

Pope's acts to curb 'pomp and circumstance'



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NOTRE DAME IS HOST

Conference on cities poses new questions

By JOHN R. SULLIVAN

NOTRE DAME — What makes a city worth living in, an ideal place for a man to earn his labor and enjoy its fruits to the fullest?

More than 100 architects, engineers, sociologists and urbanologists — that new breed of 20th century generalist — pondered these questions for four days and predictably arrived at no simple answer.

Often, when confronted with the complexities of political and technological problems, they arrived at no answer at all, but rather found themselves with a new set of questions whose answers were determined by curiously shifting variables, by pleas for more knowledge, by a sigh and a fervent hope that somehow, from somewhere, the solutions would be found.

The occasion was an international conference on "Cities in Context," sponsored by the department of architecture of the University of Notre Dame.

NONE OF THE participants—scholars, statesmen, lawyers and professors, primarily—came with any illusions. They left with their unease confirmed; the context in which American cities of the 1960s exist is one of increasing complexity.

The stakes are getting higher as the pollution gets worse, as racial attitudes polarize, as transportation becomes increasingly bogged down, as the physical environment becomes more run down.

Yet many of the participants, despite their apparent willingness, failed to come to grips with the problem — at least that was the opinion of several of them.

"Some very real sacrifices must be made by all of us, if the cities of this nation are going to survive," said one sociologist. "But I don't hear anybody talking about that. Instead, they seem to be absorbed with building — they're starting with the brick and mortar and working toward the people. They ought to be working from the people and their needs toward the brick and mortar."

Sometimes he seemed to be right. The planners discussed—but not too enthusiastically—the relative merits of expert planning versus "advocate" (or grass roots) planning.

They agreed, as did Calvin Hamilton, director of planning for the city of Los Angeles, that "extensive involvement of the public through citizen participation has become an imperative." Yet, as Hamilton noted, "planners shudder at the impact of citizen participation." These planners clearly shuddered. And while they did so, they realized they will shortly have to come to grips with this apparent conflict. But they were not about to do so, here in public. Their

reluctance to invite public participation was not without foundation, however. As Desmond Heap, controller and solicitor for the city of London, noted: "The thousand-dollar question, is of course, 'Do the people know what they want? do they realize what sort of city will be good for them?'"

TO HEAP, education lies at the root of the question. If the planners have really done their job, the people will know, because they will have achieved a degree of sophistication in such matters so that informed judgment will be possible. It is, he noted parenthetically, an issue which has its roots in the democratic process, which assumes a degree of education and informed judgment.

Men such as Heap — British, educated and knowledgeable in urban development — have become standard fixtures at such conferences. The British have, after all, constructed some 30 "new towns" since World War II, and have developed an expertise in urban planning perhaps unrivaled in any Western country.

New towns are new to America—there are two outside of Washington, D.C., and few anywhere else in the nation—and yet to Heap they are essential. There simply aren't enough cities to accommodate the urban population comfortably, he said, and those which exist cannot cope with the present rate of growth.

Yet to Lord Llewellyn Davies, head of the Bartlett School of Architecture of the University of London, new towns aren't enough. They are, he said, "part of society's armory for dealing with urban problems."

but "not a complete answer." The existing cities must be made to accommodate new situations — and made to do so quickly.

In the mind of every white American, this sense of urgency evokes an almost automatic response: "We must do it quickly or else the racial situation will so deteriorate that it will be impossible."

THERE ARE OTHER reasons for urgency which emerged at the conference, however. Our air is becoming increasingly fouled and it was mentioned at least once that some experts fear that man through mismanagement of his atmosphere will run out of oxygen before too many more years. Others, like Albert V. Crews of the University of Chicago, fear that man will be overcome by his own waste products.

"The profligate use and abuse of our national resources over the last 200 years has made this country the wealthiest in the world," Crews said. "We have reached this state at least partially because we have been able to ignore one facet of life, the future. Now, however, a major effort is required in order to safeguard the future."

To Crews, natural resources and the city should be related by a kind of "balance" between income—the food and raw materials which the city consumes — and outgo — the waste which it disposes.

He said the treatment of waste is a sadly neglected part of the economy. The disposable beer bottle is only cheap because the public cost of disposing of it is ignored. The throw-away beer (Continued on page 7)

VATICAN CITY — Pope Paul VI has stripped the papal household of the empty honorary offices and hereditary titles which used to be given both to priests and laymen and has substituted for them greater honor and recognition of people who have specific tasks in the Church and the Vatican.

Reform of what is usually called the papal court has been long rumored but became a fact (March 29) with the publication of a motu proprio entitled "Domus Pontificalis," or, "The Pontifical Household."

The goal of the reform is to simplify the traditional surroundings of the Pope both publicly and privately and to do away with the trappings of the Renaissance no longer considered appropriate. The new document, already preceded by a number of simplifications in ceremonies, sounds the knell of the empty splendor long an accepted custom in the Vatican.

However, the Pope has sought to replace "show" with significant additions of elements that will better reflect the real composition of the Church today. While Roman nobles lose ancient titles and special prerogatives, representatives of the wider participation of the laity are given a special place. Pastors of Rome's parishes are to take part in solemn ceremonies by right for the first time. The whole emphasis of the document is on the active vocation rather than on the privileged position of members of the people of God.

THE DOCUMENT noted that both "in the entire Church, especially after the second Vatican Ecumenical Council, and as well in the sphere of world public opinion, there has been demanded a more attentive, we could even say more jealous, sensitivity toward all that concerns the preeminence of strictly spiritual values, for the needs of truth, of order, of reality and for the respect for that which is efficacious, functional and logical in place of what is instead only nominal, decorative and exterior."

Among the major points of reform contained in the new document are provisions for:

- No office in the pontifical household will be hereditary;
- The elimination of former titles of nobility to the two prince assistants to the throne (now only termed assistants to the throne) and to the membership in the noble guard (now only termed the honor guard of the Pope);
- All members of the household will be under the new office of the prefect of the apostolic palace (as still unnamed);
- The elimination of many ancient but no longer significant offices held by both ecclesiastics and laymen;
- A wholesale reduction in the number and grades of honorific titles.



PASSING THE HAT

John Sweeney, drum major and founder of the Marian College Drum and Bugle Corps, passes the hat over to his successor, George Walker, a sophomore from Indianapolis. Sweeney will begin graduate studies in music next fall at the University of Notre Dame on a graduate assistantship. He will be the drum major for the Fighting Irish, after which he plans on returning to Marian as a faculty member. Sweeney, the son of Mr. and Mrs. Roy Sweeney, of St. Ann's parish, was drum major at Ben Davis High School and led that school's band in the 1963 Rose Bowl Parade. He organized the Marian Drum and Bugle Corps early in 1965. From an original seven members, the Corps has grown to 76. The Corps is currently raising funds to finance a scheduled appearance on May 11 in the King Cotton Festival at Memphis. Walker, an accounting major at Marian, is the son of Mr. and Mrs. Robert D. Walker of St. Philip Neri parish, and a graduate of Scecina Memorial High School.

CCD slates Blessing of palms graduation to open Holy Week at two sites

About 330 candidates will receive Confraternity of Christian Doctrine (CCD) Certificates at two sites in the Archdiocese next week.

At St. Mary's parish, Greensburg, 150 introductory certificates will be presented during Mass at 8:30 p.m. Monday, April 8, to be celebrated by Msgr. James P. Galvin, Archdiocesan CCD Director.

The candidates, who are completing a 10-week course of instruction, represent the following parishes: St. Mary, Greensburg; St. Mary, Rushville; St. Dennis, Jennings County; St. Maurice, Decatur County; Holy Family, Oldenburg; St. Louis, Batesville; St. Mary, North Vernon; St. Anne, Jennings County; St. Vincent, Shelby County; St. Joseph, Shelbyville; St. Peter, Franklin County.

A similar graduation ceremony is scheduled at 8:30 p.m. Wednesday, April 10, at Ritter High School, Indianapolis. Thirty advanced and 150 introductory certificates will be distributed. Msgr. Galvin will celebrate the evening Mass.

Both courses were coordinated by Sister Mary Evelyn Eckert, O.S.B., of the Archdiocesan School Office.

Archbishop Schulte will open the traditional Holy Week services in the Archdiocese with the blessing and distribution of palms in St. Peter and Paul Cathedral at 11 a.m. Palm Sunday, April 7.

He will preside at the Mass of Christ on Holy Thursday, April 11, at 9:30 a.m. in the Cathedral. Holy Oils will be distributed after the liturgy and throughout the day to clergy throughout the Archdiocese.

Those who receive Holy Communion during the Mass of Christ in the Cathedral may also receive at another Mass in the parish churches later in the day, according to the Chancery Office.

THE ARCHDIOCESAN Liturgical Commission has announced in accordance with the U.S. Bishops' Committee on the Liturgy that the liturgical service of Good Friday may be repeated in the same church for pastoral reasons. During the second service on Good Friday permission is granted to reduce the readings.

The traditional Way of the Cross will be sponsored by the Indianapolis Chapter Knights of Columbus downtown in the War

Memorial Plaza at 12:15 p.m. on Good Friday.

Solemn Easter Vigil services will be celebrated on the evening of Holy Saturday or at an early hour on Easter morning. The Archdiocesan Liturgical (Continued on page 7)

Official

HOLY THURSDAY
April 11, 1968, 9:30 A.M.
Mass of the Holy Christ
SS. Peter and Paul Cathedral

Celebrant:
The Most Reverend Paul C. Schulte, D.D.

Assistant Priest:
Rt. Rev. Joseph Brokhage

I Assistant Deacon:
Rev. Paul Landwerlen

II Assistant Deacon:
Rev. John Hartzer

Deacon of the Mass:
Very Rev. Francis Tuohy

Subdeacon of the Mass:
Rev. Mr. Peter Scanlan

The Twelve Priests:
Rt. Rev. Richard Kavanagh, Rt. Rev. Leo Schafer, Rt. Rev. John Doyle, Rt. Rev. James Jansen, Very Rev. Richard Grogan, Very Rev. Richard Hillman, Rev. Lawrence Weinzapfel, Very Rev. Edward Heuke, Rt. Rev. Herbert Winterhalter, Very Rev. George Saum, Rt. Rev. James Hickey, Rt. Rev. Edward Bockhold.

The Seven Deacons:
Rev. Mr. Edward Johnson, Rev. Mr. Thomas Amsden, Rev. Joseph Wade, Rev. Larry Crawford, Rev. Lawrence Voelker, Rev. Peter Martich, Rev. Martin Peter.

The Seven Subdeacons:
Rev. James Blaney, O.M.I., Rev. Mr. Peter Adeley, Rev. Mr. Michael Albright, Rev. Mr. Charles Feld, Rev. Kenneth Bechert, Rev. Michael Carr, Rev. Mr. Jerry Kirkhoff.

Deacon of the Holy Christ:
Rev. Mr. Edward Johnson

Deacon of the Holy Oils:
Rev. Mr. Thomas Amsden

Deacon of the Oil of the Sick:
Rev. Joseph Wade

Bearer of the Balsam:
Rev. Mr. Charles Feld

Metropolitan Crossbearer:
Mr. Thomas Stumph

Music:
Rev. Randolph Marshall and Prieis' Choir.

Custodians of the Holy Oils:
Very Rev. Francis Tuohy and Rt. Rev. Adolf Grosbergs.

Masters of Ceremonies:
Very Rev. Francis Van Bente, Rev. Kenny C. Sweeney, Rev. Donald Schneider, Rev. Paul Hulsman.

10 churches announce unity plan

DAYTON, Ohio—The Consultation on Church Union has agreed (March 27) to submit a plan for unity among ten Protestant denominations within the next two years.

The plan—which would be the blueprint for uniting ten denominations with a total of 25.5 million members, nearly 40 per cent of American Protestants—will be drawn up before the Consultation in 1969 or at least by the 1970 meeting. The 90 COCU delegates — nine from each denomination — unanimously approved this timetable.

The meeting here (March 25-28) is the group's seventh since its formation in 1962.

Two of the denominations at COCU have already worked out a unity plan. The Methodist Church and the Evangelical United Brethren Church will join and become the United Methodist Church on April 23 this year. The two will have a membership of 11 million, nearly as large as the memberships of the other eight churches in COCU.

THREE CATHOLIC observers have been attending the Dayton meeting. They are: Father John Hotchkin, associate director of the U.S. Bishops' Committee for Ecumenical and Inter-religious Affairs; Msgr. William Baum, chancellor of the Kansas City-St. Joseph diocese and past director of the bishops' committee; and Father George H. Tavares, A.A., of Pennsylvania State University.

The delegates here have agreed on principles of faith that provide for use of the Apostle's Creed and Nicene Creed but have stipulated that the new church will not demand literal acceptance of these. The meeting also held an experimental communion service to work out differences in forms of worship. The delegates recited a new form of the Lord's Prayer at the service.

BISHOP JAMES K. Mathews of the Boston Area Methodist Church was elected to a two-year term as chairman of COCU during the meeting (March 28). He will succeed the Rev. Dr. David G. Colwell, a United Church of Christ minister from Seattle.

Voting on a committee report setting up the composition of the "provisional assembly" which will govern the United Church in its initial stages, the delegates voted 38 to 37 to give each denomination 25 seats in the assembly. By this vote, the Consultation defeated a proposal that the larger denominations be allotted two additional seats for every 500,000 members they claim over one million.

THE CONSULTATION has previously agreed that the United Church will be ministered to by bishops in the historic succession, assisted by presbyters and deacons. Delegates are still studying the exact role that bishops—who are opposed by some denominations—will play in the new church.

The union effort began with the Episcopal, United Presbyterian and Methodist Churches with the United Church of Christ. They have been joined by the Disciples of Christ, the Evangelical United Brethren, the Presbyterian Church in the U.S. (Southern), the African Methodist Episcopal, Zion Church and the Christian Methodist Episcopal Church.

U.S. interfaith leaders propose national fast

NEW YORK — Twenty-three religious leaders have called a three-day national fast, April 8-10, to "cleanse the spirit of America." The fast is sponsored by Clergy and Laymen Concerned About Vietnam — a national interreligious peace organization with headquarters here, which has more than 90 affiliated chapters and a membership of more than 19,000.

In the statement calling for the fast, the leaders said "Vietnam has come home to America. It is here; it is within us — a terminal disease, a cancer rotting the body politic."

"It must be rooted out by the radiation of the spirit," the statement said.

Rabbi Maurice Eisendrath, president of the Union of American Hebrew Congregations, said "the fast should not be interpreted as protest against the war in Vietnam, but rather, as a penitential act in which millions of Americans will participate."

In addition to Rabbi Eisendrath, other signers included Father Daniel Berrigan, S.J., visiting professor at Cornell University, Ithaca, N.Y.; Father John B. Sheerin, C.S.P., editor, the Catholic World, and Dr. Robert McAfee Brown, professor at Stanford University, Palo Alto, Calif.



Photo by Father A. J. Kerys, S.J.

Harbinger of spring

On the Inside

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AT FORT HARRISON

U.S. Army Chief of Chaplains speaker at 'Prayer Breakfast'

INDIANAPOLIS — The U.S. Army's Chief of Chaplains, Major General (Maj. Gen.) Francis L. Sampson, told a Fort Harrison audience last week that "there is nothing anti-Christian, anti-religious, in the Army's mission, to preserve the peace and security of the United States and to pursue the fulfillment of national policies as pertains to treaties."

General Sampson, an Iowa native who attended Indiana University prior to his seminary studies, told more than 200 persons attending the first annual Prayer Service held at the Fort that the military chaplain's mission today is, like Christ's 1900 years ago, to minister to the individual rather than to masses of humanity.

He emphasized that the Army, like the priesthood, is a "calling," over and above the profession, the career, the job.

"There is no segment of life today that more exemplifies Christian ideals—sacrifice, dedication, commitment, heroism, loyalty—than the U.S. military services," he stated. "Our soldiers deserve the best we can give them in military and religious support."

HE EXPLAINED that there are 400 Army chaplains in Vietnam right now, dealing with individuals primarily, ministering to small groups in the field and at the 120 small chapels built by dedicated volunteers.

"There are titanic struggles between the forces of evil and right in the world today," he continued. "But the real warfare is not on the battlefields in Vietnam. It is within the human heart."

Although General Sampson left Indiana University before finishing work for his degree (he enrolled as a freshman in 1931), he has kept close ties with the university and especially with a

Hoosier classmate, Martinsville attorney John Hurt.

The two met while living in the Delta Chi fraternity house. Although a non-Catholic, Hurt attended his classmate's ordination to the priesthood (1941) and also helped him celebrate his 25th anniversary as a priest.

Following his ordination for the Des Moines diocese, Father Sampson was assigned to parish work for one year. The following year he was commissioned in the Army Chaplaincy as a first lieutenant and began his Army career.

In June, 1944, he jumped with his paratroop outfit as the invasion of Normandy began. He volunteered to stay with 14 wounded men as the Americans pulled back from counterattacking Germans, an action which won for him the Distinguished Service Cross. He spent a year as a German prisoner of war during World War II.

POST-WAR chaplaincy assignments took him to several U.S. bases at home, Korea, and in Europe. In 1962 he was designated Vicar Delegate of U.S. chaplains in Europe, the representative of Cardinal Francis Spellman. He succeeded an Indianapolis Archdiocesan priest in the post, Msgr. James J. McMahon, who had held the position since 1959.

In addition to the Distinguished Service Cross, General Sampson holds numerous other awards including the Bronze Star Medal, Army Commendation Medal with First Oak Leaf Cluster, European African Mediterranean Emblem with Four Campaign Stars, United Nations Service Medal, and Korean Service Medal with Four Campaign Stars.

General Sampson remains a priest of the Des Moines diocese, whose ordinary for two years was Coadjutor Archbishop George J. Biskup, now of Indianapolis.

Sanction Invoked

FLORINA, Greece—Metropolitan Augustinos Kantiotis of Florina has issued an encyclical stating that Holy Communion will be withheld from all Greek Orthodox attending gangster and sex films.



ADDRESS PRAYER BREAKFAST—Major General Francis Sampson, the U.S. Army's Chief of Chaplains, (at podium) addressed the first annual "Prayer Breakfast" last week at Fort Benjamin Harrison. Among the distinguished guests were (left to right) Coadjutor Archbishop George J. Biskup, of Indianapolis; who served two years as bishop of Major Sampson's native Des Moines diocese; Colonel B. B. Beck, Post Commander, Fort Harrison; Indianapolis Mayor Richard G. Lugar; Brigadier General Ralph Richards, Jr., Commander U.S. Army Finance Center; and William Brennan, civilian aide to the Secretary of the Army for Indiana, and a member of Immaculate Heart of Mary parish, Indianapolis.

Urges disassociation of military chaplains

KIAMESHA LAKE, N.Y. — on which the war is fought, once Chaplains of all faiths should disassociate themselves from the military establishment so that they can counsel servicemen according to conscience, not military rule, a Jewish leader said here.

The suggestion was made by Rabbi Eli Bohnen, president of the Rabbinical Assembly, international association of Conservative rabbis, at the organization's annual convention.

"THE CHANGING nature of the war has made it imperative that we rabbis join with our counterparts in other faiths in reexamining our roles vis-a-vis the military," he declared.

"We have been supplying chaplains to the armed forces, and we have manned the chapels of military establishments. Can we in good conscience continue to do so when we know that upon induction a clergyman may find that he has to leave his conscience behind?"

"The chaplain is part of the military," he continued, "and is unable to question the premises

on which the war is fought, once he dons a uniform."

"But what is he to say to a pilot or bombardier who tells him he has been ordered to drop bombs in an area where he knows that women and children, as well as civilian men, will be killed?"

RABBI BOHNEN said he does not oppose sending spiritual advisers to servicemen, as they must be served whether or not one believes in the war they are fighting.

But the time will soon come, he continued, "if it has not already arrived, when we shall have to ask that the chaplain cease to be a part of the military establishment, and serve only as a guide and counsellor and religious teacher to the men who will be his charges."

"That this will create great problems for the military, no one will deny. But whatever the problems will be, they will surely not outweigh the burden of the chaplain who has to banish his conscience 'for the duration'."

Stop beatification process for charity

THE HAGUE, The Netherlands—The Dutch Carmelite Fathers are planning to stop the process for the beatification of Father Titus Brandsma, O. Carm., who died in the Nazi concentration camp at Dachau in 1942.

The Dutch Carmelites believe that it would be more in keeping with the spirit of Father Brandsma to use the money necessary for the beatification process to aid the needy.

When the Nazis, in 1941 pressured the editors of Catholic papers in the Netherlands to print Nazi propaganda releases, Father Brandsma, spiritual director of the Catholic Journalists' Society of the Netherlands, told Nazi officials that no Catholic newspaper could print material contrary to the teaching of the Church and its bishops. He also sent a letter to Catholic editors

urging them to sign pledges against the publication of articles favoring Nazism.

In January, 1942, Gestapo agents arrested Father Brandsma, who was sent to the prison at Scheveningen and then to Dachau, where he died six months after his arrival. His fellow-prisoners who survived hailed him later for his great charity and strong spirit of resignation and abandonment to God's will despite his severe illness and brutal beatings.

Father Amandus van der Wey, who initiated the move to stop the beatification process, wrote in a Dutch Catholic daily: "Would we not act more in conformity with the spirit of Christ by discarding all triumphalism and giving up our human wish to have another compatriot raised to the honor of the altar?"

Shared time ruled legal

HARRISBURG, Pa.—Pennsylvania Attorney General William C. Sennett has ruled that public secondary (high) schools in the state may admit parochial and other non-public school students to courses on a "shared time" or "dual enrollment" basis.

The opinion, prepared by Deputy Attorney General John P. McCord, was requested by Superintendent of Public Instruction Dr. David H. Kurtzman.

State officials are exploring ways and means to providing aid to parochial schools in a variety of ways, and the shared time proposal—which Catholic officials have opposed—has been suggested.

The Catholic program seeks aid through the purchase of education service for parochial pupils by public school authorities. Legislation to enable such payments has been scheduled for action after the April 23 primary elections.

Faculty union formed at Dayton University

DAYTON, Ohio—A group of professors at the University of Dayton have organized an autonomous faculty union to work for "just tenure policy" and substantial salary increases.

The American Federation of Teachers, AFL-CIO, granted a charter to University of Dayton Local 1850 early in March, but the fact was not made known until the local called a press conference and sent a statement of objectives to Father Raymond A. Roesch, S.M., university president. Father Roesch is currently in Europe.

The local did not divulge its present strength. But 25 professors signed the charter and a spokesman claimed the union represents "a substantial number" of faculty members.

In a telegram to Father Roesch the local pledged "our whole-hearted commitment to

the betterment of the University of Dayton."

OBJECTIVES, in addition to those pertaining to tenure and salaries, include the following:

- Formation of a genuinely democratic university senate.
- Guarantee of freedom of expression and association on all matters.
- Protection of student rights and academic freedom, with an invitation to all students to join the University of Dayton Federation of Teachers. (Student members will not vote on state or national matters of the union).
- Assurance of a promotion policy based on classroom performance and scholarship.
- Improvement of fringe benefits.
- The right to elect departmental chairmen.
- The right to bargain collectively.

Group takes exception to priest's transfer

By JIM FLANNERY

LORAIN, Ohio—The Lorain County Council on Religion and Society (CORAS) has protested the transfer of a priest from a parish in North Ridgeville "because of his commitment to social action and ecumenism."

The council, an interfaith and interracial group, said in a letter to Bishop Clarence G. Isenmann of Cleveland that the "sudden transfer of Father Edward Murray (assistant at North Ridgeville's St. Peter parish) from our midst has disturbed our organization. We had just added Father Murray to our board of directors."

"WE UNDERSTAND the usual stay of a priest is five years, but after only five months, Father Murray was summarily removed."

"The strong implications are that his removal—at the request of his pastor—was because of his commitment to social action and ecumenism."

Pope to farmers

VATICAN CITY—Pope Paul VI has told 15,000 Italian farmers that they should develop and organize themselves in a cooperative spirit to meet the demands of the present.

"We are especially pained at his departure because so few Catholic clergy in this area have been actively involved in the social mission of the Church."

"We strongly object to his transfer, which seems to us to be a contradiction of the principles of Vatican II."

The Cleveland chancery would make no comment on the letter which was released to all news media in this area as well as to several national publications and to some 200 Lorain County churches of all denominations. The Sunday (March 17) after the letter was sent CORAS representatives picketed St. Peter Church during Masses.

THEY CARRIED signs saying the poor, Negroes, North Ridgeville and Lorain County "need Father Murray."

One of the pickets was Don Nicodemus, lay theologian at St. Mary parish, Elyria.

Nicodemus said that the next move of his organization (unless some explanation comes from the chancery) will be to picket St. John Cathedral in Cleveland.

The pastor of St. Peter parish, Father Nicholas Novosel, said that Father Murray's transfer was made by the bishop. Father Murray could not be reached for comment.

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DETROIT TAKES ACTION

Excise racist cancer, white parishes told

DETROIT—Members of 50 all-white Catholic parishes were told here in Sunday sermons that they are infected with the "moral cancer" of white racism.

Another 100 parishes in outlying city areas and suburbs will get the same diagnosis from visiting preachers the next two Sundays as the Archdiocese of Detroit launches a crash program called Focus: Summer Hope, aimed at changing white attitudes toward Negroes.

The sermons, presented at all Masses, were followed by Sunday evening meetings in thou-

sands of Detroit homes, with quickly-trained resource people present in each to lead discussions on race attitudes and the need for change.

It was learned through the sermons that immediately following receipt of the Kerner Report, Archbishop John F. Dearden had called an emergency meeting of 500 priests, ordering all department heads to cancel other appointments for an entire day.

"THE ARCHBISHOP told all of us of the great frustration in our city and the tremendous urgency of the situation," Father Daniel Murphy told parishioners at Christ the King church in all-white Northwest Detroit.

The priests' meeting was followed by a public rally attended by 5,000 in the University of Detroit Field House, then meetings in church halls of the designated 150 parishes. There are 350 parishes in the archdiocese.

Some of the latter meetings, particularly in ethnic parishes,

turned into free-for-alls, with angry members shouting epithets at the speakers.

"This problem of white racism is one that I have and one that you have," Father Murphy said in his sermon. "Archbishop Dearden called it the 'moral cancer' of white racism.

"We have experienced violence in our community, and many of us are fearful. I know I am, but many are expressing it by creating disunity in the community.

"We have extremists in both the black and white communities, and these have turned the situation into an arms race. You and I are somewhere in between these two groups of extremists of right and left."

He said some Detroiters have reacted with "real concern" from last July's rioting, but that most have reacted negatively. All 50 preachers worked from the same sermon outline.

FATHER MURPHY said that prior to his ordination he had witnessed blatant discrimination in Detroit employment offices, including the sly wink from the employment manager and the whispered, "we don't want any of THAT kind around here."

"We must not look at the surface causes of last summer's disorders," he said, "but for the underlying reasons that cause such frustration and rage.

"The real causes are not to be found among black men, but among white people, as the Kerner Report pointed out so forcefully."

Bishop Gallagher gives nod to 'Y'

LAFAYETTE, Ind. — Bishop Raymond J. Gallagher of Lafayette has announced that a basic agreement has been worked out between the diocese and local Young Men's Christian Association, allowing Catholics to be members of the YMCA and YWCA.

The agreement stated that Catholic members of the YMCA are not expected to participate in any religious services which would be repugnant to them; no effort will be made to proselytize Catholics; there is no prohibition against Catholics being members of the YMCA staff and of the local board; the YMCA identifies itself as being a Christian organization for all people and does not support Protestant missionary activity.

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PEACE CONFERENCE LEADERS—The leaders of a day-long conference on "The Vatican and Peace" at Boston College, a Jesuit university, enjoy some lighthearted conversation between sessions. They are, left to right, Father Robert A. Graham, S.J., Vatican historian and expert on diplomacy; Father Michael P. Walsh, S.J., president of Boston College and conference host; Archbishop Iginio E. Cardinal, Apostolic Delegate to Great Britain; and Eugene Rostow, U.S. Under-Secretary of State for Political Affairs. The conference was held on the first anniversary of Pope Paul VI's encyclical, *Populorum Progressio* (On the Development of Peoples). (RNS photo)

Bishop sees Vietnam policy as a major roadblock to peace

JAMAICA, N.Y.—United States policy in Vietnam is "the major roadblock on the way to world peace," Catholic Bishop John J. Dougherty declared here.

"It is my conviction," he said, "that this nation, the richest and most powerful nation on earth, founded on the principle that all men are created equal, upon the Constitution and the Bill of Rights, has, in human history's gravest hour, greater responsibility for world peace than any other nation and that it should lead mankind toward that goal without delay.

"It is my judgment that this nation cannot rise to that responsibility as long as it continues a policy of more of the same in Vietnam. Our present policy in Vietnam is the major roadblock on the way to world peace."

BISHOP DOUGHERTY, Auxiliary for the Archdiocese of Newark and the president of Seton Hall University in South Orange, N.J., made his strong comments on the war during a closing address at a six-day Convocation on Education for Peace.

The convocation, held on the campus of St. John's University, was conducted by the university's department of theology. Co-sponsors were Pax Romana, the Pacem in Terris Institute at Manhattan College, and the U.S. Bishops' Commission on World Justice and Peace.

In his address, Bishop Dougherty's basic thesis was a defense of his endorsement of the Negotiation Now! movement. He gave the following reasons:

• American democracy "as a way of life cannot long endure without the rational discourse and free debate of its citizens on issues of national policy."

• World peace and human welfare are "indivisible."

• "Authentic religion and social justice are inseparable."

Noting that "it is not disagreement about the goal that divides the American people, but disagreement about the means," Bishop Dougherty said that the U.S. should not and could not "disdain the judgments of men like George Kennan, Clark Kerr, General Gavin, and Sen. Eugene McCarthy."

"TO IGNORE in policy decisions affecting the destiny of our nation and mankind," he said, "the wealth of intelligence, the breadth of experience, the sincerity and detachment from personal gain of so many thinking Americans is, I believe, a disservice to the nation and the ideals for which it stands. To question their patriotism is an exercise of small minds."

The continued escalation of the war, according to the prelate who is chairman of the Bishops' World Peace and Justice commission, would prove extremely

harmful to developing countries.

"The issue facing this nation is not whether we can support a program of guns abroad and butter at home, but whether the poor and the hungry at home, and abroad can wait for their bread and butter until we have finished with the business of guns in Vietnam," he declared.

Concerning the "hawks" who would demand an all-out victory, he cautioned:

"It is true that stalemate does not become a proud and mighty nation as does unequivocal victory, but America has another war to fight, the fight against hunger and poverty and illiteracy. We have another and greater victory to achieve, the victory of world justice and peace, and it is a victory that will demand the resources, the energies, the generosity and the nobility of our people."

"NEED I ADD," Bishop Dougherty concluded, "that these words are spoken with animosity towards none, without disaffection for those who differ, without insensitivity to the barbarisms of the Vietnam, and with love and loyalty to our fighting men. They are offered as a contribution to the rational discourse and free debate, the process out of which America was born, on which it was nourished and which it grew to its present size and power. It stands at the top of the world and all the world waits and watches to see if America will match its political, economic and military strength with its moral fortitude, which is the ultimate test of greatness."

The convocation, according to its director, Father James J. Megivern, C.M., was in answer to a challenge presented by Pope Paul VI. In a message to a peace convocation at Manhattan College last year, the pontiff said that it was "imperative to educate in the ways of peace and be educated in those same ways."

Imitate Catholic laity: UCC leader

CHICAGO—The head of the Council for Lay Life and Work of the United Church of Christ told lay leaders here that Protestants can learn from the Catholic Church on how to work with the laity.

Dr. John L. Casteel, general secretary of the Council, said that "the general liberalization of the Roman Catholic Church going on today has prompted Catholics to speak up more critically on the question of the place of the laity in the Church."

He discussed particularly the Second Vatican Council's decree on the lay apostolate, calling it evidence of a new consensus on the laity in the Catholic Church.

Catholic paper asks Spain cease naming bishops

MADRID—Ya, a Catholic daily newspaper published here, has asked the Franco government to give up some of its special privileges in the appointment of bishops.

In a lengthy article, the newspaper recalled that in 1965 the Second Vatican Council had asked governments "to make a voluntary renunciation" of such privileges and to give the Pope complete freedom in appointing bishops.

Delay on this point is causing "surprise and concern" among Catholics, Ya said, stressing that the problem could easily have been solved on the day after the Council ended in 1965.

The Church is "suffering" in Spain as a result of the government's refusal to sacrifice its privileges, the article said, because "many dioceses are vacant or governed by prelates who have already passed the retirement age."

Under the present system, which is specified in the 1953 Vatican-Spanish concordat, the government submits to the Pope the names of six candidates for each vacant diocese. The Pope reduces this list to three and adds other names if he wishes, but the final choice is made by General Franco, as head of state, from the list returned to him by the Pope.

Jesuit denies Church 'opening to the left'

BOSTON—A Jesuit priest currently helping to edit the official papers of Pope Pius XII rejected the idea that the Vatican is "opening to the left," in a talk given to delegates at a Boston College conference on the Vatican and Peace here.

Father Robert A. Graham, S.J., a Californian working at the Vatican, told his audience:

"IT IS A common error to imagine that the Holy See's opposition to the Soviet system is systematic and a priori, dating from the very first days of the Bolshevik revolution of 1917. Few are aware of the various desperate tries, in the first decade and a half, to awaken some toleration on the part of the Soviet authorities. They all came to nothing as Soviet intransigence manifested itself."

As a result of this, Father Graham explained, the new warmth between the Vatican and the communist countries is not so much a Vatican "opening to the left" as increased communist willingness to dialogue with the Holy See.

NEVERTHELESS, the Jesuit editor added, there have been some definite steps taken by the Vatican to encourage communist response. Among these he listed:

• The Vatican's willingness to discuss issues that formerly were considered closed, such as Catholic school subsidies.

• Pope John XXIII's own personal warmth.

• The Vatican's ability to recognize the collapse of the monolithic communist bloc that existed under Stalin, and will

ingners to negotiate with local leaders.

• The growing awareness on the Vatican's part that the world's social and economic problems demand worldwide efforts at solution.

• The Second Vatican Council Fathers' deliberate refusal to condemn communism, despite the wishes of some 400 of the bishops present.

All of these considerations, coupled with the increased willingness to dialogue found in many communist countries, have combined to form what some describe as "the opening to the left."

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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.

Decision in crisis

President Johnson's stunning announcement that he will not seek or accept renomination overshadowed even the change of emphasis and tone of the administration on Vietnam.

The President's address last Sunday did not signal a change of direction. Rather it was a calculated withdrawal in the face of mounting public reaction which his administration has not been able to dissolve and the monumental dilemma of a war which it has not been able to resolve.

But there is solid hope and encouragement in the President's "first step" of de-escalation. Though the bombing cessation is not the complete halt Hanoi says is an essential prelude to talks, and the President made no direct mention that all active elements of the conflict would be included in negotiations, his message was one of desperate sincerity—remarkably different from those obsessed by the so-called San Antonio Formula.

"First step" also implies other measures. Other steps are in the offing when and if a comparable reduction of violence is evidenced by the enemy. We can only pray reciprocal gestures will follow and soon.

By his sacrificial decision not to run for re-election, President Johnson has acknowledged that he, very personally, and not just as the head of the present administration, is at the center of the vortex of controversy over Vietnam. It took great courage and humility, and he deserves the gratitude of all the people for this attempt at reconciling the divisiveness within the nation.

Those who contend his removal as a candidate will make Vietnam a minor campaign issue are taking a very rosy view. The war will remain the central issue as long as it continues. And if there is not a positive response from Hanoi, the hawks will be flying high again.

There will be even more strident calls for military (translate that nuclear) victory. If the President's capitulation to his critics and to their methods does not produce peace, they will say, there is no alternative. The horrifying reality is that there are millions of Americans who are so weary of the war, so frustrated by its demands, they are open to just that kind of argument.

A court falls

That shameful anachronism of the Church — the Papal Court — has at long last been relegated to the trash bin of history. It was swept out last week by Pope Paul in the most dramatic Vatican upheaval since the Middle Ages.

Though the demise of the court has limited practical significance as far as Church structure is concerned, nonetheless its stance and tradition of nepotism, influence and access had been an affront to the spirit of social and civil equality the Church has championed among all peoples. It is good riddance.

The costly, showy pomp and frills have been an embarrassment to the faithful. Most American clergy and laity have long viewed the court as hypocritical nonsense in a Church founded on the humility and self-effacement of God Made Man, a God who assumed the poverty of a carpenter's son.

In announcing the change, the Pope said he was underlining the "essentially spiritual mission of the Roman pontiff" in keeping with the wishes of the council and world public opinion. Council Fathers had indeed scathingly criticized the court and urged its removal.

The "black nobility" is being replaced by a purely functional body of 30 lay consultants. Hopefully they will introduce modern efficiency into the notoriously backward civil administration of the Vatican. Of the 30, 24 will be residents of Rome—though not necessarily Italians. Only six will be appointed from other parts of the world and they will serve only in an honorary capacity.

Though rights of heredity are eliminated and appointments are only for five years, it is safe to assume that Italian presence and influence will still prevail.

It is regrettable the Pope did not make a really clean sweep and make the new "Pontifical Household" truly representative of the worldwide Church.

The Italian rein grows increasingly restrictive and frustrating as the Church everywhere continues the thrust toward renewal, simplification and democratization.

It is long past time for the Vatican to stop treating the non-Italian Church as a group of mission territories peopled by innocents whose maturity, loyalty and intellect are suspect. The stewardship of the Church belongs to the Pope, but not to the Italian hierarchy or the Italian nobility.

Changes within the papal household and recent reforms within the Curia are exciting, promising developments. We are grateful for them because we know the Church will be better for them.

Still, we await impatiently the day when the Vatican is truly representative of the whole Church, of the most honored and most humble members, clergy and laity alike. Because only then will the full vitality and energy of the Church be harnessed for Christ's work in this world.

Riot rationale

There is much said these days about the possible gullibility—even culpability—of newsmen in reporting last summer's riots.

Critics have cited instances of gross exaggeration of the scope of various disturbances and the extent of damage involved.

Also under attack is the seeming penchant of some newsmen, news services and publications to give unlimited coverage to extremists while soft-pedaling the statements of moderates and forgetting the overwhelming majority of ghetto residents who maintain responsible calm in a sea of violence.

There is justification for such criticism and for demands that reportage be balanced, objective and, above all, factual.

But at the same time these critics want to muzzle

those commentators and editorial writers who speculate on the possibility of more rioting, who predict more urban violence for the months ahead. The reasoning is that prophecy begs fulfillment. The warnings are ready-made alibis for future inciters, the critics contend.

Daniel P. Moynihan, former Assistant Secretary of Labor and director of the Joint Center for Urban Studies at Harvard, is among those cautioning the soothsayers. He told a recent gathering of school administrators that the "common, quite possibly groundless, assumption there will be monstrous rioting next summer is just that—monstrous."

Mr. Moynihan has demonstrated an incisive understanding of the dimensions and root causes of the present urban crisis. But we cannot agree with him on this score.

Violence is not inevitable. To claim it is, is despair. But there is a difference between despair and deducing

logically and coldly there will be more trouble.

The snows of winter may cover, but they do not cure. The festering sores of the ghetto are just as visible, just as painful and just as untended this April as last. Cutbacks in remedial legislation already have been made in this session of Congress. The administration promises more in return for a tax increase. First aid or long-term care for feverish ghettos will get short shrift in the wartime budget of a gold-scared economy.

It might be "monstrous" to assume infection will spread. But it is the only logical conclusion.

If forcibly gagging all the Stokely Carmichaels and Rap Browns and silencing all the television and press prognosticators could guarantee peace and racial harmony, we might be tempted to agree to such drastic measures. But such tricks will not work. And to suggest they will is shallow rationalization and betrays a refusal to face facts.

● YOUR WORLD AND MINE

Credibility gap and the IHM nuns

By GARY MacEOIN

I first met the Sisters of the Immaculate Heart of Mary in Rome during the Vatican Council. We had a Mass for journalists every evening in a private chapel of the Jesuit motherhouse close to St. Peter's. It was always a celebration, usually led by a bishop, sometimes two or three, and from two to twelve or fifteen priests, most of them working newsmen.

The presence of a bishop permitted a level of liturgical experimentation then uncommon, though widely authorized today. We usually had some of the Protestant observers with us, and a Protestant clergyman often read the Scripture lesson. I remember one evening the reader was a clergyman's wife. As she spoke in the crisp accents of her native North of Ireland, I wondered what her Orange friends would think if they ever knew!

This experience made me understand the importance of the liturgical reform voted by the council. Like the surgeon in the operating theater, the newsmen must remain detached from what he reports, if he is to do his job professionally. Yet my colleagues from around the world and I were caught up in this community of believers, did everything in our power to arrange our high-pressure schedules so as not to miss the daily celebration of the Eucharist.

The regulars included several

nuns, and two of them struck me in particular for the professional leadership they provided in our community singing. I learned their names in due course. The older one was Sister Humiliata, today known as Sister Anita Casprey, mother superior of the IHMs. Her companion was Sister Ruth Wallace.

In our worshipping community, we quickly got to know them, to love them, and to respect them. Their congregation had responded enthusiastically to the call of the Council, and they had come to Rome to steep themselves in the council spirit at the source.

They were particularly enthused by the council decree on the renewal of the religious life. When they went home, they set to work immediately with their whole community to implement the council's instruction to them to evaluate their work in the light of the inspiration of their founder, and to adjust it to the changed conditions of the times.

I visited the motherhouse in Los Angeles and other IHM houses about 18 months ago, and talked to many of the nuns. I was amazed and edified at the rapid progress. I was equally struck with the serious, methodical way they were approaching their renewal. Not only were all the nuns involved, but there was continuing discussion with other nuns, with theologians and bishops to ensure a faithful and dynamic expression of the council's spirit within the framework of the council's words. They knew that they were pioneering, and that a false step by them could do irreparable harm to the tens of thousands of nuns similarly anxious to take the council seriously.

This is a point of extreme importance. These are no starry-eyed extremists gaily unloading the past and plunging wildly into untested experimentation. Father Patrick Peyton describes in his autobiography published a few months ago how the IHMs welcomed him when he went first to Hollywood in 1945 to launch the Family Rosary Crusade, how they provided him with "a permanent home" at their motherhouse, a home he still uses when in Los Angeles, and how they continue actively to support his work. The Rosary these days is not exactly a badge of the ultras.

I have recently made a trip across Canada from Toronto to Vancouver, and back through the United States from Seattle to New York. On this trip and in subsequent telephone conversations I ascertained the views of what I consider a fair cross-section of priests, nuns and laypeople on the decision of the Congregation of Religious to abort the IHM reform.

The views of those dedicated to the aggiornamento add up to a consensus. If the decision is maintained, they will lose hope that the institutional Church really intends to implement the reform. They fear an exodus, of far greater proportions than that of recent years, of the best elements from the active priesthood and from religious orders.

I personally fear that the negative impact will range much farther. We face a dangerous widening of the already serious credibility gap both for dedicated Christians and for the millions of others who view the Catholic Church's commitment to renewal as a factor of hope for the future of humanity.

● WHAT OF THE DAY

There is a difference

By REV. JOHN DORAN

Wall Street, or at least the Wall Street Journal, expressed concern recently about "rebellious priests." I wondered at the reason for the article and particularly at the lack of reason in the article.

The paper makes one very basic mistake about which occasional comment is necessary, and which will be the occasion of comment here. The mistake is in not differentiating between priests who are trying to bring some of the benefits of democracy into the ecclesiastical structure of the Church with priests who are simply opposed to the Church having any visible or viable structure.

Those priests who want to enlarge the decision-making machinery of the Church, bring it out of the chancery offices and into the common forum of some sort of representative thinking by the clergy in general, are not against authority. They simply want to broaden its base. We might use the Priests' Senate of our diocese (Tucson) for an example. It says in its opening section: "The program of the Senate will be to collaborate as effectively as possible with the Bishop in the government of the Diocese. The Bishop's problems are the problems of his priests; the problems of his priests are the Bishop's problems."

Similar words or sentiments are probably expressed in every priests' senate in the nation, for the senates are not seeking to "sandbag" the Bishops, as the Journal says, but rather seek-

ing to make available to the Church their accumulated wisdom and experience.

There are, it is true, rebellious priests in existence, as there have always been. I think that there are more at present than there used to be, and I think that this increase is a natural phenomenon in times of change. Upset the general order of things, and you will always find strange and unexpected actions on the part of the people. Some people, who run successfully in a groove, will run amuck if the groove is smoothed out. They find themselves to lack inner direction and to be incapable of orientating themselves when the force of long established custom no longer keeps them "on the beam."

The flurry of some priests jumping now one way, now another, following every new notion which shows itself, is a manifestation of immaturity, but it is more than that. It is a two-fold danger. It is a danger to the people who find themselves with leaders who grate like tops on a plate glass surface, instead of moving on steadily like pilgrims with a fixed destination in the arms of God. The second danger is that the authorities in the Church may grow fearful from the unrestrained actions of some of the eager-beavers, and fail to value properly the less showy, but more substantial, efforts of the more concerned clergy.

A Father Dubay shouting for the removal of his Cardinal for "malfeasance in office" is miles removed from the action of the priests in New York presenting their Memorandum of Priorities to the new Archbishop of the city. Priests who take to the

airwaves to protest particular or general practices of the Church and its Bishops are not in the same category with elected priests' senates composed of men who seek to give of themselves to assist the Bishops in finding ways to serve the people of God better within their dioceses.

A trade union of clergy is not the same thing at all as the Federation of Priests' Council which aims at making more effective the voice and the experience of the priests in the Church of our land. These are distinctions which are solid, are of the very nature of things, and the Wall Street Journal should have been able to see them.

The Pope speaks

If, in the discussions and in the final documents of the council, the Church has spoken so impressively on the definition and function of the laity among the People of God, in other words among the Church itself, it means that we are all pledged to give particular attention to this subject.

The Church of the council, in its teachings on the laity, did not merely expound a doctrine worthy of being put in better light; did not merely synthesize ideas and facts regarding the laity which have interested the Catholic Church for more than a century and have led to quite authoritative and positive conclusions in reference to the laity. The Church has demonstrated that she places her confidence regarding a renewal of the conscience and the effectiveness of her mission in our times precisely in the apostolate of the "faithful laity," and has openly stated that "modern conditions demand that their apostolate be thoroughly broadened and intensified."—Audience 1/3/68.



Sullivan
10/37

SISTER NATHANIEL!

● THE YARDSTICK

Church institutions and right to bargain

By MSGR. GEORGE HIGGINS

The recent wave of strikes in Catholic and Protestant hospitals has prompted a number of correspondents to write to the USCC Department of Social Action asking where we stand on the question of collective bargaining for the employees of hospitals and other Church-related institutions.

The Department as such has not adopted a statement of policy with regard to this question in recent years. Speaking for myself, however, as Director of the Department—and not, in this instance, in the name of the Department—I should like to respond to the question by reprinting the text of a speech I delivered not long ago at a convention of the National Council of Catholic Nurses:

Catholic hospital administrators and Catholic nurses must do some hard thinking about the organization of nurses into their own unions, call them what you will, and the organization of other hospital personnel, professionals and especially the non-professionals.

One of the great mistakes that was made by American management in industry 30 years ago was that it completely underestimated the intelligence, the determination, the skill and the drive of the people it was dealing with.

Thirty years ago management thought that the workers' drive for unionization did not have to be taken seriously, but now I am sure they are happy, by and large, that it came to pass.

The time has come, I think for our Catholic institutions to do what everybody else in the United States had to do 30 years ago, and that is to begin to take seriously the right, or if you will, the obligation of people to organize into their own economic organizations—not to put

the hospitals out of business, but to carry on human relations in the economic field in the most sensible way that humanity has been thus far able to discover.

In a more perfect world, in a utopian world, there might be a better way to carry on human relations in the economic field than to do it through unions, but we do not live in that kind of world. And the notion that because we are connected in some way or another with Catholic institutions, or even worse, the notion that because we graduated from a Catholic nursing school and are now working in a non-Catholic hospital or health situation, and therefore should not get involved in this rather "dirty" business of trade unionism, is as dead as a dodo.

We live in a real world in which most people, in one form or another, are going to carry on an economic relationship through organization. To fight it under some confused understanding of the vow of poverty, or of the independence of church-related institutions, would be a serious mistake.

Our very significant development in this area ought to teach us a lesson—namely, the rapid growth of teachers' unions and associations and the increasing militancy of these organizations. Five years ago, if anyone had predicted this development, you

would have sent him to the nearest psychiatrist.

Five years ago, nurses, teachers and people in similar professions simply had nothing to do with formal processes of labor-management relations. That couldn't go on forever. Industry is finding this out even in the case of highly skilled technicians and engineers. At long last—like teachers, nurses, and professionals—they are beginning to organize and to insist on their right to bargain collectively with their employers.

What I am suggesting is that rather than be the last, as we have so often been in the past, administrators of Catholic institutions should strike out on their own and, for once, take the lead in establishing progressive labor-management relations in their particular profession. There is no reason why they can't do it, and every reason why they should.

At the present time I think it would have to be said in all honesty that Catholic institutions, by and large, are not out in front in the field of labor-management relations. The time has come then, to make up for lost time.

The administrators of Catholic institutions can no longer ask for special treatment on the grounds that their institutions are serving society on a non-profit basis and should therefore be exempt from the normal rules of labor-management relations.

If Catholic administrators today, they must operate according to the highest standards of the communities in which their institutions exist.

In the field of labor-management relations, that means complete freedom for their professional and non-professional employees to exercise their right to organize and to carry on collective bargaining according to the procedures long since established, under the law of the land, in private industry.

OPINIONS

'Open window'

To the Editor:

Your editorial views are an open window—I am sometimes most pleasantly flabbergasted. You have restored my faith (long gone) in what we (often laughing) call the Catholic Press.

You are brave, clean—and how wonderful!—you are usually irreverent! I'm sure you don't get a lot of fan letters—(Continued on page 7)

THE CRITERION

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WHY SHOULD I CARE?

How to find and train community leaders

By BERNARD LYONS
Copyright, 1968

CHICAGO—There's a run-down apartment building on your block. You've written to the owners, and they don't answer. You talk to your neighbors about a block club and suggest that if all of you band together you might be able to get city hall to enforce the housing code. Most of your neighbors look blank, shrug and switch the topic, or say, "You can't fight city hall."

Maybe an old building in need of repair or demolition isn't your hangup. You might be concerned about racial change in your neighborhood, or about a busy intersection that needs a stop sign.

You punch away at a problem, but everything looks the same as before you began. That easy chair and can of beer in front of the TV looks inviting again.

Everyone concerned about social justice and anyone who has tried to work in his neighborhood has been tempted this way: "Nobody else cares: they're apathetic. Why should I care?"

But: Nearly everyone has some area of leadership because of natural talents, peculiar experiences, trained-in skills or interests. And most people are interested in, and will exert leadership on, only those things that have an immediate and recognizable interest to them.

THESE WERE the facts upon which the community leadership course in one community in Chicago were based. The organizers proved that leaders can be found and trained to respond to community needs.

They still believe that the experience of leadership—working with others on a practical problem—is the best method of finding and training leaders, but they know now that a training course can speed up the process and impart many needed skills.

The community leadership course was born out of a specific crisis and need. It was born in Austin, a changing community of 125,000 people on the westside of Chicago.

Several years ago, the most

active and vocal group in Austin was an organization of bigoted property owners. Then a group of Protestant clergymen, concerned about their dwindling congregations and the changes that would come to Austin when Negro families moved in, began talking about the need for a community organization. They invited the Catholic priests to join their discussions. Later, laymen were invited to join their religious leaders to form a steering committee for a community organization.

They had a number of successes; organizing neighborhood associations, getting two abandoned theaters torn down and organizing 15,000 signatures on petitions to prevent the city from cutting an expressway through the middle of the community.

The first Negro families moved to Austin in July, 1964. By December, of that same year, the first block the Negro families had moved into had become 85 per cent Negro occupied. The community organization welcomed the new families and there were no incidents except for some harassing by teenagers. The Negroes, however, most of them renters paying \$8 to \$35 a month more than the previous white tenants, didn't have the power and the confidence to work with the Austrian group.

LEADERSHIP of the two communities had to be brought together to find common interests to build a successfully integrated community.

Saul Alinsky, director of the Industrial Areas Foundation and nationally famous for his successful organization of the poor into community powerhouses (e.g., Back of the Yards, Woodlawn) once said, cynically, a community was integrated only for the period "from the arrival of the first Negro family to the departure of the last white family."

Integration has been successfully achieved in middle-class neighborhoods, however, like Hyde Park-Kenwood around the University of Chicago.

Many things were needed. A great need was to find and train leaders, Negro and white, who would work together to maintain and improve Austin.

The community organization chairman, David Kissane, described the situation at the time as "a vacuum of leadership in Austin."

The local aldermen were usually pictured in neighborhood papers at a Boy Scout award night. They offered no positive plan.

"Local political leadership," Kissane said, "was bankrupt in plan."

Open housing

DAYTON, Ohio—A resolution by Catholic clergymen asking Dayton and suburban municipalities to "assure freedom of housing and to oppose discrimination in buying, selling or leasing" property has been signed by 115 priests.

all but a few neighborhoods in Chicago.

Elected leaders weren't the only ones at fault. The Rev. Robert I. Christ, of the Commission on Religion and Race of the Presbytery of Chicago, said at the community leadership graduation banquet:

"The old community leadership tacitly says to the people: 'Don't bother us, we know what's good for you,' and consciously or otherwise adopts the tactic of 'divide and exploit.'"

"It doesn't have to be that way," Mr. Christ said. He cited the cooperative attitude—brought by community organization pressure—when one local real estate board signed an agreement with a community group to stop house-to-house solicitation for a period of six months in changing neighborhoods.

The leadership course was added to the Austin community organization's program to speed up the process of finding and training leaders in addition to the usual methods of block groups, housing committee and other projects and committees.

RAY DEVEREUX, an active member of the Christian Family Movement (CFM) who had become interested in the community schools, and myself, were appointed by our community organization chairman to head up a committee to put on the course.

The chairman wanted the program to:

- Educate in leadership skills;
- Build up the confidence of the participants; and
- Help the decision-making processes concerning Austin, principally by exposing Austinites to the techniques required session.

QUESTION BOX

Are contemplative orders on way out?

By MSGR. R. T. BOSLER

Q. With all the turmoil in the Church today there are probably few people, if any, who would be interested in my question. I have a close friend who is planning to enter one of the contemplative orders of the Church. We have heard some frightening rumors concerning changes to occur even behind closed walls.

I have heard proposals about shortening the prayers, having the Office sung in English

(which would eliminate all Gregorian Chant) and requiring these contemplatives to take a more active part in the Church. The Pope has stated, so I have heard, that Carmelites should be working as pastors and assistant pastors in parishes. My question: Does the Church really believe there is no longer any place in the world for the prayer and sacrifice of a contemplative priest or brother?

A. That's a when-are-you-going-to-stop-beating-your-wife question. To my knowledge, no one in authority in the Church has questioned the validity of the contemplative life. Vatican Council II did call for a renewal and adaptation of contemplative orders to meet the psychological and physical needs of modern men and women. This requires that rules and customs be changed to reflect modern man's sense of the dignity of the human person and need of a responsible freedom. But the council emphatically stressed the continued need of the contemplative orders.

The Decree on the Church's Missionary Activity, for instance, had this to say: "By their prayers, works of penance and sufferings, contemplative communities have a very great importance in the conversion of souls. For it is God who sends workers into His harvest when He is asked to do so (cf. Mt. 9:38), who opens the minds of non-Christians to hear the gospel (cf. Acts 16:14), and who makes the word of salvation fruitful in their hearts (cf. 1 Cor. 3:7)."

And the Decree on the Renewal of Religious Life stated: "No matter how urgent may be the needs of the active apostolate, such communities will always have a distinguished part to play in Christ's Mystical Body, where 'all members have not the same function' (Rom. 12:4)."

Pope Paul was not in disagreement with this teaching when he encouraged the Discalced Carmelites last year to renew their contemplative life and at the same time to accept parishes when need arose. Discalced Carmelites have always combined some active apostolate with their contemplative life and have taken parishes in the past when there was need.

I cannot sympathize with your other difficulty. Latin and Gregorian Chant are not essential elements of contemplative life. The faster the contemplatives get rid of them, in my opinion, the sooner they can demonstrate to modern youth that they are not freakish relics of the past, but the Church's response to the restlessness today that wants to

The theory here was, "The mind can't absorb what the seat can't endure."

There was a mix of practical techniques, such as public speaking and parliamentary law, with actual community concerns presented by experts. Thus, the program looked like this:

Session 1: Purpose and introduction; a 26-minute movie on a community facing racial change (made by CBS-TV); discussion of the movie in workgroups as an introduction to public speaking.

Session 2: Parliamentary law; housing. The workgroup leaders handled the first session, while two experts on housing, who worked with the city and the courts for two other well-organized community groups, took the last sessions.

Session 3: Saul Alinsky, executive director of IAF, told his theories of community organization and answered questions. This session was held with all the workgroups together and about 40 additional people joined the 60 "regulars" for this discussion.

"The only reason for organization is power," Alinsky told the group. Power, he said, was having money enough and/or people enough to act effectively.

When attacking an issue, a community group must make sure that the problem is (1) specific, (2) immediate and (3) realizable, according to Alinsky.

Alinsky called any attempts to deal with prejudice on a rational basis as a waste of time. He said that the time for running away from Negroes is fast running out.

"When it is too expensive to move out, you'll rationalize rea-

sons to integrate, whether its Christianity or democracy," Alinsky said.

Session 4: Al Belanger, the first layman to chair the Chicago Archdiocesan School Board and a steel company executive, gave a session on group dynamics; the Negro treasurer of a community group in another changing neighborhood described his organization.

Session 5: The practical matters of staging a meeting were discussed; and, in the second half, an Alinsky-trained organizer told how he organized the people of a community.

Session 6: John Ducey, president of the Institute of Urban Life, discussed his magazine article on the "Economics of Slum Landlords," and an executive secretary of another Chicago community explained how to organize block clubs.

Session 7: An executive director of an organization in a changing neighborhood that had successfully worked with its realtors described their experiences. The last working session was on public speaking. Each participant gave a three-minute talk on the course or some community concern.

Session 8: The graduation banquet. The committee invited other community leaders and clergymen to a meal to hear Mr. Christ and the best speaker from each of the four workgroups.

The spirit of the graduation was optimistic and confident. Registration slips were passed out and most of the graduates signed up to help the Real Estate Practices Committee canvass 575 homes in the area of greatest racial change. Other graduates joined committees on housing, community relations, home financing and schools.

A NUMBER of people who had come to the course from outside Austin got in touch with their neighbors. Most notable, one graduate became executive

director for a group being organized in Cicero—ill-famed for burning out a Negro family and for showing extreme venom during the 1966 summer marches.

Co-chairman Ray Devereux said he wouldn't change anything in the content of the course: "The people I know who took the course are active, either in Austin or on some other civic project. I think the course gave them confidence and enough know-how to work together with others to get action."

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Saints in the Mass

APOSTLE OF THE ZEALOUS . . . St. Simon, whose name is mentioned with that of St. Jude in the Communicantes of the Mass, is surnamed the Cananean or Zelotes in Holy Scripture, words which both mean "the Zealous." The name refers to his devotion to the Jewish law before his call to the Apostleship of Christ. There is little information available about his life after receiving the gifts of Pentecost. Eastern sources contend that he "died in peace" at Edessa, but a Western tradition holds that he joined St. Jude in Mesopotamia and that they preached the Gospel in Persia, suffering martyrdom there. The Feast of St. Simon and Jude is observed on October 28.

About 1,000 set for music event

INDIANAPOLIS—Cathedral High School will be reverberating from wall to wall this week-end as nearly 1,000 grade school musicians compete in the annual Archdiocesan Cadet CYO Instrumental Music Contest.

About 550 piano soloists are scheduled to begin competition at 9 a.m. Saturday, April 6, in 21 classrooms at Cathedral. A recital of winners is slated at 12:30 p.m.

Instrumental soloists, who number 175, will start at 1 p.m. Sunday, April 7. They will be followed by band, orchestra and ensemble groups at 4 p.m.

All contestants will receive ribbons. Medals will be awarded in five piano divisions, along with all instrumental divisions and ensemble categories. Four band-orchestras will be presented.

The annual music-thon is open to the public without charge. Cathedral has announced that its cafeteria will be open both days to serve the visitors.

Finals scheduled in Play Contest

INDIANAPOLIS—Nine final-ists remain in the 18th annual Junior CYO One-Act Play Contest, with the finals scheduled this week-end on the Chartrand High School stage.

Eliminations begin at 7:30 p.m. Friday, April 5, in the Serious Division. Contenders are: St. Mark, "The Decision;" St. Catherine, "Duddy;" and Little Flower, "The Stones Cry Out."

Comedy Division finals, slated at 7:30 p.m. Saturday, April 6, include: St. Gabriel, Conners-

ville, "The Jury Is Hung;" Immaculate Heart of Mary, "The Boy Upstairs;" and St. Andrew, "Hold Back the Redskins."

Classic Comedy finals will begin at 7:30 p.m. Sunday, April 7. Contestants are: Our Lady of Lourdes, "Shut and Bar the Door;" St. Joan of Arc, "Overtones;" and St. Gabriel, Connersville, "Ah, Sweet Mystery."

Group and individual awards will be presented each evening. Adult admission is 35 cents, with grade schoolers admitted for 15 cents.

Monday evening at St. Catherine's parish, the finals in the consolation round of the Comedy Division will be held. Competing will be: Holy Trinity, St. Roch and a third entry not yet determined at press time. Similar awards will be presented at the conclusion of the consolation round.

May join YMCA

COVINGTON, Ky.—Catholics of the Covington diocese have been granted permission to become members of the Young Men's Christian Association (YMCA) by Bishop Richard H. Ackerman, C.S.Sp.



VOLLEYBALL TOURNAMENT CHAMPIONS—Our Lady of Greenwood's girls came out of the recent CYO Cadet Girls' Volleyball Tournament with the parish's first championship. The girls from Greenwood, in the process of winning the title, also turned the tables on League Champion St. Philip's in a quarterfinal match, reversing the verdict posted by St. Philip in the league championship. In the final match of the tournament, the new champion defeated St. Thomas, 15-4, 16-14. Coach Chuck Dennis (back row, right) coached the girls through the season, which included the championship of Division Three. Standing at the left is CYO Priest Moderator Father James Wilmoth. In the middle of the back row is Sister Grace Marie, S.P., Our Lady of Greenwood school principal.

Annual contest slated in Business Education

INDIANAPOLIS—The annual Archdiocesan Business Education Association Contest will be held Saturday, April 6, at Secina Memorial High School. The contest will begin at 9:30 a.m. There is no registration fee.

Schools throughout the archdiocese are invited to enter the various areas of the contest, including: Shorthand I, Shorthand II, Typing I, Typing II, and Bookkeeping I. Two students from a school may be entered in each event.

First, second, and third place medals in each area and fourth through sixth place certificates will be awarded to individuals scoring in each area. A trophy

will be awarded to the school entering the highest total number of points in the five events. To be eligible for the trophy the high scoring school must have two participating entries in each of the five events of the contest.

Additional information concerning the contest is available by calling or writing Sister Mary Xavier, O.S.F., chairman, Secina Memorial High School.

Winners listed for Hobby Show at Terre Haute

TERRE HAUTE, Ind.—Twenty-three winners emerged as recipients of cash awards at the first Cadet CYO City-wide Hobby Show held here in Guerin Center of St. Joseph's parish last Sunday.

Award winners included: Fine Arts—Matthew Stanton (top), Michael Maher, Martha Burkett, Beth Ann Tuttle, James Donham and Bob Heck; Skilled Crafts—Dennis Callahan (top), John Nichols, Mary L. Conley and Sheila Pusich; Kit Crafts—Dale Marchino (top), John Bierck, June A. Karabinos and Nancy Henneette; Collections—Jerry Casey (top), Chris Sullivan, Stephen Reiferberg, Darrell Staggs and Bob Heck.

Baking—Jeanne Hauser (top), Eric Dieher, Elaine Korba and Susan Hackl; Sewing—Peggy S. Berghem (top), Barbara Perigo and Catherine Cronin.

Top winners in each division received a \$25 U.S. Savings Bond, while class winners received \$5 cash each.

English edition L'Osservatore set

VATICAN CITY—An English-language edition of L'Osservatore Romano, Vatican City newspaper, will be published for the first time, beginning in April.

Vatican Radio said the edition will be published on a weekly basis and will cover addresses by Pope Paul VI, as well as information on the activities of the Holy See and of the Church.

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St. Mark parish, Troop 430: Vicki Allen, Carol Boyce, Marie Dreyer, Margaret Healy, Yolanda Iozzo, Barbara Matthews, Mary Seal, Jo Ellen Shea, Mary Beth Shirley, Beth Ann Walpole, Karen Weidhammer, Kathy Weidhammer, Mary Lou Whitsett.

St. Gabriel parish, Troop 737: Sandra Schrader, Pamela Wagner, Carol Webber.

St. Lawrence parish, Troop 1282: Claudia Draga, Yvonne Horn, Marie Levasseur, Linda McConahay, Ann Miller, Maureen Mulhern, Eileen O'Hara, Elizabeth Radtke, Susan Seay, Ronda Wilkie.

St. Roch parish, Troop 835: Linda Dwyer, Pamela Evans, Janet Gallagher, Mary Sue Pavey, Teresa Rathz, Leslie Yeager.

Sacred Heart parish, Troop 354: Sandra Belvry, Susan Cox, Ann Davis, Karen Duncan, Lynn Heid, Michele Heid, Nellie Lampers, Teresa Mader, Karen Marcum, Susan Mum-cum, Karen Schudecker.

Our Lady of Lourdes parish, Troop 875: Mary Martha Babcock, Kathleen Castor, Julie Van Cleave, Martina Davis, Margaret Dow-er, Janet Jackson, Ann O'Connor, Margaret Mary O'Connor, Stephanie Spigel.

St. Philip's parish—C.D.A.: Judith Anderson, Marianne Flanagan, Becky James, Cathy Jinks, Karen Kirsch, Debbie Michaels, Janene Reinert, Mary E. Sweeney, Ann Youngblut.

St. Catherine parish—C.D.A.: Bridget Brinker, Patty Duggals, Susan Fisher, Carol Gallagher, Mary Ellen Walsh, Cathy Weber, Jody Wheatley, Debbie Wilder, Lynn Nelson.

St. Catherine parish—C.D.A.: Vicki Dillon, Jane Oakley, Donna Prather.

Holy Spirit parish—C.D.A.: Margaret Ann Bova, Kathleen Smith, Kathleen Sweeney.

St. Andrew, Richmond, Troop 34: Marilyn Auterman, Nicolette Cheesman, Zita Gilman, Monica Kinley, Rebecca Miller, Angela Mollo.

St. Anthony parish, Clarksville: Verla Bravon, Becky Brest, Diane Dettlinger, Mary Far Endris, Carla Hult, Ann Elizabeth Pote-ler, Anna Rue, Theresa Rue, Brenda Shields, Mary Lea Shieds, Cathy Sinkhorn, Florence Wheeler.

St. Mary parish, New Albany, Troop 702: Nancy Bishop, Patricia Block, Kathleen Haberlin, Mickey Louise McKinley, Peggy Spigel.

St. Joan of Arc parish, Troop 117: Elizabeth Marie Armanis, Nancy Braun, Theresa Lynn Hauke, Rosanna Marie Horv, Kathy Jones, Marguerite Kane, Patricia Kilbride, Suzanne McIlhenny, Debra Rathz, Barbara Stane, Ann Tobin.

Little Flower parish, Troop 34: Cathy Barrett, Rita Ernst, Janet Sue Erenbaugh, Barbara F. Fodder, Carolyn Fueller, Janet Madden, Theresa Mattingly, Anne Nohl, Janet Marie Schmidlin, Joan Warner, Michele Wheeler.

St. Simon parish, Troop 749: Anne DeShano, Deborah Eyer, Theresa Holden, Jean Kane, Sherry Lawley, Mary Lentz, Sandy Warner.

Young journalists from Archdiocese receive honors

ST. MARY-OF-THE-WOODS, Ind.—Several students from the Indianapolis Archdiocese received honors in the sixth biennial high school press conference held last Saturday at St. Mary-of-the-Woods College. Approximately 175 public and Catholic high school journalists from Indiana and Illinois participated.

Awards were received by: Carole Loving, Ladywood School, second place best news, letterpress; The Crusader, Secina Memorial High School, first place best news, offset; Mary Kay O'Connor, Chartrand High School, second place (tie) best feature, offset; Marisa Perez, Secina, second place (tie) best feature, offset.

Theresa Hoover, Chartrand, second place (tie) best editorial, offset; The Schultean, Schulte High School, Terre Haute, second place (tie) best editorial, offset; Marisa Perez, Secina, first place best editorial, offset; Tom Hammett, Chartrand, best photo; Rampage, Chartrand, second place best layout, offset; and The Schultean, Schulte, first place best layout, offset.

Ecumenism

KINSHASA, The Congo—A "Prayer Week for Christian Unity" that was changed to "Prayer Week for Unity of Believers" symbolizes a new spirit of harmony between Catholics, Protestants and Moslems in the Congo's Mankema province. A leader in cultivating that spirit is Bishop Timothy Pirigisha of Kasongo, whose 80,000 or so Catholics have 110,000 Moslems as neighbors. In the past the relationship between the three groups had been characterized by distrust and more or less open struggles.

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421 N. 18th Ave. 400 2 yes yes no

231 S. 12th Ave. 500 4 no yes no

1842 Alton 450 3 no no no

718 Groveswood Dr. (\$2300 to assume) 3 yes yes yes

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155 S. 2nd Ave. 450 3 no no no

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TIC TACKER

Schulte choir offers services

By PAUL G. FOX

The A Cappella choir of Schulte High School, Terre Haute, is offering its services to the parishes of the area in the hopes of encouraging congregational singing at Sunday Mass.

Composed of some 40 boys and girls, the choir is directed by Schulte instructor, Miss Meg de Mougin. They have prepared a repertoire of hymns appropriate for use at regular Masses as well as the familiar Mass for Christian Unity. A folk Mass is also available upon request.

Interested parishes may contact Father Joseph V. Beechem, Schulte principal.

HERE AND THERE—Six of the "top 10" students at Columbus High School, Columbus, are graduates of the city's two Catholic elementary schools. . . . Miss Mary Rita Babbitt, former organist at St. Peter and Paul Cathedral and faculty member at St. Mary-of-the-Woods College, played the recent dedicatory recital at Our Lady of Holy Cross Provincial House of the Marist order in New Orleans. A graduate of St. Agnes Academy and Butler University, Indianapolis, Miss Babbitt is presently director of music at St. Frances Cabrini Church and School in New Orleans. . . . Brother Charles Drevon, C.S.C., science department head at Cathedral High School, has been selected by the Bell Telephone Laboratories at Murray Hill, N.J., for a Teacher Visit Program April 21-23. . . . Sister Francis David and Sister Geraldine Marie, both of St. Mary Academy will attend the National Catholic Guidance Conference to be held April 6-7 in Detroit. . . . Charles Schisla, director of communications for the Catholic Information Cen-

ter, was recently elected to the national board of directors of the Catholic Broadcasters Association.

MORE ON ADULT EDUCATION—While many parishes have inaugurated adult education programs since the recent Catholic Education Study meetings, St. Pius X parish, Indianapolis, has had a rather interesting series operating since September. Some of the topics and speakers at the monthly sessions have included: "Catholic Education—Now and Its Future," Father George Elford; "Sin and Confession," Father Patrick Smith; "The Christian's Obligation to Deprived Groups," Father Boniface Hardin, O.S.B.; "The Layman in the Church Today," Father Paul Dehner, of Muncie; "Sexuality and Human Personhood," Father Paul Voigt; and "Catholic-Protestant Dialogue," Rev. John Carr, of the Methodist Church of Our Savior. The assistant pastor, Father Martin Peter, reports that attendance has been good, with 175 persons attending several sessions. Father Peter adds that seven discussions groups of five or six couples meet in their homes each month to discuss the previous general adult education topic. The problem seems to be to keep the groups small because of the interest generated.

RETREAT FOR RELIGIOUS—Summer sessions at colleges and universities often plays havoc with many nuns who cannot squeeze in the annual required retreat scheduled by their communities. Mary Reparatrix Retreat House in Cincinnati has asked us to announce that a special retreat will be offered for Religious from June 6 through June 14, to be conducted by Father Robert C. Thul, S.J., of St. Xavier High School, Cincinnati. The retreat house address is: 3350 Ruther Ave., Cincinnati, O. 45220.

Pope Conference Blessing

(Continued from page 1)
oratory titles accorded to ecclesiastics and laymen;

• A clearer distinction between religious and non-religious ceremonies and functions and who will take part in them;

• Establishment of a group of 30 consultants to assist in the direction of the sovereignty of Vatican City.

Many of the changes, eliminations and additions may seem minor or unimportant to those unfamiliar with the workings of the Vatican, but they do represent a shift in mentality, a throwing off of the accretions of the past which no longer correspond to the needs of the present and future.

Opinions

(Continued from page 4)
you must be aware of all the feathers you ruffle—and it must make you wonder, sometimes, if anyone out here is listening and/or agreeing with you; well, the answer is most assuredly YES!

Mrs. A. V. Cabot
Bloomington, Ind.

(Continued from page 1)
can be cheap only because its cost to the countryside is ignored. Steel is relatively cheap only because its waste products are dumped in the Great Lakes. If the cost of cleaning up the lakes or the cost of treating the waste was added to steel's cost, the economic picture would change.

Crewe's argument also contained a graphic description of the complexities of urban life. While urban man likes to think he is independent of the vagaries of nature, he cannot escape them, Crewe said. In fact, this "independent" existence brings with it the responsibility for treating nature much more kindly than in the past.

There was wide agreement that in order to do so, "Americans must develop new means of dealing with each other and with their environment. Political boundaries which originated in the agricultural society of the 19th century must give way to boundaries and structures designed for the 20th century. Technology now at the service of industry must be applied to all areas of life.

(Continued from page 1)
Commission recommends that the parishes choose 11 p.m. Holy Saturday or early Easter morning, whichever is favored by the greater majority of parishioners.

The Bishops' Committee on the Liturgy has also announced that those who receive Holy Communion at the Easter Vigil liturgy may again receive Holy Communion at a second Mass on Easter.

The entire parish collection throughout the Archdiocese on Easter will be forwarded to the Chancery office for the seminary education fund.

ELABORATING upon the liturgical concessions recommended by the Bishops' Committee and approved by Archbishop Schulte, the Archdiocesan Liturgical Commission cited the following abbreviations in the Good Friday service if it is repeated:

• Omission of the first lesson with its responsory and prayer;

• Omission of the first four verses of the responsory following the second lesson;

• Permission to sing, in place of the above responsory follow-



ARRANGE FOR DCCW ART SHOW—Shown above discussing plans for the annual North Indianapolis Deanery Council of Catholic Women two-day Art Show, which is concluding in the Eastgate Auditorium April 5, are (from left): John W. Higar, Sr., art division judge; Mrs. Elmer Dant, of Little Flower parish, one of last year's winners in the crafts division; Sally Schwartz, artist from St. Malachy's parish, Brownsburg; and Mrs. Leo F. Shanahan, DCCW delegate from Little Flower parish. Judging will be announced at 6 p.m. Friday, April 5.

ing the second lesson, some other sacred song appropriate to the celebration of the passion of the Lord.

No change is to be made in the reading of the passion and the veneration of the cross should the service be repeated.

Claim 700 have left priesthood since 1966

NEW YORK—During the past two years at least 711 Catholic priests in the United States, including 108 ordained 15 years or more, left the priesthood, according to a report published by the National Association for Pastoral Renewal (NAPR).

NAPR is an organization founded in St. Louis a year and a half ago to promote optional celibacy in the Catholic priesthood.

The report—which the association says is not exhaustive—is based on 300 replies to a questionnaire mailed to association members. Those receiving the questionnaire were asked to give information regarding every priest they knew of who "ceased to function as a priest during the calendar years 1966 and 1967." The replies were checked carefully for veracity and accuracy, the association claims. They cover 110 of the 153 American dioceses and 25 of the 160 communities of religious priests.

THE REPORT stated that 228 men left in 1966 and 480 in 1967. The precise year was not indicated in three instances. Some 322 of the priests are known to have married, 265 are

not now married, and the status of 124 was not reported. The report says it was not possible to ascertain how many of the priests had received ecclesiastical permission either to leave or to marry.

Priests who left during 1966-67 included nine chancery officials, 34 pastors, 39 seminary professors and 17 Newman chaplains, the report stated. Of the diocesan priests who left 431 were parish assistants; 501 of the total were diocesan priests and 355 of these were between three and 12 years ordained.

THE REPORT said the departure of priests from the ministry has been sufficiently demonstrated to show the need for a public study of the problem, financed by the U.S. bishops. It asked that the study be conducted by independent researchers so that it might be accepted as a basis for action "in spite of the great credibility gap that seems to exist between priests and bishops" (NAPR has criticized the bishops in the past for virtually ignoring its efforts to spotlight celibacy and other matters which cause dissatisfaction among some priests.)

The report also called on Church officials to develop a more sympathetic attitude toward men who leave the priesthood. It asked for full acceptance of these men as members of the Catholic community, establishment of a simplified process for transition to lay life, financial assistance during the period of transition, and the right to be married publicly in the Church.

Brother of slain

Viet head retired

VATICAN CITY—Pope Paul VI has removed Archbishop Pierre Martin Ngo Dinh Thuc, 70, the brother of assassinated President Diem of Vietnam, as head of the Hue archdiocese and replaced him with the prelate who has been serving there in his absence.

Archbishop Ngo Dinh Thuc was away from Vietnam at the Second Vatican Council when his brothers, President Ngo Dinh Diem and Ngo Dinh Nhu, were murdered on November 1, 1963. He has remained away from his home country since that time. He recently told this news service he would return there as soon as he could, but that the present government of Vietnam had not granted him a passport. Archbishop Ngo Dinh Thuc has been living at the prelature of Pompeii near Naples. He will now hold the titular See of Bulla Regia.

The new Archbishop of Hue, Archbishop Philippe Nguyen Kim Dien, 47, is a member of the community called the Little Brothers of Jesus. He was named a titular archbishop in September, 1964, when he took over the administration of the Hue archdiocese.

Reject statutes

MADRID—After three unanswered letters to the Spanish bishops, the Catholic Action Workers' Brotherhoods (HOAC) have rejected the new statutes on Catholic Action passed last November by the bishops because they prevent "any kind of responsible and efficient activities."

INDIANAPOLIS Calendar of Events

FRIDAY, APRIL 5
Nocturnal Adoration members are reminded of the customary watch.

SUNDAY, APRIL 7
Card Party sponsored by Sacred Heart Altar Society at 2:30 p.m. in Kennedy High School hall. All games played including buncle for children and adults, pivot and progressive euchre. Prizes will be awarded.

Card Party at 2 p.m. in St. Catherine's parish hall.

SUNDAY, APRIL 14
East Egg-Stravaganza for members and friends of the Catholic Alumni Club of Indianapolis at the home of Sally Traverser, 5310 Gateshead Lane, Apt. 1-D, at 5 p.m.

SOCIALS

Friday: St. Bernadette school auditorium, 6:30 p.m.; St. Christopher School social room, at 7 p.m.; St. Rita's parish hall, at 8:30 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.

Irving Leibowitz will be speaker after Red Mass

INDIANAPOLIS—Irving Leibowitz, editor of the Lorain, Ohio, Journal and former Indianapolis journalist, will be the banquet speaker on Friday, May 3, following the annual Red Mass sponsored by the St. Thomas More Society.

Rev. Steve D. Prodromides, pastor of the Greek Orthodox Holy Trinity Church, Indianapolis, will be a special guest at the Mass and dinner in the Athenaeum. Archbishop Schulte will celebrate the Mass at 5:15 p.m. in St. Mary's Church.

The Red Mass is a religious ceremony for all men of the legislative, judicial and executive branches of the government and of the bar, Catholic and non-Catholic alike.

Judge Patrick Sullivan, president of the Society, announced the appointment of James F. Matthews and William J. Wood as co-chairmen for arrangements.

LBJ's war curb hailed by paper

VATICAN CITY—L'Osservatore Romano, Vatican City daily, hailed President Johnson's decision to curb military activity in Vietnam as being a source for the long hoped end of the war and negotiations.

"While it is premature to make judgments on these matters, lacking official and authorized reactions as well, whoever has at heart the cause of peace cannot but hope that all may favor the end of hostilities and the beginning of sincere and honest negotiations."

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Vatican-Czech negotiations report proves to be premature

VATICAN CITY—Although Bishop Frantisek Tomasek, apostolic administrator of Prague, reportedly claimed that negotiations between the Holy See and the new Czechoslovakian regime are under way, Vatican sources have denied that it has sent a representative to Prague to discuss Church-state matters.

A Prague student weekly reported that Bishop Tomasek had said that secret talks carried on in Prague and Rome are considering an agreement. If an agreement is reached, the bishop said, a Vatican delegate would return to Prague for the first time in 20 years.

Earlier, speaking of the political changes now taking place in Czechoslovakia, Bishop Tomasek expressed the hope that the country's new leaders will support normalization of relations with the Church. He stressed that Catholic life in the past had been hindered by govern-

ment administrative measures aimed against the Church.

Even the possibility of an accord between the Vatican and Czechoslovakia is another indication of the liberalization in progress in that country.

IN JANUARY, Alexander Dubcek, a liberal Slovak, replaced Antonin Novotny, a Stalinist, as the first secretary of the Czechoslovakian Communist party (CPCS) and later the president of the CPCS pressured Novotny into submitting a letter of resignation as president of the republic.

Elected to succeed Novotny was 71-year-old Gen. Ludvik Svoboda, leader of the Czech Brigade attached to the Soviet army in World War II and Czech defense minister from 1945 to 1950.

Bishop Tomasek was among the 500 guests invited to attend the election of Svoboda (March 30), the first time since the

communist takeover that a high-ranking Church leader had attended a session of the national assembly.

Signs of the liberalization in the religious sphere include the dissolution of the government-backed Peace Priests' movement. The peace priests' group broke up in the wake of petitions signed at dozens of Czechoslovakian churches and sent to the government in order to persuade it to take a new attitude toward religion.

At the same time, seminarians at the Litomice theological school denounced the Peace Priest movement as undemocratic and said that it lacked the confidence of both the clergy and the laity.

The petitions had demanded the "rehabilitation" of unjustly censured priests and bishops, negotiations on religious freedom, abolition of the government-backed Peace Priests movement and the return of the exiled Cardinal Joseph Beran of Prague from Rome.

In Rome, confidants of the exiled cardinal said he would go back to Prague if he could get the permission of the Czechoslovakian government and Pope Paul VI.

OTHER CHANGES sought in the petitions included the abolition of government offices supervising religious affairs; readmission of religious orders into the country; abolition of government limitations on the number of seminarians allowed; introduction of religious instruction in state schools; and organization of a diocesan press and Church-run publishing house.

Organized under new leadership and renamed the Movement for Postconciliar Renewal, the Peace Priests movement now has Bishop Tomasek at its head.

Josef Plojhar, the excommunicated priest who formerly headed the group, has been ousted from it.

Plojhar was ousted also (March 31) as chairman of the communist-allied People's Party by the party's central committee. Only four of the nine members of the presidency were reelected.

The party's new chairman is Antonin Pospisil, former vice chairman. Before World War II Pospisil was a member of the Christian trade union organization; from 1958 to 1960 he was minister for power and water economy.

The new secretary general of the People's party is J. Pauly, a member of the National Assembly.

That Plojhar still retains some power can be seen in the party's offer to make him honorary chairman and to keep him as its representative in the government.

Plojhar remains as health minister, although some observers had thought he might lose that post also. The Communist party board of the health department had criticized failures in the public health organization and had demanded changes in the leadership of the department.

IN ANOTHER liberalization move, the government has given permission to two orders of nuns to open convents for the first time since religious orders were dissolved by administrative decree in 1950.

In an interview with KNA, the German Catholic news agency, Msgr. Erich Kellner, chairman



JUBILARIANS—Mr. and Mrs. Clarence P. Smith, members of St. Mary's parish, Madison, will celebrate their golden wedding anniversary Sunday, April 6. A Mass of Thanksgiving will be offered at 11:30 a.m. April 6, in Sacred Heart Church, Jeffersonville. Immediately following the Mass, a reception honoring the jubilarians will be held in Sacred Heart school cafeteria until 3:30 p.m. The Smiths have five children, 17 grandchildren and three great-grandchildren.

CRS drops South Viet aid project

NEW YORK—Bishop Edward E. Swannstrom, executive director, said here plans are underway by which Catholic Relief Services, overseas relief agency of U.S. Catholics, will be able to withdraw from the controversial emergency supplementary food program for families and dependents of Popular Forces in South Vietnam.

The bishop said that according to present plans, CRS will be able to discontinue the program by June 30.

The relief program for the families and dependents of the Vietnamese forces was instituted about two years ago, after the South Vietnamese government failed to provide a pay raise for the military-type organization.

The program became the target of criticism by certain elements in this country, including Catholic publications, which claimed the program amounted to aiding the Vietnam war effort, while the Catholic agency failed to provide relief for the needy in North Vietnam.

Some Catholic groups and publications advocated that U.S. Catholics discontinue contributions to CRS and, instead, contribute to Caritas Internationalis, international Catholic charities organization in Rome, which is giving aid to North Vietnam.

of the international Paulus Society, a Munich-based organization for the promotion of dialogue between Marxists and Christians, said that the appointment of Erica Karlecova as new head of the Czechoslovak government office for Church affairs, is encouraging.

Although she is a communist convinced that religion will die, he said, she thinks that it is a mistake to try to suppress religion by administrative measures and atheistic propaganda. He added that she had risked her career in preparing a Christian-Marxist meeting last year at Mariánský Lázeň (Marienbad), Czechoslovakia, and has shown "great openness and rare courage" in all negotiations.

Miss Karlecova is a member of the board of editors of a new periodical for Christian-Marxist dialogue which is being published by the Herder Company, a German Catholic publishing house.

Donates land

SAN MIGUEL, Argentina—Bishop Juan Carlos Ferro of Concepcion is distributing some 3,000 acres of church land at La Trinidad, in the southern tip of his diocese, among prospective settlers.

The bishop has asked for government help in determining the region's technical needs and the crops best suited to it. The area is experiencing severe unemployment as local industries are closing down or curtailing production.

Religious discuss emerging nations

ROME—More than 100 representatives of male and female Religious missionary congregations, as well as representatives of the offices of the Roman curia, met here for three days to discuss how best they can help serve developing countries.

Discussions were not limited to efforts and demands on the Catholic Church but rather concerned the role of all Christian churches in education, health and social action in developing countries.

Marian announces Plan expansion of shared-time in Minnesota

INDIANAPOLIS—Marian College will offer 35 credit courses in morning and evening classes for the summer session, it was announced by William J. Doherty, director of continuing education at Marian.

The evening session will run from June 10 to August 1, while the day session will be from June 12 to July 25.

Courses will be presented in accounting, biology, business administration and economics, chemistry education, English, French, geography, government, history, mathematics, music philosophy, psychology, sociology, Spanish, speech and theology.

The Education Department is also offering an Elementary Teaching Pre-Intern Summer Program in cooperation with the Archdiocesan School System for which 12 hours of credit may be earned.

Registration for the classes will be from 8:30 a.m.-4:30 p.m. May 28, 29, 31 and June 7, and from 8:30 a.m.-noon on June 8. The fee is \$21.00 per credit hour plus fees according to courses.

A detailed pamphlet on the particular course offerings may be obtained by visiting or phoning the college at 924-3291.

Religious liberty assurance given

EAST BERLIN—A guarantee of freedom of religion and conscience, requested by both Catholic and Lutheran Churches, was included in a revised, final version of the new East German constitution passed by the lower house of Parliament.

All other church requests, however, especially that regarding church retention of corporation status under public law, were not included.

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YOUNG SCIENTISTS—Two students at Schulte High School, Terre Haute, were among 12 winners at the 21st Junior Scientists' Assembly, held recently at the I.U. Medical Center, Indianapolis. Daniel L. Dvorak, son of Mr. and Mrs. John Dvorak, and Margaret Anne Martin, daughter of Mr. and Mrs. David Martin, represented Schulte, the only high school having two finalists.

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School social workers aid 'problem' pupils

By ANN REIN

Suddenly a child who has been doing B work in school turns in F papers. Something must be wrong.

A silent second grader retreats from his reading group. Another danger signal.

A boy just can't be controlled by his teacher. Why is he rebelling?

Frequently teacher and parents can analyze the problem and work toward a solution. But sometimes it takes a third person to give perspective to the problem and special skills toward solving it. Such a person is a school social worker.

Six Indianapolis parish schools are using the services of a social worker, Assumption, St. Joseph's, St. Thomas Aquinas, St. Philip Neri, St. Bridget's and St. Catherine's have invited caseworkers from Catholic Social Services to spend a day each week at their schools.

Riegel, Catholic Social Services' clinical psychologist, is available.

The caseworkers confer with teachers, talk with individual children and, in some instances, interview parents. In all situations, parents are notified that a caseworker is seeing their child.

Both teachers and parents need to bolster his confidence and to provide him with some happy experiences with groups of children.

Both teachers and parents need to bolster his confidence and to provide him with some happy experiences with groups of children.

SOMETIMES it is the parents who must accept the burden of helping the child make a better adjustment. The one who is rebellious at school might be behaving that way because he feels shoved out of the house and off to school while mother is busy with a new baby.

Of course, some home situations cannot be corrected quickly. It sometimes calls for extra understanding on the teacher's part to realize that added pressure at school is making a difficult situation even more unbearable for a child.

Some of these are lucky children—ones whose school problems have simple solutions. For others, the cause of poor school behavior is deep-seated. For them, more extensive counseling, possibly of the whole family, might be needed.

Marian College to stage three 1-act productions

INDIANAPOLIS—The Marian College Theatre will present three modern one-act plays on Friday, Saturday and Sunday, April 5, 6 and 7, in the campus auditorium at 3200 Cold Spring Road.

Under the direction of seniors Connie Hagist, Sheila Mudd and George Hynek are "Krapp's Last Tape," by Samuel Beckett; "The Sandbox," by Edward Albee; and "The Lesson," by Eugene Ionesco. The productions are senior projects by the three students of directing.

Two Indianapolis students have parts in the production. Senior Jon Ramsey will play the only male role in "The Lesson." Kenneth Alderson, a freshman, will play in "Krapp's Last Tape."

Tickets will be available at the door for one dollar. Performances will begin at 8 p.m. on each of the three nights.

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AT THIRD ORDER MEETING—The above photo was taken at a recent Third Order meeting at the Carmelite Monastery in Indianapolis. The priest is Father Gabriel Barry, O.C.D., of the Order's California province. Members shown, left to right, are: Miss Ruth Urnstrom, Miss Ann Stritt, Mrs. Monique Tosick, Mrs. Marge Teipen, Mrs. Ruth Tentler, Mrs. Dorothy Russo, Mrs. Tedde Roper and Mrs. Charlotte Shaw. The Third Order holds monthly meetings at the monastery.

Downey Council wins state KC basketball title

INDIANAPOLIS—Monsignor Downey Council 3660 won the annual state K of C basketball tournament Sunday afternoon, March 24, defeating the Washington Knights' team, 93-76. The tournament was held at the Kennedy High School gym.

Tourney play opened Saturday at 8 a.m. with Indianapolis Fatima defeating Indianapolis Holy Family 73-48. In other games Decatur met Connersville, with Decatur winning 71-63, and Notre Dame topped Anderson, 48-45.

Second bracket play saw Indianapolis St. Joseph lose to Indianapolis Downey by an 87-67 score; Huntington defeated Richmond, 86-38; Washington squeaked by Indianapolis Fatima, 63-62; and Decatur eliminated Notre Dame, 67-53.

In semi-final action on Sunday, Downey topped Huntington, 91-61, and Washington eliminated Decatur by a 90-70 score.

A dinner-dance for participants and tourney spectators was held Saturday evening at Downey council, host for the tournament.

INDIANAPOLIS—Mother Theodore Circle of the Daughters of Isabella will hold its monthly dinner meeting at 6 p.m. Tuesday, April 9, in the Knights of Columbus club rooms, 1305 N. Delaware St. A special program has been arranged by Mrs. Josephine DeCroes which will precede the business meeting. For dinner reservations call Miss Mary Hickey, 356-3746.

A drive for funds will be made Easter Week for the new residence hall at St. Elizabeth's Maternity Home now under construction at 2500 Churchman Ave. Mary McKinzie is chairman of the drive and Miss Mary Ann Dolan is co-chairman. The state convention of the Daughters of Isabella will be held April 26-27-28 in the Lland Motor Inn at Richmond, Ind.

Plays slated at the Woods

ST. MARY-OF-THE-WOODS, Ind.—The drama department of St. Mary-of-the-Woods College will stage three one act plays April 6-7 in Guerin Little Theatre.

These plays will be directed by seniors Kathie Powers, of LaPorte, Mercedes Carter, of Indianapolis, and junior Joan Reece, of Edina, Minn., to complete a requirement for directing class. The casts include students from St. Mary's and Rose Polytechnic Institute.

Miss Carter has chosen Alice Gerstenberger's "Ever Young," for her directing project. Her cast of four includes Sueann Blazer and Sue Carter, both of Indianapolis.

Mothers Club names speaker

INDIANAPOLIS—Father Herman Briggeman, pastor of St. Thomas More parish, Mooresville, will be guest speaker at the Champagne Brunch for members of the Cathedral High School Mothers Club on Sunday, April 28. The event will be held at 12 noon at the school.

Mrs. William Buchman and Mrs. Carl Lentz are co-chairmen. Other committee members include: Mrs. John Grande, Mrs. Robert Brown, Mrs. Jack Clark, Mrs. Bernard Sifferlin, Mrs. Georgianne Miller, Mrs. Earl Beagle and Mrs. Arnold P. Scanlan.

Monks are assigned for Holy Week work

ST. MEINRAD, Ind.—Fifty-one priests of St. Meinrad Archabbey have received assignments for parish and mission work during the forthcoming Holy Week, including 30 Archdiocesan parishes.

Those assisting include: Indianapolis—Father Gregory Chamberlain, Our Lady of Lourdes; Father Simeon Daly, St. John; Father Paschal Boland, St. Mary; Father Colman Grabert, St. Patrick; Father

Damasus Langan, St. Philip Neri; Father Philip Mahin, St. Simon.

Father Silvan Brown, St. Charles, Bloomington; Father Warren Heinz, St. Michael, Bradford; Father Adrian Fuerst, St. Malachy, Brownsburg; Father Edmund Morthorst, Camp Atterbury Job Corps Chapel; Father Bernardine Shine, St. Columba, Columbus; Father Rupert Ostlick, Our Lady of Springs, French Lick; Father Raphael Hirsch, St. Boniface, Fulda; Father Alvin Leibold, St. Paul, Greencastle; Father Francis Savage, Our Lady of Greenwood, Greenwood.

Father John Thuis, St. Mary, Lanesville; Father Bonaventure Knaebel, Holy Trinity, New Albany; Father Alarie Scotcher, St. Mary, New Albany; Father Xavier Maudlin, St. Mary, North Vernon; Father Damian Schmelz, St. Susanna, Plainfield; Father Rembert Gehant, St. Andrew, Richmond; Father Joachim Walsh, St. Mary, Richmond; Father Joseph Mort, St. Ambrose, Seymour; Father Prior Theodore Heck, St. Ann, Terre Haute; Father Mel Patton, St. Paul, Tell City; Father Prosper Lindauer, St. Pius, Troy; and Father Jerome Palmer, St. Leonard, West Terre Haute.

Confirmation schedule

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

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. Peters, 9 a.m.; New Middleton, 1:30 p.m.; Corydon, 4 p.m.

New officers

INDIANAPOLIS—The officers for the newly formed Alumni Association of St. Agnes Academy are Mrs. Joanne Armbruster, president; Cathy Fagin, vice-president; Sister Alma, S.P., secretary and Mrs. J. B. Giffin, treasurer. Plans are being made for a tea to be held June 2 for all former graduates of St. Agnes Academy.

Marian alumni to hold dance

INDIANAPOLIS—"When Knighthood was in Bloom" is the theme of the annual semi-formal dance sponsored by the Indianapolis Chapter of the Marian College Alumni Association.

The dance will be held at Our Lady of Fatima Council, Knights of Columbus, April 6, from 9 to 12. Music will be provided by George Nicoloff and his orchestra. Special guests will be the 1958 alumni and the senior class of '68.

Information concerning tickets and reservations can be obtained by calling the Alumni Office at Marian College, 924-3291.

Rites held for Providence nun

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister Loretta Francis Ryan, S.P., were held here at the Church of the Immaculate Conception on April 4. She died on March 31 of a heart attack.

A native of Chicago, Ill., Sister Loretta entered the community of the Sisters of Providence at St. Mary-of-the-Woods on February 10, 1936. Her last assignment was at St. Andrew's parish, Chicago.

There are no immediate survivors.

Elect officers

INDIANAPOLIS—Mrs. Joseph Dezelan is the newly elected president of the Oldenburg Alumnae of Indianapolis. Other new officers include Mrs. John Riley, vice-president; Miss Lucy Lavelle, secretary and Miss Catherine Moran, treasurer.

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Louisville to host Congress on Worship

LOUISVILLE — A three-day Congress on Evolving Worship, to be held in the downtown convention center here on April 28-30, is expected to draw the attention of theologians throughout the country and an attendance of some 10,000 clergy and laity.

Sponsored by the Archdiocese of Louisville, a series of general sessions, workshops, seminars and exhibits will concentrate upon exploring the "human dimensions" of the recent changes in liturgy and attitudes.

Other guest speakers at the Congress will include New York architect, Robert E. Rambusch, who will discuss the "visual church," and Sister Marie Francis, S.L., a member of the Webster College (Mo.) faculty.

Each evening session will conclude with a special Eucharistic or Eucharistic Celebration. Attendance at most events is open to the general public.

Father Robert W. Hoyda will deliver the keynote address at the Congress on Sunday, April 28, at 3 p.m. His topic will be "The Mentality of Change." At 7:30 p.m., he will speak on "How We Will Worship Tomorrow."

Hoyda is editor of The Liturgical Conference, Washington, D.C., and a well-known author of religious books and articles.

Another prominent speaker, Father Gerard Sloyan, is scheduled to appear on the final day. An eminent lecturer, catechist and author, this will be his only appearance this year. Sloyan regularly heads the Religious Education Department of Catholic University, Washington, D.C., but is presently spending a year's leave at Temple College, Philadelphia.



Seek to bar 'Ave Maria' from song contest

DAYTON, Ohio—Petitions said to bear 2,210 signatures of Ohio residents, objecting to inclusion of "Ave Maria" in a statewide music competition were presented to two Dayton members of the Ohio Music Education Association.

Leslie C. Wattenburger, Dayton area spokesman for Americans United for Separation of Church and State (POAU), called the "Virgin Mary" "peculiarly and uniquely the symbol of the Church of Rome" and contended that because of U.S. Church State separation, "Ave Maria" should not be among the 36 songs in this year's Ohio high school music competition.

The petitions were presented to Robert Griep, a music teacher at Fairview High School, and Mrs. Carol Gillette, teacher at Colonel White High School, both members of the Ohio Music Education Association.

Griep termed Wattenburger's contention "absolutely asinine." Wattenburger's petition claimed singing the song would "be a threat to religious freedom and a violation of the First Amendment." Griep said "it is not a matter of teaching words, but music." The song stands on its own as a piece of music, he commented, adding that students don't even know the meaning of the Latin text. Griep said only 3.5% of the 98,000 students participating in the contest last year sang the song.

Remember them in your prayers

BRAZIL

† ANNA ENHRENSPORT, 93, Annunciation, March 25.

EVANSVILLE

† CHARLES DUEHRINGER, 84, St. Mary's, March 21.

† JOSEPH WARGEL, 50, St. Benedict, March 22. Husband of Helen, son of Anna Wargel, brother of Marie Wargel of St. Philip's; Mrs. Catherine Tembrage of Evansville; Mrs. Esther Seibert of Chicago; Alois and Sylvester Wargel, both of St. Philip's; Lawrence and John Wargel, both of St. Vernon; and Apollonia Wargel of Baldwin, Mo.

† CECILIA HAPPEL, 82, St. Anthony, March 22.

† BERNARD MEHS, 66, Sacred Heart, March 22. Husband of Marie; son of Emily Mehs of Buffalo, N.Y.

† CECILIA PAUL, 52, Wendel, March 24. Mother of Raymond Paul of Grand Prairie, Tex.; Arthur Paul of Nisbet Station, Ind.; Francis Paul of Arlington, Tex.; Lawrence Paul of Charlotte, N.C.; Mrs. Gloria Keller of St. Wendel; Mrs. Lovada Schenk of Evansville.

† LEE C. EPPLER, 60, St. John's, March 24. Husband of Annabelle, father of Roseanne and Shirley Eppler of Evansville, and Walter Breidenbach of Piquette, Ark.

† EMILY A. WEIKEL, 73, St. Agnes, March 25. Wife of William, mother of William, Francis and James Weikel, both of Evansville; Francis Weikel of Buckhannon, W. Va.; Mrs. Emily, Drachman and Mrs. Margaret McCracken, both of St. Louis.

† KATHERINE MORGAN, 94, St. Joseph's, March 26. Mother of Olive June, Mrs. Margaret Rough, Mrs. Ida Dutzler, and Alfred Morgan, all of Evansville.

† GEORGE GOUGH, 73, St. Mary's, March 27. Father of Mrs. Ed Steffek of St. Petersburg, Fla.; Mrs. James Morris of Hammond, Ind.; George B. Gough of San Francisco and John Gough, of Calhoun, Ga.

† HELEN LINDAUER, 55, St. Anthony, March 27. Mother of William and Daniel Lindauer, both of Evansville and Joseph Lindauer in Vietnam.

FERDINAND

† HENRY H. RAHMAN, 32, St. Ferdinand, March 19. Husband of Jean, father of Catherine, Cheryl, Joan and David Lee, all at home; son of Mr. and Mrs. Frank Rahman, Ferdinand.

† GEORGE SCHWETTER, 7 mos., March 21. Son of Mr. and Mrs. Jacob Schetter.

† ELIZABETH WAGNER, 83, St. Ferdinand, March 20. Mother of William, Sylvan, Wilma and Mrs. Raymond Nord, both of Ferdinand; Mrs. Louis Schlachter, St. Meinrad; Mrs. Hilbert Schlachter, brother of Louis, Edmund and Emil Rahman, both of Ferdinand.

INDIANAPOLIS

† ELIZABETH DOWNEY, 88, Immaculate Heart, March 27.

† HOMER J. JACKSON, 67, Our Lady of Lourdes, March 27. Husband of Leta E.; father of Robert D.

† LEONARD J. SHEAN, 58, St. Monica's, March 28. Husband of Bernette R.; father of Karen, Mary, M. Sgt. Charles E., Joseph L. and Richard J. Shean; Janet M. Menks, Roberta Lewis, Linda Cunningham, Laura Walker, Esther Guler; brother of Robert Shean, Helen Martin and Joan Strass.

† ROSE M. DEGUILLIEMO, 74, Holy Spirit, March 28. Wife of Frank, mother of Vincent J., Joseph P. and Frank P. Miglione. Four sisters and one brother also survive.

† ARTHUR H. TREFFY, 72, St. Catherine's, March 28. Husband of Wilma; father of Arthur Treffy and Jean Shirley; stepfather of Delbert Wright, brother of Louis, Charles and Earl Treffy; Emma McKinney, Marie Messel and Dorothy Schierbaum.

† MATHILDA B. SHOEMAKER, 81, Little Flower, March 29. Mother of Harry and George Shoemaker and Mrs. Heriberto Balleman, sister of Carl and Alfred Herzberger; Mrs. Florence Davis, Sadie Jones, Bertha Keen and Louise Payne.

† RUTH A. AHAREN, 64, St. Christopher, March 29. Wife of Louis; mother of Patricia A. Emery; daughter of Magdalena Devine.

† DELIA L. O'CONNELL, 82, Holy Name Church, March 29. Sister of Elizabeth Rogers.

† ELVIRA RODELA, 57, St. Philip Neri, April 1. Wife of Andrew; mother of Andrew, John and Isabella Rodela; Elvira Day, Mary L. Vardeman, Yolanda Clontz, Uvaldo Rodriguez, Josie Arzola, Elida Herrera, Mary J.

Religious film library set up

NEW ALBANY, Ind.—A religious film library for the use of Catholic schools has been established by the New Albany District Catholic School Board. The St. Thomas Aquinas Library, located in the Providence Retirement Home, will be headquarters for the film collection.

Each parish in the district has been asked by the School Board to contribute \$100 to initiate the program. A listing of available film titles has been made available to all parishes.

NEW OFFICERS

NORTH VERNON, Ind.—Mrs. Jack Fox of North Vernon is the newly elected president of the North Vernon Deane Council of Catholic Women. Other new officers include: Mrs. James Newmister, Columbus, first vice-president; Miss Velma Schoenheit, Madison, second vice-president; Mrs. Bernard Richard, Four Corners, secretary; Mrs. George Kreitzjans, North Vernon, treasurer; Mrs. Floyd Maschino, also of North Vernon, auditor. Father Ralph Schweizer is spiritual moderator.

Set bake sale

NEW ALBANY, Ind.—The annual bake sale sponsored by the Holy Trinity Church will be held Saturday and Sunday, April 6 and 7, in the school gym.

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VIEWING WITH ARNOLD

Grossness marks new foreign film

By JAMES W. ARNOLD

The class will immediately come to order on the subject of sex in motion pictures.

It is customary to point out that people should not really be so concerned with this subject. If one is really hunting for immoral social influences, there are several more pressing than filmic sex; there is no solid evidence that it is harmful to a person who comes from an otherwise healthy environment; finally, if every sexual



reference in movies were stopped tomorrow, we would still live in a sex-saturated society.

But logic never budges a true hang-up. Even if they perhaps shouldn't be, many good people are worried about what appears to be new licentiousness in movies. How can they cope with it?

The subject is, to coin a phrase, a can of worms. You have the current revolution in moral behavior and moral theology, and the resulting generation gap. A principle that seems wildly liberal to a middle-aged suburban mother may be, to a college student, either old-fashioned, naive or irrelevant. The debate may start with an at-

tempt to define pornography (the unacceptable portrayal of sex in art) and eventually cuts across the fields of aesthetics, psychology and sociology.

A case for study: "Closely Watched Trains," a Czech film currently touring the U.S. and one of five contenders for the Oscar as best foreign film. It wins, the resulting publicity will multiply its potential audience tenfold.

The story, briefly, is a comedy, with tragic overtones, about a youth anxious to achieve manhood. He happens to be pursuing this universal goal in occupied Czechoslovakia during World War II. He gets a job as an assistant dispatcher at a small-town railway station, and is chiefly concerned with learning how to be a man sexually, by observing his elders and practicing with a pretty and willing young conductress.

Milos, a mild and bland fellow, is generally a failure, largely due to circumstances (reminiscent of the troubles of the young husband in "The Family Way"). All through his trials, which lead to an unsuccessful suicide attempt, Nazi trains (closely guarded ones) are passing through, bound for the front. Eventually, aided by a girl in the underground, Milos

and in having the courage to find his manhood both in sex and in his life to destroy one of the trains.

Sex is kind of omnipresent in the film, but the major passages include an off-camera conquest by the head dispatcher and Milos' failure with the conductress and success with the female agent.

At this point, class, anyone is free to break into a moral huff and end the dialogue. But if you assume good will and integrity by the film-maker (29-year-old Jiri Menzel), there ought to be a more rational response than that. The gut-instinct reaction may be right; it may also merely express the rattling of the old Puritan skeleton in your personal closet.

The old principles have had to be tugged and stretched mercilessly in recent years, but they still do the job. Morally, it's obscene if evil actions are shown to us as good or if we are encouraged to enjoy them vicariously. Aesthetically, it's poor art if the attitude of contemplation is shattered, and we become involved in the scene as if it were real life. We must then decide if several pornographic segments are enough to destroy the value of the whole film.

A newer principle is also helpful; actually, it is drawn from

the earlier ones. A scene may be so well done, from the viewpoint of art, that we are forced to respond aesthetically rather than with our baser emotions. This may be especially likely in comedy, where the humor of a scene may be so overwhelming that laughter wipes out eroticism.

Yardsticks like these cannot be applied with scientific precision. On a specific film, honest men are bound to disagree. More painfully, these standards do not adequately cope with some social problems, like the effect of a given film on immature audiences, or the long-term effect on morals of constantly showing sexual misbehavior as normal and acceptable.

"Closely Watched Trains," in my view, fails nearly every test

that can be applied to it. Despite its basic humanity and the considerable skill and wit of its director, it does portray evil as good; it does use sex to entertain us and arouse us, and it does so constantly and casually throughout the film, in some gross dialogue as well as visuals. It also has values that dozens of lesser films lack, but they tend to get lost in the fog.

It is sad that some people want to condemn every bold attempt to make movies relevant to all aspects of life, especially when they do so out of a narrow and bloodless, misguided reading of morality. But it is also sad to expect that every gifted film artist will use his talent in a way that is compatible with the demands of both art and true morality.

Ours is one viewpoint, as they say, in a pluralistic world. We should not always be standing on the ramparts, looking for trouble, but then we should not be surprised if, now and then, we get it. (Rating: A-3, unobjectionable for adults with reservations.)

Variety in Books

"The Church and the Urban Crisis," edited by Matthew Ahmann and Margaret Roach. Divine Word Publication, Techny, Ill. 262 pp. \$2.95, paper.

In August, 1967, before the fires had cooled in Detroit, the National Catholic Conference for

Pope recognizes new Patriarch

VATICAN CITY—Pope Paul VI has recognized ecclesiastical communion with the newly elected Syrian-rite Patriarch Ignace Antoine Hayek of Antioch, successor to the late Cardinal Ignace Tappouni, who died Jan. 29.

The Syrian-rite synod elected Patriarch Hayek, formerly archbishop of Aleppo, Syria.

In the past, when new heads of Eastern-rite patriarchates were elected, it was the custom for the Popes to ratify the election. But in recent years a new formula has been adopted by which the new Eastern-rite heads ask the Pope for ecclesiastical communion and the Pope in turn accepts the request. The new formula seeks to express better the ancient tradition of the Eastern rites, while at the same time respecting the primacy of the Pope over the universal Church.

Interracial Justice held its annual convention in St. Louis.

While the program was prepared well in advance of Detroit, the NCCJ couldn't have picked a better time to invite George Wiley, Richard Cloward and Francis Piven, Vivian Henderson and a half-dozen others who are the most forward-looking American social commentators to speak at that convention.

Their analysis of welfare laws, ghetto organization; and the needs of the poor have been instrumental in fashioning some of society's new attitudes toward such problems. Without Wiley, Cloward and Piven, for instance, it is unlikely that we would now have a Presidential commission studying welfare law changes.

It is to the credit of the NCCJ and its executive director Matthew Ahmann, and to the people who run the Divine Word publishing house that they had the good sense to collect their speeches and background papers into this volume.

There is nothing "new" in this collection, but much of value—particularly for the Christian whose conscience is seeking a just solution to the urban crisis. He should read it—and do something about the injustices which cause the crisis.

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

'Extremist ideas' lead to priest's expulsion

SAN ISIDRO, Argentina—A Spanish priest working in this diocese as a pastor has been ordered back to Spain by the bishop for "spreading inflammatory, extremist ideas wholly foreign to the social doctrine of the Church."

Father Jesus Fernandez Navas, one of four priests who came from Spain under the sponsorship of the Spanish-American Priestly Corporation Work to assist in pastoral work in this area, was told to return to his native land by Bishop Antonio Aguirre of San Isidro. The three other priests decided to return with him.

Father Fernandez has been rector of Our Lady of Carmel parish in the northern workingman's sector of Buenos Aires.

THE BISHOP'S statement on his action said the priest had been admonished several times, not only by Bishop Aguirre but by Bishop Manuel Menendez of San Martin, where Father Fernandez had served previously. However, the statement added, Father Fernandez ignored the warnings.

Earlier, Bishop Aguirre, in a Lenten pastoral letter dealing with war and social justice, warned that the Church does not make history, because her role is to redeem it.

"Yet," the pastoral said, "too many Christians seek to involve the Church in men's struggle, which is essentially a deviation from the universality of Christian love, or worse, from love itself, all redeeming among brothers."

"THE FIGHT for social justice, for freeing the working class from oppression," the bishop wrote, "must be judged not only by its efficiency but mostly by its spirit. It can be a firm, hard fight, but it must be a loyal, righteous fight without

hate. All Christian struggle, to remain Christian, must carry within it a ferment of love and unity."

Bishop Aguirre noted that while at the Vatican council "we did away with domineering authority, we cannot allow ourselves to fall now into a domineering subversion. St. Paul tells us we are all servants of God."

School aid bill dies in Assembly

DETROIT—There will be no state aid this year for Michigan's church-related private and parochial schools—the state Assembly has failed to report a controversial "Educad" bill out of committees in both houses.

Both state senators and representatives declined to act, despite a "March on Lansing" by several hundred members of Citizens for Educational Freedom (CEF), a coalition of Catholic, Missouri-Synod Lutheran, Orthodox Jewish and Reformed Church in America parents.

Instead, a resolution was introduced into the Senate calling for establishment of a Joint House-Senate Legislative Committee to study all aspects of the stalled Children's Education Bill.

The bill would provide a maximum payment to parents of \$50 for children studying non-religious subjects in non-public elementary schools, and \$100 for private and parochial high school students.

Choristers defect

BERLIN—Six teen-age members of the widely known Protestant Choir of the Cross in Dresden, East Germany, defected while the singing group was visiting Switzerland, it was reported here.

Radio and Television

BLOOMINGTON AREA	
6:00 a.m.—Sacred Heart	WITS
COMMERSVILLE AREA	
Sunday Radio	
11:30 a.m.—Hour of the Crucified	WCNB
12:00 p.m.—Sacred Heart	WCNB
EVANSVILLE AREA	
8:00 a.m.—Christophers	(14)
12:00 noon—This is the Life	(14)
12:30 p.m.—This is the Answer	(14)
Sunday Television	
11:00 a.m.—Shut-In Mass	(7)
10:30 a.m.—Sacred Heart Hour	(25)
12:00 noon—Moral View	(7)
11:30 p.m.—Insight	(7)
12:30 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	
Sunday Television	
6:30 a.m.—This is the Answer	(6)
7:00 a.m.—This is the Life	(6)
7:30 a.m.—The Christophers	(13)
7:45 a.m.—Sacred Heart	(4)
8:30 a.m.—Sacred Heart	(8)
10:00 a.m.—Challenge	(8)
10:30 a.m.—Lamp Unto My Feet	(8)
12:30 p.m.—Look Up and Live	(8)
11:45 p.m.—Cross Exam	(13)
12:30 p.m.—Cross Exam	(13)
1:00 p.m.—Direction '68	(13)
1:30 p.m.—Insight	(6)
Sunday Radio	
6:00 a.m.—Ave Maria Hour	WIBC
6:30 a.m.—Hour of the Crucified	WIBC
8:30 a.m.—Sacred Heart	WJAC
9:35 a.m.—Catholic Hour	WIRE
10:45 p.m.—Hour of St. Francis	WFBM
Friday Radio	
6:00 a.m.—Sacred Heart	WFMS
MADISON AREA	
Sunday Radio	
7:15 a.m.—Hour of St. Francis	WORX
NEW ALBANY AREA	
Sunday Television	
11:30 a.m.—Christophers	WAVE
4:30 p.m.—Catholic Hour	WAVE
4:30 p.m.—Lamp Unto My Feet	WHA3
Sunday Radio	
6:15 a.m.—Hour of St. Francis	WKLO
7:45 a.m.—Sacred Heart	WKLN
8:15 a.m.—Sacred Heart Hour	WHA3
9:15 a.m.—Your Catholic Visitor	WHA3
6:45 p.m.—Sacred Heart Hour	WAAV
7:30 p.m.—Catholic Hour	WAVE
Monday thru Saturday	
10:45 a.m.—Thought For Today	WKVP
6:45 p.m.—Rosary Hour	WLRP
Tuesday	
7:10 p.m.—Moral Side of News	WHA3
NORTH VERNON AREA	
Sunday Radio	
11:30 a.m.—Religious News	WOCH
RICHMOND AREA	
Sunday Radio	
6:15 a.m.—Hour of St. Francis	WKBY
Salem Area	
Sunday Radio	
9:30 a.m.—Hour of St. Francis	WSLA
Shelbyville Area	
Sunday Radio	
12:15 p.m.—Hour of St. Francis	WSVI
TELL CITY AREA	
Daily Radio	
6:00 p.m.—The Rosary	WTCJ
Sunday Radio	
11:00 a.m.—Sacred Heart	WITZ
7:00 a.m.—Hour of the Crucified	WITZ
7:15 a.m.—The Christophers	WITZ
7:15 a.m.—The Christophers	WTHI
9:00 a.m.—Church World News	WITZ
9:15 a.m.—Hour of St. Francis	WITZ
9:30 a.m.—Ave Maria Hour	WITZ
TERRE HAUTE AREA	
Sunday Television	
8:00 a.m.—Herald of Truth	(10)
8:30 a.m.—Faith for Today	(10)
11:30 a.m.—The Christophers	(10)
12:00 noon—Faith for the 20th Century	(10)
Sunday Radio	
9:45 a.m.—Religion	WTHI
1:45 p.m.—Sacred Heart	WTHI

Seminary vocalists to appear on TV show

NEW YORK—"It wasn't so hard. We just came to New York and knocked on a few doors. One lead led to another. We made a record; we got an agency, General Artists Corporation; a manager, William Purcell, and Milt Okun-as musical director; and Mary (of Peter, Paul and Mary) to do a guest shot with us. We signed a contract with Warner Brothers and soon are releasing a new record on their Reprise label."

This brief success story is a young man's description of how a group of five seminarians from St. Louis known as The Montfort Singers broke into show business.

They were in New York, not to knock on doors, but to rehearse for their appearance on the Ed Sullivan Show on Easter Sunday (April 14).

THE QUINTET with short haircuts, are seminarians in the Montfort Missionaries. They are seniors at St. Louis University and they are all under 23 except for one venerable Navy veteran of 26.

The three songwriters, John O'Reilly, Paul Baker, the soloist, and Joe Valentine met Jack Coyne and ex-Navy man Don

To cut schools from 141 to 100

DUBUQUE—The Archdiocese of Dubuque has announced a school reorganization that will reduce the number of schools from 141 to 100 through consolidation and some closings.

The plan, which will go into effect next Fall in order to utilize funds and personnel more efficiently, envisions 80 elementary schools and 20 high schools in the archdiocese which covers a 30 county area in Northeast Iowa.

"This plan will mean more busing," according to Father Russell Bleich, assistant superintendent of schools. "But it is less expensive to provide buses than to continue maintaining buildings."

It is sad that some people want to condemn every bold attempt to make movies relevant to all aspects of life, especially when they do so out of a narrow and bloodless, misguided reading of morality. But it is also sad to expect that every gifted film artist will use his talent in a way that is compatible with the demands of both art and true morality.

Ours is one viewpoint, as they say, in a pluralistic world. We should not always be standing on the ramparts, looking for trouble, but then we should not be surprised if, now and then, we get it. (Rating: A-3, unobjectionable for adults with reservations.)

"Closely Watched Trains," in my view, fails nearly every test

that can be applied to it. Despite its basic humanity and the considerable skill and wit of its director, it does portray evil as good; it does use sex to entertain us and arouse us, and it does so constantly and casually throughout the film, in some gross dialogue as well as visuals. It also has values that dozens of lesser films lack, but they tend to get lost in the fog.

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THE FATHER LAWLOR STORY

Chicago priest's race approach stirring up new controversy

By BERNARD LYONS
Copyright, 1968

The National Commission on Civil Disorders has warned that "Our Nation is moving toward two societies, one black, one white—separate and unequal."

The problem of bridging these two societies reveals itself with the most tension in white and black neighborhoods that border each other. Can a Negro family move to the nearest white community and achieve integration—or is integration only the period from the arrival of the

first black and the departure of the last white?

Father Francis X. Lawlor, O.S.A., has brought the issue to national prominence, but the controversy that swirls around him threatens to swamp the issue itself.

Lean, with clean-cut good looks, and with gray showing in his full head of hair at 50 years, the Augustinian priest is called a "racist" or "naive," by some, and a "zealous leader" or "courageous savior" by others.

FOR 22 YEARS Father Lawlor taught at St. Rita's High

School on Chicago's Southwest side. He was known nationally for his talks and battles for "purity" in dress and print. During the last several years he began organizing block clubs in nearby St. Mary of Mt. Carmel parish where he assisted on week-ends.

The clubs join neighbors on facing sides of the street in two meetings each month. They try to keep white families in the middle-income homes and keep Ashland Avenue as the dividing line between the black and white communities.

Father Lawlor and his followers deny this is "racism." They say it's necessary in an adjoining community in order to have "eventual" integration. Otherwise, they claim, their blocks would be like the other three to four blocks a week that become solidly Negro each week in Chicago.

They say they would welcome a Negro family into their block club if he bought a home or rented there. They would rather, however, that the Negro family "jump" the immediate white neighborhood and move "a mile or two or three or five miles away" from the dividing line.

No method of "stabilizing" or "integrating" neighborhoods in areas adjacent to black communities has ever worked. In America's mobile society (one in five families change their address each year; the average mortgage life is six years) Negroes are prevented from entering the open housing market. Father Lawlor and his block clubs have correctly described the patterns of racial change in Chicago. Their program remains, however, the simple one of trying to keep the whites there, while opposing open occupancy.

EARLY THIS year, Cardinal John Cody announced that parochial schools, too, would bus children in support of the integrated education plan of the public school system. Vehement protests were made, including a picketing of city hall and a drive around the Cardinal's residence. Some of the most outspoken critics of the Cardinal were members of Father Lawlor's block clubs and leaders of groups with whom Father Lawlor had worked or whose meetings he had addressed.

On February 1, Father Lawlor had a "five-minute meeting" with the Cardinal and with his own provincial, Father Francis Cavanaugh, O.S.A. Father Lawlor said he was "banished" from the Archdiocese. He said he had been charged falsely, of "opposing the archdiocese's policies on racial matters" and "threatening to lead the picketing" of the Cardinal's residence. Neither the Cardinal nor Father Cavanaugh would say anything about the meeting nor talk to reporters about the case.

Later, Father Cavanaugh assigned Father Lawlor to Cascia Hall, a college preparatory school in Tulsa, Oklahoma. Groups of whites throughout Chicago objected. Some 200,000 leaflets were reportedly distributed at 100 churches on one Sunday. The supporters of Father Lawlor claimed he hadn't been given a fair hearing and that they wanted him back. Meanwhile, the publicity and organizing increased the block clubs from 14 to 30 in number.

Then in late March Father Lawlor returned to Chicago. He held a news conference in the basement of one of the "block club" homes.

FATHER LAWLOR said he was "technically a fugitive from Tulsa," and that he had not sought permission to return for a "mission of mercy," because he knew it wouldn't be given. He read a letter from his superior that threatened "the sad and unhappy consequences of this disobedience" if he didn't return to his assignment.

Father Lawlor denies that he will leave the priesthood. He says, "if any Civil Rights or other group comes up with a program I'll go back."

He denies that he is racist or that he advocates segregation. He claims that his block club program isn't understood, and that "in the almost two months I've been out of town, there has been nothing done to stop the four blocks that are changing every week."

The Negro priests of Chicago have accused Father Lawlor of being a "subtle racist." Father Lawlor said his view had been misinterpreted, and that terms such as "takeover" and "wiped out" for racially changing communities have been twisted. He said he would like to discuss his views. The seven diocesan and religious order priests who are Negro said they don't want dialogue with him while Father Lawlor was "in the position of being out of favor with the Archdiocese."

Unable to get either the Cardinal or the Provincial to discuss the matter with them, the 24-member coordinating board of the Association of Chicago Priests said Father Lawlor had not been given due process. They promised to consider the matter further, though noting they would be in disagreement "concerning many of his positions and activities."

The Community Life Committee of a largely Negro-member parish that borders Ashland Avenue said, "if the block clubs are organizing to keep Ashland Avenue the 'Berlin Wall,' they are advocating keeping the 'Blacks' on the 'reservation,' thus fostering a higher crime rate."

"His (Father Lawlor's) frequent and public pronouncements about crime rates do



AT NEWS CONFERENCE—Controversial Father Francis X. Lawlor, O.S.A., explains his block club program at a news conference on his dramatic return to Chicago. He was earlier ordered to Tulsa by his superior of the Augustinian order at the request of Cardinal John P. Cody. Father Lawlor said he returned without permission. He said he would remain until a program was started to help whites remain just west of Ashland Avenue, dividing line between blacks and whites in southwest Chicago. He is flanked by Mrs. Bernadette Greski, press chairman for some 30 block clubs and reporters.

nothing but increase fear in the white community."

SEVERAL PEOPLE who organize or are active in community groups in the southwest side say Father Lawlor is sincere. He is not a racist. He is offering a simple plan that has been proven not to work, but that the frightened whites don't have or will recognize no other leader. They report that John Birch and

pseudo people are moving in to use the block clubs for their own advantage. They say that, due

process aside, the Cardinal made a strategy error in removing Father Lawlor when his work was helping to articulate the issue in the community. Racial meetings are almost impossible throughout the southwest side today. One priest said he was no longer in touch with Father Lawlor and his followers.

for they're now on a "different communications network."

Thus the controversy continues. Meanwhile, the Kerner Commission's statement that the two societies, black and white, are growing farther apart remains true. The central issue remains whether we can bridge them—or is integration merely the period between the arrival of the first Negro and the departure of the last white?

Hierarchy in Chile scores war

SANTIAGO, Chile—The bishops of Chile have called the war in Vietnam "an unprecedentedly cruel war" and appealed to both sides for a quick settlement that excludes violence.

"We, the Chilean bishops, wish to voice our anguish for the climate of war and violence that is spreading throughout the world, and particularly for the unprecedentedly cruel war taking place in Vietnam," the statement declared.

"WE CANNOT show indifference before the extermination, the sufferings and death of thousands of soldiers and civilians from the nations involved in this conflict; nor before the anguish and sorrow of the combatants' mothers, wives and children. We cannot remain unmoved by the material destruction and the fabulous expenditures of the war, in money that could have other constructive uses of humankind," the bishops added.

Oppose law repeal MINNEAPOLIS—A majority of Minnesotans (62 per cent) oppose repeal of criminal penalties for homosexual behavior between consenting adults, according to a statewide survey conducted by the Minneapolis Tribune's Minnesota Poll.



WHITE STUDENTS NAME NEGRO PRESIDENT—Harry Minor of Washington, D.C. (right), 21, is the first Negro ever elected president of the student government at the University of Detroit, a Jesuit school whose 10,000 students are 85 per cent white. Shown with him on the campus is Michael Craine of Birmingham, Mich., elected vice-president as Mr. Minor's running mate. Mr. Minor, a junior in the College of Arts and Sciences, received almost as many votes as his two opponents combined. (RNS photo)

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MERIDIAN AT 16th STREET

St. Meinrad offers five theology grants

ST. MEINRAD—The St. Meinrad School of Theology here announced this week a new scholarship program designed to attract candidates to the priesthood who possess outstanding qualities of an intellectual ability and Christian leadership.

Five scholarships are being offered totalling \$10,000. One full scholarship, covering room, board and tuition will be offered to an outstanding candidate. This scholarship will be renewed each year until ordination if the student maintains a cumulative grade average of 2.5. The package is valued at \$6,000, according to Father Adrian Fuerst, O.S.B., Academic Dean of the Theology School.

FOUR OTHER scholarships, valued at \$2,500 each, are also being offered first year Theology students. These also will be renewed if the students maintain a 2.25 grade average.

The new scholarship program will begin for students entering the Theology School in the 1968-69 academic year, Father Fuerst said.

To qualify for a scholarship an applicant must complete a scholarship application form and present Graduate Record Examination scores to the Scholarship Committee at St. Meinrad.

Backs UNICEF

UNITED NATIONS, N.Y. — The Holy See's annual token contribution of \$1000 to the United Nations Children's Fund has been forwarded to Henry LaBouisse, executive director of the agency, by Cardinal Amleto Cicognani, Papal Secretary of State. This is the 16th annual contribution that the Holy See has made to UNICEF.



NCCW SPEAKER — Judge Richard S. Kaplan, city judge of Gary, will address an assembly of the Sixth Provincial Conference of the National Council of Catholic Women April 17 in Indianapolis. The two-day conference (April 16-17) will be held in the Stouffer's Inn.

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