home management skills.

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CINCINNATI—Today's "new woman" is as up to date as Telstar, and it's time the Church made her acquaintance, a past president of the National Council of Catholic Women said here.

Mrs. Arthur L. Zepf of Toledo, Ohio, who received Mount St. Joseph College's Mater et Magistra award, said when the contemporary woman takes her place in the Church she brings "an awareness and competence," and she displaces no one because the place she takes "has been empty through Catholic history."

Archbishop Karl J. Alter officiated at Mass in the college chapel and made the presentation to Mrs. Zepf, who is vice-president of the Freedom from Hunger Foundation board of trustees.

MRS. ZEPF cited "ten characteristics" of the new woman which she said "make her different from woman of an earlier age." This woman, she said is:

KNOWLEDGEABLE. "Her knowledge reaches far beyond 'The Joy of Cooking' and Dr. Spock's 'Care of Children.'"

OPEN-MINDED. "No longer does a woman judge all world situations within the frame of reference of her own family and its economic and social status."

DIALOGICAL. "She meets with other concerned citizens to discuss the complex facts of their common concern."

MOBILE. "If she has assumed a greater responsibility and involvement in her widening world, she has equally accepted responsibility for the mobility this means to her and her family."

PARTICIPATIVE. "She wants a share in the decisions which will affect her."

RESPONSIBLE. "Appalled though some of us might be by formal protests by the new college woman, we cannot deny her willingness to accept responsibility for her actions, even if this means arrest and jail."

RELEVANT. "She recognizes a share in the decisions which will affect her."

FREE. "She demands to be freed of the legalism which has permeated the Catholic Church. . . . The post-Vatican II woman cries out for a Church which will make decisions in the favor of the People of God, the very essence of the Church, instead of directives in favor of the institutional Church."

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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.

Farmers' plight

Last week farmers in Sullivan County, Indiana, gathered together, dug a mass grave, herded 400 hogs into it, shot them to death and then covered the grave.

They said more hogs would be similarly slaughtered as a protest against low market prices, while the price of pork at the supermarket continues at record levels.

Why didn't the Sullivan County farmers give the hog meat to the needy? They would have, but the Department of Agriculture bureaucracy does not allow such unsupervised action.

The farmers are victims. So are the consumers. So are the needy. Something is terribly wrong in our society's vaunted free-enterprise distributive system.

Unless present rural conditions change, the family farmer is on his way out—squeezed out by simple economics. The 200-acre spreads that used to abound on the American scene are being gobbled up by the big operators, giant farm interests which manage huge mechanized corporatives.

Why is the individual farmer becoming a vanishing American? In dollars and cents, here are the reasons: Last year the average per capita income of farmers—from both farm and non-farm sources—was \$1,692. The average net income (after expenses) per farm declined almost \$500 in the same period. Prospects for this year are even more bleak.

The Sullivan County farmers are among those who believe the strongest hope for survival, the best bet for a return on labor and investment lies in co-operative action and collective bargaining. The National Farmers Organization, a union for farmers, represents their determination to regulate productivity and present an organized show of force capable of bringing a balance of power to negotiations for fair market prices.

Unionization among farmers is slow in coming. Old grievances and bad feelings still hinder a solid bargaining force. And a stubborn determination to go it alone, which probably put him on the farm in the first place, often makes a farmer suspicious of group policy.

But the migration to the city will continue apace unless a united effort is made.

Nor can the farmers look to Washington for salvation. Government complacency in the present crisis is hidden behind massive subsidies and the repeated avowals of Congress that it will not abandon the farmer to the rigors of an unregulated marketplace. A look at those subsidies and where they go, however, reveals just how sensitive government is to the small farmer's plight.

Congressional testimony during the unsuccessful effort last year by Sen. John J. Williams, R., Del., to limit payments to \$10,000 confirmed that the great bulk of subsidies is going to fatten up the big operators. Four industrialized farms in California's San Joaquin Valley each received subsidies ranging from \$1,014,860 to \$2,807,633 in 1966. A sugar plantation in Hawaii was another million-plus recipient.

Sixteen operations received all told more than the payments to all farmers in Connecticut, Delaware, Maine, Massachusetts, Nevada, New Hampshire, Rhode Island, Vermont, West Virginia, Puerto Rico and Alaska combined.

Nor is lopsided distribution the whole story of subsidies. Great slices are handed over to public agencies. Conspicuously, the highest such benefit in 1966 went to the Texas Department of Corrections, which received a total of \$282,911 for its farming operations.

Sen. Williams vainly has tried for eight years to get payments limited. He does not oppose farm expansion, individual or corporate. What he objects to is giving the big operator a half-million dollar subsidy so he can expand, and, as a consequence, absorb smaller farms which are not so blessed by the federal treasury.

Anyone with a sense of justice and fair play ought to share the senator's sentiments.

Open housing

The historic fight for a federal open housing law has been won in the Senate. An even longer, bloodier battle must now be fought in the House of Representatives.

True, the House did pass an open housing bill of sorts in 1966. But it was not nearly so inclusive as the one now in hand. The House version of two years ago did not include owner-occupied single homes sold through a real estate broker, housing which represents 44.5 per cent of all market units.

Aside from this very large difference, and some smaller ones, there are changes in the House itself. Membership today is more decidedly conservative than in 1966, and it is sensitive to growing resistance to change and to liberal legislation as a national election looms. It also has been demonstrably susceptible to the fears and threats of Southern colleagues.

The Senate-passed measure bans racial discrimination in approximately 80 per cent of U.S. housing, including all government-financed structures, all newly-built single-family homes, apartments and other dwellings accommodating four or more families as well as the broker-listed units mentioned.

It is just, honorable legislation and a necessary first step in eliminating the barriers which have effectively condemned the vast majority of Negroes to life in the ghetto.

The House will be socially and morally delinquent if it does not redeem this urgent pledge of national conscience.

Laetare collection

This Sunday, Laetare Sunday, archdiocesan parishes will conduct offerings for the 22nd annual Catholic Bishops' Overseas Aid Fund Appeal. This is a yearly exercise in compassion and generosity strongly recommended to every Catholic.

Pope Paul has stated succinctly and bluntly the financial obligation borne by those who share in the world's abundance: "No one is justified in keeping for his exclusive use what he does not need when others lack necessities."

The traditional way U.S. Catholics honor that obligation is through support for programs operated by Catholic Relief Services, the overseas aid and development agency currently involved in 70 countries around the world.

When CRS was founded in 1943, the bishops concentrated on alleviating the anguish of Europeans caught in the devastation of World War II. Food, medicine, clothing and other such supplies were distributed to millions of displaced persons, bombed-out families, orphaned children and like victims of war. As conditions in Europe improved, CRS took a global turn.

In 1947 programs were expanded to include other continents and other areas, to Asia, Africa and Latin America. Today CRS is the largest private voluntary relief agency in the world and its programs benefit an estimated 40 million needy men, women and children each year.

The minimum national goal of \$5 million annually is actually exceeded by several million each year. It ought to be. The goal was established back in 1947 and has not escalated with time or inflation.

But the needs of the world's impoverished, diseased and hungry have not remained static. They have risen steadily. That escalation should be remembered by Catholics. An expansion of spirit and pocketbook is needed to meet it.

Whither?



YOUR WORLD AND MINE

Can disaffiliation be really creative?

By GARY MacEOIN

Discussions in recent weeks with seminarians and with students of Catholic and secular colleges in widely scattered parts of the United States and Canada brought to my mind again and again the phenomenon of the Third Man.



I am referring not to the popular film theme but to the phrase coined by Father Francis Roustang, S.J., in an article in a French Catholic magazine in October 1966. The rapidity with which it has gained currency establishes the quality of the coinage.

The reference is to an early Christian text, the *Letter to Diognetes*, in which the Christian (contrasted to the Jews and the pagans) is called a third man, a third person, a third man. Father Roustang, however, gave the expression a totally new meaning. He used it to describe the man who is personally committed to moral values and faith in Christ, but who is detached from or unconcerned with institutional structures, as contrasted with the conservative who wants to defend existing Church structures, and with the progressive who wants to change them.

It is, of course, no longer possible to make comprehensive statements. Since the council, a hundred flowers bloom simultaneously. But my recent experience has convinced me that the Third Man is to be found more widely not only in colleges but in seminaries than I had suspected.

I would immediately make a distinction which I consider important. The attitude of the affected seminarians and students in Catholic colleges tends to be one of unconcern. They have learned, to use their own language, how to turn the institution off. They react conventionally to what its spokesmen tell them. But there is no meeting of the minds, no dialogue, and ultimately no impact.

"The whole thing is as formalized as an Oriental dance," one frustrated theology professor told me. "The kids simply refuse to go beyond the formulation in the Baltimore Catechism which they were taught in grade school. They are terrified at the thought of the self-evaluation which would follow a measuring up of their religious professions against the things that matter to them in life. And the tragedy is that the college authorities approve. Those of us who attempt to awaken them are quickly isolated as trouble makers."

I have found more welcome for the trouble maker on the secular campus. I am not offering the result of a sociological investigation, but I speak from a long and committed observation, and it is my conviction that the understaffed and underfinanced Newman Center is playing a part that cannot be overstated. At least some Catholic colleges could take lessons from them on how to communicate with the student, how to develop the climate which he needs today in order to develop his Christian life.

Newman Centers, however, also function within a framework dictated by the local Church authorities. To go no further than the liturgy, the more committed of the students often find the gap between their vital needs and the official specifications so wide that they go underground. And, apart from other problems, the "underground Church" tends to be a way station to detachment from all institutional structures, to the production of the Third Man in the strict sense of the term.

I find it hard to understand the reluctance which many churchmen seem to have even to discuss this problem, and I think it dangerously naive to imagine it will go away or be resolved simply by giving the

young people a guitar Mass. Yet such views are current at the highest levels. When Archbishop Joseph T. McGuiken, episcopal chairman of the Department of Lay Organizations of the U.S. Catholic Conference, and six of his colleagues met a delegation of the National Association of Laymen last November, the bishops thought the laymen were alarmed in their estimates of the extent of defections among young Catholics in this country.

That was also the reaction to Father Roustang when he first drew attention to the phenomenon of the Third Man and urged that the Church had a mission to him. He was relieved of his post, and the offending issue of the magazine was withdrawn from circulation. The remedy doesn't seem to have worked very well.

Classical statesmanship has now become such a distant memory that a candidate's invoking philosophers, historians, and poets struck them as a kind of political idiocy. Such a politician, they made clear, was not to be taken seriously. Had Gene McCarthy forgotten about the Carthaginian war, Robert Lowell, Aristotle and Plato, and put his trust in the hot-shot phrase-makers of Madison Avenue, his qualifications as a "serious" candidate would have been unchallenged.

How far we have gone from the debates of the Continental Congress, the philosophical flavor of the Federalist Papers, the tight reasoning and literacy of the Founding Fathers. And the betrayal of the classical tradition, which is to say the

JOHN COGLEY'S VIEW

McCarthy candidacy baffles the pundits

By JOHN COGLEY

This column is being written before the New Hampshire primaries. It will appear after that election is history. At this point there is no surety about whether Senator Eugene J. McCarthy will be slaughtered, or win.

Whatever happens, however, the McCarthy candidacy has pointed up certain unhappy aspects of American life. He may end up only a wry footnote in history. If so, it will be in part because the significance of the man and his boldness in challenging the leadership of his party have been largely overlooked.

First of all, there is the famous McCarthy "style" or lack of style that was so roundly ridiculed in the early days of the campaign. The Senator from Minnesota simply refuses to patronize the people, to offer them instant solutions to complex questions, to use his native oratorical gifts—manifest in his memorable nominating speech for Adlai Stevenson in 1960—deliberately to elicit emotional responses, or to package himself as a latterday Lincoln, which he could well do.

His manner is "professorial," in the best sense of the word. Many editorial writers and national columnists have dismissed this authenticity with a sneer. He invokes history, philosophy, even poetry, they have pointed out—and what in a political election could be more foolhardy than that?

Privately, these same writers admire the cultivated man; maintain that the calculated manipulation of mass emotion is a development; and hold pre-packaged charisma in contempt. But the comments on McCarthy in the early stages of his campaign were sure indication that the real thing, genuine authenticity, baffles and confuses them.

Classical statesmanship has now become such a distant memory that a candidate's invoking philosophers, historians, and poets struck them as a kind of political idiocy. Such a politician, they made clear, was not to be taken seriously. Had Gene McCarthy forgotten about the Carthaginian war, Robert Lowell, Aristotle and Plato, and put his trust in the hot-shot phrase-makers of Madison Avenue, his qualifications as a "serious" candidate would have been unchallenged.

How far we have gone from the debates of the Continental Congress, the philosophical flavor of the Federalist Papers, the tight reasoning and literacy of the Founding Fathers. And the betrayal of the classical tradition, which is to say the

tradition of reason, has been led by gentlemen of the press who should know better.

Then, the undergirding for McCarthy's candidacy was generally manhandled. Here was a modest man, so unambitious as to acquire the reputation for diffidence, stepping forth to lead a fairly hopeless movement—and doing so, of all things, out of a sense of morality, because he believed the nation is embarked on an immoral course in Vietnam. Almost every other explanation for his action seemed to make more sense to the pundits than this simple truth.

At first, he was described as a stalking horse for Robert Kennedy—that sort of hardboiled rationale would add up; then he was explained away as an amiable innocent carried away by dreams of glory. That was so obviously untrue it did not get far. He ended up, then, a mystery.

The idea that a seasoned politician might really take the issues of good and evil seriously enough to jeopardize his career in order to enlist in the battle against what he deemed immoral was simply too esoteric for the pundits. At the same time, the huge proportion of the American people who believe that we should never have gone into Vietnam, but now must win the battle we should never have engaged in, killing how many God knows in the process—this kind of moral algebra does make sense to them. Alas!

Senator McCarthy's avowed aim was to keep dissent and protest within the normal channels of politics. His success in this can be measured by the youthful following he attracted. But the gentlemen of the press, by and large, simply missed the point of the youthful protest when they steadfastly judged his style and manner by the conventions set down by the "politics is the art of the possible" pragmatists.

To the new youth, the lessons of history—even those derived from the Cathaginian war—are more telling than the results of a Gallup poll. The wisdom of Robert Lowell's poetry is a more

impressive guideline than the formulas produced at a BBD&O brain-storming session. The middle-aged men at their typewriters may find that a political candidate who cares more about philosophy and poetry and even, horror, theology than about sure-fire victory slogans, is a kind of joke. The generational gap is poignantly evident, however, in the fact that such a hierarchy of values is very meaningful to their sons and daughters. And if the McCarthy candidacy in New Hampshire became a kind of Children's Crusade, this is the reason it did.

Finally, a point that escaped most of our syndicated wise men: Senator McCarthy attacked head-on the sense of inevitability that has swept over the nation, the almost Oriental fatalism that keeps us from dispelling the idea that there is no longer anything we can do about shaping history.

We sit waiting for the "inevitable" riots in the ghettos next summer, for example, as if there was a law written in heaven that they must come to pass—there is nothing we can do. We await the nomination of Lyndon B. Johnson because it is "inevitable."

McCarthy, who is too gentlemanly to say so in words, seemed to act out his answer: "To hell with inevitability. Let's take our fate in our hands."

The man who tries to lead the nation back to our Western political tradition, the idea that we are not pawns in a game the fates play, he must have been aware, subjects himself to ridicule, abuse, and the disdain of those who play the certain odds. But that was not enough to deter the Senator.

However the New Hampshire primary turns out, his own basic strength showed up the shallowness of many of the writers who commented on his candidacy.

If he makes a good showing, he will prove that they aren't even very good at their own brand of hardboiled political thinking, which led them to ignore him and black him out of the news columns during most of the New Hampshire campaign.

OPINIONS

A teacher writes

To the Editor:

The writer is a lay teacher, and, after carefully reading the "Interdiocesan Survey of Attitudes and Opinions of Catholic Education", as many times before, I wonder just how far surveys can be trusted for accuracy and truthfulness. For example:

Q. 33: "If the lack of trained personnel and funds become a problem for Catholic schools, they should concentrate on educating the VERY BRIGHT students, who will PROBABLY BE THE FUTURE LEADERS OF THE COMMUNITY." It would be tremendously interesting to know just who submitted this bright idea. When have the VERY BRIGHT contributed the MOST to society? It has always been, and will continue to be, the average, "mature" (regardless of age) person who leads. Regardless of how "brilliant" he is, the mature person has good common sense (lacking in the educated, it seems these days), refuses to settle for mediocrity, has the ability to make a decision and stand by it, is not temperamental, and knows there is no maturity without courage. To date, I haven't found these qualifications in my contact with the "very bright."

Q. 57: "MOST people do not learn much from sermons." Even though this is supposed to be an "opinion," nevertheless it is a sweeping allegation. Wonder who submitted this idea? Why did not this read "I," since "I" am answering this question? Or, the word "Some"—why is it that when school children from the public and Catholic schools are together, one is not able to select the children from Catholic schools any more? The behavior and dress are iden-



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Evansville Office: 3900 Washington Ave. Phone (317) 477-4471
Published Weekly, Except Last Week in December
Postmaster: Please return FOD forms 3579 to the Office of Publication.

HITS 'HALF-TRUTHS, DISTORTIONS'

Netherlands Church defended by bishop

By JOHN A. GREAVES

LONDON—A Dutch bishop said here that he is "often shocked by the sensational news items, half-truths and distorted stories" about the Church in The Netherlands.

Bishop Theodore Zwartkruis of Haarlem told a meeting of the clergy: "There is no doubt a strong desire for greater authority of the local church which means greater decentralization, quite in accordance with the dogmatic constitution of Vatican II on the Church and with the decree on the pastoral office of the bishops."

"This does not in any way, however, conflict with the loyalty of the Dutch Catholics toward the universal Church and the Pope."

Bishop Zwartkruis came to London as the guest of Cardinal John Heenan of Westminster to brief the clergy here on the Dutch Pastoral Council. He is a member of the council's central commission.

The aim of the Church in The Netherlands, he said, is to "dare to accept that God has everything to do with our human life" and to "meet Him in human signs."

He denied that the Church in The Netherlands is on the verge of schism.

In his country, he said, the percentage of Catholics who attend Sunday Mass is 65. In Britain the figure is 40% and in Italy 25%.

SUMMARIZING the unanimous conclusions of the first full session last January of the National Dutch Pastoral Council,

Bishop Zwartkruis said they included the following:

- Those in authority should not only consult the faithful but also take the advice of experts;
- Planning with the cooperation of bishops, priests, Religious superiors and laity is urgently needed;
- A parish council should be elected in every parish;
- Procedures should be sought for advisory bodies to have a say in the appointment of Church officials;
- The bishops were asked to give effective support to priests concerning their way of life, housing, pastoral tasks and problems of celibacy.

"Many priests feel uncertain in their personal lives as well as in the exercise of their office," Bishop Zwartkruis said. "The council expressed the conviction that in the Dutch Church Province further and clearer possibilities should be found to call married people to church offices and to find employment in ecclesiastical functions for priests who have married."

"How misleading press reports can be is shown from headlines I found in English papers such as 'Council Asks Married Men to Be Made Priests.' He stressed that the term used by the council was 'office.'"

AN INSTITUTE for pastoral, social and psychological help to former priests and Religious is already operating in The Netherlands on lines similar to the one now proposed in Britain, he said.

Bishop Zwartkruis also told the London clergy that, although Catholics in his country represent only one per cent of the world's Catholic population, they supply 10% of foreign mission manpower.

The Dutch bishops, in a joint Lenten pastoral, he continued, clearly reaffirmed the essential doctrines of the Church, "such as the Real Presence in the Eucharist, the virgin birth, the divinity of Christ, eternal life, etc.—but people are inclined to forget."

The Dutch bishops "do not interfere in free discussion," he added. Sales of the pastoral—printed on art paper and illustrated with pictures of modern living—are expected to reach 250,000, he said.

Summarizing the pastoral's message, he said: "There is no change without uncertainty and it is precisely by uncertainty that faith becomes fruitful."



Saints in the Mass

APOSTLE OF THE GUILTESS . . . St. Bartholomew, generally identified with the "Nathaniel" of St. John's Gospel, is the Apostle of whom Christ said, "Behold an Israelite indeed, in whom there is no guile." Earlier, Bartholomew had asked his friend St. Philip the Apostle, "Can any good come of Nazareth?" Once convinced, however, he confessed to Christ: "Rabbi, thou art the Son of God; thou art King of Israel." After receiving the Pentecostal gifts, Bartholomew evangelized Asia Minor, Northwestern India, and Greater Armenia. In the latter country he was flayed to death with a knife. His name is in the communicants of the Mass and his feast day is observed on August 24.

life without change and no change without uncertainty and it is precisely by uncertainty that faith becomes fruitful."

The Dutch Council had been set up to run for three years to implement the decrees of the Second Vatican Council, but Bishop Zwartkruis said he imagines it will continue to function after that at a more informal level.

BEFORE SETTING up the council, Church authorities had studied the matter for over a year to devise the best democratic system they could, he explained.

"We discovered we were giving too much say to the experts," the bishop said. "The people of God has a far wider sense."

On birth control, the bishop said that no infallible teaching exists, that he hopes there never will be, and he does not think there will be.

INQUIRY DETAILS BARED

Why did Vatican order probe of the new Dutch Catechism?

By Robert A. Graham, S.J.

VATICAN CITY—Details of the Vatican's inquiry into the New Dutch Catechism are revealed by a key participant in the Rome newsweekly VITA (March 6-12 issue). In an interview, Dutch-born Redemptorist Jan Visser gave hitherto unknown background on the investigation ordered by Pope Paul VI of the controversial "catechism for adults."

Of the Dutch edition, 400,000 copies have been sold, but translations into other languages except English have been held up.

Father Visser, dean of the theological faculty of the Pontifical Urban University of Propaganda Fide, in February went to the Netherlands to discuss with representatives of the Dutch bishops revisions suggested by a commission of cardinals set up by Pope Paul. He was accompanied by Father Edward Dhanis, former rector of the Jesuits' Gregorian University.

THE DUTCH theologian, a longtime resident in Rome, denied that the changes imposed "Roman theology" on the Dutch. The catechism, he said, is not simply a study of contemporary theology or even a simply catechetical text. "The book has the status of pastoral preaching covered by the authority of the Dutch episcopate." It therefore justified the attention of the Holy See, particularly after translations into the major languages of the world were announced.

It was precisely to avoid the charge of imposing "Roman theology" that an international commission of cardinals was created to deal with the matter. Five of the six members were heads of important sees in Europe. This commission, in turn, he said, appointed a body of theological advisers of world reputation, most of them not living in Rome and generally regarded as open and progressive.

Asked whether there are any heresies in the catechism, Father Visser replied that this is

a "strong word," and in any case heresy is not the issue. "In our case," he explained, "it is a question of setting before the faithful a reliable guide in the doctrine of the faith, in the preaching of the Christian message. To do this with pastoral responsibility it is not enough that the work be free of formal heresies."

HE COMMENTED that any one could write a book flatly denying everything the Vatican Council proclaimed, without falling into heresy. "But no one," in his words, "would say that this kind of book would be a good presentation of Catholic doctrine. This teaching has to take into account also the ordinary magisterium, the traditional faith of the Church, the sense of the faithful and so forth."

Referring to a Rome newspaper's report quoting the cardinalial commission as having declared that "there are no erroneous doctrinal affirmations in the work," Father Visser said that no such statement appears in the conclusions of the cardinals or in the final report of the theological advisers.

"On the contrary," he revealed, "it is clearly stated that the work needs a lot of corrections." These corrections, he added, are not simply stylistic refinements but touch on serious points.

He denied also that the Vatican had waited until some Dutch Catholics had denounced the catechism to the Holy See. In fact, he said, the Vatican took an interest in the issue as soon as Cardinal Alfrink of Utrecht had presented the first copy to the Pope.

Father Visser said that in his opinion there are errors in the Dutch Catechism. "These are not clear and positive errors, so much as ways of handling questions or of saying (or omitting) things that only partially. Important elements are left out or skimmed over too easily. As a result there is emphasis on

one particular theological conception with which these elements are hard to reconcile."

"If it is right to demand that 'Roman theology' should not be imposed on anyone," he commented, "it is also right to demand that some other theological form should not obscure or deform the genuine meaning of dogma or of tradition."

CONTRARY to reports, affirmed Father Visser, the decision of the commission of cardinals was not a split vote. The final document was signed by all the members and without any reservations. The theological advisers, he said, were also unanimous in their verdict.

Father Visser revealed that the meeting had taken place in The Netherlands on the invitation of Cardinal Alfrink "in the interest of peace." Earlier, a meeting outside of Rome and The Netherlands had been envisaged.

The results of the negotiations with the remaining member of the episcopal board are now in the hand of the Dutch bishops. Their verdict will be decisive, since it is their prerogative to permit or forbid foreign translations.

QUESTION BOX

What about creation of life in test tube?

By MSGR. R. T. BOSLER

Q. Has the Catholic Church anything to say about what happened in a Stanford University laboratory recently, where life was created in a test tube? The great strides in genetic research indicate that man will soon be able to develop a super race of men—even a new type of men able to live many hundreds of years or with small bodies for space travel or large brains to multiply the Einsteins at will. Is it blasphemous for man to play God? Or are you forced to admit that now that man has the power to control his own evolution he has power over nature itself, the universe is his and he doesn't need God anymore?



A. What the Catholic Church will ultimately say about this I do not know. But if you want the opinion of one speculating member of the Church, I shall be happy to oblige.

I am thrilled by what happened at Stanford and excited by the possibilities of improving the human race opened up by genetic research. I do not think that efforts to find the secret of life and produce it in a test tube are blasphemous, and I am convinced that the more control man has over his own biological evolution the more he will need God's revelation and help to keep him from producing monsters or slaves instead of super men.

It's God's secret of life that man seeks to discover. And when he produces the basic molecule of life, he does it with ingredients that God created. He is not prying into forbidden secrets when he tries to produce life and improve it. God's invitation to man to join Him in the work of creation I believe to be part of revelation: "Let us make man in our image, after our likeness; and let him have dominion . . . over all the earth." (Genesis 1:26).

The genetic scientist in his research laboratory is reflecting the image of God as he seeks dominion over the earth; he is no threat to belief in God; but he could be an awful threat to belief in man.

Power over nature is power over man. The human race is approaching the moment when one generation will have the power to destroy the accumulated accomplishments of the millions of humans who preceded them and to determine the type of existence of the billions who may follow them. Who will decide what kind of man should be developed through genetic mutations? What is man, after all, and what should become of him? These are questions that may soon make God and His revelation seem relevant.

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Q. Although I am not a Roman Catholic, I read your column. Over the air a speaker said that according to St. Augustine Christian practice began "before Christianity." If St. Augustine ever wrote anything resembling the above phrase, where in his writing is it found, and what did he mean?

A. Through much of St. Augustine's writings runs the theme that God planned His Church from the beginning of creation. Augustine taught that the service of God which we practice in the Christian Church is as old as man. He divided the gradual forming of the Church into three phases: the Church of the religious heathens, the immediate preparation for the Christian Church in the chosen people, and the mature Church formed by Christ.

Augustine and other early Christian writers had a richer and fuller notion of the Church than we have grown accustomed to use. In a sermon he said:

"By the Church, brethren, we must understand not only those who began to be holy after the coming and birth of our Lord, but all those who were holy at any time whatsoever, because they all belong to the Church."

In his treatise "On the True Religion," he wrote: "Throughout the course of the ages the ineffable mercy of God has come to man's aid by means of what are changeable institutions. In our times this is the Christian religion, the knowledge and practice of which provide us with full certitude and security of salvation."

Lecturer

ST. PAUL, Minn.—A Catholic priest, Father Harry McSorley, C.S.P., will lecture June 10-28 at the Summer session of Luther Theological Seminary here. Father McSorley, professor of ecumenical theology and ecclesiology at St. Paul's College, Washington, will be the first Catholic to teach at the seminary of the American Lutheran Church.

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ORATORICAL CONTEST WINNERS—Winners of the fourth annual Eighth Grade Oratorical Contest sponsored by Brabour Preparatory School, Indianapolis, are shown above with their teachers. First place in original oratory was awarded to Alan Puccetti, second from left, of St. Monica's. Carl Bromund, above left, won second place, while James Hall, of St. Bernard, Crawfordville, was third place winner. With him is his teacher, Sister Theresa, C.S.J. Other winners included: oratorical declamation—Donald Schmidt, of Holy Spirit; Kerry Moriarty, of St. Barnabas; and Thomas Sweeney, of St. Monica; dramatic interpretation—David Theising, of St. Christopher's; Steven Thomas, of Holy Spirit; and Steven Dickmeyer, of St. Andrew's.

One-Act Play Contest slated to resume this Sunday

INDIANAPOLIS—The first round in the Junior CYO One-Act Play Contest for serious productions get underway Sunday, March 24, with the classic comedy division slated to begin Monday, March 25.

Comedy division entries will enter the second round on Sunday. Semi-finals will be held the week of March 31, with the finals scheduled at Chartrand High School on April 5, 6 and 7.

First round comedy winners include: Immaculate Heart, St. Joan of Arc, Our Lady of Lourdes, St. Simon, Our Lady of Greenwood, St. Andrew and Cathedral.

CYO NOTES

Nearly 1,000 grade school musicians are expected to participate in the annual Archdiocesan Cadet CYO Instrumental Music Contest, to be held at Cathedral High School April 6 and 7. About 600 piano contestants are anticipated, while the other instruments, bands and orchestras will draw another 400 students. Schedules for individual performers have been mailed to the schools.

Cadet Boys Track and Field season will begin the week of April 7.

Deadline for entries in the Junior CYO Spring Kickball League is March 27. The season starts April 17. The Cadet Spring Kickball League deadline is April 22, with the season to begin April 22 or 26. Cadet Spring Baseball deadline is April 11. The baseball season will start May 3 or 7.

The CYO Office reports calls inquiring whether there will be a girls' dual-meet track season. The answer is no. The only track event scheduled for girls is the city-wide meet May 19. Parishes are encouraged, however, to hold informal meets if they are interested.

Notices to parishes concerning the annual Archdiocesan Junior CYO Convention will be mailed next week. The event is scheduled at Secunia Memorial High School on April 26, 27 and 28. Registration fees are the same as last year—\$6.50 for early registrants, \$7 for others.



LOURDES CAGERS WIN TWO TOURNAMENTS—Basketball teams from Our Lady of Lourdes parish, Indianapolis, walked off with two tournaments this past season. The top photo shows the Freshman-Sophomore team which won the annual Holy Spirit Invitational. Phil Wilhelm is the coach. Shown in the bottom photo are the champions of the annual "56" League tournament hosted by Holy Cross parish. Head Coach Jack Cangany is at the far left in the back row. Assistant Coach Jim McLinn is at the right. Father Kenneth Bechert, shown in both photos, is the CYO Priest Moderator.

Boys' wrestling tourney on docket

Play scheduled

INDIANAPOLIS—"My Three Angels" will be the spring play given by the Latin School on March 23, 30 and 31 in the school auditorium. Father James Doherty is the director.

INDIANAPOLIS—The Cadet CYO Boys' Wrestling Tourney is scheduled at Little Flower gym Saturday, March 23. The tourney will begin at noon, following weigh-in at 11 a.m.

Preliminary events in the 85, 95, 103, 112 and 120 weight classes were held Thursday at St. Simon's School to reduce the number of competitors in those classes to eight or less.

Three mats will be in use Saturday. Awards will be presented through fourth place in each event, with team trophies to be given for the first three places.

Tourney director is Bill Sylvestor, assisted by Catholic high school wrestling coaches and high school wrestlers.



INDIANAPOLIS CADET "A" CHAMPS—This team from St. Bridget's, Indianapolis, continued the parish tradition of outstanding performances in tournament play by winning the championship of the recent Indianapolis Deaneries Cadet "A" Tourney at Chatham High School. St. Bridget defeated Mount Carmel in the final game, 42-30. Shown with the boys are (back row, left to right): Father Joseph Barry, O.M.I., St. Bridget Pastor; Lindsey Crowe, Head Coach; Paul Fox, Assistant Coach; Father James Blaney, O.M.I., CYO Priest Moderator.

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Greenwood wins volleyball event

INDIANAPOLIS—Our Lady of Greenwood captured the post-season Cadet Girls Volleyball Tourney, held this past Tuesday evening at St. Philip Neri gym. They eliminated St. Thomas Aquinas in the final game 15-6, 16-14.

In league play, St. Philip Neri (Division II winner) won the championship by beating St. Thomas Aquinas (Division I) and Our Lady of Greenwood (Division III). The win was the second straight and the third in four years for St. Philip Neri.

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TIC TACKER

Pens article on mysticism

By PAUL G. FOX

An article by Father Charles A. Frazee, associate professor of history at Marian College, appears in the most recent issue of *Numerus*, an international review for the history of religions.

Entitled "Ibn al-Arabi and Spanish Mysticism of the Sixteenth Century," the essay discussed the influence of Muslim mysticism (Sufism) on Christian mysticism of 16th century Spain.

Father Frazee says in the article that the influence of al-Arabi on the Spanish mystics can be seen in the similarity of terms used by both in describing the mystical experience and the stages of development toward the experience.

HERE AND THERE—Archbishop Schulte observed his 78th birthday this past Monday with his usual weekly round of golf. (He shot a 92.) ... About 125 Harrison County seventh and eighth graders visited the *Latin School of Indianapolis* and the *Benedictine Convent of Our Lady of Grace*, Beech Grove, during an excursion to Marion County last Saturday. The project was under the direction of the Harrison County Council 1808, Knights of Columbus. ... Rodney Kates, the son of Mr. and Mrs. Henry Kates, Terre Haute, was invested in the habit of the Brothers of the Poor of St. Francis in Cincinnati on March 19. He is a graduate of Schulte High School. ... Marian College travelers include: Sister Georgine, Sister Marie Adelaide, Sister Mary Patrick and Sister Elizabeth, the Indiana Council of Teacher Education Spring Conference (March 23) at DePauw University, Greencastle; Dr. Dominic J. Guzzetta, Sister Mary Karen and Sister Marie Kathleen, a meeting of the North Central Association of Colleges and Secondary Schools (March 24-26) in Chicago; and Sister Clarence Marie, speaker at a meeting (March 26) of the English Council of Greater Cincinnati. ... The deficit (or "parish share") of the five diocesan high schools in Marion County will this month reach \$359,700 (with three months to go in the fiscal year). ... Two Kennedy Memorial High School juniors—Ann Louise Polevich and Donna

Belvly—helped wash and set 35 heads of hair at St. Augustine's Home of the Aged last Saturday. The ladies wanted to look "their best" for the dedication ceremonies held last Sunday afternoon at the home, conducted by the Little Sisters of the Poor. Incidentally, wrecking signs were mounted around the former Little Sisters' home on Vermont Street in downtown Indianapolis last week. The property was purchased by the Indianapolis Glove Company for a reported \$200,000. ... About 30 diocesan priests are attending two courses each week at Marian College on Thursday afternoons. Father Patrick Smith is conducting one course on the New Testament, while Father Charles Frazee is teaching Early Church History. Both are non-credit courses designed for the clergy as "refresher" classes.

PURPLE MARTIN LOVERS ATTENTION—"It's Purple Martin time in Indiana" according to the Spring Lake Men's Club of Greenfield. Bernard G. Nichols, one of the enthusiastic members of the non-profit Hancock County club, informs us that the group will assemble aluminum martin houses free of charge for distribution so long as the supply remains. The houses may be purchased through the club. Nichols states that the Purple Martins, who winter in South America, start to appear locally about March 15 through May or early June. The club may be reached through: Bernard G. Nichols, R.R. 6, Box 74, Greenfield, Ind. 46140. (Phone 462-5950.)

WILL PERFORM AT PENDLETON—Two non-professional theater groups will carry their upcoming productions to the Indiana State Reformatory at Pendleton April 20-21 for a week-end preview. The Catholic Theatre Guild and Masque and Wig have collaborated with Richard Schroeder, of the Reformatory staff, to perform "Critic's Choice" and "Lilies of the Field," respectively. "Critic's Choice" will be seen April 25-26-27 in the Eastgate Auditorium, Indianapolis, while "Lilies of the Field" will be shown at Eastgate May 10-11. (Theatre parties are now being booked for Eastgate. Contact Catholic Theatre Guild, 357-7072, or Masque and Wig, 898-9456.)

Vatican denies changes due in Masonic policy

VATICAN CITY—The Holy See has denied it is considering "profound changes in the canonical discipline" forbidding Catholics to belong to Masonic lodges.

A communique issued by the Holy See's press office made it plain that Catholics are still forbidden to join Masonic lodges and that converts may not retain their membership in such lodges.

The communique said: "According to very recent reports in the daily press of various countries, the Holy See has allegedly authorized persons converted to Catholicism to remain in the Masonic organization and allegedly is considering profound changes in the canonical discipline in force concerning Masonry itself."

"From the competent office of the Holy See, we are authorized to deny such information as devoid of foundation."

The "competent office of the Holy See" is the Doctrinal Congregation, formerly known as the Holy Office.

Canon 684 forbids Catholics to join secret societies the Church has condemned, and attaches the penalty of excommunication to such joining. The excommunication was reserved to the Holy See itself, but in 1965 Pope Paul VI gave confessors the faculty of lifting it.

LAST YEAR the Scandinavian Bishops' Conference decided to permit Masons who became Catholics to retain their Masonic membership, but only with the specific permission of the person's bishop.

The bishops based their action on the claim that Scandinavian Masonry is fundamentally different from American and French Masonry. They said that

Masonry in their countries is not anticlerical, that it is Christian and that there are Bible readings at every meeting. They pointed out that many Protestant clergymen have leading functions in Scandinavian Masonry.

Before making their decision the Scandinavian bishops made a four-year study of the matter. Because Scandinavian Masonry is less secretive than that in other parts of the world, the bishops were able to make their investigation more easily. They were in contact with all grand masters of lodges in Scandinavia and were able to investigate all ceremonies.

THE BISHOPS studied particularly a letter by the late King Gustav V of Sweden written at the time he was the grand master of Swedish Masonry. King Gustav reigned from 1907 to 1950. In the letter the king had underscored the Christian character of Scandinavian Masonry.

Early in March top officials of the Scandinavian Bishops' Conference met in Stockholm with the president of the conference, American-born Bishop John Taylor, O.M.I., of Stockholm, and decided that Bishop John Gran, O.C.R., of Oslo, Norway, should inform the Holy See of the special character of Scandinavian Masonry and the basis for their action in permitting converts to retain their Masonic membership.

Here we go again!

PORTLAND, Me.—A subscription price increase from 10 cents to 15 cents per copy and from \$4 to \$5 per year has been announced by the Church World, official publication of the Portland diocese.

Hospitality pays

HONOLULU, Hawaii—Chaminade College, conducted by the Marianists here received a check for \$276.38 from the Protestant Chaplain Fund for their hospitality to a Protestant college.

It was accompanied by a letter from Lt. Col. Earl E. Waugh, Protestant chaplain, which said the gift was "for your work because of your generous help to the Protestant College, Hawaii, Inc." The Catholic college made its facilities available to the Protestant institution while its own facilities were being built.

St. Agnes

(Continued from page 1) scription of the first years—composition, rhetoric, logic, oratory, philosophy and metaphysics—but the emphasis upon quality education continues.

ST. AGNES is now one of three secondary schools in Marion County staffed by the Sisters of Providence. They operate Ladywood School in the northeast portion of the county and provide staff for Chartrand High School on the southside, which is owned by the Archdiocese. St. John's Academy closed its doors in 1958, one year short of completing 100 years of continuous operation.

Across 14th Street from St. Agnes, since 1918, is Cathedral High School. Conducted by the Archdiocese for more than 40 years, Cathedral is now owned by the Brothers of Holy Cross who have staffed it from the beginning. Cathedral is observing its 50th anniversary this year.

Kidnapped Guatemala archbishop is released

BULLETIN

News service reports at Criterion press time indicate that the kidnapped Archbishop Mario Casariego was released Wednesday and was brought by helicopter to the Defense Ministry.

GUATEMALA CITY—In a message kidnapers allowed him to send to the apostolic nuncio here, Archbishop Mario Casariego, C.R.S., of Guatemala City said that he is well, but that he hopes his doctor will be allowed to visit him because of his high blood pressure.

A Church communique said the government has promised to exhaust all means to locate the archbishop. The army later declared a state of siege in the country until he is found.

The archbishop was abducted (March 16) on the way to his residence in downtown Guatemala from the airport and a short visit with the apostolic nuncio here, Archbishop Bruno Torpigliani. The nuncio had met him at the airport.

ARCHBISHOP Casariego was returning from Mexico City. The kidnapping by unknown persons, who also took his chauffeur, Demetrio Reges, occurred at 5 p.m., shortly after they had left the nunciature.

Along with the message to the nuncio came another note for Auxiliary Bishop Jose Ramiro Pellicer asking him to carry on and to send "clean clothes, a shaving kit, newspapers, paper and ink for the fountain pen, medicine for the blood pressure, my breviary, the appointments book and my little radio." He reassured the auxiliary bishop that he is resting well.

THE NUNCIO, however, said that he had not received the original or a copy of the messages published in *La Hora*, but he thought they might be authentic.

Over a national radio and television hook-up, Bishop Humberto Lara Mejia of Quiche read a statement signed by the Guatemalan bishops in which they regretted the lack of information on the whereabouts of the archbishop, and added:

"If the motives (of the kidnapping) are political to force the Church to some political action, they (the perpetrators) are mistaken. On questions of principle the Church will not lend itself to the machinations of any group."

Priests ask part in naming bishop

COLUMBUS, Ohio—Priests of the Columbus diocese have asked to be allowed to submit names of candidates for consideration as bishop of Columbus.

The request was made by an interim advisory committee of priests formed by the former diocesan Clergy Advisory Council. The council ceased to exist officially in February, when Bishop John J. Carberry, formerly of Columbus, was named archbishop of St. Louis.

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:

MRS. DALE PERDUE, West Terre Haute
MISS LULA ENRINGER, Sellersburg

Ordination Two to exhibit Opinions

(Continued from page 1) Church?" he asked. "Why delay in recognizing this capacity?"

"**ANY CHANGE** in the position of women in the Church is up to us. If we really believe in the universal effectiveness of Christ's salvation we will not let the past practice of the Church deflect us. ... How dare we presume that He (Our Lord) would cease to consider Himself bound if the Church started to ordain as priests women whom He has created and redeemed even though some of them turned out to be just as unworthy as men?"

Father Laurence Bright, O.P., defending the ordination of women on theological grounds, said that the whole concept of the sacred ministry has changed, making their ordination a practical possibility.

"In a modern setting we are getting back to earlier ideas, and I think this makes the idea of women ministering in the Church a real possibility," he added.

Even for male priests in the Western Church, he said, consideration is now being given to the traditions of the Eastern Church, where there are different kinds of priests—working priests, married and ordained primarily to say Mass, and others who remained celibate and are learned in theology and philosophy.

The conference on women priests, held at the Newman Association headquarters, was organized by the St. Joan's Alliance, an international movement of Catholic women that favors women priests.

A NUN, Sister Vincent Hannan—author of a new book, "The Question of Women and the Priesthood"—did not visualize a female priesthood in the immediate future. At present the subject is generally treated as a joke or it arouses anger, she said.

But she saw sheer prejudice as the prime obstacle and thought that the growing equality of the sexes can well start a fierce and prolonged battle for equality in the priesthood.

"My personal hope is that the Church will soon make an explicit statement condemning sex discrimination against women in general," she said. "But statements alone will be ineffectual."

She urged, as a start, that references in the liturgy derogatory to women be removed, general practical representation of women at all levels of Church life be accepted and a serious theological investigation be held on the possibilities of priesthood for women. Such an investigation has recently been undertaken by the Anglican Church.

Backs open housing

SAN ANTONIO—Archbishop Robert E. Lucey of San Antonio has declared his support of open housing, stating that discrimination in the selling, renting or leasing of a home is morally wrong because it is an offense against God.

art at Marian

INDIANAPOLIS—Miss Char Eppers and Stephen E. Jones, graduating Marian College art majors, will open an exhibit of their works at 2 p.m. Sunday, March 24, in the college library.

The joint exhibit of more than 50 pieces, including oils, watercolors, silk screens and ceramic sculptures, will be open daily to the public from 2 to 5 p.m. until April 7.

Miss Eppers, daughter of Mr. and Mrs. Robert F. Eppers of St. Pius X parish, Indianapolis, is a graduate of North Central High School.

Jones, son of Mr. and Mrs. Edward Jones of St. Joseph's parish, Jasper, is a graduate of Jasper High School.

Earlier this year Bishop Mendez authorized Catholics to receive Communion after making a perfect Act of Contrition, "in certain circumstances." Traditional theology teaches that an Act of Perfect Contrition is sufficient to absolve one from sin only in emergencies, when there is no opportunity to go to confession.

Mexico's bishops, apparently reacting to Bishop Mendez' experiment, in early March distributed a circular letter to all priests in the country forbidding the distribution of the Eucharist to persons in mortal sin who have not gone to confession.

Bishop Mendez said that "until there has been further mature consideration from theologians and the faithful alike" he will not renew his invitation to go to communion without confession.

Bishop Mendez explained that in his efforts to bring Catholics "to the Eucharistic banquet," he authorized Communion without confession only in cases of "contrite" communicants who would go to confession soon thereafter. He insisted that the permission to do so was based strictly on canon law.

Set presentation of Marian Award

INDIANAPOLIS—Archbishop Schulte will present the coveted Marian Award to qualified Girl Scouts, Camp Fire Girls and Catholic Daughters of America at 4 p.m. Sunday, March 24, in St. John's Church.

Very Rev. Francis Tuohy, Chancellor, will deliver the sermon. The candidates will be presented by Father John Ryan, Archdiocesan Scouting Director.

(Continued from page 4) NOT learn much from sermons? Or, will the computer add: "A message is in every sermon for those who want to embrace it?"

M.J. Hill
Louisville, Ky.

Berrigan article

To the Editor:

After reading an article on the front page of the March 8th edition of *The Criterion* entitled: "An Exclusive, Eye-opening Interview 'What did Father Berrigan find out in North Vietnam?'" I can only find one fact that is "eye-opening." Father Berrigan must surely be the paragon of gullibility. For instance, when asked a question involving his sources of information in North Vietnam, as to the bombing damage, he said that they were "groups" that had connections with "special professions," "communities," or "religions," who has "special" photographs and some "special" stories to tell.

I must say that the adjective, "special," is not sufficient to validate his information sources. Were these "special" sources the propaganda arm of the Viet Cong? Or did Father Berrigan bother to find out?

With observations made over the years, of communist tactics, it would be very fool-hardy to accept anything, as true, that communist propaganda may dictate.

Also why should we Americans believe that the U.S. is "purposefully" bombing civilians and non-military targets? Because the communists tell us so, via Father Berrigan?

You would certainly have to use someone as an information source whose veracity and foundation of truth is much less challenged than the Communists.

Even though I dislike the usage of left, right, etc. to describe a person's belief, it seems to have arrived on the contemporary scene to stay. Therefore, I might make mention that it strikes one as peculiar, your tireless efforts to bring to your readers the extreme left point of view.

After all there does exist a pro-American point of view on the Vietnam war, and it would be most refreshing to see one or two articles reflecting it in your *Criterion*.

Paul D. Vernon, Jr.
Indianapolis

Service to readers

To the Editor:

Thank you for carrying the Father Berrigan interview on the Vietnam conflict on your front page. You have done your readers a signal service by giving another viewpoint on a very complex situation.

Mrs. H. Baker
Indianapolis

Indianapolis Parish Shopping List

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DEEPER STUDY URGED

Lutheran, Catholic scholars end talks on intercommunion

NEW YORK — Lutheran and the consultation because an earlier report drawn up by the group on the Eucharist "acknowledged intercommunion to be one of their conversations that any of the pressing and as yet unresolved problems demanding issue must await a deeper study further discussions."

The talks, held at the headquarters of the Lutheran Church in America, marked the beginning of the fourth year of theological discussion between members of the two churches. Co-sponsors of the conversations are the National Committee of the Lutheran World Federation (LWF) and the Catholic Bishops' Committee on Ecumenical and Interreligious Affairs (BCEIA).

Anglican-Catholic unity preparation advances

RIPON, England — The third meeting of the Anglican-Roman Catholic Joint Preparatory Commission held in Malta in January was possibly the commission's last, but few people now living are likely to see the end of the journey to unity that it has started, according to Anglican Bishop John Moorman of Ripon.

Bishop Moorman led Anglican members at all three meetings of the commission, formed in November, 1966, in fulfillment of the Common Declaration issued by Pope Paul and Archbishop Michael Ramsey of Canterbury at their meeting in Rome.

The declaration called for "a serious dialogue" between the two Churches.

THE commission's first meeting was at Gazzada, north Italy, the second at Huntercombe Manor, at Taplow, west of London, and the third in Malta.

Bishop Moorman summed up the results of this "possibly last" meeting, as he described it, in the March issue of his diocesan newsletter. Recalling that the Malta meeting unanimously adopted a report which has now been delivered to the Pope and Archbishop Ramsey, he said:

"It is for them now to say how they wish us to proceed;

but we have completed our first task as a 'preparatory' commission.

"These three meetings — the first occasions on which Anglicans and Roman Catholics have had any official discussion — may well turn out to be of historic importance for the coming unity of the church.

"The atmosphere in our meetings has been cordial and charitable. We have not minced our words, nor have we suppressed things which we felt ought to be said. But there has been no acrimony or loss of charity in our talks.

"OF COURSE, we do not suppose that we have solved any of the problems which divide us. It was not our job to do that. Our job was to indicate what the problems were, and what plans we thought should be made for further dialogue.

"We are only at the beginning of a very long and arduous journey, the end of which few of us now living are likely to see.

"In the meanwhile, there is a great educational work to be done. Many of us on both sides are very ignorant of what the other side believes and does. No progress can be made until we have learned more about each other. This work is already taking place."

Each tradition is represented at the meetings by seven theologians, as well as by church officials responsible for the consultations and by consultant specialists on particular subjects. By special invitation, the Lutheran Church-Missouri Synod, which is not a member of the LWF, is represented by two participants.

In their six meetings over the past four years, Lutheran and Catholic theologians have devoted a total of 16 days to doctrinal discussions on the Nicene Creed, Baptism, the Eucharist, and intercommunion.

Meeting in Baltimore March 16, 1965, representatives of the two groups drafted broad guidelines for periodic "dialogue in depth" explorations of theological questions of mutual interest and concern.

The first formal conversations undertaken by the two communities were opened in Baltimore in March, 1965. Theologians present at the meeting examined Lutheran and Catholic interpretations of the "status of the Nicene Creed as dogma of the Church" and issued a brief statement of their consensus on the subject:

"We confess in common the Nicene faith," it said in part, "and therefore hold that the Son, Our Lord Jesus Christ, who was made man, suffered, died, and rose again for our salvation, is true God; that He is from God the Father as Son, and therefore other than the Father; that the Godhead is one and undivided; and that the Holy Spirit, together with the Father and the Son, is to be worshipped and glorified."

THE SECOND meeting, held in Chicago in February, 1966, and 1967 in Washington, New York and St. Louis dealt with the "Eucharist as sacrifice." A 2,500 word summary statement on the topic emphasized "profound gratitude to God for the growing unity on this subject which we see in our day."

These issues, the statement pointed out, "have been particularly diverse in the past and are involved in most of our disagreement on eucharistic doctrine and practice. For this reason it seems to us important to enunciate our growing agreement on these two points even though there are other aspects of the sacrament of the altar we have not yet discussed."

The preface described the statement as a specifically Catholic-Lutheran contribution to "a growing consensus among many Christian traditions on the Lord's Supper."

Heading the delegations were Dr. Paul C. Empe of New York, general secretary of the national committee, and Auxiliary Bishop T. Austin Murphy of Baltimore, chairman of the BCEIA.

Conference set

NEWTON, Mass.—The theology department of Boston College, a Jesuit institution here, will sponsor a three-day conference of some 30 prominent scholars to explore the nature and meaning of the phenomenon of the so-called "underground church" in the U.S., "and to analyze its potential for creative direction."



PLAN CYO HOBBY SHOW—The CYO Board of the Terre Haute Deanery will sponsor a city-wide Hobby Show for grades one through 10 this month. Preliminary round of eliminations is scheduled Sunday, March 24, at Sacred Heart and St. Patrick's parishes. Finals are slated at Guerin Center of St. Joseph's parish Sunday, March 31. Shown above are members of the Hobby Show committee: seated from left, Mrs. William Stanton, Mrs. James Schroder and Mrs. James Fischer. Standing from left are: John Bushur, chairman, Father Joseph McNally and Emmanuel Fusco.

Sister Cynthia named to Colombia mission

BEECH GROVE, Ind. — The appointment of Sister M. Cynthia Gronotte to the Latin American mission of the Benedictine Convent of Our Lady of Grace here was announced this week by Mother Mary Philip Seib, prioress.

Sister Cynthia, 29, is the second daughter of Mr. and Mrs. Albert C. Gronotte, members of St. Benedict's parish, Evansville, named to the parish center staffed by the community in Cali, Colombia. Her sister, Sister M. Phyllis is currently home on leave after serving the past two and one-half years in Cali.

The two will leave for Colombia tentatively at the end of the summer vacation period. Prior to that time they will be engaged in foreign language and other studies.

Sister Cynthia, a graduate of the Academy of the Immaculate Conception and St. Benedict's College, both in Ferdinand, has been teaching the "past three years at St. Michael's School, Bradford. Prior to that she taught at St. Paul's School, Tell City.

Other members of the Benedictine community presently in Cali are Sister M. Gertrude Gettelfinger, a Bradford native, Sister Mary Richard Mattingly, of Owensboro, Ky., and Sister M. Cabrini Laverdure, of Belcourt, N.D.

Louisville backs Masses in home

LOUISVILLE, Ky.—The Louisville archdiocesan liturgical commission has issued guidelines allowing the celebration of Masses in homes daily except Sunday and holy days.

The commission said that home Masses should be celebrated "to promote a sense of community for particular groups or sections of the parish liturgical worship."



SISTER M. CYNTHIA

Private school 'aid' opposition mounting

LANSING, Mich.—The effectiveness of the early support of a bill to provide state subsidies to parents of children in private schools dwindled as opposition to the measure continued to mount on a state-wide basis.

Introduced into the Michigan legislature on February 21, the measure would provide \$21 million to parents who send their children to non-public schools. The grants would be \$50 annually for each child in elementary school and \$100 a year per child in high school. Grants for parents whose children attend private schools in the inner city would be \$75 and \$150.

Several weeks before the proposal was introduced in both houses of the legislature, the Michigan Federation of the Citizens for Educational Freedom (CEF) launched a highly effective campaign in support of the proposal.

ACCORDING to state governmental and legislative officials, more than 100,000 letters were sent to Gov. George Romney and the leaders in both houses. House Speaker Robert Waldron said the mail he received on the matter was more numerous than the mail he had received on any other issue in his 14 years as a legislator.

When the measure was set for introduction in the House, the number of sponsors dropped from 48 to 43. In the Senate, a similar decline in supporters was noted when the original 12 sponsors was reduced to eight.

Opposition to the proposed bill has been listed by the following units: the Michigan Association of School Boards (MASB), the Michigan Education Association (MEA) which represents 65,000 public school teachers, the Michigan Congress of Parents and Teachers, and a number of citizens groups.

One such group calls itself CAPE (Citizens for the Advancement of Public Education) and another STOPS (Spend Tax Money on Public Schools).

A PRIEST in Detroit, Father Maurice Geary, has formed a subcommittee of STOPS which has been named Catholics for Public Education. Father Geary, in announcing his opposition to the bill, said it would reopen old

Special Job

NEW YORK—Fordham University has named an assistant to the dean for its new liberal arts college at Lincoln Center whose principal duty will be to recruit and counsel Negro and Puerto Rican students.

Legate promotes clergy dialogue

CALGARY, Alta.—Archbishop Emanuele Clarizio, Apostolic Delegate to Canada, said here he welcomes any expression of public opinion on a possible successor to the late Bishop F. J. Klein of Calgary.

He also cautioned the faithful to be patient in the "continual reformation" of the Catholic Church and admitted it is "going through a grave crisis."

The archbishop thanked the thousands of priests and Sisters who "against the storms of time have remained faithful to their spiritual duties."

In an interview with the Western Catholic Reporter, the Apostolic Delegate said he had come to Calgary at the invitation of the priests to discuss the affairs of the diocese. He emphasized he wanted to talk with everyone, "but first of all with the priests."

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Calendar OF EVENTS

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Adult Religious Education Classes, March 31.

St. Augustine's . . .
School Registration, March 24.

Sacred Heart . . .
DCCW will meet March 31, at St. Mary's, Nashville. Election of Officers.

Providence . . .
Adult Education Program every Thursday during Lent at 7:30 p.m.

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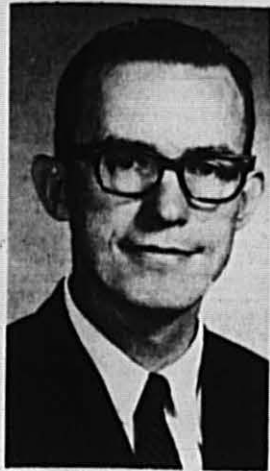
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Marian College sets two evening lectures

INDIANAPOLIS — Talks on philosophy and a Thornton Wilder novel next Monday will close the spring session of evening lectures at Marian College.



JAMES GOEBEL

William Pedtke, assistant professor of philosophy, will speak at 7 p.m. Monday on "A Monistic or Dualistic World: Consequences for Ethics" in the series on Problems in Human Conduct.

Pedtke, who holds undergraduate and graduate degrees from the University of Notre Dame, is in his third year of teaching at Marian.

Later that evening, at 8:15 p.m., James Goebel, assistant professor of English at Marian, will discuss Wilder's "The Eighth Day," a study of two twentieth century midwestern families and a local murder trial involving them. The talk is part of the series on Recent American Fiction.

Goebel, who holds a graduate degree from the University of Detroit, is in his sixth year at Marian.

Both talks are open to the public. Tickets will be available at the door. For more information, phone the college at 924-3291.

Loogootee starts Home Mass plan

LOOGOOTEe Ind.—A Mass in the Home program has been started at St. John's parish here in conjunction with the Legion of Mary visits to the sick and infirm of the parish.

The first Mass of this kind was held last week in the home of Mr. and Mrs. James O'Neal. Relatives of the family and Legion of Mary members attended. It was the consensus of the group that Masses in the Home should be continued on a regular basis—perhaps every two weeks, according to St. John's assistant pastor, Father Kenneth Vogler.

After the Mass, those present discussed religious topics over refreshments.

CLERGY NECROLOGY

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March 2, 1864 — Father John Ganly
March 21, 1916 — Father John Macke
March 2, 1860 — Father Nicholas Melchior
March 24, 1926 — Father Othmar Schneeberger, O.S.B.
March 24, 1910 — Father John Boersig
March 24, 1864 — Father Patrick Hyland

St. Philip Neri sets card party

INDIANAPOLIS — The Spring Card Party sponsored annually by St. Philip Neri's parish Council of Catholic Women is scheduled Wednesday, April 17, in the school auditorium. All games will be played beginning at 1:30 p.m. and again at 8 p.m.

Salads and sandwiches will be available between sessions. Table prizes and door prizes will be awarded. Admission is \$1 per session.



TO CONDUCT RETREAT—Father Herman Briggeman, pastor of St. Thomas More parish, Mooresville, will conduct a men's retreat at Alverna Retreat House, Indianapolis, the week-end of March 29-31. Reservations may be made with the retreat house.



THREE GENERATIONS AT S.A.A.—The front steps of St. Agnes Academy at 14th and Meridian St. are very familiar to the three ladies above. Mrs. Marie Ferris, center, was a member of the 1916 graduating class. She is now a member of Christ the King parish. Her daughter, Mrs. Joseph C. Lyons, left, a member of St. Lawrence parish, was graduated from there in 1943. Miss Barbara Lyons, granddaughter of Mrs. Ferris, is now a St. Agnes freshman. The school is observing its 75th year during 1968.

DCCW to meet

INDIANAPOLIS—The North Deanery Council of Catholic Women will hold its quarterly meeting at 1 p.m. Thursday, March 28, in the Merchants Bank Building, Devington Center. Mrs. Louis Lourie of the Sisterhood of the Hebrew Congregation will speak on the subject of Judaism.

Priests balloted on bishop choice

PORTLAND, Maine—The office of Coadjutor Bishop Peter L. Gerety, apostolic administrator of the Portland diocese announced priests of the diocese balloted in May, 1967 on candidates for the episcopacy.

"The Roman Catholic diocese of Portland has sought the advice of all its priests in recommending candidates for elevation to bishop in much the same manner as other areas which have received widespread publicity," the statement said.

The Portland diocese statement said the results of the balloting are held confidential and are sent to Rome. It noted that Portland priests have long elected diocesan consultants, and that ballots are now out for elections to the new Diocesan Personnel Board which will assist the bishop in his relationships with the clergy.



IN SECENA PRODUCTION—Sophomore Jerry Aull and senior Patty Mahoney of Secena Memorial High School have lead roles in the musical production "Half A Sixpence," to be given by the Secena students at 8 p.m. Saturday and Sunday, March 23 and 24, in the eastside auditorium. The musical will be performed "in the round." Tickets are available at the door.

Indianapolis Archdiocese

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Confirmation schedule

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

Friday, March 22—St. Anne, 7:30 p.m.
Saturday, March 23—New Marion, 11 a.m.; China, 3 p.m.; St. Patrick, North Madison, 7:30 p.m.
Sunday, March 24—Vevay, 9 a.m.; Madison, St. Michael, 3 p.m.; St. Mary, 7:30 p.m.
Tuesday, March 26—Browns town, 4 p.m.; Seymour, 7:30 p.m.
Friday, March 29—Bedford, 7:30 p.m.
Saturday, March 30—Leopold, 10 a.m.; St. John's, 2 p.m.; St. Mark's, 4 p.m.; Tell City, 7:30 p.m.
Sunday, March 31—Cannelton, 9:30 a.m.; Troy, 1:30 p.m.; Fulda, 4 p.m.; St. Meinrad, 7:30 p.m.
Monday, April 1—St. Croix, 4 p.m.; Siberia, 7:30 p.m.
Tuesday, April 2—French Lick, 4 p.m.; Paoli, 7:30 p.m.
Saturday, April 20—Henryville, 11 a.m.; Charlestown, 3 p.m.; Sellersburg, 7:30 p.m.

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Fine Arts Festival scheduled at Woods

ST. MARY-OF-THE-WOODS, Ind.—The academic committee of the Student Government Association at St. Mary's of the Woods College will sponsor a Fine Arts Festival, providing exhibits, films, concerts and lectures during the week of March 25-31 on campus.

This "Choice '68" will run the gamut from art displays to art films to philosophy discussions. Even if a student goes to nothing but meals the entire week, she will still have participated in the Fine Arts Festival. A different type of music will be piped into the Dining Room for every meal, excluding breakfast.

Monday's activities will include a spontaneous philosophical discussion of Unity led by Gonzalo Palacios, acting chairman of the philosophy department, and a showing of Ingmar

Bergman's film, "Through A Glass Darkly."

A PHOTOGRAPHY display by free lance photographer Bob Kadel and an exhibit of religious paintings by a West Coast artist will highlight Tuesday's activities. Textiles and old photos will also be displayed.

During lunch, Bernard Rauch, instructor of art, will do caricatures. Rounding out the afternoon will be a showing of the film, "The Critic" and a guitar Mass in the Sacred Heart Chapel.

The Commedia Dell'Arte Players will stage "The Three Cuckolds" in this year's final "four-star" presentation Tuesday evening. Van Dexter's troupe will employ their acting techniques in the Leon Katz adaptation of the sixteenth century Italian play. The Commedia Dell'Arte form of acting demands complete use of body and voice for expression. Since most of the players wear masks, facial expressions are lost. Although a written plot is used, the actors must extemporize the dialogue.

Drama is on the schedule again Wednesday, in the form of two films and a series of short plays. Following a showing of "A Child's Christmas in Wales," a film on Welsh poet Dylan Thomas, Mary Stoffel, English instructor at Indiana State University, will lead a discussion.

A SERIES OF old movies, featuring actors like Charlie Chaplin, will be shown in the early evening. Later, the Players Club, a drama department repertoire company under the direction of senior Marilyn Maroni, Burgettstown, Pa., will present short selections from contemporary Friday in Le Fer Lounge.

On Friday, Sister Mary Gregory, assistant to the president and chairman of the Asian Studies department, will show slides of the Far East and Oriental art. John Nohm, assistant professor of English, will lecture on Irish author James Joyce. A showing of the final movie of the festival, "The Fourposter," will be held in the evening.

Scheduled for Saturday are the Sixth Biennial High School Press Conference and the music recital of senior Judy Guess, Aurora, Ill. The Indiana Catholic College Choral Festival will be hosted on campus Sunday, March 31.

Louisville clergy propose action against racism

LOUISVILLE, Ky.—The renewal action committee of the Louisville Priest Senate has recommended that the archdiocese undertake a three-point program of awareness, action and organization to combat white racism and promote racial harmony.

In a three-page letter to Archbishop Thomas J. McDonough, the priests stressed that action on racial problems and not further talk is needed.

They urged the archdiocese to lead programs to:

- "Expose the latent racism that is in us all;
- "Break through the complacent unconcern toward inner-city and poverty and racial problems;
- "Link up unmistakably the close relationship between being Christian and Catholic and being actively concerned with such problems."

The priests specifically recommended support for an effective state open housing law; encouragement for Negroes wishing to move into white neighborhoods; home visitation programs; children exchange programs; and "tithing" of teaching Religious by suburban schools to inner-city schools in need.

The meeting is being held under the joint sponsorship of the World Council of Churches' Department on Church and Society and its Secretariat of Faith and Order. The Russian Orthodox Church, a member of the WCC, invited the consultation to be held at the theological academy attached to the monastery in Zagorsk, one of the most famous religious centers in Russia.

Remember them in your prayers

† FRANK C. DANT, 68, St. Philip of Neri, March 10. Father of Rosemary of Indianapolis; Joan and Marilyn of Columbus, Ind.

† JESSE ALEXANDER KINNAMON, 65, St. Benedict, March 10. Husband of Lela; brother of Harold of Wayne, Mich.; Floyd of Norwalk, Calif.; and Mrs. Aileen Meyer of Sacramento, Calif.

† JOSEPHINE BILDERBACH, 73, St. Anthony, March 9. Married to Rosalie, Dorothy and Rita.

† MARY ELIZABETH MILLER, 52, St. Anthony, March 10. Wife of James; mother of Patricia and Sharon.

† ROBIN SCOTT SMITH, 2 mo., St. Joseph, March 11. Son of the Larry Smiths.

† LEE ANN HEIDT, infant, St. Joseph (Cal.), March 10. Daughter of the Stephen Heidts, sister of Laura and Stephen.

† LOTTIE G. SCHU, 54, St. Mary's, March 11. Wife of Henry; mother of John H.

† ELIZABETH MATZ, 90, Corpus Christi, March 10.

† HENRY A. RIFFERT, 79, St. Peter and Paul, March 12. Husband of Viola; stepfather of Mrs. Marion Heister of New Gulf, Tex. and Mrs. Beverly Stucker of Donner Grove, Ill.

† SOPHIA E. ELDERBROOK, 74, St. Peter and Paul, March 10.

† LOUIS A. KIDWELL, 76, St. Patrick's, March 12. Husband of Minnie M.; father of Earl, George and Richard Kidwell; Mrs. Richard E. Murphy and Mrs. Robert Funk; brother of Tom Kidwell.

† ALICE A. HALEY, 85, Little Flower, March 13. Mother of Marvin A. Haley and Mrs. William McAfee.

† MARGARET E. SULLIVAN, 101, St. Peter and Paul, March 14. Mother of Joseph Sullivan and Helen Miller; sister of Emmet and Edwin Cully.

† MICHAEL A. KILLGORE, 27, St. Monica, March 15. Son of Edward S. Killgore; brother of Alice A. Killgore; grandson of Mrs. Anna Strina.

† ANNA M. MCCUNE, 85, Christ the King, March 15. Mother of Charles W. and Margaret McCune; Margaret Showronek; Gertrude Jessup and Mary Bowman.

† ROBERT E. BIEMER, 52, St. Anthony, March 16. Father of Francis; mother of Martin E., Michael F. and Carol A. Biemer; daughter of Earl Higgs; sister of Richard E., Charles and Robert F. Higgs; Kathleen White and Dorothy Kadell.

† ELSIE M. HANSON, 67, St. Peter and Paul, March 16. Wife of Frank W.; mother of Tom, Francis and William Hanson; sister of Sister Catherine of Sisters of Good Shepherd, Cincinnati, O., and Ethel Kirsch.

† WILLIAM C. KENNEDY, 81, St. Joan of Arc, March 18. Husband of Alice.

† FREDA A. BUCKLEY, 71, Holy Cross, March 18. Sister of Frances Buckley.

† MARGARET MOYLAN, 80, St. Philip Neri, March 19. Sister of James P. Moylan.

† CHARLES CURTIS, 79, Little Sisters of the Poor, March 19. Uncle of Mrs. Irene Hayes.

† MARGARET M. WEIMER, 85, Sacred Heart, March 19.

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Jazz composer's Mass offered in Harlem

NEW YORK—The much-discussed guitar is only one of the jazz instruments being used here at a special experimental Mass offered for Harlem Catholics every Sunday in Lent.

Composed by the famous jazz composer, arranger, and pianist Mary Lou Williams, the Mass also features tenor saxophone, drums and bass. Mrs. Williams joins in each Sunday at the organ. Also participating in "A Mass for the Lenten Season" are the Young People's Choir and the entire congregation at the 11 o'clock Mass in St. Thomas the Apostle church, 118th St. and St. Nicholas Ave., Harlem.

Leading the choir and congregation is Eddie Bonnemere, whose "Mass for the Easter Season" will be sung at St. Thomas in April and May.

The Lenten Mass, the second composed by Mrs. Williams, is part of a pilot experiment with new musical forms for worship being conducted in Harlem with the approval of the New York Archdiocesan Music Commission.

Biblical themes from the traditional Lenten liturgy are incorporated into the Mass, which has been described as having a restrained and soulful mood in keeping with the Lenten spirit.

The Mass also has the distinctive characteristics of Mrs. Williams' own jazz style, previously heard in compositions for Duke Ellington, Benny Goodman, Dizzy Gillespie and Louis Armstrong.

7 bishops named to curia body

VATICAN CITY—Pope Paul VI has continued his new policy of naming residential bishops to Roman curia congregations by appointing seven new members of the Congregation for the Clergy, including one from the United States. The curia is the Church's central administrative offices.

Named to what was formerly called the Consistorial Congregation, which deals with the selection of future bishops and the organization of dioceses were:

Archbishop William E. Cousins of Milwaukee; Archbishop James Knox of Melbourne, Australia; Archbishop Segundo Garcia de Sierra y Mendez of Burgos, Spain; Bishop Alfredo Rubio Diaz of Sonson, Colombia; Bishop Joseph Schiswohl of Graz-Seckau, Austria; Bishop Gerard Coderre of Saint-Jean de Quebec, Que., and Bishop Anthony Hanggi of Basel, Switzerland.

Pancake breakfast
WEST TERRE HAUTE, Ind.—The Parent-Teacher club of St. Leonard parish will sponsor its second annual pancake breakfast from 8 a.m. to 1 p.m. Sunday, March 24, in the school hall. All you can eat for only 75 cents. The public is invited.

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IU meeting probes Negro problems in state colleges

BLOOMINGTON, Ind.—The Negro in Indiana colleges will be studied at Indiana University on Saturday, March 23, sponsored by the Indiana Civil Rights Commission.

President Elvis J. Stahr will be the principal speaker at the conference on Negro Higher Education, which will open at 9:30 a.m. in Ballantine Hall, with a welcome by John W. Snyder, I.U. vice-president and dean for undergraduate development.

The morning's program will include a panel discussion on the Negro faculty member, the Negro student, and the Negro and the college curriculum.

Small group discussions, both in the morning and afternoon, will explore such topics as student recruiting and retraining, helping the educationally deprived meet standards, racial isolation on campus, and developing an integrated curriculum.

Purposes of the small group sessions are to identify problems in these areas and their effects on both the white and Negro students; analyze the causes of tension and misunderstanding; evaluate the present programs, and plan for more effective programs in the future.

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'Instant religion' idea rapped

PHILADELPHIA—The desire of Americans for religion has never been greater than it is now, Bishop Fulton J. Sheen of Rochester said here.

Speaking to more than 1,000 persons at the annual Communion dinner of the St. Joseph's Prep Alumni Association at St. Joseph's College Fieldhouse, Bishop Sheen said the religion Americans desire "is not religion as we know it now."

"It is almost a quest for mysticism," he said. "Why are so many youths using psychedelic drugs today?" he asked. "They are looking for something they are not getting. The psychedelics are looking for instant religion, because everything is instant these days. People are looking for the short trip instead of the long pull. We are afraid of the long pull."

Admitting that many are leaving the Church, Bishop Sheen said, "If the Church were as good as they wanted it to be, there would be no room in that Church for them."

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VIEWING WITH ARNOLD

In Cold Blood is a powerful film

By JAMES W. ARNOLD

"In Cold Blood" is the most mature and perceptive of all crime films to date, a noteworthy but not astonishing feat in view of the long cops-and-robbers tradition in such movies. It is also an impressive example of how very sensational material can be artfully and inoffensively handled by a good director.

Is the film as good as the book? In both cases, we have a series of surface events, leading up to and following an apparently senseless murder, the pursuit, trial and execution of the killers. All we really know of the non-surface—the thoughts and feelings of those involved—is what the participants tell us after the fact. The victims, of course, cannot help in the reconstruction, and the depth that might have resulted from knowing them better is a severe loss.

In capturing the look and sound of real events and places, the movie has an advantage over the attempt of even so sensitive a writer as Truman Capote to do the same thing. Film is the documentarist's ideal medium.

As for the beauty of the work, and the ability of an artist to perceive and suggest reali-

ties beyond the range of a camera, and to lead us to a genuine human response, one must choose between the artistry in different media of writer Capote and director Richard Brooks.

The Brooks version tries to do three things: (1) to analyze and explain the characters of the killers, to answer the baffling "why" of the crime; (2) to argue against capital punishment; and (3) to tell an ironic "Bridge of San Luis Rey" tale about the role of fate in human life. The second aim is least successful, mainly because the argument seems to be imposed on the event, resulting chiefly from bitter comments on the execution from observers who are spokesmen for the director.

The characterizations of Perry (Robert Blake), the sensitive psychotic, and Dick (Scott Wilson), the more familiar amoral criminal type, are simply outstanding. They not only contrast with and complement each other, but they are utterly unlike anyone you have seen in films before. Both roles are superbly cast for natural fit.

The brooding Blake has the odder but easier part, since the broader emotions are easier to imitate. Wilson (who did so well as the vagrant in "In the Heat of the Night") seems to have walked in off the street, like a hundred men you might have met in the army or a small-town bar.

Perry is also easily explained, the off-beat product of a terrifying and traumatic childhood, whose love-hate relationship with his father, beautifully suggested by Brooks in several poetic flashbacks, is the real cause of the murders.

This is perhaps obvious Freudian stuff, but it certainly needs deeper understanding among the public which ultimately sets the rules for law enforcement and punishment. The film may help us cope more

humanly with the Perrys of this world.

Dick, on the other hand, is more of an enigma, with no obvious Freudian ghosts pulling the strings. It is deftly suggested that Dick is simply a materialist society in which everyone grabs what he can, cheats a little or a lot, approves in principle of violence and revenge, and undervalues both marriage and sex.

Perry basically kills because he loves too much, and Dick because he fails to love at all. The Perrys, the accidents, we will perhaps always have with us, but the Dicks we cannot cure until we cure ourselves. Both the psychological and the sociological monsters lurk, out there in the dark, as eternal threats to the healthy, like the Clutters, who have grown inexplicably from the same environment.

Most of the film is simple narrative, first intercutting the killers en route to the crime

with the routine events of the last day at the Clutter farm, then the ironic misadventures of the fugitives with the police investigation. We don't see the crime itself until it is described by the captured Perry, in the grim darkness of a police car at night. None of the killings are shown directly, but there is no less horror, because of the pathos of the innocent victims and the realization that the house shown was the actual scene of the tragedy.

The brilliant editing is the film's most obvious technique, with the repeated contrasts between light and dark, noise and silence, and the expert relational cutting, e.g., from kindly Father Clutter, shaving in the warmth of the family bathroom, to Perry shaving in the bus depot, pitifully admiring himself in the mirror and dreaming of triumph as a singer in Las Vegas. The first half of the film ends poignantly when we see the teen-age Clutter daughter kneel by her bed to say her

prayers, then turn off the light: the whole theater goes dark and silent.

A couple of moments come over as too theatrical, e.g., Perry's memories of his mother's promiscuity while her children watch and her angry husband bursts in to beat her. It somehow seems too classically Hollywood sensational, even if it really happened. The same is true of the harrowing execution scene, when Perry sees the face of the hangman as that of his father.

Brooks, however, is adept at presenting the best dialogue passages in contexts that are also visually rich. Thus, the moving recollections of Perry's father (a memorable job by veteran Charles McGraw) are shot against a bulletin board of old, faded photographs, and Perry's final expression of love for his father is expressed before a rainy window, with the reflection playing over his face like tears.

"In Cold Blood" is a powerful and lovely film about a terrible and terrifying fact of history. It represents, as few films have, the victory of human art and understanding over the dark mysteries of human experience.

Rating: A-3—unobjectionable for adults.



IN MARIAN PRODUCTION—"The Silver Cord" by Sidney Howard will be presented March 22, 23 and 24 by the Marian College theatre department. Performances will be given nightly at 8 p.m. in the college auditorium. Shown above, from left, are: Randy Hemming, a sophomore from Akron; Monica Zore, sophomore from Indianapolis; and Lynne Rodgers, freshman from Fort Wayne. Directing the production is Sister M. Francesca Thompson, O.S.F. Tickets are available at the door.

Backs church battle for social justice

ST. PAUL, Minn. — Cardinal John Cody of Chicago defended church involvement in the struggle for racial justice in a lecture here.

The cardinal, noting that over the years he has been beaten, threatened with bombs and bombarded with mail because of his integration stand, said he and other bishops frequently had been exhorted by Catholics to remain silent about human rights.

These exhortations, he said, reminded him of a similar situation 80 years ago when immigrants—largely Catholics—were "exploited in the most cruel fashion by a system of 'laissez faire' capitalism that demanded hours of back-breaking labor, but provided little financial recompense."

THE IMMIGRANTS organized into a nationwide labor union known as the Knights of Labor and were aided and supported by many of the Catholic clergy.

Immediately, the cardinal recalled, petitions were sent to the American hierarchy and even to the Vatican calling for a condemnation of the Knights.

"In Canada the condemnation was issued. In the United States

it was not. And the reason it was not issued in the United States was a report prepared by Cardinal James Gibbons of Baltimore and sent to the Holy See on February 20, 1887."

Cardinal Cody read sections from Cardinal Gibbons' report to point out "a striking relevance to the current crisis of social justice in our nation."

The Chicago prelate implied that accusations made against Catholics 80 years ago were similar to those now being made against Negroes, noting that outbreaks of violence accompanied the strikes in which Catholics had then demanded their rights.

Cardinal Cody gave his lecture, "Vatican II and Human Rights," at the College of St. Thomas as part of a series on Vatican II co-sponsored by St. Thomas and the College of St. Catherine. In it he spelled out the teaching of the Second Vatican Council regarding human rights.

Negro Americans, in growing numbers, he said, are "tired of being reviled," and "tired of waiting for America to learn about their plight and permit social institutions to do the task that needs to be done."

"They feel that the Church has long been hesitant regarding the issue of race. They feel that their needs have not been understood. They feel that their voice has not been heard."

Cardinal Cody said in some cities Negroes are denied the right to shelter, the right to labor and the right to education—all rights described in Vatican II documents as "fundamental and inviolable."

Sisters set up 'half-way house' for future nuns

GREEN BAY, Wis.—An unusual program has started here in a rented apartment for young women considering becoming Sisters of Our Lady of Charity.

Described as the first of its kind in the United States, it utilizes "gradualism, flexibility and individualism" during the transition period from the secular to religious life. Mother Rose, superior, said.

An apartment has been rented 14 miles from the convent which serves as a type of "half-way house," bridging the gap between secular and religious life. Sister Frances Therese is in charge of the young women who will lead varied lives according to their individual needs, interests and possible future occupations as Sisters.

"Our goal is to provide experiences which will permit future Sisters to mature as adults and women prior to entering the convent. We want them to become independent women first, just as most girls spend some time working prior to marriage—'finding themselves'—during which there is less family dependence and the establishment of an adult foundation for life," she said.

Radio and Television

BLOOMINGTON AREA Radio

6:00 a.m.—Sacred Heart
6:30 a.m.—Hour of the Crucified
7:00 p.m.—Sacred Heart
7:15 a.m.—This is the Answer
7:30 a.m.—The Christophers
7:45 a.m.—Sacred Heart
8:00 a.m.—Lamp Unto My Feet
8:15 a.m.—Look Up and Live
8:30 a.m.—Camera Three
8:45 a.m.—Frontiers of Faith
9:00 a.m.—Hour of St. Francis
9:15 a.m.—Catholic Hour
9:30 p.m.—Georgetown University
9:45 p.m.—Forum
10:00 p.m.—WIKY

EVANSVILLE AREA Saturday Television

8:00 a.m.—Christophers
8:15 a.m.—This is the Answer
8:30 a.m.—Lamp Unto My Feet
8:45 a.m.—Look Up and Live
9:00 a.m.—Camera Three
9:15 a.m.—Frontiers of Faith
9:30 a.m.—Hour of St. Francis
9:45 a.m.—Catholic Hour
9:55 p.m.—Georgetown University
10:00 p.m.—Forum
10:15 p.m.—WIKY

INDIANAPOLIS AREA Sunday Television

6:00 a.m.—Bishop Sheen
6:30 a.m.—This is the Answer
7:00 a.m.—The Christophers
7:15 a.m.—Sacred Heart
7:30 a.m.—Lamp Unto My Feet
7:45 a.m.—Look Up and Live
8:00 a.m.—Camera Three
8:15 a.m.—Frontiers of Faith
8:30 a.m.—Hour of St. Francis
8:45 a.m.—Catholic Hour
9:00 p.m.—Georgetown University
9:15 p.m.—Forum
9:30 p.m.—WIKY

FRIDAY RADIO

6:00 a.m.—Sacred Heart
6:30 a.m.—Hour of St. Francis
6:45 a.m.—Catholic Hour
7:00 a.m.—Lamp Unto My Feet
7:15 a.m.—Look Up and Live
7:30 a.m.—Camera Three
7:45 a.m.—Frontiers of Faith
8:00 a.m.—Hour of St. Francis
8:15 a.m.—Catholic Hour
8:30 a.m.—Lamp Unto My Feet
8:45 a.m.—Look Up and Live
9:00 a.m.—Camera Three
9:15 a.m.—Frontiers of Faith
9:30 a.m.—Hour of St. Francis
9:45 a.m.—Catholic Hour
9:55 p.m.—Georgetown University
10:00 p.m.—Forum
10:15 p.m.—WIKY

NEW ALBANY AREA Sunday Television

6:00 a.m.—Bishop Sheen
6:30 a.m.—This is the Answer
7:00 a.m.—The Christophers
7:15 a.m.—Sacred Heart
7:30 a.m.—Lamp Unto My Feet
7:45 a.m.—Look Up and Live
8:00 a.m.—Camera Three
8:15 a.m.—Frontiers of Faith
8:30 a.m.—Hour of St. Francis
8:45 a.m.—Catholic Hour
9:00 p.m.—Georgetown University
9:15 p.m.—Forum
9:30 p.m.—WIKY

SALEM AREA Sunday Radio

6:00 a.m.—Sacred Heart
6:30 a.m.—Hour of St. Francis
6:45 a.m.—Catholic Hour
7:00 a.m.—Lamp Unto My Feet
7:15 a.m.—Look Up and Live
7:30 a.m.—Camera Three
7:45 a.m.—Frontiers of Faith
8:00 a.m.—Hour of St. Francis
8:15 a.m.—Catholic Hour
8:30 a.m.—Lamp Unto My Feet
8:45 a.m.—Look Up and Live
9:00 a.m.—Camera Three
9:15 a.m.—Frontiers of Faith
9:30 a.m.—Hour of St. Francis
9:45 a.m.—Catholic Hour
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10:15 p.m.—WIKY

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6:30 a.m.—Hour of St. Francis
6:45 a.m.—Catholic Hour
7:00 a.m.—Lamp Unto My Feet
7:15 a.m.—Look Up and Live
7:30 a.m.—Camera Three
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9:00 a.m.—Camera Three
9:15 a.m.—Frontiers of Faith
9:30 a.m.—Hour of St. Francis
9:45 a.m.—Catholic Hour
9:55 p.m.—Georgetown University
10:00 p.m.—Forum
10:15 p.m.—WIKY

TERRE HAUTE AREA Sunday Television

6:00 a.m.—Bishop Sheen
6:30 a.m.—This is the Answer
7:00 a.m.—The Christophers
7:15 a.m.—Sacred Heart
7:30 a.m.—Lamp Unto My Feet
7:45 a.m.—Look Up and Live
8:00 a.m.—Camera Three
8:15 a.m.—Frontiers of Faith
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'CONFLICT' SEEN

Nuns are in state of confusion after Rome ruling, Sister says

MILWAUKEE—A ruling from across the nation by the Vatican's Congregation for Religious, forbidding chapters approved changes in the program of the Immaculate Heart of Mary nuns in Los Angeles, has thrown all of us into a state of question and confusion, a Franciscan Sister declared here.

In a statement which she was careful to point out was not an official comment of the Conference of Major Superiors—Milwaukee, the conference's chairman, Sister Francis Borgia added that her statement reflected the group's consensus.

As a result of the congregation's ruling, Sister Borgia said, apostolic religious are in a bind which might slowly choke them to death.

THE CONGREGATION statement that occasioned Sister Borgia's observations, ordered the Immaculate Heart of Mary nuns in Los Angeles to return from lay clothes to a uniform habit, to reinstitute daily prayer in common, to keep education as their primary work of the community, and to obey local bishops.

The ruling came after a conflict between the Sisters and Los Angeles Cardinal James Francis McIntyre escalated into a

Reacts to ruling of Congregation

CINCINNATI—The national chairman of the Conference of Major Superiors of Religious Women's Institutes has commented on the action of the Vatican Congregation for Religious in forbidding the Immaculate Heart of Mary nuns of Los Angeles to continue experiments approved by their general chapter last summer.

The chairman—Mother Mary Omer, mother general of the Sisters of Charity of Cincinnati—said here the congregation "is the official body for guiding and directing all Religious communities in the Church" and that she does "not feel that the sacred congregation intends to hamper or discourage in any way the good work that is being accomplished" in the renewal of Religious communities.

The Immaculate Heart of Mary nuns already have announced that they will petition Pope Paul VI to overrule the congregation's order that they return from lay clothes to a "uniform habit," reinstitute common religious exercises in their communities, and keep educational work as their principal occupation.

bound in all these matters by the laws, decrees and ordinances of the local bishop.

Lying behind the Los Angeles conflict are two very different concepts about the manner of life of apostolic Religious, Sister Borgia said. General chapters, through prayer, study and discussion, are finding that a whole new life style is evolving.

YET, SISTER Borgia added, the congregation continues to issue rulings on "significant aspects, like common prayer," as well as "less significant aspects, like the garb." To further complicate the issue, Religious are

E. German bishops hit

BERLIN—The East German Christian Democratic Union (CDU) urged East Germany's Catholic bishops to repudiate the "blasphemous" blessings extended to West German President Heinrich Lübke by the German Bishops' Conference.

Recently, following a meeting in Stuttgart, a telegram signed by Cardinal Julius Döpfner of Munich, president of the German Bishops' Conference, was sent to President Lübke. The bishops said that they extended to the head of state their highest esteem and blessings.

In a statement in its party newspaper, Neue Zeit, the East German CDU called the telegram, which they said had been sent to "a confidant of the Gestapo" and "an architect of Nazi concentration camps," "inconceivable" and "shocking."

Neue Zeit claimed that the West German bishops were now blessing the participation of Catholics in "crimes against human freedom and dignity" that they had formerly condemned. Lübke had been accused of signing his approval on blueprints for barracks in Hitler's concentration camps during World War II. On West German TV, Lübke explained that he had been an auditor in a Berlin architect's office that designed plants and workers' barracks and denied that he had anything to do with death camps.

Cardinal resigns

LILLE, France—Pope Paul VI has accepted the resignation of Cardinal Achille Liénart of Lille, 81, "by reason of advanced age." He is succeeded by Coadjutor Bishop Adrien Gand, 60.

BUT THE RULINGS of the congregation admit of no changes, Sister Borgia observed. "For example, Mass together every day has long been a physical impossibility and an undesirable situation for many apostolic Religious. It is perfectly understandable for contemplative Religious. The ruling does not admit such a difference."

Sister Borgia concluded, however, that she does not believe the rulings will stop the process of evolution. But she admitted that the evolution may be delayed because the rulings "stand in the way of the very thinking, experimentation and evaluation that must be carried on."

Jordanian desecration is charged

UNITED NATIONS, N.Y.—Israel is circulating a photographic record of alleged Arab desecration of Jewish houses of worship in Jerusalem between 1948 and last June.

Ambassador Yosef Tekoah had asked Secretary-General U Thant to have the three-language booklet distributed as a U.N. document. The U.N. complied. The material collected and issued by the Israeli Ministry of Foreign Affairs, was first issued in Jerusalem in November. It is entitled "Twenty Years of Jordanian 'Guardianship'."

Israel maintained that in 20 years all but one of the 35 synagogues in Arab Jerusalem were destroyed. It speaks of "the unspeakably callous profanation" of the Jewish graveyard on the Mount of Olives, which left the ancient and historic burial place "a sacrilegious shambles."

The booklet made the following charges:

Hundreds of Scrolls of the Law were plundered and burned to ashes; thousands of holy books were committed to the flames; synagogues were converted into hen houses and stables, filled with dung-heaps, garbage and carcasses; others were turned into latrines and sewage canals; tens of thousands of tombstones were torn up and used as building material; and large areas of Jewish cemeteries were converted into parking lots.

The Israeli document said these actions were inspired by 50 years of systematic hate-mongering and anti-Jewish agitation in Arab schools, the radio and newspapers.

Supreme Court nixes C.O. case

WASHINGTON—With dissents from two justices, the United States Supreme Court turned down the case of Stephen Spiro, a Catholic conscientious objector sentenced to two years in prison for failing to report to his Hacksensack, N.J., draft board for induction into the armed forces.

The high court's refusal to hear the case reaffirms Spiro's sentence, handed down October 20, 1967, by the 3rd U.S. Circuit Court of Appeals in Philadelphia. Justices Hugo Black and William O. Douglas dissented from the brief order announced by the court, although there were no opinions published on either side.

Spiro's claim as a conscientious objector was based on the just war theory, a traditional element of Catholic theology on war and peace. However, the Selective Service Law governing the applications of conscientious objectors for exemption from combat service does not recognize claims based on the just war theory.

Vocations down

BUENOS AIRES—Priestly vocations in the archdiocese of Buenos Aires, which has 2.7 million Catholics, are down from 18 priests ordained in 1951 to two last year.



IN NEW VATICAN POST—Cardinal Franjo Seper, new Prefect of the Sacred Congregation for the Doctrine of the Faith, is caught by a candid cameraman as he talks animatedly with priests and nuns outside a Vatican building. The former Archbishop of Zagreb and Primate of Yugoslavia was appointed recently to the important Curia post by Pope Paul. Cardinal Seper, who speaks Italian fluently, succeeded Cardinal Alfredo Ottaviani, 77. (RNS photo)

Declares Puerto Ricans shouldn't fight in Viet

SAN JUAN, P.R.—The Vietnam war is morally illicit and participation of Puerto Rican servicemen in it is unjust. It is an abuse to force them to fight in that war under threat of a jail sentence.

These are the opinions of Puerto Rican Bishop Antulio Parrilla-Bonilla, S.J., who lectured on Vietnam and the draft to Lutheran university students, Bishop Parrilla-Bonilla, who has been active in the field of social justice, said he was speaking "freely as a citizen and Christian," not on behalf of the Church.

The prelate said repeated calls for suspension of bombing of North Vietnam have not been heard and some have recommended invasion of that country. "However, if we were to apply to these war practices the norms given by the (Second) Vatican Council in the Constitution on the Church in the Modern World, we would arrive at the conclusion that the Vietnam war is not licit from a moral viewpoint," Bishop Parrilla-Bonilla stated.

"Why is such a terribly expensive war maintained?" the bishop asked. "I think a frank answer could be given: because of a false and exaggerated sense of national pride. The U.S. has never lost a war, it would lose

international prestige in leaving Vietnam, and there would be a danger for the Asiatic countries to become communist.

"I DO NOT think these are valid reasons," the bishop declared. "One can lose honorably, a retirement would not make it lose international prestige; on the contrary, it would gain prestige among more responsible nations," Bishop Parrilla-Bonilla advised.

The communist danger can be exaggerated, he continued. "All Asiatic countries are strongly nationalist. There is no danger of monolithic communist blocks."

The Bishop asked: "What can be said of the continued involvement of Puerto Rico in Vietnam? I think this is unjust. It is not a direct concern of our island and it is an abuse to force our youths to fight there under prison penalty. Peace and war are a vital question and participation in a war is a very serious matter which should be decided with freedom and with all elements of judgment very clear. It should be the people of Puerto Rico or their legitimate representatives who decide a question like this."

HE REJECTED the argument

Not dead yet

BONN—Religion came through with a good score in a poll of Yugoslavian youths, the Belgrade daily Politika reported. Politika called the canvass of students at the University of Ljubljana on their attitude toward religion "most astonishing." It said that more than 50% of the students considered to be communists stated they were faithful to the practice of religion and attended Mass or religious services regularly. These students expressed the view that modern society can offer no higher ideals than religion.

that the citizenship enjoyed by Puerto Ricans requires their participation in the U.S. struggle in Vietnam. "The decision to make war was taken, if the Gulf of Tonkin resolution is admitted as a legitimate declaration of war, by the U.S. people represented by their congressmen with voice and vote. Puerto Rico has no vote in the U.S. Congress and had no participation in this important decision," Bishop Parrilla-Bonilla said.

He added: "It is evident that opposition to U.S. intervention in the Vietnam conflict has been increasing not only in that country but also in the whole world. There is in fact a world public opinion against that war."



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