

# Pope stresses duty to aid developing nations



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PROMPTED BY PASTORAL

## NCCM board chides hierarchy for soft-peddalling role of laity

WASHINGTON, D.C.—A newly-formed board of national consultants formed by the National Council of Catholic Men, has gone on record as favoring measures which will increase lay-hierarchical dialogue and other democratic developments within the Catholic Church.

The board, composed of approximately 300 leaders in business, education, labor unions and various professions, had as its first assignment the answering of a questionnaire on the U.S. bishops' collective pastoral letter, *The Church in Our Day*.

A confidential report on the survey, including a detailed statistical analysis of responses and several pages of individual comments, has been sent to all U.S. bishops.

While they declined to give statistical breakdowns on the responses, NCCM officials here indicated that the reaction to the pastoral was generally favorable, with some reservations.

SOME OF THE consultants complained of "lack of clarity" in the pastoral's definition of the role of the laity, an NCCM spokesman said, and there was a tendency to resist "statements in the pastoral which could be used to retard democratic developments."

One conclusion of the survey is that "the Church should not fear an openness to democratic methods, the use of social measurement techniques and a receptivity to all who wish to speak their minds to the Church, whether through formal or informal channels."

The consultants also recommended that the "highest priority" be given to the establishment of diocesan pastoral commissions with "complete lay representation."

Statements in the pastoral which received the most positive reaction from the consultants were those which emphasized the layman's right to be heard and consulted.

Strong negative reactions were registered on statements which questioned the value of opinion-sampling among the laity or seemed to challenge the value of lay opinion apart from that of the clergy and hierarchy.

The statement in the pastoral which received the most general support among the consultants said, "When the layman... is silent, we all suffer and God's work remains only partly done."

Strong positive reactions were also recorded for the following statements in the pastoral: "The laity... is not a law unto itself any more than is the hierarchy" and "The layman has a right to speak and to be heard in virtue of his status in the Church."

The consultants reacted most negatively to the statement in the pastoral which said, "There is never sound reason to believe the voice of the layman concerning the Faith is heard in public opinion polls or any mere counting of hands."

TWO OTHER statements which received strong negative reactions were:

"It is not how many say something which is significant for the Church, but who it is who is speaking and what manner of faith is his."

Also, "The voice of the laity must echo the authentic voice of Christ to the whole community, which is heard in the community at large and therefore never in isolation from those who hold apostolic office."

Besides the board of consultants, the questionnaire was sent to the board of directors of the NCCM and to presidents of diocesan and national lay organizations.

The names of the consultants were not made public, but Martin H. Work, executive director of the NCCM, described them as "unimpeachable in their qualifications and constructive intentions."

The consultants program, which will continue to offer responses on various issues facing the Church in the future, was established "as a service to the Church and with the cooperation of the bishops," Mr. Work said.

Local organizations cooperating with the Institute at Marian include: Church Federation of Greater Indianapolis, Indiana Council of Churches, Indianapolis Council on World Affairs and the League of Women Voters of Indianapolis.

The Institute is open to the public. A registration fee of \$3.50 per person (\$2.00 for students), which includes lunch at the Marian dining hall, will be charged. Registrations will be accepted at the door on Saturday morning.

TED A. WININGS, instructor in the history department at Marian, is chairman of the Institute, one of eight such regional events being held across the country to relate scholars, activists and the general public to a national conference on the same topic on April 2 to 4 at Princeton University.

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VATICAN CITY—Pope Paul VI marked the first anniversary of the publication of his encyclical, *The Development of Peoples*, on the need for assisting developing nations, by insisting on the duty of Christians to meet this problem on every level.

Speaking to thousands in St. Peter's basilica at a general audience the Pope said that an enormous unrest is being stirred up today in men by the "desire, need and right to move from a modest and often miserable standard of life to a higher, richer and more worthy human level."

He noted that "tears and anger generally mark the psychology of these young nations which suffer from a new disease, which was at first unnoticed and which is now unbearable—the realization of the economic and civil inequality which cuts them off from and humiliates them in comparison to prosperous nations."

Calling this "a crucial and worldwide problem," Pope Paul said that the Church must interest itself in these matters because only religion can endow the solutions with the right concept of human life.

"It is religion, and the Christian religion above all, which sees in human progress a divine intention. God created man so that he might be lord of the earth and that the earth might be for the orderly benefit of all. It is religion which offers a basis of justice to the claims of the have-nots when it reminds us that all men are sons of the same Heavenly Father and therefore are brothers."

"It is the Catholic religion—which establishes the supreme law of charity, clearly seeing the evils and the needs."

## St. Meinrad slates program for clergy

ST. MEINRAD, Ind.—St. Meinrad School of Theology will sponsor the fourth of its continuing education for priests programs April 1-4. The Archdioceses of Indianapolis and Louisville and the dioceses of Evansville, Gary, Lafayette, and Fort Wayne-South Bend are co-sponsors.

Father Raphael O'Loughlin, C.S.B., instructor in catechetics at St. Meinrad will deliver a series of lectures entitled "Some Aspects of Religious Education." Specific topics to be included will be "A Current View of Continuing Revelation in Relation to Religious Education"; "Worldly Religious Education"; and "Toward a Religious Education in Freedom."

Father Thomas More Newbold, C.P., Ph.D., superior of the Passionist Congregation at St. Meinrad, will speak on "Some Implications for Religion in the Depth Psychology of Carl Jung."

The charter for this presentation was written in the Pastoral Constitution on the Church in the Modern World: "In pastoral care, appropriate use must be made not only of theological principles, but also of the findings of the secular sciences, especially of psychology and sociology. Thus the faithful can be brought to live the faith in a more thorough and mature way."

Father Newbold will explore briefly St. Augustine's analysis of man, especially those concepts and insights which are more directly relevant to man's religious life.

A call for reassessment of the Church's financial and manpower resources in the field of Catholic education.

A request for the nation's bishops to establish a National Commission on Justice and Peace to cooperate with the Pontifical Commission for World Justice and Peace.

A reexamination of Australian migration policy, which currently bars Negroes and many Asians from the country.

A proposal that Australian Catholics be allowed to do civilian social service if they object to service in the armed forces.

A reminder of the need for structures designed to ease dialogue within the Church and a request that democratically elected pastoral councils be formed.

Father Edwin Sahm, pastor of Immaculate Heart of Mary parish, will preach the sermon. The Archdiocesan Director of the Legion, Msgr. Cornelius Sweeney, will be the celebrant at Benediction. Father Richard Landwerlen is spiritual director.

The public is invited to attend the Acies services.



TWO MARIAN COLLEGE ARTISTS EXHIBIT—Two of the six senior art majors at Marian College currently are exhibiting their work through April 7. The joint exhibit of Miss Charlene Eppers, of St. Pius parish, Indianapolis, and Steve Jones, of St. Joseph's parish, Jasper, includes more than 50 pieces (oils, watercolors, silk screens and ceramic sculptures). The exhibit is being held in the Indianapolis college library daily from 2 to 5 p.m.

## St. Meinrad Liturgical changes is host to 'dialogue'

RED BANK, N.J.—A Catholic parent to the Protestant clergyman, it is now also felt by Catholic priests. They find, he said, "The Last Sacrament in its present form is a consolation only to those with the strong faith of a Breton peasant—a kind of faith they are seeing less and less."

Dr. George J. Sheehan, an alumnus of Manhattan College, New York, and a founder of Christian Brothers Academy in nearby Lincroft, was one of three speakers at the symposium cosponsored by the hospital and the Red Bank Council of Churches.

CITING "obvious failures" by both physician and clergyman in helping the dying patient and his family, Dr. Sheehan suggested members of the family share in a ceremony which would "exchange feelings of love and hope between them and the dying person."

Dr. Sheehan observed that while "inadequacy in the face of death has been in the past ap-

percentage of Negroes on state payroll dips

BLOOMINGTON, Ind.—The percentage of Negroes employed by the State of Indiana has dropped to its lowest level since 1960, according to a report by the Indiana Civil Rights Commission.

The commission, which makes an annual report on state government employees, made its 1967 report at a meeting held at Indiana University to discuss the Negro in higher education.

The report shows that 9.7 per cent of the 45,706 persons employed by the state on December 31, 1967, were non-white, compared to 10.8 per cent in 1966.

"THIS PERCENTAGE decline may come as a surprise to many for the reason that it occurred despite an increase of approximately 200 in the number of Negro employees in 1967," the report states.

"The significant fact is that the number of white employees increased by more than 2,000 during the same period. This is what is happening nationally. Negroes are registering important gains in employment and income, but as a group, Negroes are not advancing as fast, percentage-wise as whites. The result is that the economic gap between races which was already tragically wide is spreading even wider."

The survey reveals that approximately one-third of the state departments and agencies reduced the per cent of non-white employees in 1967 from 1966. Among the agencies cited for "significant gains" in percentage of non-white employees were Public Service Commission, Bureau of Motor Vehicles, Department of Natural Resources, Central State Hospital in Indianapolis, Division of Alcoholism, General Services and Supplies, and State Highway Garage.

Seven departments showed no Negro employees. These were smaller departments, ranging from 1 to 10 employees.

(Continued on page 7)

## Institute at Marian to probe U.S. policy

INDIANAPOLIS — A day-long Institute on the United States in a Revolutionary World will be held Saturday, April 6, on the Marian College campus.

The institute will examine U.S. foreign and domestic policy in relation to rapidly changing patterns of social change, and will suggest constructive priority decisions.

Sponsoring the program are Marian, Christian Theological Seminary and three Friends organizations: American Friends Service Committee—Dayton Regional Office; Western Yearly Meeting Committee on Social Concerns and Friends World Committee—Midwest Office.

SIX SPECIALISTS in American domestic and international affairs will be featured as speakers and panelists. They include:

• Dr. Neal D. Houghton, professor of government at the University of Arizona, and an active author and lecturer in foreign affairs.

• George V. Neagu, executive director of the Human Relations Commission of South Bend, Ind.

• Dr. Tom J. Farer, assistant professor of law at Columbia University, and former Special Assistant to the General Counsel of the Defense Department and consultant of USAID program.

• Dr. Warren Adams, associate professor of economics at Earlham College, recently returned from India where he served five years as program economist in the USAID program.

• Gerald Cunningham, director of the Broadway Inner City Project and member of the Board of Safety in Indianapolis.

• Dr. Benjamin Haddox, chairman of the sociology department of Butler University, who has done extensive research in Latin-American Affairs.



NEW AMBASSADOR — Frank E. McKinney, a member of St. Luke's parish, Indianapolis, was named this week by President Lyndon B. Johnson to be the new U.S. ambassador to Spain. He recently resigned his post as Chairman of the Board of the American Fletcher National Bank. Mr. McKinney is a Knight of Malta, and his wife, Margaret, was awarded the "Pro Ecclesia et Pontifice" cross by Pope Paul VI in January, 1967.



PRELATE DIES — Atlanta's Archbishop Paul J. Hallinan, afflicted with disabling hepatitis for the past several years, succumbed Wednesday morning (March 27) at the age of 56. The Cleveland native previously served as bishop of Charleston, S.C. He was chairman of the U.S. Bishops Liturgical Committee and a vocal liberal spokesman and writer.

## Legion of Mary ceremony slated

INDIANAPOLIS — The annual Acies services for active and auxiliary members of the Legion of Mary in the Indianapolis Archdiocese, will be held at 2 p.m. Sunday, March 31, at St. Philip Neri Church.

Father Edwin Sahm, pastor of Immaculate Heart of Mary parish, will preach the sermon. The Archdiocesan Director of the Legion, Msgr. Cornelius Sweeney, will be the celebrant at Benediction. Father Richard Landwerlen is spiritual director.

The public is invited to attend the Acies services.



ARCHBISHOP WITH MARIAN MEDALISTS—Three of the 145 girls who received the Marian Medal at St. John's Church, Indianapolis, last Sunday are shown after the ceremony with Archbishop Schulte, who presented the medals. Left to right, the girls are: Mickey Louise McKinley, St. Mary, New Albany; Monica Kinley, St. Andrew, Richmond; Debbie Wilder, St. Catherine, Indianapolis. The Marian Medal is presented to Girl Scouts, Junior Catholic Daughters of America, and Camp Fire Girls who do service work for the Church and exhibit a sound knowledge of Church traditions and practices. Mickey Louise and Monica are Girl Scouts, while Debbie is a Junior Catholic Daughter of America. (Additional photos, Page 10)

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## LAITY AND RELIGIOUS

# Buffalo's Catholic actionists hope to take sting from ghetto

By ANTHONY BANNON

BUFFALO, N.Y. — "I CAN" claims the little black-and-white button on the white Catholic's lapel. And if he does what the button says, he and about 800 others may take some of the sting out of the Buffalo ghetto.

I CAN is an acronym for a newly formed group here called Independent Catholic Action Now. Its purpose is "to mobilize the substantial talents and forces of the Catholic community to assist in seeking solutions to some of the problems faced by inhabitants of the inner city."

One of the founders, Father Robert S. Sweeney, an inner-city pastor and secretary of the diocesan ecumenical commission, explained: "The problem of Negro vs. white relations are not 'Negro vs. white' in the northern cities. In northern cities it is problem of Negro vs. Catholic."

"We feel we are on such a spot that we have to form our

own organization which will be associated with the Church," he continued.

"I CAN is not unconcerned about the possibility of a long hot summer, but is far more interested in developing programs of study and action that will get at the roots of the evils that afflict our city," he added.

"INITIATING action projects, the group is stressing action in the white suburbs—where the power and most of the membership is—rather than in the ghetto itself."

"Middle class people should operate among middle class people and not go tramping into the ghetto and upset an already precarious balance," Father Sweeney said.

Response to I-CAN's first organizational meeting was overwhelming. Without press notice and only 100 invitations sent out, 500 persons showed up.

"We almost didn't know what to do with them all," Father Sweeney commented.

Since then, one other meeting

was held—with press notice this time—and again, in Father Sweeney's words, the turnout was "overwhelming"—especially for this industrial, generally reactionary city. Nearly 800 persons attended to establish committees and hear position papers read.

One committee meeting on "Education: Opportunity for Tomorrow's Adults" was more a convention than a committee. About 300 persons discussed committee philosophy and aims.

Buffalo, which had its first taste of rioting last summer, is more than half Catholic. Some Negro leaders have said they look to the diocese to lead the white community in righting ghetto wrongs.

I CAN, while Catholic, is not directly connected with diocesan structure. Father Sweeney explained: "Our approach is more a community approach... that doesn't follow the organizational lines of the Church. It is something that transcends the structure of the diocese."

But Father Sweeney added, it is Catholic, even to the point of being "anti-ecumenical."

"WE WANT Catholics to stand up and be counted," he said. "There is a tremendous number of Catholics who want to do something about the problems of the ghetto, but who have no vehicle."

I CAN is open to non-Catholics, but its name and thrust is Catholic, he said.

Action being strongly considered now includes:

- Formation or cooperation in formation of a ghetto bank credit union or savings and loan association.

- Study of welfare legislation to recommend possible changes to government. Also, the coordination of social agencies dealing with multi-problem families.

- Coffee klatch sessions with suburbanites on ghetto problems and responsibilities of whites.

- Coordination of diverse tutorial programs to insure quality and efficiency.

A breakdown of I CAN membership shows it is half laymen, half Religious; about 1/16 Negro and the rest, generally well-to-do whites. It is led by Father Sweeney; Msgr. Paul Valente, a ghetto pastor; Francisca Sister M. Angela, president, Rosary Hill College for women; Richard F. Griffin, an attorney; and John R. Nichter, a chemical engineer.

A 44-member steering committee includes bankers, presidents of each area Catholic college, lawyers, judges and an editor from one of the daily newspapers.

## Proposals asked in urban crisis

DETROIT—Archbishop John F. Dearden has ordered all departments of the Archdiocese of Detroit to prepare specific programs which can contribute to easing the growing urban crisis.

The archbishop, who is president of the National Conference of Catholic Bishops, set April 1 as the deadline for all archdiocesan offices and agencies to offer concrete proposals dealing with racism, poverty and injustice.

In a memo sent to department heads, he named housing, education and jobs as special areas of concern.

The mandate was made public at a mass rally sponsored by clergy and lay leaders to initiate a campaign to combat racism, rumors and fear among Detroit area residents.

The audience of 5,000 in the University of Detroit Field House heard the archbishop's departmental memo in which he said:

"Either this nation must act—and the option is still open to us—or it faces disaster."

The urban crisis also was on the agenda of last weekend's meeting of the Michigan Catholic Conference, a lay-clergy group headed by the state's five diocesan bishops.

Recently, Archbishop Dearden, who has spoken out strongly on discrimination, announced formation of a committee of American bishops who are to report on the crisis at the American hierarchy's April meeting in St. Louis.

### Common Bible

HANNOVER, Germany—Some portions of common Lutheran-Catholic translations of the Bible into German may be ready for use at Easter and Pentecost, it was reported by a mixed commission producing the translations.



LUTHERAN-CATHOLIC TALKS CONTINUE—Lutheran and Catholic theologians and clergy held the sixth in a series of talks on Christian unity in New York. Shown at the sessions are, from left: Auxiliary Bishop T. Austin Murphy of Baltimore, chairman of the Catholic bishops' secretariat for Lutheran relations; Dr. Paul C. Empie, general secretary of the U.S.A. National Committee of the Lutheran World Federation; Father Bernard J. Law, executive director of the Bishops' Committee for Ecumenical and Interreligious Affairs; and Msgr. William Baum, the committee's former director and now chancellor of the Kansas City-St. Joseph, Mo., diocese. Bishop Murphy and Dr. Empie presided at the dialogue sessions. (RNS photo)

## Priest says religion must adapt to times

PITTSBURGH—Father Bernard Lonergan, S.J., sounded the theme that religion must adapt to the times while steering clear of "trash" in contemporary thinking.

The theologian and author spoke to some 300 persons at a symposium on "The Nature of Belief" sponsored by the American Graduate and Professional Commission, which is the North American affiliate of Pax Romana, international Catholic students' and intellectuals' organization. Bishop John J. Wright of Pittsburgh is the episcopal adviser.

Father Lonergan, now at Regis College in Ontario, said that in times of great social and cultural change, "beliefs too are changing and, because they are only beliefs, because they are not personally acquired knowledge, such change leaves believers at a loss."

"They are disoriented. They do not know which way to turn. They feel that all they have taken for granted is menaced. They may be tempted to unbelief as a liberation or, again, they may dread it as destructive of truly human living," he said.

FATHER LONERGAN said this is a time of great social and cultural change, and that "this is being experienced more particularly by Catholics."

He spoke of the stability of classicist culture, which he said, "had to think of itself as the one and only culture for all time. But modern culture is culture on the move."

"The classicist was aware that men individually are responsible for the lives they lead," he asserted. "Modern man is aware that men collectively are responsible for the world in which they lead them."

Father Lonergan said Catholics are suffering more keenly from the confusion of change because "up to Vatican II they were sheltered against the modern world."

## Sweeping changes asked in NY diocesan policy

NEW YORK—An independent group of priests in the New York archdiocese has asked Archbishop Terence J. Cooke to make sweeping changes in archdiocesan policy based on sociological studies rather than reliance on methods of the past.

The priests presented Archbishop Cooke with what they said they hope will be a useful introduction to the kind of research-based policy changes they envision. It took the form of a 37-page study of the archdiocese prepared by Father Philip Murnion, a doctoral student in sociology at Columbia University.

AMONG THE suggestions offered by the study:

- Limited terms of office for the archbishop of New York and his principal assistants.

- Extensive research before any division of the New York archdiocese or possible mergers with other dioceses in the state be contemplated.

- New financial procedures and publications of full and clear financial statements. The report said that "some form of public accounting is necessary" and urged a "systematic study" of ways to raise money.

- Assignment of auxiliary bishops to supervise sections of the archdiocese. These should be given more power to provide "local authority and direction." Such vicars should be assigned for not more than four years, the report said, and should not be appointed without the approval of the priests in the area.

## Pope links role of faith, reason

VATICAN CITY—Faith does not impede a rational solution of problems, Pope Paul VI told 10,000 pilgrims and visitors in St. Peter's basilica on St. Joseph's Day, but rather is an aid and source of strength.

The Pope deplored the negative attitudes toward religious faith these days, particularly those who maintain that faith is an impediment to the process of liberalization and scientific research.

"Faith is the light of life, and while it is not its task to solve problems of scientific and philosophical speculation, it does not impede a rational solution but rather strengthens it with the certainty of its higher teachings. Faith is the consolation of life. What would be the attitude of man before the supreme questions of our destiny if faith did not protect us from folly or despair?"

### Priests organize

RALEIGH, N.C.—Some 40 Catholic priests have formed the North Carolina Priests' Association to give priests a greater voice in Church affairs.

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## Appeal condemns Toledo diocese Nigerian strife backs equality

VATICAN CITY—Officials of the Holy See and the World Council of Churches issued a joint appeal here and at WCC headquarters in Geneva (March 20) urging an immediate end to the eight-month-old Nigerian civil war.

In a condemnation of all war, the statement said that "war is an inhuman and futile attempt to settle disputes. In this sad conflict, especially, armed hostilities cannot achieve a settlement of the differences."

"We appeal to all peoples involved in this conflict to act with mercy and compassion at this time. We exhort in particular all on both sides who hear the voice of Christ, and are inspired by the supreme example of His redeeming love on Calvary, to meet the challenge of the present crisis by the heroic practice of Christian charity."

### Lay missionaries

AUCKLAND, New Zealand—Seventy-eight New Zealand lay men and women are currently working as lay missionaries in the Solomon Islands, many parts of New Guinea, Fiji, Tonga, Borneo, and also in Bombay and Beirut. At the moment 44 are awaiting placement.

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**BROWNSBURG PARISH 'RHYTHM BAND MASS'**—What is likely the first "rhythm band Mass" conducted in the Hoosier state was held last week at St. Malachy's parish, Brownsburg, with 14 first and second graders providing hymn accompaniment. Father Charles Noll, St. Malachy's pastor, said Mass for 140 first and second graders in the school cafeteria



on the Feast of St. Joseph (March 19). Triangles, maracas, sticks and tambourines were among the instruments used. Second graders Jeffrey Ferland and John Graham were commentators and readers, respectively. Other liturgical features included a dialogue sermon (on the value of work as exemplified by St. Joseph), spontaneous prayers of the faithful ("for my grandmother who is sick," "for our soldiers that they won't get hurt"), and offertory procession. Mass is held for separate classes each afternoon in the school, but this was the first scheduled for the first and second graders, according



to Father Noll. The rhythm band is conducted by Sister Charles Agnes, S.P., of St. Joseph's School, Indianapolis, who spends two days each week at St. Malachy's. Several parents attended the rhythm band liturgical debut. Hymns sung by the youngsters included: "Hear, O Lord," "This Is My Body," "Sons of God" and "Kum-ba-ya."

## Explains Catholic aid to North Vietnamese

PARIS—One of the reasons for giving aid to North Vietnam is to let the peoples of Asia know there are white Christians who do not associate themselves with the war waged by other white Christians, said Msgr. Jean Rodhain, president of Caritas Internationalis, the international Catholic relief organization.

In an interview in the Paris Catholic daily, La Croix, Msgr. Rodhain said: "Each time that a squadron piloted by white Christians destroys an Asian village with its women and children, with the same blow that Christians, can only give to the peoples of Asia a counter-witness. It is certainly not a means of spreading the Gospel of the Lord Jesus. It is certainly not a witness of the presence of the Church in the world."

"Without wishing to justify at all," he continued, "the aggression committed against civilians by the non-Christian Viet Cong, I judge that the indirect killing of women and children caused by a bomber piloted by white Christians, can only give to the peoples of Asia a counter-witness. It is certainly not a means of spreading the Gospel of the Lord Jesus. It is certainly not a witness of the presence of the Church in the world."

CONTINUING to speak of aid to North Vietnam, Msgr. Rodhain said, "North Vietnam remains close to us. Despite the great exodus of Catholics, after the Geneva accords, a great many remain there: eight bishops in communion with Rome, 400 priests and about 800,000 Catholics. But it is a Christian community that is little spoken of."

"If Caritas Internationalis has made special efforts to send aid to the North, it is not only through a spirit of equality and to occupy itself with both sides in the struggle. It is not only to come to the aid of people who suffer from bombing and rationing; it is also because it would be extremely dangerous for that whole Christian community to have the impression that France and the Church of the West never thought of it."

"The aid that we send is a sort of dialogue."

SPEAKING of the aid situation in South Vietnam, Msgr. Rodhain said, "At present material can be sent only to Saigon. But starting from Saigon, we are almost blocked in for lack of conveyances. The American convoys no longer accept us. We are then sometimes obliged to have our own conveyances and to pay the Viet Cong for the right of passage. Thus, for a year, we have been practically cut off from the high plateaus where wretched segments of the population live."

"In the other cities where Caritas is located, we prefer to send money so that the people on the spot can buy what they need. And they can do so because life continues. Despite the war and the pictures of destruction and devastation that we see in our newspapers."

## Brussels clerics hit Viet war

BRUSSELS, Belgium—A letter expressing opposition to the actions of the United States in Vietnam was given to U.S. Ambassador Ridgway B. Knight at the U.S. embassy here by a delegation of 10 Catholic priests and seminarians and four Protestant ministers.

Ambassador Knight received four members of the group for about 50 minutes.

The letter, signed by about 50 priests, ministers and seminarians, expressed agreement with U.S. priests and ministers who have supported conscientious objectors and deserters from U.S. forces. It also said that U.S. forces must leave Vietnamese territory.

"We want to make a lasting spiritual protest," the letter said, "in the name of our faith and in union with all the oppressed whose essential rights are not respected."

"Our position," it continued, "implies the revision of our behavior toward the economic, political and military structures that oppress man and to which our country is linked."

During the meeting of the ambassador with the group, some 50 clergymen picketed the U.S. embassy and the ambassador's residence. They carried signs saying: "Solidarity With the American Deserters in Vietnam" and "With the Poor Against the Rich."

The police used rubber truncheons to disperse the demonstrators and arrested five of them.

## Summer Session registrations open at Woods

ST. MARY-OF-THE-WOODS, Ind.—Registrations for the Summer Session at St. Mary-of-the-Woods College are now being accepted, and will continue until class limitations have been reached.

This summer St. Mary's is offering two special programs, open to all qualified students, both men and women. An intensive session from June 25 to August 3, will offer a wide range of undergraduate courses. Also during the summer session special programs and concerts will be featured.

Students presently enrolled at an accredited college or university, or one who has a high school diploma from an accredited high school, are eligible for enrollment.

Cost of the sessions will be \$30 per credit hour, and \$30 a week for double room and board for those preferring to live on campus. Further details about the program may be had from the Co-ordinator of the Summer Session, St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind., 47876, or by calling 533-2181, ext. 291.

## Czech reforms gaining support

PRAGUE — Catholic groups throughout Czechoslovakia continue to state their support for reform measures introduced here since the change of leadership in the Czech Communist Party.

The content of Catholic public statements on the subject generally parallels the two points emphasized in a statement by Prague diocesan officials, who have called for rehabilitation of Catholics attacked or imprisoned by the government in the past and for a reorganization of the pro-government "Peace Priests."

Observers here believe that strong behind-the-scenes pressure is also being exerted on the Czech government to permit the return of Cardinal Joseph Beran (currently functioning as a Vatican official) to serve as Archbishop of Prague and Primate of Czechoslovakia.



**AT CLERGY 'WINTER OLYMPICS'**—"I can't ski," observed Cardinal Julius Döpfner of Munich as he officiated at the German winter "Olympics" for clergymen. "I developed a taste for it too late." The 54-year-old cardinal is shown at the winter sports which took place in the Bavarian Alps. More than 100 priests, seminarians and other religious took part. (RNS photo)

## Dutch priests protest treatment of prelate

UTRECHT, The Netherlands—A group of about 30 Dutch priests have urged an investigation into the reasons for the resignation of Cardinal Giacomo Lercaro as archbishop of Bologna, Italy.

The priests urged Cardinal Bernard Alfrink of Utrecht to initiate the investigation.

In a letter to the cardinal they said that articles on Cardinal Lercaro's resignation, such as one in the French Catholic magazine, Informations Catholiques Internationales, had given them the impression that the treatment of Cardinal Lercaro was inhumane and un-Christian.

If the facts reported in such articles are true, they said, then Cardinal Alfrink should lodge a protest with Pope Paul VI, because the action taken against the Italian cardinal is opposed to the spirit and decisions of the Second Vatican Council on the collegiality of the bishops.

THE MARCH 1 issue of Informations Catholiques Internationales said that liberal Catholics had reason to believe the resignation of Cardinal Lercaro was not as spontaneous as indicated in the letter sent to him in the name of the Pope by Cardinal Amleto Cicognani, Papal Secretary of State.

The magazine article, signed by Giancarlo Zizola, said that the letter of the 85-year-old secretary of state had not reached the 76-year-old Cardinal Lercaro before it was published in L'Osservatore Romano, Vatican City daily.

The article also said that Archbishop Ernesto Civeri, secretary of the Congregation of Bishops, visited Cardinal Lercaro on Jan. 27 to say it was the wish "of the Supreme Authority" that the cardinal retire soon. The cardinal was to keep the matter secret until noon on Feb. 12.

At 11 a.m., on Feb. 12, the article said, the news agency Italia announced that the Pope had accepted the resignation of Cardinal Lercaro and that day's issue of L'Osservatore Romano

published a brief official communiqué on the resignation.

ZIZOLA speculated in the article that the cardinal's liberal views had made him unpopular with groups in the Church and bishops who want reforms to be made very slowly.

He referred to the cardinal's opposition, at a recent meeting of the council of the presidency of the Italian bishops, to the bishops trying to obtain a unanimous vote by Italian Catholics on political questions. "Catholics show their unity," the cardinal said, "around the Eucharist and not around the polling places."

Zizola also cited Cardinal Lercaro's sermon on Jan. 1 in which he called upon the Church to affirm the need for the United States to end the bombing of North Vietnam. This was a break, Zizola said, with the policy of impartiality followed by the Vatican.

## Sees statewide Catholic papers

OMAHA—Auxiliary Bishop James P. Shannon of St. Paul and Minneapolis said it is likely that a single, statewide Catholic newspaper will emerge as the most effective means of reaching Catholic readers.

Bishop Shannon, assistant episcopal moderator of the Press Department, United States Catholic Conference, told the True Voice Omaha archdiocesan newspaper, that the consolidation of diocesan weeklies is a "very promising line of development, because there is a legitimate desire on the part of the various dioceses and of the metropolitan province—where the province is a statewide province—to have a regular journal which is indigenous to the region. In many instances, the dioceses themselves do not have the strength to put out a quality newspaper every week."

## Cardinal urges united front for racial justice

WASHINGTON — Cardinal Patrick O'Boyle maintained here Americans who do not help minorities secure civil rights have no cause "to complain of injustices that our forebears suffered years ago."

The archbishop of Washington spoke (March 16) at the annual St. Patrick's Day banquet

of the Friendly Sons of St. Patrick, "be you from Dublin, Warsaw, Naples or New York."

He recalled the days when "No Irish need apply" signs hung in business houses as Irish-Americans sustained discrimination.

He said like discrimination befell Germans, Italians and other nationalities in years past. Cardinal O'Boyle said in his plea for justice for Negroes, Puerto Ricans, Mexicans and other minorities.

## Irish churchmen urge war cessation

DUBLIN—The cessation of all military activities in Vietnam was called for in a resolution adopted by the Irish Council of Churches.

The resolution called for cessation of bombing of North Vietnam, scaling down of military activities by both sides in South Vietnam, and a willingness of all parties in the conflict to enter into discussions looking toward ending the hostilities.

## Archbishop moves to modest one-room home

RECIFE, Brazil—Archbishop Helder Pessoa Camara of Olinda and Recife has moved from his archepiscopal palace to a modest house behind the Nossa das Fronteiras church.

The archbishop's new residence has only one room, a hall, bathroom and kitchen.

The archbishop's audiences, however, will be held in the palace in the afternoons as usual.

Meanwhile, Sabia publishers announced that the archbishop's first book, "Revolucão dentro da Paz (Revolution within Peace)", will be published in the near future.

Although the archbishop's enemies seem to increase in number every day, accusing him of being a demagogue, he appears undisturbed by the charges.

A Recife council man, Vanderloek Vanderlei is a daily and bitter critic of the archbishop. He occupies the rostrum in the municipal chamber and, among other things, accuses the archbishop of being an enemy of the Church because he sells church properties and gives the money to the poor people of the archdiocese.

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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.

### 'Student power'

The student "image" has been the subject of curses and moans for some time. Pot parties... love-ins... sit-ins... scraggly beards... noisy demonstrations against the war, the "establishment" and corporate conformity... demonstrations in favor of four-letter words, campus anarchy and free love. These are the order of the day in U.S. colleges—if one views those institutions through the headlines or through the sensation-seeking eyes of the television camera or the slick-magazine photographer.

Older citizens too often have accepted this distorted image and reacted with fear, distrust, even repugnance. The struggle of the generations, one of the constants of history and human nature, has been a dominant social issue of the Sixties.

One should not minimize the sense of alienation, frustration and disillusionment felt by young people today. Their rebellion against the compromises and hypocrisies of society, commerce and government ought to be shared by their elders. This is good, healthy ferment. But to date it has not been productive. The sound and fury of intermittent revolt has resulted in little more than sullen commitments from authority to listen a little longer and with more understanding.

Students themselves have soured on the gaudy tactics of stalemate protest. They have opted to become part of the "system." This is no more evident than in the thousands of young people who worked long and hard in New Hampshire and now Wisconsin for Senator McCarthy; the additional thousands enlisting in Senator Kennedy's campaign, and in the other armies of the young working just as diligently for other candidates—young Republicans, young Democrats, young Socialists, young Birchites.

Many commentators wryly refer to the McCarthy phenomenon as "the children's crusade." The phrase may have been demeaning originally, but it is now accepted as an apt appraisal of the fervor, the amateurishness, naive and dedicated abandon of those who will not accept the inevitability of disaster abroad and at home.

Political tyros they are. But they have muscle, energy and enthusiasm they are placing at the disposal of candidates who share their philosophies and ideals.

This new manifestation of "student power" is refreshing. And one that all us old fogeys ought to applaud heartily. Vatican II judged "the will to play one's role in common endeavors should be everywhere encouraged. Praise is due to those national procedures which allow the largest possible number of citizens to participate in public affairs with genuine freedom."

That covers the students and their activities in the political system and processes.

## Schools and money

Agitation for a special session of the Legislature to allay or delay an economic breakdown in some Indiana public school districts grows steadily. Some education groups are pushing the panic button and demanding immediate response from a state administration awaiting with bland patience the decision of a panel of experts.

There is some speculation about the need for a complete overhaul of school financing at all levels and of the need for new sources of taxation. But most of the talk centers around borrowing from future budgets and removing property tax ceilings now operative in some communities.

Short-range, short-sighted remedies are deemed appropriate business for a special session. Firecrackers now. Save the dynamite for a regular session.

We can understand the anxiety of sincerely-concerned public educators. We can sympathize with them. But, frankly, we can't get too upset about their crisis when we're so busy attending to our own. Catholic education has been walking a fiscal tightrope for a long time. We have almost become accustomed to living with threatened disaster. We have become accustomed to, if not reconciled to, the aloof calm of public educators when we try to get across the message that our problems may soon be theirs as well.

We know we can't go on walking a tightrope much longer. It has become so strained in recent years, it is sagging dangerously, even ravelling in spots. How much will be lost when it snaps is one of the favorite guessing games of Catholics, the kind of comic diversion Shakespeare liked to inject in his tragedies.

One of the things that has distressed Catholics through the past troublesome decade has been the disengagement of public school officials. It's as though they had convinced themselves that public schools could remain untouched, that the consequences of nonpublic school crises would not be felt in public school budgets and operations.

So far three candidates have announced for the Office of State Superintendent of Public Instruction. All have been vocal about public school monies and policies. All have made projections and prognostications for the future. Not one has mentioned the possible curtailment of Catholic education and the increased public school enrollments which would inevitably result.

Reactions to this complacency—which, of course, is not unique to Indiana—often result in threats. Who has not heard the one about deliberately closing all Catholic schools for a year. "Boy, that'd teach 'em a lesson!"

A group of Catholic parents in Cleveland Heights, O., right now is threatening to flood the public schools with 1,500 pupils from a parochial school there. It would (Continued on page 11)

## Sages and sects

When the Hindu guru Maharishi Mahesh Yogi appeared on a recent Johnny Carson Tonight television show, the audience couldn't decide whether to treat him as a joke, an affront or as some sort of esoteric novelty. They aren't the only puzzled ones.

The maharishi (which means great sage) must have learned about press agents shortly after he left his hermit cave at the foot of the Himalayas nine years ago. He has since made eight world tours and at every stop along the way high-powered public relations outfits have been engaged to promote appearances and gain financing and followers for his "meditation centers."

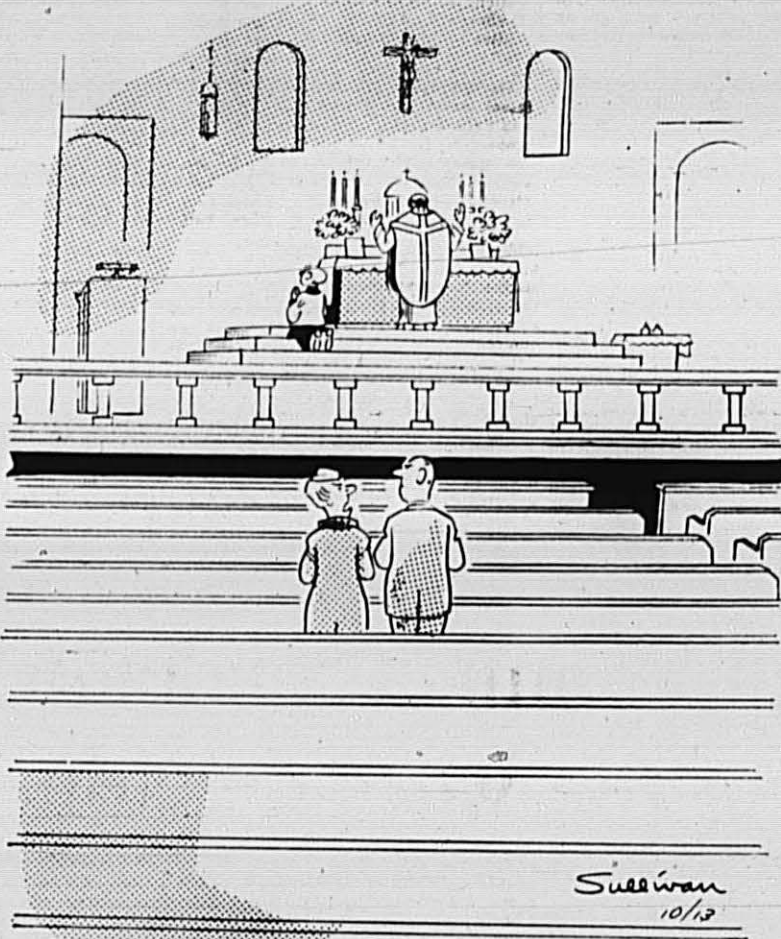
Further, the "great sage" has a penchant for Western show biz personalities, some of whom are forced to cut short high-priced meditative courses in the East, not because they don't savor the philosophy, but because

they can't stomach the over-spicy food. It is a sad case of matter over mind.

But for all the trappings and gimmicks he employs to spread his personal gospel of antireligion, of instant tranquility and wisdom, the maharishi cannot be laughed off.

He repudiates all religion. He has attracted a sizeable world following, an estimated 10,000 here in the United States. His disciples seem to be sincerely searching for the meaning of life and of human destiny, a meaning Christians, Jews, Islamics and Buddhists insist can be found only in religion. Too many of these disciples say they sought a personal identity with faith in conventional Christian denominations, but they came away empty-handed and empty hearted.

Perhaps religion should take the maharishi and other leaders of self-styled sects more seriously. Maybe use them as barometers of failure.



"MONSIGNOR'S RIGHT—WHEN THEY'RE TIRED OF THEIR EXPERIMENTAL PARISH, THEY'LL BE BACK!"

### THE YARDSTICK

## Serious soul-searching would seem in order

By MSGR. GEORGE HIGGINS

The Report of the National Advisory Commission on Civil Disorders has been so widely publicized and so trenchantly analyzed during the past three weeks that one is embarrassed to be writing about it at this late date for fear of sounding repetitious.

Almost everything that could possibly be said about the Report has already been said very effectively by recognized experts in the field of race relations. To come out in favor of the Report at this stage of the game would be about as meaningful, then, as endorsing the Constitution and the Bill of Rights.

Still and all, one is tempted, in spite of himself, to zero in on at least a few of the Commission's major findings, not with the hope of being able to say anything new about them, but merely for the purpose of re-emphasizing their importance. The trouble is, however, that the Commission's Report is so replete with significant findings that one is reluctant to suggest that some of them deserve to be given greater priority than others.

For my own part, however, I would suggest that the following sentence is perhaps the most important single statement in the entire document: "The major need is to generate new will—the will to tax ourselves to the extent necessary to meet the vital needs of the nation."

This one sentence, it seems to me, goes far to explain President Johnson's carefully guarded public reaction to the Report. Some commentators who like to think that they know what makes the President tick would disagree with me in this regard. They have suggested that the President is slightly miffed because the Commission failed to

give him adequate credit for his own persistent efforts to solve the crisis of the cities.

I have no way of knowing whether or not this is actually the case. I do know, however, that if I were in the President's shoes, I would be less than sanguine about the willingness of the American people—including many of those who claim to be enthusiastically in favor of the Commission's Report—to tax themselves to the extent necessary to meet the vital needs of the nation.

The President, of all people, has good reason to think, on the basis of recent experience, that the American people are not ready to do anything of the kind. And yet if we—all of us,

and especially those of us who like to think that we belong to the so-called liberal or progressive camp—are not prepared to tax ourselves until it begins to hurt us personally, we might just as well stop pretending that we concur in the Commission's Report.

The same thing can be said about the Commission's highly publicized finding that "white racism is essentially responsible for the explosive mixture which has been accumulating in our cities since the end of World War II."

This is undoubtedly true, but human nature being what it is, we are all inclined, in varying degrees, to absolve ourselves of the sin of racism and to pin the blame on somebody else and, more specifically, on low-income whites who, more often than not, are the ones most directly involved in white-Negro riots or disturbances.

### OPINIONS

#### Ex-nun writes

To the Editor:

This may seem a paradox, but I'd like to come to the defense of both Father Lex and the Sisters. (Do Sisters Lack Individuality?—Criterion, March 8). I agree with Father Lex that not all Sisters have individuality.

I was once in a convent for some years. The three vows which were originally structured to bring us closer to God often resulted in leading us away from reality. Poverty in the convent is security; poverty for those outside is deprivation. Chastity for religious is cloister. Few have had any opportunity to know what it means to fight for survival in purity.

These two vows would not necessarily rob a person of being an individual, but the vow of obedience has certainly left its mark in some orders.

Religious have been taught to be stereotyped persons in ways which lay people would find it hard to believe and superiors are unwilling to admit. For the sister to do anything different (Continued on page 7)

## One man's prediction about future Church

By JOHN COGLEY

Very few if any of us have any idea of what is going to happen in the Church in the immediate future. The changes will probably be more far-reaching than those that have come about in the last few years, and the Lord knows they were sweeping enough.

The Vatican Council began about five and a half years ago. The Catholicism of that day already seems as remote as the Catholicism of Thomas Aquinas' day.

In 1962, for example, Mass was still uniformly celebrated in Latin; the few hardy souls who advocated the use of vernacular were widely regarded as crackpots. The idea of Mass in the home was almost unheard-of, and the notion of any music other than that supplied by an organ was beyond belief.

The Friday abstinence seemed as firmly established as the Ten Commandments. The first faltering steps toward ecumenism were based on a "return to Rome" foundation. The possibility of interfaith religious services would at that time have been as shocking as the suggestion that Pius XII had not said the final word about birth control.

Five years ago, curates may have grumbled privately about rectory life, but publicly no one heard a word from them. Certainly the idea of their joining together to make demands on chancery authorities would have been unthinkable. When, a few years later, Father DuBay suggested a priests' union the reaction was one of horror.

That celibacy of the clergy should be an arguable proposition was deemed beyond the range of proper thought before the Vatican Council. So was the notion that Sisters might appear in public in ordinary street-wear or accept secular employment.

These are merely surface examples of the changes wrought in the Church under the influence of the council. More important, of course, are the theological developments and switches in attitude that have surfaced.

Will it all be over soon? Can we expect the Church to calm down and settle into a new mold within the next few years? I don't believe so.

The movement is too profound for any early resolution. Too many seeds have been planted not to expect a great deal more growth. I have lived long enough to know that all crystal balls are clouded, but there is no harm in guessing what some of these changes might be.

The Sunday Mass obligation will probably go the way of the Friday abstinence. That does not mean that churchgoing will disappear; it may even be increased. What will soon come under sharp scrutiny will be the formal requirement of attending Sunday Mass "under pain of mortal sin." The idea that such a precept should be linked to the ultimate evil strikes more and more people as theologically absurd.

### WHAT OF THE DAY

## Not by bread alone...

By REV. JOHN DORAN

Harvey Cox, whose book "The Secular City" caused a stir a few years ago, seems to be retreating from the position which he took in that writing. His retreat seems wise, just as his book seemed wrong.

In "The Secular City" Cox urged the need for relevant religion to the point that God seemed swept out of the world which was to be completely

worldly, the very meaning of the word secular. Man had grown out of seeing God in nature and the tribalism of seeing God as a part of history, he maintained, and now had come

Certainly nowhere in the world today are there more brands of religious or antireligious movements than those flourishing with abandon and success in Southern California. As California population increases, the ranks of the novel believers increase as well. If, as the computers calculate, by 1985 one in every 10 Americans will be living in California, organized religion may have to take a sober look at the various products and pitches of the parvenues.

Many religious leaders have predicted Christianity will become even more sect-ridden in the future if it does not concern itself more directly with man in his world. There is evidence of this in the continuous, somewhat dramatic, rise of interest in religion on every level of society and in every age group. But there has been no parallel increase in affiliation or membership in established religions.

Somebody somewhere is falling down on the job. Could it be the people of God now inside the churches?

The movement toward democratization will probably be accelerated on all fronts. People having a say about the appointment of their pastor; priests and people having something to say about the appointment of bishops; bishops, priests, and people having something to say about the election of the Pope—all these steps may be taken in the future, as the structures that will make them possible are developed.

The controversy over the celibacy of the clergy has already reached a point of no return. Establishing a married clergy will require serious adjustments in parochial and diocesan organization, but the changes will be made. Already it is clear that the Church will have no choice but to go along with the view expressed in one poll after another taken among the clergy themselves.

We can expect religious life to be radically transformed. The essentials will be maintained—poverty, chastity, obedience, and service. But there is no reason to believe that the maintenance of the traditional monastic system will survive the inroads of modernity. The habit, the strict horarium, the stern direction from on high are going, going—and it will not be long before they are gone.

The ecumenical movement will keep moving. I predict that our present carefully modulated steps toward a united church will speed up beyond anyone's present expectations. Inter-communion will be commonplace in the not distant future. Concelebration of the Eucharist, for those who desire it, will be found acceptable to all the major Christian churches.

The role of the bishops will both be cut back and expanded. It will be cut back as more and more decisions are made at the parish level. It will be expanded as individual bishops are assigned more and more decisions which are now the sole prerogative of the Roman Curia—e.g., mixed-marriage legislation, liturgical reforms, the granting of annulments, etc.

I am convinced that the liturgical variety approved in the future will be enough to strike a Rip Van Winkle returning to the Catholic scene as chaotic. But the idea that there should not be different forms of Eucharistic celebrations for parishes, homes, convents, and large congregations will strike the Catholic of the future as absurd.

I expect the cult of the saints to diminish to the vanishing point. There will not be many more canonizations. I expect the role of the Blessed Virgin in Catholic life to be confined to the liturgy, and I await the disappearance of novenas, which are already practically gone, the rosary, the wearing of scapulars, and other pious practices.

What will remain? The essentials. The sacraments, for example. There may be changes in our understanding and the manner of dispensing them—the Sacrament of Penance above all—but they will not be cast aside.

The Church will remain. But much of what we have thought of as constituting Catholicism is clearly doomed. Much of it deserves to go.

many of his followers are always speaking has become a relevancy to man, but never to God. "I am the Lord Thy God, and thou shalt not have strange Gods before Me" was unheeded by those who felt that God can be served only in the service of people, that God's only vestige is the human form.

It is true, and I hasten to say so, that we can serve God through our service to his little ones. "What you have done to the least of my brethren you have done unto Me," retains its ancient validity; but it is not the whole truth of religion.

We cannot "love God and hate our brother," but our love of our brother should not exclude from us a direct love of God as He is in Himself. It should (Continued on page 7)

## THE CRITERION

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## SEES PAPACY, HIERARCHY

# A Lutheran theologian speculates on look of reunited church

PHILADELPHIA—A Lutheran theologian declared in an article published here that "Protestants should presuppose now that the reunited church of the future will be equipped with a papal office and a college of bishops."

Dr. Carl Braaten of the Lutheran School of Chicago wrote of the "reunited church of the future" in the Winter issue of the Journal of Ecumenical Studies, published by Temple University.

After accepting the presuppositions of papacy and bishops, he said, the church should "get on with the business not only of

reforming, but of transforming both to catch up to modern needs and realities.

"The question is not whether to have a papacy and an episcopacy within—not outside of or above—the one people of God, but for what purpose and on what basis?"

The theologian began his article by reflecting on a 1966 controversy produced by his reference to a Protestant "return to Rome."

IN AN ARTICLE in Una Sancta, an independent quarterly, Dr. Braaten employed a parable

in which Protestants were likened to exiles, and he appealed to work for reunion with their "ecclesiastical homeland."

Some disagreement was expressed with the article, especially by the weekly Christian Century which called Dr. Braaten's proposal "Protestant Harkness." It was also defended by a number of theologians.

Dr. Braaten said in the new article in the Journal of Ecumenical Studies that his parable had a "motif which was completely overlooked." He indicated that a one-sided reading of the parable would produce a "howl," that is, if "home" were equated with "Rome."

"Ever since the Reformation the symbol 'Rome' has stood for 'false government' in the Protestant mind," he wrote. "Thus, the parable has two sides, which call into question the self-sufficient attitudes of both Protestants and Roman Catholics. To Protestants it underscores the provisional character of their churches; Protestantism exists to become obsolete as an institutionalized protest movement."

"Roman Catholics have the duty to create the conditions

which will pave the way for the reunion of all Christians."

He stressed strongly that Catholic structures, such as the papacy and the episcopacy, "will be acceptable to Protestants, and certainly to Lutherans, only when they have been divested of every authoritarian feature, both in theory and practice."

The Lutheran clergyman urged Protestants to understand themselves as exiles rather than as "emigrants." Martin Luther, he stated, did not intend to emigrate from the Catholic Church, but hoped to "reform the only church he ever knew, not to start a new one from scratch, like a Joseph Smith or a Mary Baker Eddy."

PROJECTING a reunited church in the future, Dr. Braaten noted the need for continuing Protestant and Catholic attention to a doctrine of the church. He did not advocate dogmatic uniformity but a theological stance in which the doctrine of the church takes seriously an "eschatological mold" which "thinks from the end toward the present, from the coming kingdom of God to the church by the way of the world."

## Czech ex-prisoners ask for 'dialogue'

PRAGUE—Eighty-three Catholic former political prisoners here have petitioned for a "normal place" in society and for "real dialogue with Marxists."

In a letter to Czechoslovakia's new Communist Party leader, Alexander Dubcek, the ex-prisoners presented a series of requests for reforms in Church-state relations. Several requests echoed statements by a number of Catholic leaders and organizations but others brought new topics into public discussion.

"We do not want privileges or positions of power," the ex-prisoners said, "but we want a normal place alongside others. Only then will the way be open to real participation in government by the people."

The ex-prisoners, tried in the 1950s, had been sentenced to a total of 734 years in prison, of which they actually served 472.

THEIR LETTER urged:

- Permission for Cardinal Joseph Beran to return as Archbishop of Prague and Primate of Czechoslovakia.

- Abolition of the government office which supervises the activities of priests.

- Elimination of the "Peace Priests" organization, which supported the Stalinist government of Antonin Novotny "because it represents neither the clergy nor the faithful."

- Restoration of religious orders.

- Abolition of government quotas on seminarians.

- Reinstatement of all priests and bishops who have been prevented from performing their duties.

Insisting that they seek "real dialogue with Marxists," the prisoners said that "it is impossible to expect confidence and cooperation from Catholics when their Church structure is in ruins, when the work of the remaining priests is subject to arbitrary officials, when 1,500 priests have been scattered to all corners of the republic, monks and nuns are forcefully excluded from the life they have chosen, and parents fear to send their children for religious instruction."



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## QUESTION BOX

# Why didn't council condemn the use of the word deicide?

By MSGR. R. T. BOSLER

Q. Why did it take the Church nearly 2,000 years to forgive the Jews for the crucifixion of Jesus? And why didn't Vatican Council II come out and clearly state that the Jewish people are not God-killers and repudiate that silly word deicide? How could anybody kill God?

A. Vatican Council II did not forgive the Jews in its Declaration on Non-Christian Religions. It severely lectured those who mistakenly held that the Jews needed forgiveness.

The source of anti-Semitism through the centuries has been a faulty interpretation of Scripture which, in its extreme form, claimed that the Jewish people, as a people, rejected Christ and put Him to death and are, therefore, cursed and punished even to this day for the crime of killing God. This kind of thinking was behind the anti-Semitism

which one Adolf Hitler used to rise to power.

Vatican Council expressly taught that though the "authorities of the Jews and those who followed their lead pressed for the death of Christ, still, what happened in His passion cannot be blamed upon all the Jews then living, without distinction, nor upon the Jews of today." And moreover the council stated: "the Jews still remain most dear to God" and warned: "The Jews should not be presented as repudiated or cursed by God, as if such views followed from the holy Scriptures."

Then why did not the council warn against the use of the word deicide? The vast majority of the Fathers of the council wanted to do this, but in the end they compromised so that the vote against the statement would be reduced to the minimum.

It was my good fortune to be in Rome for all four sessions of the council, and I reported in detail the four-year tussle over what to do about the controversial word. There were respected conservative bishops and their theologians who held that the use

of the expression "deicide" was traditional and theologically correct. There were progressive bishops, interested in Church unity, who wanted to avoid offending the Orthodox, who would have been insulted by any condemnation of the use of the word deicide.

The early Eastern Fathers of the Church, men like St. John Chrysostom, had accused the Jewish people of deicide, and to this day there are references to deicide in the Eastern Rite liturgies, especially during Holy Week. Strange? Looked at from one point of view, the word can be a test of belief in the divinity of Christ.

The crucifixion can be called an act of deicide or God-killing. It won't do to deny this on the grounds that you can't kill God, for God can't die, and therefore that it was not Christ as God, but Christ as man who died. It is Christian belief that God became man so that He could die for us in an extreme act of love. It is the person who experiences the separation of body and soul that is death, and in Christ there is only the one person, the divine. Hence, in the Eastern Church, and therefore among the Orthodox, the word deicide became almost a touchstone of orthodoxy; to condemn the use of the word deicide would seem to deny the divinity and unity of Christ.

Considering the act in itself, apart from the intentions of those who committed it, the crucifixion may indeed be called a crime of deicide. Considering the intentions of those who committed it, the crucifixion was not a crime of deicide, for had they known who Christ was the Jews would not have condemned Him nor the Romans executed Him. And this is what the Scriptures say:

"Had they understood it, they would not have crucified the Lord of Glory." (1 Cor. 2:8)

Peter's sermon: "It is through ignorance that you have acted, and your chiefs as well." (Acts 3:17)

St. Augustine — even without the benefit of modern Scripture scholarship — summed it all up:

"The Lord is risen and many (among the Jews) believed. They had crucified Him without understanding. But later they believed in Him, and that great

which originally gave rise to them still exist. Special ecclesiastical offices and functions, which help the church to be truly one, holy, catholic and apostolic, are still needed . . ."

THE ARTICLE maintained that the structural issue is the major deterrent to the reunion of Churches. The author suggested that this problem may be overcome only when the Churches "take seriously their eschatological mission to the world, when they think of themselves not merely in terms of their past . . . but think back to their past and their present in light of that absolute future which God has promised and for which he church is called to prepare the world."

Dr. Braaten stated that papacy and episcopacy in the church of the future will have to be "deideologized." The structures, he continued, "will have to make their way in the modern world without a priori claims, without any advance billing subscribed by heaven."

"In an unprotestant sounding phrase, they must be justified by works alone, and not by faith. By their fruits we shall know them."

The article concluded with the assertion that the mission of the church requires structures. Dr. Braaten said:

"The most important question to ask, however, is not whether these structures will be true to the past . . . but whether they will open faith up to the future. For in the day of God's judgment the church will not be asked how successful she was in sticking to the past, but how well she prepared mankind to be ready for the future of history in the kingdom of God."

offense had been forgiven them. The blood of the Lord that they had spilled has been forgiven to the homicides. I do not say to the deicides, for if they had understood they would not have crucified the Lord of Glory."

Q. In discussion concerning abortion, some Catholics have admitted that there might be doubt about precisely when a fetus becomes a human person. Does not the Church's definition of the immaculate conception of the Blessed Virgin settle this for us? The Church teaches that from the moment of her conception the Virgin was free from sin. Isn't this saying that from the moment of her conception she was a human person since only a person can be freed from sin?

A. Dun Scotus, the great Franciscan theologian, was the staunchest advocate of the doctrine of the immaculate conception. Unless I am greatly mistaken, he was among the scholastic theologians who held that the human fetus was not animated by a human soul until it was completely formed.

The Church in defining the doctrine of the immaculate conception did not intend to determine the moment when the human soul is created. Her belief about the Virgin is that at the moment she did first come to exist as a human being she was filled with grace. You are taking the word conception to mean the moment when the female cell is fertilized. The Church in her definition does not use the word in such a restricted sense but rather as referring to the whole process of gestation.

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## NONE IN 20 YEARS

# Moslem laws stymie work for converts

RABAT, Morocco — Christian presence in Moslem Morocco is totally concerned with foreigners.

Missionary work is forbidden. To give a Bible to a Moslem, even if he should ask for it, is a crime punishable by jail or expulsion from the country.

Still, Moslems are allowed to enter Christian churches. It is likely, however, that the police will soon learn about it from Moslem purists and will want to find out the reasons behind their visits.

A FRENCH Franciscan who has spent 20 years in Morocco discussed with Religious News Service his dilemma as a Catholic priest under these circumstances. He said it would serve no useful purpose to give his name.

"We all must proclaim the Gospel as Christians," he said. "But in Morocco, we must propagate Christ through our lives, not by word."

Looking back over his long priestly career in Morocco, the priest said he could not remember a single case of conversion of a Moslem to Christianity. "I personally know of about 10 cases where the persons were seriously exploring such a possibility. But not a single one came to a conclusive decision."

To his knowledge, there is nobody in Rabat right now actively examining his conscience on this issue.

"Still, young Moslems wonder," he said. "They want to know the difference. They want to experiment. But they become invariably the victims of parental and institutional intolerance. Most get discouraged before they reach the necessary depth in their soul-searching."

What can a priest do when, on occasion, he does recognize that the intent of a Moslem is serious and that his conscience dictates that he turn to Christianity regardless of conse-

quences to his future and personal safety?

HERE IS the Franciscan's answer:

"I can but don't tell him that he could be baptized abroad. He cannot be baptized in Morocco. I cannot offer him Communion or hear him in confession."

"I must tell such a sincere man or woman that he or she can enter the Christian faith only in conscience, not in physical fact. I could tell them that in my own conscience I am satisfied that they are good Christians."

"There are over a quarter million of Christian foreigners in Morocco and the presence of the Church is important to them and us," the priest noted. "The Moroccan government appreciates our concern for the faithful and never interferes with spiritual needs. In return, it expects us to reciprocate."

"We do, although we never stop praying for those who seek to join us—at least in spirit."

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## Saints in the Mass

APOSTLE OF THE NEW MAN . . . St. Matthew, the evangelist, is known in the Gospels of Luke and John as "Levi," was called to be an apostle of Christ while sitting in the tax collectors' place at Capernaum. The author of the first of the Synoptic gospels is symbolized here by the scrolls and the head of man, as prefigured in the vision of Ezekiel (1.10). St. Matthew is symbolized by "the man," because he begins his Gospel with Christ's earthly ancestry and stresses His human and kingly character. He spent most of his apostolic ministry in Palestine and is credited with evangelizing parts of Persia. His name is in the Communicantes of the Mass and his feast day is observed on September 21.

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## AT TERRE HAUTE

Hobby show  
finals slated

TERRE HAUTE, Ind.—Finals in the first CYO Hobby Show will be held on Sunday, March 31, at Guerin Center, St. Joseph's Hall. In order to accommodate all interested students, a South Exhibit Hall will be set up at St. Patrick's School, and a North Exhibit Hall will be set up at Sacred Heart School.

Divisions and classes for grades 1 to 10 include: fine arts, skilled crafts, kit crafts, collections, baking and sewing.

Ribbons will be given to the top two entries in each division and class at the preliminary. Cash awards of \$5 will be given to the winner in each category and class with the overall winner in each class receiving a \$25 savings bond at the finals.

Music event  
scheduled  
April 6-7

INDIANAPOLIS — The Archdiocesan Cadet CYO Instrumental Music Contest, to be held April 6 and 7 at Cathedral High School, will attract about 550 piano soloists and 175 instrumental soloists in addition to 10 band-orchestras and 50 ensembles.

Schedules for individual performances were mailed this week to the participants by the CYO Office.

Piano competition will get underway at 9 a.m. Saturday, April 6, with the recital scheduled at 12:30 p.m. Instrumental competition begins at 1 p.m. Sunday, followed by band-orchestra and ensemble groups at 4 p.m.

No admission will be charged for either day's activities. Parents and friends are invited to observe. The Cathedral cafeteria will be open for refreshments both days.

## Leagues forming

INDIANAPOLIS — The Holy Name Men's Softball (slow pitch) Leagues are now forming. Participation is limited to men 25 years old or older. Parishes interested in entering a team should contact Bob Poorman, 575-2909 or John Kester, 787-1161. Entry fee per team is \$5. Schedules will be made up by Saturday, May 4, with play beginning Saturday, May 18.

Chorale Festival  
on tap at Woods

ST. MARY-OF-THE-WOODS, Ind.—St. Mary-of-the-Woods College will host the annual Indiana Catholic College Chorale Festival here on Sunday, March 31. Participating schools, in addition to the host, are: Marian College, St. Joseph's College and St. Francis College.

Marian's 90-voice chorus will be directed by Alexander McDonald. Sister Marie Brennan, S.P., will direct the St. Mary-of-the-Woods Chorale.

## Laity may give Communion

VATICAN CITY—The Sacred Congregation of the Sacraments has given the West German hierarchy permission to allow laymen to distribute Communion when not enough priests or deacons are available.

Granted on a three-year experimental basis, the permission will also allow mothers superior or religious communities to distribute Communion in their convent chapels.

In addition to distributing Communion at Sunday Masses, laymen will be permitted, in the absence of a priest or a deacon, to bring Communion to the sick and the bedridden.

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**VOLLEYBALL CHAMPIONS**—These girls from St. Philip Neri parish won the Indianapolis Deane's 1968 Cadet volleyball crown. The title was St. Philip's second straight, and third in four years for veteran Coach Frank Pluckebaum (back, fifth from left). The Eastsiders first disposed of their Division Two competition to win that crown, then eliminated St. Thomas' Division One Champions in the first round of the play-offs and defeated Our Lady of Greenwood, Division Three, in a rousing championship match. Father Edward Ripberger (back row, right) is the St. Philip Neri CYO Priest Moderator.



**CADET WRESTLING TEAM CHAMPIONS**—St. Simon's well-trained grapplers completely dominated the CYO Cadet Wrestling Tournament at Little Flower March 23, winning seven of the thirteen individual events and capturing another seven second-place spots. The over-all team results showed the new champions with 146 points, an unprecedented total and a tribute to the excellent organization of the team. The win, by the way, was St. Simon's first in any CYO league or tournament competition, so it must have felt that much better to the boys. Also, the far Eastsiders swept honors in the Dual Meet League, winning five straight matches with ease to take the championship trophy. Seated with the boys in the back row are: (left) Head Coach Bill Norton and Assistant Coach Tim McGovern; (right) Assistant Coach Vince Easler.



**CADET WRESTLING, INDIVIDUAL WINNERS**—These 13 lads did most of the "damage" and took home all the blue ribbons from the recent CYO Cadet Wrestling Tournament, held at Little Flower Gym, Indianapolis. The individual weight-class champions are as follows: (First row, left to right) Jerry Kuhn, St. Simon, 69 pounds; Joe Norton, St. Simon, 77 pounds; John McNichols, St. Simon, 85 pounds; Rick Lintner, St. Simon, 95 pounds; Joe Hollowell, St. Simon, 103 pounds; Jerry Wyss, St. Roch, 112 pounds; Mike Howe, Our Lady of Greenwood, 120 pounds. Second row, left to right: Mike Hohmann, St. Roch, 127 pounds; Jack Fobes, St. Lawrence, 133 pounds; Bill Stumpf, St. Roch, 138 pounds; Ray Hilbert, St. Simon, 145 pounds; Pat Weinmann, St. Joan of Arc, 154 pounds; Mike Rowley, St. Simon, heavyweight. St. Simon's won the team trophy by a wide margin.

Wrestling trophy  
goes to St. Simon

INDIANAPOLIS — St. Simon's parish walked off with its first team championship in any sport, and did it in a big way last Saturday in the annual Cadet Boys' Wrestling Tourney, held in the Little Flower gymnasium. The northeastiders accumulated an impressive 146 total team points, tripling the output of the second place rival, St. Roch's, who had 56. Our Lady of Greenwood won the third place trophy with 38 points.

St. Simon's grapplers won seven individual titles and seven runner-up spots in the 13 events held. The only other team with multiple winners was St. Roch's with three. St. Simon's previous win was the dual-meet league competition. There were 170 entries in the tourney.

## INDIANAPOLIS DEANERIES

## CADET WRESTLING TOURNAMENT

69 Pound Class: championship, Jerry Kuhn, St. Simon, defeated Pat Ryan, St. Simon, 4-0; consolation, Tom Wyss, St. Roch, defeated Bruce Petit, St. Joan of Arc (Forfeit).

77 Pound Class: championship, Joe Norton, St. Simon, defeated Mike Whiteside, St. Simon, 6-0; consolation, Tom Kuhn, St. Simon, 9-0; consolation, Steve Hilbert, St. Simon, defeated Steve Veerkamp, Little Flower (pin).

85 Pound Class: championship, John McNichols, St. Simon, defeated Dan McGinley, St. Simon, 6-0; consolation, Mike Cathcart, Our Lady of Greenwood, defeated Vance Petit, St. Joan of Arc, 7-1.

95 Pound Class: championship, Rick Lintner, St. Simon, defeated Kevin Norton, St. Simon, 9-0; consolation, Steve Hilbert, St. Simon, defeated Steve Veerkamp, Little Flower (pin).

103 Pound Class: championship, Joe Hollowell, St. Simon, defeated Pat Ryan, St. Simon, 6-0; consolation, Tony Garvey, Little Flower, defeated Dave Walpole, St. Simon, 4-0.

112 Pound Class: championship, Jerry Wyss, St. Roch, defeated Bill Sahn, Immaculate Heart, 5-0; consolation, Joe Garvey, St. Joan of Arc, defeated Rick Laker, St. Roch, 5-2.

120 Pound Class: championship, Mike Howe, Our Lady of Greenwood, defeated Jim Laidlaw, St. Joan of Arc, 7-0; consolation, Phil Johnson, Little Flower, defeated Mark Williams, St. Lawrence (pin).

127 Pound Class: championship, Mike Hohmann, St. Roch, defeated John Reister, Our Lady of Greenwood, 2-1; consolation, Dale Payton, Little Flower, defeated Mark

## Radio and Television

## BLOOMINGTON AREA

6:00 a.m.—Sacred Heart ..... WTTS

## CONNEYSVILLE AREA

11:30 a.m.—This is the Answer ..... WENB

12:00 p.m.—Sacred Heart ..... WNCB

6:00 p.m.—Project 14 ..... WFTM

## EVANSVILLE AREA

8:00 a.m.—Christophers ..... (14)

12:00 noon—This is the Answer ..... (14)

12:30 p.m.—This is the Answer ..... (14)

## SUNDAY TELEVISION

11:00 a.m.—Shut-In Mass ..... (7)

10:30 a.m.—Sacred Heart Hour ..... (25)

12:00 noon—Moral View ..... (17)

9:30 p.m.—Look Up and Live ..... (25)

10:00 p.m.—Camera Three ..... (25)

11:30 p.m.—Frontiers of Faith ..... (14)

## SUNDAY RADIO

6:30 a.m.—Sacred Heart Hour ..... WGBF

9:45 a.m.—Hour of St. Francis ..... WJPS

9:05 p.m.—Catholic Hour ..... WGBF

9:30 p.m.—Georgetown University ..... WIKY

## INDIANAPOLIS AREA

12:45 a.m.—Bishop Sheen ..... (13)

6:30 a.m.—This is the Answer ..... (13)

6:45 a.m.—5 Minutes to Live By ..... (13)

7:00 a.m.—This is the Answer ..... (13)

7:30 a.m.—The Christophers ..... (13)

7:45 a.m.—Sacred Heart ..... (13)

8:30 a.m.—Sacred Heart ..... (13)

10:00 a.m.—Challenge ..... (13)

12:30 p.m.—Focus on Faith ..... (13)

12:30 p.m.—Cross Exam ..... (13)

1:00 p.m.—Dinner '68 ..... (13)

1:30 p.m.—Tonight ..... (13)

Monday-Saturday TV

6:45 a.m.—5 Minutes to Live By ..... (13)

Spring is here;  
applications out  
for camp season

Spring is in the air, and CYO camping time is on the horizon. Applications for the two CYO camps in rustic Brown County were mailed this week by the CYO Office to previous campers and all Catholic schools in the Archdiocese.

Camp Rancho Framasa, which has a capacity for 125 youngsters each week, will have openings for girls eight and over from June 16 to July 13, while boys eight and over are accepted from July 14 to August 17. The camping season at Camp Christina, for girls 10 and over, is from June 16 to August 17.

Fee is \$30 per child, per week and includes canteen and handicraft. A limited number of partial campships are available for families with insufficient funds, according to Father Donald Schneider, CYO Director. Campership application should be made directly to Father Schneider.

## Semi-finals set in Play Contest

INDIANAPOLIS — The semi-final round in the three classes of the Archdiocesan Junior One-Act Play Contest will be held at various centers Sunday, March 31, and Tuesday, April 2.

In the comedy division, three sites are scheduled for semi-finalists on Sunday — St. Gabriel's, Connersville, 2 p.m.; St. Catherine's, 2 p.m.; and Holy Trinity, 7:30 p.m.

Serious division competition sites are: Sunday, St. Roch's, 7 p.m.; Tuesday, St. Catherine's, 7:30 p.m.; and Tuesday, Immaculate Heart of Mary, 7:30 p.m.

The classic comedy sites include: Sunday, St. Roch's, 2 p.m.; Sunday, St. Catherine's, 5:30 p.m.; and Tuesday, Little Flower, 7:30 p.m.

## CYO NOTES

Final deadline for entries in the Junior Spring Kickball League is today, Friday, March 29. April 2 is the deadline for the Cadet Spring Kickball League. Cadet Spring Baseball League entry deadline is April 11.

Fifty-four teams are entered in the three classes of the Cadet Boys' Track League, scheduled to begin the week of April 7. It represents the largest field in the sport's history. Meets will continue through May 11.

The first notice for the Junior CYO Convention, to be held at Secena Memorial High School April 26, 27 and 28, were mailed this week to all parish units. Deadline for housing reservations is April 19, the date that the cards should be in the hands of deanery directors. Final deadline for reservations is April 22.

Woods will host  
journalism meet

ST. MARY-OF-THE-WOODS, Ind.—The theme "Careers in Communications" will highlight the sixth biennial high school press conference to be sponsored by the St. Mary-of-the-Woods College journalism department March 30.

Approximately 175 students, from public and parochial schools in Indiana and Illinois, are expected to attend.

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2738 S. Randolph	450	3	no	no	no
3473 W. Kansas St.	300	2	yes	no	no
4927 W. 34th Place	400	3	yes	no	no
3004 Villa Ave.	400	3	yes	no	no
2914 E. Raymond St.	450	3	no	no	yes
1808 S. Drexel	600	3	yes	no	no
1926 Martin St.	400	3	no	no	no
2514 St. Paul St.	400	3	no	no	no
2863 S. Oakland (Golfmore)	450	3	no	no	no
720 Lincoln St.	300	4	yes	yes	no
3033 Ashbury St.	400	3	yes	no	no
2643 Ebbie Rd. (Eastwood)	450	3	yes	no	no
7824 Roy Rd. (Eastwood)	450	3	yes	no	yes
1805 Calhoun St.	300	2	yes	no	no
2505 Brookside Pkwy. S.	300	2	yes	yes	no
2501 Brookside Pkwy. S.	300	2	yes	yes	no
2217 St. Paul St.	300	2	yes	no	no
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240 S. 3rd Ave.	300	2	yes	yes	no
87 S. 5th Ave.	350	2	no	yes	no
622 Ash St.	600	3	yes	yes	yes
421 N. 18th Ave.	450	3	no	no	no
421 S. 12th Ave.	400	2	yes	yes	no
1842 Alton	500	4	no	yes	no
718 Greenwood Dr.	450	3	no	no	no
(Assume to assume)					
142 S. 13th Ave.	\$3,000	4	yes	yes	yes
155 S. 2nd Ave.	400	3	no	no	no
1403 Kilian Dr.	600	3	no	no	no

—NEW WHITELAND—

Location	Down	Bdr.	Gar.	Basem.	Fam. Rm.
719 Delbrook Dr.	400	3	no	no	yes

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## TIC TACKER

## 'Recovery' invites clergy review

By PAUL G. FOX

A special panel demonstration of the self-help techniques of Recovery, Inc., will be given for priests and ministers next month at the Student Union Building of the Indiana University Medical Center.

John MacDonald, executive director of the national organization from Chicago, and Mrs. Treasure Rice, of Brighton, Mich., will lead the panel to explain the basic concepts of the program designed "to prevent relapses in former mental patients and chronicity in nervous patients."

The free demonstration is scheduled for 8 p.m. Friday, April 19. Further information can be obtained by writing: Recovery, Inc., P.O. Box 55373, Uptown Station, Indianapolis, Ind. 46205. Telephone numbers are 283-5306 and 787-2892.

**PASTOR TO UNDERGO SURGERY**—Father John Herold, pastor of St. Elizabeth's parish, Cambridge City, will undergo open heart surgery April 3 or 4 at Mount Auburn Hospital, Cambridge, Mass. Twenty pints of blood for the operation was requested by the American Red Cross. Father Richard Hillman, pastor of St. Andrew's parish, Richmond, was instrumental in securing all the needed donors from the Richmond area with the assistance of the Richmond Knights of Columbus. Because of the absence of Father Herold, the Chancery Office has named Father Placidus Kempf, O.S.B., as temporary administrator of St. Elizabeth's parish.

**DID YOU NOTICE?**—To the untrained eye, there was probably nothing unusual about the engagement photo of the young Negro woman in last Sunday's Indianapolis Star (Section 5, Page 9). But others recognize the fact that this was the first time a Negro woman was shown on the same page with engagement or wedding photos of white women. . . . In the Indianapolis News on this past Monday evening an illustration of women's wear by an Indianapolis department store included a Negro model. . . . Times are indeed changing. . . . One further note: Not one of the 33 '500' Festival princesses named last week in Indianapolis is a Negro.

**PRIESTS TO LEAD TOUR**—Obviously oblivious to President Johnson's austerity appeal, two Archdiocesan priests will lead a European Catholic Vacation Tour of six countries in July and August. Father Robert Minton, pastor of Holy Family parish, Richmond, and Father Francis Eckstein, assistant pastor of St. Ann's parish, Indianapolis, will lead a group to Ireland, France, Italy, Switzerland, Germany and England. The tour leaves July 15 and returns August 5. Additional information is available from either priest.

**ANOTHER VERSION OF 'I SPY'**—An Indianapolis reader this week reports an unusual activity which took place in the midst of last week-end's accumulation of eight inches of

snow. It seems that a suspicious group of men were digging shrubbery at 46th and Kessler Blvd. and loading them into clean cars. Upon inquiry the men appeared to be from "CFM" and working for the "LSP." Further sleuthing revealed that 50 trees had been donated by realtor James Murphy to the new St. Augustine's Home for the Aged, operated by the Little Sisters of the Poor at 2345 W. 86th St. The volunteer shrubbery workers were from the Christian Family Movement of St. Luke's parish, under the direction of Allen Morris.

**NAMES IN THE NEWS**—Dr. Charles R. Thomas, a member of Nativity parish, Indianapolis, will be installed as a Fellow of The American College of Obstetricians and Gynecologists at its annual meeting (May 6-9) in Chicago. . . . Mrs. Bernard B. Blinn, president of the Archdiocesan Council of Catholic Women and a member of Little Flower parish, Indianapolis, was recently named Marion County representative on the National Board of the American Cancer Society. . . . Miss Providence Benedict, a staff member of Catholic Social Services and a member of St. Catherine's parish, Indianapolis, is one of seven candidates slated for the Indianapolis School Board by the Non-Partisans for Better Schools. . . . Larry Larsen, a member of Holy Rosary parish, Seelyville, was recently invested with the habit of the Brothers of the Poor of St. Francis in Cincinnati. Now known as Brother Roch, he will continue his training at the community novitiate located in Fayetteville, O. . . . Father Anthony McLaughlin, pastor of Assumption parish, Indianapolis, is hospitalized in the Veterans Hospital of Tucson, Ariz. He was taken there last week by his brother, Father Amos McLaughlin, pastor of St. Margaret Mary parish, Terre Haute. . . . Father Matthew Herold, pastor of St. Thomas parish, Fortville, is now out of St. Vincent's Hospital, where he was confined with a broken hip and other ailments. . . . Father Ambrose Sullivan, Archdiocesan priest residing in Tucson, Ariz., is recuperating from recent gall bladder surgery.

**HERE AND THERE**—Father Paul F. Richard, Archdiocesan priest now serving with the U.S. Air Force, made a quick visit to the Archdiocese last week after completing chaplain's training at Maxwell Air Force Base, Alabama. He offered Mass last Sunday at St. Christopher's parish, Speedway, scene of his last assignment in the Archdiocese. He has returned to McCord AFB in Washington State to await further orders. . . . Father James Gaynor, C.P.P.S., a native of St. John's parish, Dover, has been assigned to the Peru missions of the Precious Blood Fathers. The son of Mr. and Mrs. Edwin J. Gaynor, Father Gaynor was ordained last June. . . . Mrs. Louise Johnson, a member of St. Barnabas parish, Indianapolis, is giving a one-man art exhibit at the Purdue Extension Gallery, 1201 E. 38th St., through March 31. She is a fellowship member of the Indianapolis Art League.

## St. Meinrad

(Continued from page 1) is not meant to be a tranquilizer focusing on the "other world." It offers a hope, he said, that is essentially creative and of a critical character, and must realize itself in a creative-critical eschatology.

"It is always hope in the form of struggle, and waiting in expectation," he added.

Christian hope, Father Metz went on, calls attention to that real dialectic that critically stresses the fact that the misery to be overcome not only lies in the circumstances surrounding us, but is also lingering in ourselves, so that with each victory over misery we bring forth new misery, or else we create the conditions for it. Christian hope, he added, must be brought into line with the present efforts for freedom, peace, justice and reconciliation. The German theologian observed that in this secular world, "the thing that moves modern man most deeply is not the engagement with the super-worldly, but the engagement with the future. In this context, it must be made clear that the hope in which Christian faith is related to the future, it must share in and be responsible for the one promised future, and thereby also for the future of the world," he said.

FATHER METZ pointed out that while the task of planning is for government, "planning for the future is not only a technico-scientific problem, but is always a political one too." At this socio-political dimension of the planning for the future, Father Metz continued, the "responsibility of the Christian community now, indirectly, fits in—not because the Christian community itself is again pushing for political power, but rather because it is, from its Christian conscience about the future, in a critical and liberating way talking its way into that socio-political reality in which these planning projects are being programmed."

"To be sure," he added, "that presumes that the Christian community mobilizes the socio-critical and, to a certain extent, political, potency of its faith and hope and love in a completely new manner."

The Christian community, the German theologian said, must discover anew this "public" reflection, not in order to develop a sociopolitical concept of its own, alongside the others, in a kind of "ideological self-authorization," but rather to bring to bear the influence of the socio-critical elements that lie in this eschatological message. As a special social institution, Father Metz asserted, the Christian community can only then formulate its universal claim in a pluralistic society free of ideology, if it represents this claim as criticism and brings its influence to bear.

RABBI HERTZBERG said "no matter how we may disagree with the premises which are at the base of other religions and ideologies, we must be willing to listen to their judgments on society and—which is harder still—to their judgments on ourselves. We must be open to truths which have not occurred to us."

"If pluralism is, indeed, the Will of God," Rabbi Hertzberg continued, "then He has created these diverse traditions and outlooks as correctives of each other. If God is larger than the church or the synagogue, then something of what He wants is present in secular ideologies."

"Man," Rabbi Hertzberg asserted, "is not to be made into what we would want him to become, for that vision may not be the will of God. It may represent our personal or corporate sinful arrogance."

"He must be allowed to become that which he uniquely desires for himself," he continued, "so long as that is consonant with justice and peace for other men." Participants of the conference included: Msgr. Marvin Bordelon, director of the Secretariat for World Justice and Peace, National Conference of Catholic Bishops; Msgr. Raymond Bosler, editor of The Criterion; Msgr. John M. Oesterreicher of the Institute of Judaic-Christian Studies, Seton Hall University, South Orange, N.J.; Father Louis F. Hartman, C.S.S.R., executive secretary of the Catholic Biblical Association of America, Washington, D.C.; Father Roland Murphy, O. Carm., visiting professor, religion department, Duke University, Durham, N.C.; Rabbi Ben Zion Bokser, Jewish Theological Seminary, New York; Dr. Carl Cohen, Harvard University; Dr. Arthur J. Dyck, Harvard; John Leo, The New York Times; Dr. William F. May, Indiana University, Bloomington, Ind.; Dr. James S. N. Preus, Harvard Divinity School; Dr. Judah Rosenthal, College of Jewish Studies, Chicago.

## Woods program

ST. MARY-OF-THE-WOODS, Ind.—The influence of dance on music during the 16th and 17th centuries will be the theme of the second semester St. Mary-of-the-Woods College orchestra program April 3 at 8 p.m. in the Cecilia Auditorium. The program is open to the public.



**SPEAKER**—Father Edward L. Smith, director of St. Mary's Child Center, Indianapolis, will address the Child Center Preschool Guild at a luncheon meeting in the Essex House at 12 noon, Wednesday, April 3. Mrs. John Tandyk is chairman of the event.

## Opinions

(Continued from page 4) would be an infraction of her vow of obedience. And so to be a "good" Religious, one must submit.

For some Sisters, this might come easily. They like a structured life. For others, this is emotionally unhealthy. They want to be themselves, to express their ideas, their opinions and not be rejected personally. But they have been rejected and as a result, suppressed. Sisters who still have their individuality (and there are some) are Sisters who have had broad-minded superiors.

Very late, major superiors are very much aware of this problem and doing much to change it. To change tradition takes time, but I'm hopeful that in the near future we'll find that not only some Sisters relate, but the majority.

An Ex-nun

## Sadlier series

To the Editor:

As a parent of two children in a Catholic grade school I was most interested in the front page article on the Sadlier religion series texts. Having had an opportunity to read the "evaluation" to the school board, I too came to the conclusion that this series is an acceptable choice for the diocesan schools.

I have personally examined only two of these texts and can appreciate Father Courtney's findings of "secular humanism," but feel that this does not outweigh the many points in their favor.

However, I am curious to know how the other committee members managed to carefully refute the fact that a song by Pete Seeger, with appropriate credit to the author, was used in this series.

I suggest that surely a song by another writer can be found to replace this one in all future editions of this text.

F. M.

Indianapolis

## Percentage

(Continued from page 1) from 11 to 64 total employees and included Public Works Division, Budget Agency, Teacher Retirement, Tax Commissioners, Financial Institutions, Toll Bridge Commission, and Youth Rehabilitation Camps.

THE SURVEY shows the percent of non-whites in the supervisory level of state government went from 3.4 per cent of the total in 1961 to 4.6 per cent in 1967; professional and technical dropped from 3.4 to 3.2 per cent; clerical gained from 6.6 per cent to 7.2 per cent; skilled dropped from 10.5 to 6.5 per cent, and semi-skilled and unskilled labor went from 35.6 to 39.2 per cent.

It drew as conclusions: "The number of Negro employees at all job levels is increasing, but in 1967 the rate of increase dropped far behind the rate of increase for white employees."

"The racial composition of the State Government's work force is again about the same as it was four years ago."

"There is no evidence that this set-back is due to change of policy or to differences between the two political parties."

## Archbishop Marty of Reims given the See of Paris

PARIS—Pope Paul VI has named Archbishop Francois Marty of Reims to be the new archbishop of Paris, succeeding the late Cardinal Pierre Veillot, who died Feb. 14.

A leader in developing the Second Vatican Council's deliberations on the role of the priesthood in the modern world, Archbishop Marty is considered by observers here to be a good example of the post-conciliar bishop.

## Higgins

(Continued from page 4) what is needed is not the extension of the Negro-inhabited inner city but the diffusion of Negro families throughout the city and suburban areas, Monsignor Dowling said. "The people in changing neighborhoods, who didn't cause the housing problem, have been bearing the brunt of racial tension. It is not that they are especially prejudiced, but the confrontation happens to occur there."

"The burden of improving housing and schools," Monsignor Dowling also noted, "is a total problem of the city and the suburbs and should not be left to those in changing neighborhoods."

I take it that neither Mr. Kraft nor Monsignor Dowling would want to deny that white racism is all too tragically widespread among low-income white groups in the inner city. On the contrary, they fully recognize that this is one of the major causes of racial disturbances. All that they are saying—in the words of Mr. Kraft—is that it would surely be much easier to have the Commission's recommendations accepted "and much more wholesome for the country in general if successful America shared a little more sympathy and understanding for the low-income whites of this country."

In all fairness, it must be said—Mr. Kraft to the contrary notwithstanding—that the Commission itself also shares this point of view. But what about the rest of us who have the means to insulate ourselves physically and psychologically from the world of the ghetto—i.e., the overwhelming majority of American liberals and progressives, who, unless I am badly mistaken, like to think of themselves somewhat pharisaically as being completely innocent of the charge of racism?

Are those of us who live in comfortable lily-white residential areas of American cities less racist that the low-income whites, who, like the majority of the nation's Negroes, are forced by economic necessity to live in or adjacent to the ghettos of our inner cities? I doubt it.

On the contrary, I suspect that history may well decide that we, rather than the low-income whites, must bear the major burden of guilt for the tragic racial disturbances which, as the Commission has warned us, threaten to split America into two societies, one black, one white—separate but unequal.

## Worship changes to be explored

LOUISVILLE—Some 10,000 members of the clergy and laity are expected to attend a three-day Congress on Evolving Worship, to be held here April 28 to 30 under the sponsorship of the Louisville archdiocese.

The congress will include a series of general sessions, workshops, seminars and exhibits designed to explore recent changes in the Church's liturgy and attitudes, attempting to relate them within what Archbishop Thomas J. McDonough of Louisville describes as "human dimensions."

## Doran

(Continued from page 4) not thwart our souls from lying beyond the image and likeness of God which we see in our brother to the transcendent God who dwells, as He ever has, beyond and before us all.

We must keep God in the front of our minds. True, we cannot really serve Him if we fail to follow the justice and charity which He demands that we give to others; but we cannot let God take a back seat to them either.

The main purpose of religion as a virtue is to give to God the honor and worship which is due to Him as our Creator. He has enabled us to do this adequately through the Mass in which His own Son made man intercedes for us in acceptable sacrifice. We must worship and honor God first; then we must allow this worship and love of Him to spread out to all that He has made, especially to our fellow man, the highest part of God's creation with which we come in contact.

Harvey Cox has a little extra to his newest treatment, one with which I find myself in agreement. He says that we should approach religion with a certain playfulness, in a theology of celebration. He knows that a certain childlikeness belongs to our dealings with God for we are ever the little ones of heaven. The wonderment of being at all, and of being loved by God, should always make us respond with the joy of children who are happy to be alive and loved.

The description which the Church gives of Mary "playing before the throne of God" belongs to us all.

## Judges are named for CCW Art Show

INDIANAPOLIS — Names of the judges for the annual North Indianapolis Deaneery Council of Catholic Women Art Show, to be held April 4 and 5 at Eastgate Auditorium, were announced this week.

They include: art—Frances Harritt, Brownsburg; John Higar, Indianapolis; ceramics—Edith Elkins, Brownsburg; sewing and knitting—Mrs. Edward Garlyczak, Indianapolis. Late entries for the exhibit may be registered with Mrs. Joseph Pinella, 546-2620.

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## 'Operation hospitality' wins Cardinal's praise

CHICAGO — Cardinal John Cody of Chicago expressed belief in the future of Chicago as a place where Negro and white Americans can live peacefully together—beginning at the grass roots of individual parishes "where people are kind and hospitable."

Together with archdiocesan school board officials, he announced (March 18) details of the program entitled "Operation Hospitality," directed toward transportation of school children so that "Negro and white children can come together for their Christian education."

## Greater Soviet goodwill toward Church is seen

BERLIN—A Yugoslavian communist paper in Belgrade has reported that the central committee of the Soviet Union's Communist party now has a more favorable attitude toward the Catholic Church.

The paper, Politika, said it is significant that efforts are being made for a visit of Pope Paul VI to Moscow, "probably this summer."

(Early in February the Vatican officially denied that any such visit was contemplated.)

Politika said that the new view of the central committee toward the Church has been openly discussed in party conferences throughout the Soviet Union. It also noted that atheist propaganda in Russia has been sharply curtailed and such things as efforts to prevent young people from attending church on Sundays have been abandoned.

Politika also claimed that President Nikolai Podgorny of the Soviet Union, who visited Pope Paul in January, 1967, has invited the Pope to Moscow. The paper added that, if the Pope accepted the invitation, Russian MIGs would escort his plane on its flight to Moscow.

## College honors Danny Thomas

LOUISVILLE, Ky. — Entertainer Danny Thomas has been named for the 1968 Bellarmine Medal of Bellarmine College here. Msgr. Alfred F. Horrigan, college president, said the presentation will be made May 1 at a dinner in Knights Hall on the campus.

The annual award, founded in 1955, honors a person on the national or international scene who "exemplifies in a noble manner the virtues of justice, charity and temperateness in dealing with difficult and controversial problems."

lie education in particular was also expressed in announcement of stepped-up teacher recruitment plans.

ADVANCED registration at parochial schools indicates the vast majority of Catholic parents want a full program of Catholic education for their children from elementary through high school, it was stated.

Beginning next September, the archdiocesan school board will seek to recruit 1,000 new lay elementary school teachers, at an improved salary schedule with a 12% increase in base pay and other benefits. Auxiliary Bishop William E. McManus, superintendent of the Catholic school board, announced. High schools will work out their own salary schedule, he said. The best means of meeting rising costs of Catholic education is a matter on which individual pastors will confer with their parishioners, it was stated.

THE ESSENTIAL components were described as: voluntary consent of parents to have their children moved by bus to a school in another neighborhood; and preparation of the community so that the receiving schools would extend Christian hospitality to children from outside the parish.

Payment of costs of the education of bused children will be made in the normal fashion, their parents paying the regular, established tuition and book fees at their own parish schools, with the funds being transferred to the receiving school.

Bus transportation and any additional expenses will be paid from a public fund "to be financed by donations from public-spirited citizens interested in the cause of reducing racial isolation in schools."

## Urges 'hostage' role for Pontiff

KINGSTON, Ont.—A Canadian woman has urged Pope Paul VI to become a "hostage of Hanoi" in an effort to halt U.S. bombing of North Vietnam.

Mrs. Zaira Singh, a Catholic member of the Ottawa public affairs group of the Voice of Women, said that if the Pope were placed in an area of danger from bombing the U.S. would halt aerial bombardments.

She made her appeal in a cable to the Pope. It said: "Humbly beg Your Holiness become (a) hostage (of) Hanoi so that (the) barbarous American bombardment (will) stop due (to) your holy presence. This could lead (to) negotiations and an American withdrawal and put (an) end (to) the Vietnamese agony."



**NEW NATIONAL HONOR SOCIETY MEMBERS**—Nineteen new members from Schulte High School, Terre Haute, were recently inducted into the National Honor Society. The members were selected by a faculty vote on the basis of scholarship, leadership, service and character. Seated from left, above, are: Mary Bisot, Mary Pat Curley, Kathy Bogue, Peggy Beddow, Tina Barnes, Debbie Reynolds and Kathy Hart. Second row, from left: Peggy Martin, Suzy Mohr, Rose Flak, Mary Decker, Gail Maurer, Kathy Piker and Kathy Sanders. Third row, from left: Joseph Beechem, Schulte principal, John Garino, Nathan Hull, Larry Scheidler, Dan Wilcox, Tom Dinkel and Dan Dvorak.

## Declines to debate school aid

PROVIDENCE, R.I. — Msgr. Daniel P. Reilly, chancellor of the Providence diocese, said a bill to provide state aid to non-public school children is not diocesan-sponsored and will have to stand on its own merits.

Msgr. Reilly declined to debate the issue with Episcopal Bishop John S. Higgins of Rhode Island who recently spoke against the bill which is now in the state General Assembly. The bill is sponsored by the state chapter of Citizens for Educational Freedom (CEF).

The legislation would provide a \$100 tuition grant for each non-public school child in the state and a \$600 grant for students attending private colleges.

"The diocese is not the sponsor," Msgr. Reilly stated. "Let the legislators study it on its own merits."

Earlier, Bishop Higgins called the CEF bill "the most frightening proposal of life in Rhode Island today." He deplored the reluctance of some persons in high places to take a stand on the proposal.

"The foundations of our very democracy are at stake in the silence," Bishop Higgins said. "We all know that the Citizens for Educational Freedom is a subterfuge, a front, for 95% of the children to be aided are in Catholic schools."

"We all know that once started there will be no stopping, that the Roman Catholic Church will ask for more and more," the bishop declared.

## Capitol leadership supports Dr. King

WASHINGTON, D.C.—Some 55 top religious and civic leaders here have thrown their support behind Dr. Martin Luther King's plans for a Poor People's Campaign.

The Interreligious Committee on Race Relations called Dr. King's effort "a clear alternative to the self-defeating violence of spontaneous revolt."

The committee's resolution will be distributed to about 10,000 persons in Capital Area churches and synagogues. Co-chairmen of the committee are Methodist Bishop John Wesley Lord, Bishop Henry C. Buntin of the Christian Methodist Episcopal Church, Bishop Smallwood E. Williams of the Bible Way Church, Rabbi Martin S. Halpern, and Catholic Auxiliary Bishop John S. Spence of Washington.

## AT BLOOMINGTON

## Altar Society notes 100th anniversary

BLOOMINGTON, Ind.—The Altar Society of St. Charles Church here, which was organized shortly after Father Henry H. Kessing became the first resident priest at Bloomington in November of 1868, is this year celebrating its 100th anniversary.

With Mrs. William E. Farquhar as the current president, the Altar Society is continuing the same work it has done since its inception.

Beginning 100 years ago, the Altar Society ladies took care of the cleaning of the church and the altar during the years, the parish was in a small church on the west side of the city. After moving to its second location in the heart of the city, the Sisters of Providence took over the care of the altar with the help of seventh and eighth grade girls. In the early years the members also cleaned the parsonage.

WHEN THE present church was built in 1952, the pastor, Msgr. Thomas J. Kilfoil, asked the Altar Society to again take over the care of the altar, and since that time they have done all the laundry of the altar

linens, priest's linens, and the cleaning of the sanctuary and sacristy.

"The duties of the Altar Society are simple and anyone who maintains a home can qualify," said Mrs. Robert G. Benckart, one of the organization's most devoted workers. "We launder the altar and communion clothes, the albs, and amices, and clean the altar, sacristy, and altar boys' room once a week. Twice a year we do a general cleaning of the entire church—at Christmas and Easter. We make and mend the altar clothes, ablution towels, finger towels and all the other small linens."

THE ALTAR Society also buys the priests' vestments and provides flowers for the altars on special feast days.

In addition to Mrs. Farquhar, present officers of the Society are Mrs. Mary Patterson, vice-president, and Mrs. Roderick Rhea, secretary-treasurer.

## School committee

BROOKLYN, N.Y.—Archbishop Bryan J. McEntegart, bishop of Brooklyn, has announced the formation of a Special Diocesan Committee on Financing Catholic Education to examine the "grave financial problems" of the schools.

## Bedford

### Pay 'n Pakit IGA Market

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## Reports thriving Church in Cuba

MADRID — Cuba's Spanish-born ambassador to the Holy See, interviewed here on his way to Havana for a vacation, told newsmen that the situation of the Church in Cuba has improved since the government of Fidel Castro took control of the country.

Pointing out that there are now nine bishops in the country and that before Castro there had been only six, Ambassador Luis Amado Blanco added that the reforms of the Second Vatican Council are being fully implemented in the island nation.

Asked about a reported decline in vocations in Cuba, he answered that the rector of the seminary in Havana and Evelio Diaz y Cia of Havana have both assured him that the vocation situation is about the same as it had been.

A resident of Cuba for more than 30 years, Amado Blanco was born in Asturias in northern Spain.

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COVINGTON, Ky.—The Covington diocese will discontinue first grade in Catholic elementary schools beginning next September.

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## Jeffersonville and Clarksville

Calendar OF EVENTS

St. Anthony's . . . Adult Religious Education Classes, March 31.

St. Augustine's . . . DCC will meet next Sunday, 2 p.m., St. Marys Church, Navilleton.

Sacred Heart . . . Spring Rummage Sale will be held by the Women Club, April 5 and 6 at the Play-square.

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

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

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## Varied activities on Marian docket

INDIANAPOLIS—A variety of activities for Marian College students and programs of general interest were announced this week by the college. The schedule includes a regional chemical convention, fine film series, a Jewish cantor, high school yearbook workshop and history department dinner meeting for alumni.

Marian will be host Friday and Saturday to 120 students from 20 colleges at a convention of the Mid-Central Region of the American Chemical Society, Student Affiliates.

Representing institutions in Indiana, Michigan and Ohio, the student chemists will present papers on their research projects before a panel of local professional chemists.

The 18th in a series, the convention will open at 7 p.m. Friday with a welcome from Dr. Dominic J. Guzzetta, Marian's president, in the Student Activity Center auditorium, followed by a talk on "Value Analysis" by Dr. Peter V. Paulus, Director of Research and Development at Standard Products Co., of Cleveland.

**AWARDS FOR** best student papers will be presented at a dinner Saturday evening at the Marriott Hotel. Robert J. Kryter, consulting engineer from Indianapolis, will be master of ceremonies and will present the awards.

Dr. Ralph E. Oesper, professor emeritus of the University of Cincinnati, will be the dinner speaker. His topic: "August Wilhelm Hofmann: A Most Interesting Character and Important Figure in Chemical History."

Members of the judging panel include: Dr. Eugene Farkas, Dr. Manual De Bino, Dr. Norbert Neuss, Dr. Romakrishnam Nagarajan and Dr. Klaus Schmieg, all of Eli Lilly and Company; Dr. William Rieger, Dr. David Melody, Dr. Michael Ryan and Dr. Charles V. Di Giovanna, all of Lilly; Dr. Romachandran of the Department of Toxicology, Indiana University School of Medicine.

The Doyle Hall Fine Films series will present "Lilith" at 7:45 p.m. Friday, March 29, in the Marian College auditorium. Starring Warren Beatty (of "Bonnie and Clyde"), Jean Seberg and Peter Fonda, "Lilith" is a brooding tale of life in a mental institution. A young occupational therapist, played by Beatty, falls in love with Lilith (Seberg), a schizophrenic who spins a web of unreality around those she ensnares.

A color short subject, "The Word of the Schizophrenic," will also be shown. The whole program will last two hours and 20 minutes. Tickets will be sold at the door.

### AN APPEAL

## New Dismas Home needs furniture

By ANN REIN

INDIANAPOLIS—There is a home waiting the chairs that don't go with the new family room sofa or the beds that aren't needed since the guest room became a den.

It is a unique home: St. Dismas Home, a half-way house that is being established here for parolees from the Indiana Reformatory at Pendleton.

The house itself, a two-story, 13-room, turn-of-the-century building at 1432 Central, was acquired early this month by St. Dismas Home, Inc. While rewiring, painting, plumbing and carpentry work are being completed, the home's board of directors is seeking donations of furniture.

**CHAIRS**, dressers and single beds are critically needed before the first group of residents move in within a month. Sofas, dining room furniture and recreational equipment would also be useful.

St. Dismas Home, Inc., is an outgrowth of the St. Dismas Society whose members go monthly to the reformatory to meet with inmates. They strive to help them make their prison terms beneficial and prepare for release.

**THE ST. DISMAS** Home property was purchased by the Indianapolis Foundation and is being leased to the home's board. George Wilkins will be resident manager. It will provide a place to live for those parolees who



CANTOR ZALKIN

dish and folk music and the music of Israel and the Bible.

A limited number of seats at the concert will be available to the public at no cost.

Nearly 200 students from a score of high schools in Indiana will attend a short course on yearbook production Friday, March 29, on the Marian College campus.

Sponsored by the Detroit Student Press Association, the course will brief yearbook editors and staff members on techniques of layout, photo-editing and typography. Members of the Department of Journalism of the University of Detroit will conduct the course.

Special sessions will be conducted for faculty advisors to the yearbook.

Alumni of Marian College's history department will hold its traditional Discussion and Dinner Meeting at 5 p.m. Sunday, March 31, at the college. Featured speaker will be Dr. D. J. Guzzetta, Marian's new president, who will discuss "The Future of Marian College." The talk will be followed by dinner at 6:30 p.m. in the college dining hall.

### St. Philip women plan recollection

INDIANAPOLIS—The annual Day of Recollection for the women of St. Philip Neri parish will be held Saturday, April 6. The day will begin with Mass at 8 a.m. in St. Philip Neri Church and close with Benediction at 2:30 p.m. Father Richard Mode will conduct the spiritual exercises.

Participants are asked to bring their own lunch and coffee will be served free of charge at noon. Women from other parishes are welcome to attend.

### Retreat slated

INDIANAPOLIS—Father Eric Liebs, O.S.B., of St. Meinrad Archabbey, will be the retreat master this weekend at Our Lady of Fatima Retreat House when the ladies from St. Bridget, St. Andrew and St. Patrick parishes make their annual retreat.

### For women only

INDIANAPOLIS—Reservations for the province conference of the National Council of Catholic Women slated Tuesday and Wednesday, April 16 and 17 at Stouffer Inn, should be sent to Mrs. Carl W. Peterson, 3926 E. 45th St., Indianapolis, before Monday, April 1. The cost is \$13.00 for Tuesday and Wednesday and \$4.00 for Wednesday only. This includes tax, gratuities, registration fee, banquet and lunch.

### Calendar of Events

#### SUNDAY, MARCH 31

**Annual Spring Card Party**, sponsored by the Ave Maria Guild for the benefit of St. Paul Hermitage at 2 p.m. at the Hermitage, 501 N. 17th St., Beech Grove.

**Third Order of Mt. Carmel** will meet at 2:30 p.m. in the chapel at the Carmelite Monastery.

#### MONDAY, APRIL 1

**Card Party**, sponsored by the Blue Ladies of Our Lady of Lourdes at 1:30 p.m. in Union Federal hall, 5646 E. Washington St. Proceeds for the benefit of Veterans Hospital patients.

#### TUESDAY, APRIL 2

**St. Francis Hospital Guild** will hold a covered dish luncheon meeting at 12 noon at the hospital in Beech Grove.

**St. Agnes Academy Parents Club** meeting in the school auditorium at 7:45 p.m. Sister Miriam Gunning, S.P., director of Butler University Newman Club, will speak on the subject of "A New Look at the Newman Apostolate."

#### WEDNESDAY, APRIL 3

**Card Party**, sponsored by St. Philip Neri Altar Society, at 8 p.m. in the school auditorium.

#### SOIALS

**Friday: St. Bernadette** school auditorium, 6:30 p.m.; St. Christopher School social room, at 7 p.m.; St. Rita's parish hall, at 6:30 p.m.; St. Joseph K of C clubrooms, at 8:30 p.m. **Saturday: St. Bridget** parish hall, at 7 p.m. **Sunday: Two Card Parties** at Assumption parish hall, 2 p.m. and 7 p.m. **Thursday: St. Catherine's** parish hall, 6:30 p.m.

### Confirmation schedule

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

**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.; Fulton, 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.

**Sunday, April 21** — St. Joseph Hill, 10:30 a.m.; Jeffersonville: Sacred Heart, 3 p.m.; St. Augustine, 7:30 p.m.

**Saturday April 27** — Clarksville, 3 p.m.; St. Mary, New Albany, 7:30 p.m.

**Sunday, April 28** — St. Mary-of-the-Knobs, 8 a.m.; Holy Trinity, 11:15 a.m.; Perpetual Help, 3 p.m.; Holy Family, 7:30 p.m.

**Monday, April 29** — Starlight, 4 p.m.; Navilleton, 7:30 p.m. **Tuesday, April 30** — Milltown, 4 p.m.; Frenchtown, 7:30 p.m. **Saturday, May 4** — Bradford, 3 p.m.; Lanesville, 7:30 p.m.

**Sunday, May 5** — St. Peter's, 9 a.m.; New Middleton, 1:30 p.m.; Corydon, 4 p.m.



**COLUMBIANS TO SPONSOR SPAGHETTI SOCIAL**—The second annual Spaghetti Dinner, sponsored by the Columbians of Mater Dei Council 437, Knights of Columbus, will be held from 6 to 9 p.m. Saturday, March 30, in the K of C hall, 1305 N. Delaware St., Indianapolis. The Monte Carlo-style event will feature music, dancing and other entertainment. Chairmen of the affair, to benefit the popular choral group, is Ed Easton. Shown above, from left, are: Jim Rivelli, co-chairman; Vic DeFelicia, vice-president of the Columbians; Pete Murphy, president; and Bill Boyer, publicity chairman. The event is open to the public.

### Benefit concert

INDIANAPOLIS — Wayne King and his Orchestra will play a benefit concert at Chardard High School at 8 p.m. Sunday, March 31. Tickets are available at Chardard.

### Girl Scouts meet at Chartrand High

INDIANAPOLIS — Chartrand High School will host the Hoosier Capital Girl Scout Council's 1968 Senior Scout Conference March 29 and 30.

The "Scoutdelic Happening" Senior Girl Scouts and Explorer Scouts from Central Indiana and 80 representatives from other councils in Indiana, Illinois, Michigan, Wisconsin, Ohio and Kentucky will discuss the teenager's role in today's society.

### Bans home Masses

MEXICO CITY—Family Masses in private homes have been absolutely prohibited by an order of Archbishop Miguel Dario Miranda y Gomez of Mexico City. The archbishop's ruling against so-called family "Eucharistic Suppers" was announced by Msgr. Luis Reinoso, chancellor of the archdiocese.



**IN LATIN SCHOOL PLAY**—"My Three Angels" will be the spring comedy production of the Latin School, to be given Friday, Saturday and Sunday, March 29-31, at 8 p.m. in the school auditorium. Lead roles will be portrayed by (from left) Tom Bruno, senior; Tom Grisley, junior; and Jim Gelarden, senior. The play will be directed by Father James Doherty. Tickets are available at the door.

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## IU organist, ensemble in St. Meinrad concert

ST. MEINRAD, Ind.—The St. Meinrad Cultural Programs Committee will sponsor an Organ, Choir, and Brass Ensemble Concert at 7:30 p.m. Thursday, April 4, in the Archabbey Church.

Robert Rayfield, associate professor of music at Indiana University, is the featured organist.

ALSO PLAYING in concert with Professor Rayfield will be a 22-member Indiana University Brass Ensemble group. They will be under the direction of William Adam, associate professor of trumpet at Indiana University.

The St. Meinrad College Choir, under the direction of Father Columba Kelly, O.S.B., will sing with the organist and the

Brass Ensemble. Father Columba is assistant professor of music at St. Meinrad College Seminary.

THE UNUSUAL program will include the organ and choir with Kyrie and Agnus Dei from the Messe pour Les Paroisses by Francois Couperin. Professor Rayfield will play Concerto in D Minor by Vivaldi-Bach; Scherzo from the 6th organ symphony by Louis Vierne; La Nativite by Jean Langlais; and Prelude and Fugue on B-A-C-H by Franz Liszt. The Brass Ensemble will team with the organ to present Canzona Nono Toni by Giovanni Gabrieli. The Brass Ensemble Concert will consist of the Antiphonal Brass Choir works by Gabrieli and other works of Brass Ensemble.

The public is invited.



ST. ANNE MEDAL RECIPIENTS—The St. Anne Medal, which is awarded to laywomen for outstanding service to Catholic Girl Scouts, Junior Catholic Daughters of America, and Catholic Camp Fire Girls, was presented by Archbishop Schulte last Sunday following the Marian Medal ceremonies. The six leaders who were honored are shown with Archbishop Schulte following the ceremony: (left to right) Mrs. John Ely, Immaculate Heart, Indianapolis; Mrs. James Babcock, Our Lady of Lourdes, Indianapolis; Mrs. Joseph Whitsett, St. Mark, Indianapolis; Mrs. Paul Feldhaus, St. Andrew, Richmond; Mrs. Arthur Baptisti, St. Mary, Indianapolis; Mrs. Edward Wheat, St. Mary, New Albany. The ceremonies were held at St. John's Church, Indianapolis.

## Remember them in your prayers

† ETHEL A. FRENCH, 97, Annunciation, March 23.

† BROOKVILLE  
† HENRY WESSLER, 83, St. Michael's, March 23. Husband of Maude; father of Mrs. Harris Pict and Mrs. Ernest Revaler, both of Connersville; Edward Wessler of Greensburg; Robert Wessler of Brookville.

† CHICAGO  
† LOUIS W. FLEISCHMAN, 67, St. Martin's, March 23. Husband of Gertrude; father of Judy, Betty, and Harold; Fleischman, Mrs. Charlotte Weber and Mrs. Carrie Powers, all of Chicago; Mrs. Dorothy Kriebel of Louisville; James Fleischman with the U.S. Navy; Thomas Fleischman of Rockport and Norbert Fleischman of Tennessee.

† CYNTHIANA  
† EUGENE KNAPP, 81, St. Francis Xavier, March 23. Father of Edward Knapp of St. Francis; Harold Knapp of Ellettsville; Elmer Knapp of Cynthiana; George Knapp of Evansville; Alfred Knapp of Maubach; brother of Mrs. Lena Thorpe of Lafonda, Wis., and Miss Elizabeth Knapp of Poseyville.

† EVANSVILLE  
† MARTIN I. FELDMAN, 50, St. Philip, March 16.

† WILLIAM HOGAN, 78, St. Theresa, March 17.

† MARY MOREHEAD, 67, Sacred Heart, March 19. Mother of William Menner and Mrs. Ronald Tindler, both of Evansville; Mrs. Clem Kuebler, Mount Vernon; Mrs. Jerry Scales, Oakland City; Mrs. Charles York, Mrs. W. E. Butts, and Mrs. Kenneth Wagner, all of Mount Vernon.

† MARTHA ARNSMAN, 89, Alex. E. Chapel, March 20. Mother of Raymond Arnsman of Evansville and Albert Nohr of Poplar Bluff, Mo.

† FERNAND  
† HENRY H. BANNER, 32, St. Ferdinand, March 23. Husband of Jean; son of Mr. and Mrs. Frank Banner; father of Catherine Ann, Cheryl Lynn, Joan Marie, and David Lee Banner; brother of Louis and Herbert Banner, all of Ferdinand.

† MRS. WILLIAM WAGNER, 83, St. Ferdinand, March 23. Mother of Mrs. Louis Schlager, St. Meinrad; Mrs. Sylvan Wilmes, Mrs. Raymond Nord, Edmund and Emil Wagner, all of Ferdinand; Mrs. Hilbert

† FORT BRANCH  
† DOROTHEA K. READ, 79, St. Paul's Cemetery, March 27. Wife of Grover C. Read.

† GREENSBURG  
† ST. PATRICK SHUTTER, 21, St. Mary, March 15. Husband of Rebecca; father of Michael Patrick; son of Mr. and Mrs. Cecil Shutter, brother of Richard Shutter of Ft. Lauderdale, Fla.; Michael and Tom Shutter of Indianapolis; Mrs. Linda Wynn of Beach Grove, Ill.; Terry, Jerry, Kevin and Annette of Greensburg.

† JULIA STRASBURGER, 62, St. Mary, March 11. Wife of Charles; daughter of Mrs. Lena Morris; mother of William Strasburger of Greensburg; Robert Strasburger of Franklin, Ohio; Daniel Strasburger with the U.S. Army in Korea. A brother and sister also survive.

† BERNARD VEERKAMP, 80, St. Mary, March 5. Husband of Anna; father of Bernard Veerkamp of Greenwood; George Veerkamp of Flat Rock; John Veerkamp of Shelbyville. A brother and two sisters also survive.

† INDIANAPOLIS  
† WILLIAM J. MILLER, 59, Holy Name, March 20. Father of Joseph L. and Patricia A. Miller; brother of Ida C. Harmon.

† ARTHUR E. IRWIN, 77, St. Joan of Arc, March 22. Husband of Lydia C.; father of Arthur E. and Richard L. Irwin; Margaret Halstead; brother of Louise Bigelow.

† ANN T. ROBERTSON, 7, burial here, March 23. Daughter of Mr. and Mrs. Joseph A. Robertson; sister of Judith and Linda Robertson; granddaughter of Mrs. Frank Kiefer.

† ROSE M. BAGAN, 87, St. Patrick's, March 25. Mother of Charles Siebert and Helen Hart.

† JASPER  
† LEO MOELLER, 68, St. Joseph, March 26. Husband of Veronica; father of Mrs. Bill Weber, Sister Mary Marcelus, Bernard and Dennis Moeller, all of Jasper; Jerome Moeller of Evansville; Mrs. Rufus Dick of Indianapolis; brother of William Moeller of Louisville; Hugo Moeller of Jasper; Mrs. Tony Eglott, Mrs. Paul Deding and Mrs. Rose Gunselman, all of St. Meinrad.

† JOSEPH HOFFMAN, 79, St. Joseph, March 14. Husband of Mary; father of Cyril of Indianapolis and Edward, Maurice and Mrs. Jerome Allen, all of Jasper.

† JEFFERSONVILLE  
† MABEL VIRGINIA CLINES, 68, Sacred Heart, March 19. Mother of John Clines, Mrs. Louis Holtman; sister of Miss Clara Biddenbach.

† MYRTLE MCGRODY, St. Augustine, March 22.

† LOOSGOTTE  
† EDNA SARAH LEIM, 81, St. John, March 14. Mother of Mrs. Francis Semersheim of Jasper.

† NEW BOSTON  
† KATIE ERNST, 82, St. John Chrysostom, March 20.

† ST. MEINRAD  
† MAYME E. WERNE, 70, St. Meinrad, March 23. Mother of Mrs. Florence Hagedorn, Linus and Arthur Werne, all of St. Meinrad; Gilbert Werne of Ferdinand; Mrs. Mary Rose Haas, Mrs. Adeline Hartwick and Jerome Werne, all of Huntington; half sister Ben, Leo and Herbert Elbert and Mrs. Emily Beje, all of Ferdinand; Mrs. Rose Schepers of Jasper.

† RICHMOND  
† MARY CARNEY, 81, Holy Family, March 23. Sister of William P. Carney, Chicago.

† EDWARD J. NOCTON, 74, St. Mary's, March 22.

† VINCENTES  
† PETER T. BOND, 84, Old Cathedral, March 12. Father of Bernice of Agnew, Calif.; Mrs. Inez Fraker of Livermore, Calif.; Edmund of Vincennes; Orville of Evansville; and Walter of Gary.

† JOHN B. HENSLEY, 83, St. John's, March 23. Father of Dorothy Harger of Fort Wayne; Sister Mary Rosemond of Louisville, Ky.; John F. Hensley of Terre Haute; Arthur R. Hensley of Warsaw, Mo.

† WASHINGTON  
† JOHN F. WILTZ, 65, St. Simon, March 14. Father of John E.; brother of Mrs. Bertha Nelson, Pueblo, Colo., and a brother of George and Andrew of Washington.

† BERNARD SINNOTT, 77, St. Simon, March 19. Husband of Anna; father of Mrs. Fred Hoffmeister, Indianapolis; Mrs. William Spriggs, Fortville, Ind.; and Max of Richmond. A brother of Frank of Norwood, Ohio.

† KENNETH H. MCNARY, 72, St. Simon's, March 27. Husband of Anna Mary; father of Mrs. Bruce Pride of Flora, Ill.; Mrs. Donald English of Indianapolis; Mrs. John Brannin of Mt. Holly, N.J.; Kenneth McNary of Great Falls, Montana; Larry McNary of Washington; brother of Mrs. Mae Gross of Washington.



CLARKSVILLE MARIAN AWARD WINNERS—These members of Cadette Girl Scout Troop 16 of St. Anthony's parish, Clarksville, were among the recipients of the Marian Award presented last Sunday in Indianapolis by Archbishop Schulte. Shown with the group are Sister Mary William Hunt, O.S.B., religious counselor, and scout leader Mrs. E. W. Sinkhorn.

March 23. Brother of Michael Nocton of Richmond.

† TELL CITY  
† GRACE BALDWIN, 64, St. Paul's, March 25. Mother of Hubert F. Baldwin of Owensboro.

† JOSEPHINE OLBENDING, 52, St. Paul's, March 25. Mother of Allan Olbending of Indianapolis; sister of Robert Hess, Mrs. Gertrude Williams and Mrs. Proctor-Miller; all of Tell City; Sgt. John H. Hess, with U.S. Army in Germany; Mrs. Henry Baute of Louisville and Mrs. May Turner of Jacksonville, N.C.

† TERRE HAUTE  
† ROSE CROWLEY, 58, St. Margaret Mary's, March 19. Wife of James; mother of Jack Fox of Shelbyville; Donald Shipman of Terre Haute; daughter of Mrs. Daisy Adams of Terre Haute; sister of Mrs. Edith Wise of Terre Haute; Mrs. Marjorie Mauk of Youngstown, Ind.; George Adams of Indianapolis, and Jack Adams, USAF, of England.

† JOHN J. FARKAS, 46, Sacred Heart, March 20. Brother of Steve Farkas, Jr. and Andrew Farkas, both of Terre Haute, and Mrs. Anna Cuffie of West Terre Haute.

† CONGETTA GILBERTO, 94, St. Leonard's, March 21. Mother of Mrs. Congetta Wilson of West Terre Haute; Paul and Joe Gilberto, both of Chicago, and Sam Gilberto of Terre Haute.

† MARY FRANCIS FAGAN, 92, St. Joseph's, March 23. Sister of Mrs. Gertrude Fagan Seeburger of Terre Haute.

† DR. EDWARD J. SCHOTT, 93, St. Benedict's, March 23. Husband of Marie; brother of Dr. Ralph A. Schott, of Terre Haute.

† WILLIAM A. DAVERN, 80, St. Joseph's, March 16. Brother of Francis and George Davern, both of Terre Haute; Mrs. Mildred Kestermeier, of Mishawaka; Mrs. Albert Burkhardt of Plainfield and Mrs. Charles Cullen of Waterloo, Ill.

† TROY  
† ANDREW U. BROWN, 52, St. Mark's, March 22.

† PETER T. BOND, 84, Old Cathedral, March 12. Father of Bernice of Agnew, Calif.; Mrs. Inez Fraker of Livermore, Calif.; Edmund of Vincennes; Orville of Evansville; and Walter of Gary.

† JOHN B. HENSLEY, 83, St. John's, March 23. Father of Dorothy Harger of Fort Wayne; Sister Mary Rosemond of Louisville, Ky.; John F. Hensley of Terre Haute; Arthur R. Hensley of Warsaw, Mo.

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## Women to meet in Terre Haute

TERRE HAUTE, Ind. — The Terre Haute Deane Council of Catholic Women will hold its fourth quarterly meeting Tuesday, April 9, at St. Margaret Mary's parish here. The day will begin with Mass at 9 a.m., followed by breakfast.

The meeting is open to all ladies in the deanery.

The fourth quarterly board meeting for the Terre Haute DCCW will be held Tuesday, April 2, at Frank's Restaurant. Reservations for breakfast may be made by calling 232-3603 not later than Sunday, March 31.

## New Albany CCW slates meeting

NEW ALBANY, Ind. — The fourth quarterly meeting of the New Albany Deane Council of Catholic Women will be held at 1:45 p.m. Sunday, March 31, at St. Mary's parish Navilleton. Miss Edith Tighe, Archdiocesan chairman of the International Affairs Commission, will present the program. The guest speaker will be Ronald Holmes, of Catherine Spalding College, Louisville.

All women in the New Albany Deanery are urged to attend.

## Auditions set

INDIANAPOLIS—Open auditions for "Maze Daze," a variety show to be produced by the Catholic Theatre Guild are scheduled for Sunday, March 31, from 2 to 4 p.m. in the basement of St. Joan of Arc School, 42nd and Ruckle. Singers, dancers and "acts" are invited. "Maze Daze" will be staged at the Holy Family Council, Knights of Columbus, 220 N. Country Club Rd., on

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## Father Eickholtz, Franciscan, dies

MT. ST. FRANCIS, Ind.—Funeral services for the Very Rev. Theodore Eickholtz, O.F.M. Conv., were held in the seminary chapel here Tuesday, March 19. Father Eickholtz was for a number of years pastor of St. Anthony's parish, Clarksville, all of Charlestown, Ind.

His last pastoral assignment was at St. Anthony's parish, Louisville, Ky. Survivors include two sisters, Johanna and Catherine Eickholtz, and a brother, John Eickholtz, all of Charlestown, Ind.

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**LEGION OF MARY SPEAKER—Father Victor F. Wright**, pastor of St. Joseph's parish, in Dearborn County, will be speaker at the annual Acies of the Madison Curia Legion of Mary, to be held at 3 p.m. Sunday, March 31, at St. Peter's parish, Franklin County. Active and auxiliary members of the Legion and the public are invited.

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## VIEWING WITH ARNOLD

## Bonnie and Clyde: a violent legend

By JAMES W. ARNOLD

Just how good is "Bonnie and Clyde"? Good enough to win 10 Oscar nominations, be named on most critical Best Ten lists (including my own), and now to be lauded as best adult film of 1967 by the National Catholic Office on Motion Pictures.

Before you can protest that everyone is out of his mind, before you can begin debating it, it is necessary to understand the film. The key to understanding "Bonnie" is its style: it is a gangster movie made as a folk ballad.



The movie is a visualization of the real Bonnie's own song poem, read near the end of the film by Faye Dunaway. The verse is a subjective, romantic view of the criminals. Its essentials are that they are basically good people who have been misjudged and blamed for a lot they didn't do, that they will die together, be buried side by side and live on in legend. This may not have been the reality, but both Bonnie's verse and the movie are concerned only with the romantic legend. From the moral viewpoint,

there are several real dangers to accepting Bonnie on her own terms. Criminal behavior and law-breaking are glamorized, for these are attractive people. They do suffer and die, but in exchange for freedom and immortality, and many would consider that a fair exchange. Some of the fictional aura may also pass over to the historical characters, leading to a distorted and unjust evaluation of the real Barrow gang and those (e.g., the police) who fought them.

But these are social effects that have nothing to do with the art of the film, just as the literary quality of the Robin Hood stories does not depend on what the real Robin Hood was like or the moral profundity of the notion of robbing the rich to give to the poor. One may also feel, as NCOMP apparently does, that the film has positive, moral points (the futility and horror of violence, the easy susceptibility of ordinary Americans to the use of violence) that redeem the negative ones.

In form, the movie is a classic legend. The hero couple are of the common people, siding with them against their oppressors (the banks), yet set apart from them by their physical glamor, their sensitivity (contrast to Buck and Blanche, and to everybody else in the film) and above all their daring, their willingness to live apart and on-the-run, to die young as symbols of resistance and revolution. Their escapades are seen as basically without malice, even as whimsy and exhilarating fun (those early comic chases with the banjo background), but their gesture is doomed to failure. Ultimately, to rebel means to be hurt and betrayed and destroyed.

The film also reflects the wish, especially in times of Depression and despair, to escape

to find an identity, to be someone. All Bonnie and Clyde wanted was to rise out of anonymity and be remembered; thus, in their way, they act out the wishes of all the poor and dispossessed, the small-town waitresses, hillbillies and filling station attendants.

Here, of course, is where Clyde's fictional impotence

comes in. At first he can only express his manhood through a gun. (Why do the poor riot? Psychologists say: to express, at last, their masculinity.) Clyde does not become potent until after he has heard Bonnie's poem, and realizes he is a man who will be remembered. Yet virility is only one value, to be weighed against others. "At least I'm not a liar," says Clyde and Bonnie accepts this as true.

who was it, really, who were "the cold-blooded killers"? One's final opinion of "Bonnie" will rest on how he defines art. Is it one of many aspects of human life, to be judged on how it relates to and interprets life? Or is it a thing unto itself, to be judged on its own merits alone?

This is a remarkable film, with a unique style and a beautiful unity. Yet its effects on a mass audience may be at least partially pernicious. From there, every critic is on his own.

(Rating: A-4 — unobjectionable for adults with reservations).

## Schools and money

(Continued from page 4)

be a two-week ploy to dramatize their request for tax funds to help pay teacher salaries. Further, these same parents are organizing a bloc to fight any future public school levies unless their teachers—nuns included—receive all or some of their pay from state funds.

However it happens, through a swift, retaliatory flood of pupils or a less severe, gradual curtailment, the closing of grades or of whole schools, public school boards, administrators and managers will not be able to escape participation in the crisis now sweeping Catholic and other nonpublic schools.

It is foolhardy, at best, for them to think they can safely ignore the fiscal trauma besetting those operating and financing Catholic education. One day soon a large share of that trauma may have to be shifted to other shoulders.

## VARIETY IN BOOKS

"Benjamin Harrison, Hoosier President (The White House and After, 1889-1901)" by Harry J. Sievers, S.J., Bobbs Merrill, 319 p., \$10.

With this third and last volume in a series, Father Sievers restores a long-neglected president to the mainstream of American history and politics and ends a definitive biography remarkable for its scholarship and painstaking research.

Given the perspective and judgment of time, the author has analyzed those elements of the presidential years which proved consequential in national direction and policy. To name a few: Civil Service reform, liberal pensions and benefits for veterans, the controversial McKinley Tariff Act, the first Pan-American Conference, the creation of Circuit Courts of Appeal, and the building of a new, modern navy.

HARRISON entered the White House through the electoral college despite Cleveland's larger popular vote and in the wake of what is often called the ugliest, most corrupt campaign ever

conducted. Short, stocky, a man of nondescript meanness possessed no gifts for flattery, flamboyance, or demagoguery. Harrison had to operate on ability alone.

He was certainly the most capable, knowledgeable lawyer ever elected President. He knew the entire executive branch of government so thoroughly he could substitute efficiently for every member of his Cabinet. This he was forced to do, time and again, during an administration singularly marked by tragedy. Twenty members of his official family and his own wife, Caroline Scott Harrison, died in those four years. Extended illnesses, including that of Secretary of State Blaine, further enlarged his responsibilities.

It was a hard, grueling time made more so by what Harrison called "my constitutional habits of carrying everything heavily." He drew no energy from power and no joy from the monumental challenges of office. Defeat for re-election meant rest and freedom. He welcomed it joyfully, most corrupt campaign ever

rounding reforms in the Civil Service. Father Sievers purges Harrison of charges of equivocation. The President seems to have been thoroughly despised by the spoilsmen. If reformers were not completely satisfied, they were at least begrudgingly grateful for solid achievement.

Because the author is always focused on Harrison, some very crucial side action is lost. The critical Homestead affair and other tragic evidence of labor union pains beginning to grip the nation receive little notice. Harrison, already under fire for the protective tariff measure, chose to remain aloof from one of the most decisive issues of the day. Yet public reaction to the Homestead violence, more than any other single factor, toppled the Republicans in 1892. Or, as a party chieftain pithily remarked, "Our overwhelming defeat is attributable to the 'employe' class who secretly and deceitfully voted against their employers from 'pure cussedness'."

RETURNING to Indianapolis, Harrison resumed his lucrative law practice, put his Delaware Street house in order, remarried and began enjoying life again. The highlight of these "elder statesman" years, his service as chief consul for Venezuela in the famous boundary dispute with Great Britain, is covered in detail and updated.

From the outset of his acquaintance with Harrison, Father Sievers became convinced history had given short shrift to one of its most able Presidents. In three volumes he has stated the case for a more kindly, just evaluation. The reader cannot help admiring the diligent, disciplined argument—and agreeing with it. (Reviewed by B. H. Ackelmire)

"Facing The Believer," by Maurice Bellet. Herder & Herder, New York. 223 pp., \$3.95.

"God Is With Us," by Ladislaus Boros, S.J. Herder & Herder, New York. 177 pp., \$4.50.

"Belief Today," by Karl Rahner, S.J. Sheed & Ward, New York. 128 pp., \$3.50.

Chief among the problems which beset our present "era of crisis" is the conflict between belief and unbelief. These volumes are concerned with the theological problem of faith and approach it from different vantage-points, reflecting the particular concerns of their respective authors — psychological, theological and pastoral.

Father Bellet's book deals with the phenomenon commonly referred to as "loss of faith," and is concerned with both believer and unbeliever. The author contends that the principal source of declining faith today lies in the breakdown of human communication, and he calls for understanding on the part of one who still believes, and whose defective belief itself may be a factor in driving the less secure away from belief. For Bellet, the unbeliever is one for whom defection from the Church is a positive choice—a choice that, for him, results in an increase of freedom and "humanity," rather than its opposite. Bellet maintains that it is possible such a person will return to belief—but only if that belief assumes the dimensions of a good for him which surpasses, in depth and extension, that of his previously-held unbelief.

Father Boros' book is a new approach to the implications of Christ's humanity. It is an attempt to convince contemporary man that God is not "dead" or "lost," but is to be "found" where much of traditional theology has led us to least expect Him: in the human community. (Continued on page 12)

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## 'ANTI-NEGRO' MEASURE

## 'Freeze' on welfare payments could intensify race crisis

By JOHN R. SULLIVAN

In 1967, as Congress was considering a large hike in Social Security benefits for the elderly, widows and their children—benefit increases which all agreed were much needed—the House suddenly attached to the bill a measure which could very well contribute to the urban racial crisis in 1968.

While voting to increase benefits to Social Security recipients, the House and Senate voted to put a "freeze" on federal welfare payments under the Aid to Families of Dependent Children (AFDC) program—the largest and, according to most experts in the field, the most needed of public welfare's half-dozen aid categories.

This freeze, which goes into effect on July 1, was largely criticized as an "anti-Negro" measure, an expression of Congressional white backlash in the wake of 1967's big-city riots, and a harsh reply to spokesmen of the nation's growing welfare rights movement.

THAT CRITICISM is apparently accurate. The measure was voted by a House committee the day after a group of welfare mothers staged a demonstration at the Capitol; one Congressman labeled them "a bunch of brood mares."

But the freeze, which is going to either cost the states large sums of money if they are to keep the AFDC payments at their present level for all applicants, or will cost the recipients

money in terms of decreased payments, had its roots in a trend which has been alarming legislators and welfare administrators for several years.

In the 10 years between 1951 and 1961 the number of children receiving AFDC aid rose 60% in terms of absolute numbers, or from 3.2% of all children to 4%. In the past seven years, the rate of increase has been even higher. In 1967, about 5% of all children were receiving AFDC payments.

The cost of this aid in the same period doubled. In 1958 there were 729,385 families receiving an average of \$101 monthly under AFDC. By November, 1967, there were nearly 1.3 million families receiving an average of \$150.

Yet during that same period, the number of old-age assistance recipients decreased by some 400,000, to slightly more than 2 million.

The numbers of new welfare recipients and the spiraling cost of aiding them has upset many legislators. Yet they see no end to the trend.

WHILE THESE figures have upset the officials who must ask taxpayers for the money to provide welfare, other trends have upset welfare recipients themselves and those who seek increased welfare benefits for them.

For example: Although the average payment to families more than doubled between 1950 and 1967, cost-of-living increases wiped out any possible gains. In fact, the one fairly stable welfare statistic is that which describes the amount by which payments fall short of providing simple subsistence—about 12%.

Although the number of AFDC families receiving aid nearly doubled between 1958 and 1967, it is estimated that between one-third and one-half of those eligible under present law do not receive any help.

About 8 million people receive welfare assistance of some kind—old age, disability, medical assistance, aid to the blind, general assistance, and AFDC. Even if that number were half what it should be under the present laws—16 million—it would leave untouched many more millions of "The Other America," perhaps as many as 30 million people ineligible for public aid, yet whose income is low enough to put them below the official poverty level of about \$3,300 for a family of four.

The National Advisory Commission on Civil Disorders acknowledged these shortcomings.

and urged that all those eligible for welfare be helped, that payments be increased to meet the minimum requirements of decent, if not comfortable, living, and asked that a system of income maintenance—a negative income tax or family allowance, perhaps—be studied.

This is far from a complete catalogue of all the criticisms of the welfare system. In fact, there are many more complaints voiced by administrators and recipients alike—so many that it often appears that welfare has no friends at all.

The Civil Disorders Commission itself added other criticisms: complicated regulations hamper the most needy, who are usually poorly educated and least able to understand them; the constant checking conveys to welfare recipients the impression that they are considered untrustworthy, potential thieves, liars and cheats; some investigations infringe on constitutional rights to privacy; residence requirements serve to inhibit the right to travel and keep new arrivals off the rolls; social services are inadequate and only "compound the problems."

But perhaps the most pervasive complaint—and the one most troubling to Negroes, to the churches and to welfare administrators themselves—is that the welfare system, rather than aiding families to cope with their difficulties, hinders them and often introduces new problems into lives already overburdened.

CERTAIN regulations are also charged with promoting the breakdown in family life. The most controversial of these is the "man in the house" rule which prohibits welfare aid to families in which an able-bodied man is living.

That rule, which is the law of 21 states and the District of Columbia, makes no distinction between men who are working, and those unable to find work.

The effect of the rule is to force men out of their homes, or face the prospect of seeing their families starve. The unemployed man, sociologists tell us, already feels useless; the "man in the house" rule makes him a liability. It is now being challenged in two cases before the U.S. Supreme Court.



CATHOLIC SEMINARIAN IN METHODIST PULPIT—Dennis Polanco, S.A., a Graymoor seminarian, preaches from the pulpit of the Colesville (Md.) Methodist church. The future Catholic priest served as associate minister of the Methodist parish for two weeks. The Rev. Royden Kohler of the Methodist church and his wife invited the seminarian to stay with them and study the ministry in a suburban Protestant parish. A student at the Graymoor Atonement Seminary, Washington, D.C., he was "adopted" by the Methodist congregation and plans to return periodically. A feature on the seminarian's experiences in the parish was included in the March issue of The Lamp, published by the Graymoor Friars of the Atonement who are dedicated to Christian unity. (RNS photo)

## Deadlock

LANSING, Mich.—By a 4-4 vote, the Michigan State Board of Education took no action on a resolution calling for repeal of a state law which bans teaching of birth control in public schools.



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## Imprimatur refused to book on celibacy

NEW YORK—A new book on celibacy—primarily composed of papers delivered at a conference on celibacy sponsored by the National Association for Pastoral Renewal at the University of Notre Dame last September—has been refused an imprimatur.

The book, due for publication March 26, is edited by Father George Frein, C.M., and includes contributions from Father Joseph H. Fichter, S.J., Father Ignatius Hunt, O.S.B., John T. Noonan, Jr., Robert T. Francoeur and Father Alfred McBride, O. Praem, all of whom attended the Notre Dame conference.

HERDER and Herder, publishers of the book, released the information that the imprimatur had been refused, but declined to name the bishop who refused it.

According to their statement, the "censor of the diocese from which the imprimatur had been sought" explained the refusal by stating that the book challenges "established discipline, and Herder feels that an open looks to relaxed existing law as the prelude to its abolition, and of such importance to the Catholic community that we would be cile as a book published with the American bishops' reiteration we to suppress the book."

tion of Pope Paul's pleas for a promotion of serious study in defense of the spiritual and moral value of celibacy."

(FATHER Frein told NC News Service the bishop is Bishop Robert F. Joyce of Burlington, Vt.)

(Bishop Joyce withdrew his imprimatur from another controversial book last September—the Dutch Catechism. He had given his imprimatur earlier in the summer, but withdrew it in September until a new edition containing the changes requested by a pastoral commission of the Holy See could be published. Bishop Joyce agreed to give his imprimatur to future English editions of the catechism which contain the changes.)

Herder and Herder said they "entirely sympathize with the bishop's position and would not want to embarrass him by stirring up unnecessary controversy." Their statement continued: "Nevertheless Herder feels that an open looks to relaxed existing law as the prelude to its abolition, and of such importance to the Catholic community that we would be cile as a book published with the American bishops' reiteration we to suppress the book."

## Liturgy dispute warms up

CORRIENTES, Argentina—Remodeling of a 17th century church here so that Mass could be offered with priest facing congregation has led to an acrimonious series of exchanges between opposing Catholic groups.

A committee has obtained 500 signatures to a petition asking Archbishop Francisco Vincentin of Corrientes to mediate in the dispute. Father Conrado Martina, pastor of Our Lady of Mercy church, has stopped the work pending the prelate's advice.

One faction, seeing the architectural changes as "virtually destroying the main altar whose style . . . is of rich spiritual value," has even contended that the reforms are connected with a "massive conversion of man to communism." Opponents have countered in a similar vein, calling the stand-patters a "dead people . . . constantly waking their own corpse."

## Books

(Continued from page 11) with its collective aspirations and mass unrest. The author begins with modern man's increased knowledge of himself and his environment, and endeavors to show that Christ's life and actions somehow went through and beyond the most profound human needs—that Christ was not simply man in the world, but more importantly, God in the world.

Father Rahner, one of the best known contemporary theologians, presents a modest set of what he calls "theological meditations," which are more pastoral than doctrinal in spirit, tone and message. The author views belief as a problem for the average "man-in-the-pew," and it is to him, primarily, that these speculations on the "theology of everyday things" are addressed.

(Reviewed by Paul J. Dwyer, NC News Service, Washington, D.C.)

## Dutch Christians urge bomb halt

AMSTERDAM—Dutch Catholics and Protestants have issued a joint statement urging the government to ask the United States to stop bombing North Vietnam "immediately and unconditionally," in order to pave the way for peace talks.

The appeal was issued by the Inter-Church Peace Council which has members belonging to the Catholic Church, Dutch Reformed Church, Lutheran Church, the Mennonite Church, the Remonstrant Church and the old Catholic Church.

The statement said the number of civilian victims is growing as a result of U. S. Air Force bombing of North Vietnamese towns.

## Major topic

DETROIT—The Senate of Priests of the Archdiocese of Detroit has passed a resolution urging the National Conference of Catholic Bishops to give "first and foremost" consideration to the crisis of American cities when the conference meets in St. Louis in April.



LAETARE MEDALIST — R. Sargent Shriver, who was recently appointed U.S. ambassador to France, has been named to receive the Notre Dame Laetare Medal for 1968. He has headed the Peace Corps since its foundation in 1961. The Laetare Medal is conferred each year on an outstanding Catholic layman.



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