

Ponni warns of dangers in efforts to present truths

St. Meinrad programs consortium

ST. MEINRAD, Ind.—St. Meinrad College and School of Theology has released details of a proposed consortium program, which would allow various dioceses and religious orders to establish clusters of student communities here.

It is envisioned that diocesan and religious groups will form a seminary consortium by establishing their student community with administrators and faculty, at St. Meinrad. Responsibilities of administration and faculty will be shared by all members of the consortium.

A VARIETY of options are available. Initially, the member community may occupy a part of the existing seminary buildings at St. Meinrad. In the college, the option will be facilitated by the new residential units of eight being constructed in Benet Hall to be ready for use in the fall of 1969.

For member communities wanting greater participation it will be possible to rent or lease residential units on the seminary campus in a variety of size and style. It is also possible for member communities to build their own houses of study on the St. Meinrad campus.

This plan makes possible, with minimum commitment of personnel and finance, a strong program of formation in the specific spirit of the individual group while realizing the advantages of diversified programs and strong, integrated faculty effort, according to St. Meinrad officials.

Ordination rites slated at St. Maur

INDIANAPOLIS—Coadjutor Archbishop George J. Biskup will administer holy orders to four Archdiocesan students this week at St. Maur's Seminary, 4615 N. Michigan Rd.

Receiving tonsure and first minor orders will be Lawrence Ball, second-year student from St. Simon parish, Indianapolis. Thomas Stumph, third-year student from St. Barnabas parish, Indianapolis, will receive all minor orders and the subdiaconate.

The subdiaconate will also be conferred upon Daniel Wagner, third-year student from St. Maurice parish, Napoleon, and Samuel Curry, third-year student from St. Patrick parish, Indianapolis.

Tonsure and minor orders will be administered in the seminary chapel at 8 a.m. on Friday, Saturday and Tuesday (Dec. 6, 7 and 10). The subdiaconate is scheduled at 9 a.m. Thursday, Dec. 12, in the student chapel of Brebeuf Preparatory School, 2801 W. 86th St.

Eight other students attending St. Maur's are also scheduled for orders.

Catholic-Jewish relations given a 'high priority'

NEW YORK—The Secretariat for Catholic-Jewish Relations, a division of the U.S. Bishops' Committee for Ecumenical and Interreligious Affairs, has urged that Catholic-Jewish relations be accorded high priority in the renewal of the Church.

Bishop Francis P. Leipzig of Baker, Ore., episcopal moderator of the secretariat, attended its meeting at the Commodore Hotel here.

Bequest

The Chancery Office this week reported receipt of a \$9,000 bequest from the estate of the late Walter A. Tiefenthaler, of St. Elizabeth's parish, Cambridge City. The amount was designated for the seminary fund.



ORTHODOX PRELATE HONORED—Greek Orthodox Archbishop Athenagoras of Great Britain and Scandinavia, left, received the first Pope John XXIII Award of Assumption Preparatory School from Very Rev. Armand H. Desautels, A.A., provincial superior of the Assumptionist Fathers who conduct the school at Worcester, Mass. The award was created to honor an "outstanding ecumenical figure." Archbishop Athenagoras was the delegate of Ecumenical Patriarch Athenagoras, spiritual leader of Orthodoxy, in arranging the meeting of the Patriarch and Pope Paul in the Holy Land. (RNS photo)

SEEN AS MEANS TO UNITY

Orthodox prelate urges the adoption of intercommunion

By OWEN J. MURPHY

WORCESTER, Mass.—Greek Orthodox Archbishop Athenagoras of Great Britain issued a call here for intercommunion among members of separated Christian churches as a means to unity.

Commenting on an observation that both Pope Paul VI and Orthodox Patriarch Athenagoras of Istanbul and many noted theologians see intercommunion rather as the fulfillment of unity, Archbishop Athenagoras said "the people are the church; let us answer their desire, and their desire is for the opportunity to meet again in the chalice, even though they may not yet be united sacramentally."

As for the comments of the theologians, the prelate said: "Theologians are scientists, they can make mistakes. Let's forget about the theologians and concern ourselves with the people."

THE ARCHBISHOP was in Worcester to receive the first Pope John XXIII Award established by Assumption Preparatory School here to honor "an outstanding ecumenical leader." The award was presented by Father Armand H. Desautels, A.A., provincial superior of the Assumptionist Fathers in North America, who conduct the school.

Among the 500 persons attending the ceremonies were Bishop Bernard J. Flanagan of Worcester, who is chairman of the U.S. Catholic bishops' subcommittee on talks with the Orthodox; Albanian Orthodox Bishop Mark Lapi of Boston, and Bishop Demetrios, Greek Orthodox primate in New England, a post he held for 15 years.

A-war immoral, theologian says

ALBUQUERQUE, N.M.—Use of nuclear weapons is immoral under any circumstances, a Catholic theologian told nuclear scientists at a seminar at Kirtland Air Force Base here.

"The use of nuclear weapons is immoral because of the disproportionate amount of death and destruction that results," said Father Robert Rogers, a Fordham University professor. He spoke at the fifth annual Symposium on Science, Philosophy and Religion.

Mediator in Texas for talks

SAN ANTONIO—Bishop William G. Connare of Greensburg, Pa., the Vatican-appointed "neutral observer" in the dispute between Archbishop Robert E. Lucey and 68 of his priests, arrived in San Antonio to prepare for a round of meetings with the priests and diocesan officials.

Meanwhile, a semi-official fact-finding panel continued to hear testimony from priests and laymen, and an unofficial panel formed by laymen said it would soon begin its own hearings.

Bishop Connare, appointed by the apostolic delegate in the U.S., Archbishop Luigi Raimondi, to seek a solution to the two-month-old dispute, refused to talk to newsmen, but immediately asked to see the leaders of the dissident priests.

The priests last September asked Pope Paul VI to remove Archbishop Lucey from his post, charging that he was too old—he is 77—and that he was unable to communicate with the priests and people in the sprawling archdiocese.

They made their request public late in October and within a week four priests were removed from their posts in the archdiocesan seminary. Others have taken leaves of absence, but the majority have continued working in their parishes or chancery office positions.

Rash of church thefts reported

A rash of four thefts of money has been reported to police by Archdiocesan parishes within the past week.

Holy Trinity parish, Indianapolis, lost its Sunday collection of \$1,305 to burglars between 2 and 6:30 p.m. last Sunday afternoon. A safe in the rectory was opened by burglars.

St. Michael's parish, Indianapolis, reported a loss of \$300 in cash also last Sunday afternoon from the rectory office. Forced entry at St. Bernadette's Church, Indianapolis, resulted in about \$200 damage to doors. Several sacred vessels were disturbed in the church sanctuary, but nothing was reported missing.

Holy Family parish, Richmond, reported that nearly \$100 in cash was taken from a desk in the school office there.

By JAMES C. O'NEILL

VATICAN CITY — The task of presenting the truths of the faith to modern man has become "ever greater, ever more demanding and ever more problematic," Pope Paul VI told a general audience (Dec. 4).

But the attempt to make religious truth more understandable, he said, exposes truth itself to dangers, including the "temptation of choosing from among the treasury of revealed truths those which are pleasing, leaving aside the others."

In a departure from his prepared text Pope Paul asked: "Who today speaks any longer of hell? Each one chooses the truths that please him."

The Pope said those "who have the mission of announcing the doctrine of the faith" face the problem of "How to translate into understandable words religious truth? How to preserve for Christian dogma its intangible orthodoxy and reveal it with a language that reaches the men of our time? How to maintain jealously the authenticity of the message of salvation and at the same time make it acceptable by the modern mentality?"

"You know how this didactic difficulty creates formidable problems today for the magisterium (teaching authority) of the Church and how it leads some teachers of religion and not a few writers . . . to make an effort to express clearly and happily religious truth in a way that all may accept it and in a certain measure understand it."

POPE PAUL praised these efforts as being "plausible and meritorious," but added that they can be carried too far. "This effort of adapting the revealed Word to the understanding of the listeners . . . is exposed to the danger of going beyond the intention which makes this effort worthy of praise, and beyond the measure which keeps it faithful to the divine message."

Pope Paul said the danger also consists in the possibility of "ambiguity, reticence, of altering the integrity of this message, let alone that it may even lead to the temptation to choose from among the treasury of revealed truths those which please, leaving aside the others, as well as to the temptation to model these truths according to arbitrary and particular conceptions, no longer conforming to the genuine sense of those truths."

The Pope said that these comments were enough to "convince one of the goodness of the divine design which seeks to protect the revealed word, contained in Scripture and in apostolic tradition, by means of a transmitting channel, that is, we wish to say, by means of a magisterium which is visible and permanent, authorized to guard, to interpret and to teach that word."

POPE PAUL cited words from Pope John XXIII's speech opening the Second Vatican Council in 1962, when Pope John said: "The substance of the ancient doctrine of the deposit of faith is one thing, and the way in which it is presented is another. And it is the latter that must be taken into great consideration, with patience if necessary, everything being measured in the forms and proportions of a magisterium which is predominantly pastoral in character."

Pope Paul commented that "no one is surprised if religious teaching by its very nature—because of its contents and because of the authentic expression by which it is communicated—appears to be difficult. Nor should it be stunning if that effort of adaptation, which we have spoken of, or rather of aggiornamento, as it is spoken of now, may sometimes come out imperfectly, both as regards the doctrine being explained, as well as regards those it is being explained to."

WHILE welcoming attempts to carry through this effort, Pope Paul said firmly:

"But one condition is necessary, that which we speak of is the absolute respect for the integrity of the revealed message. On this point the Catholic Church, as you know, is jealous, severe, exacting and dogmatic."

"The formulas themselves in which doctrine has been deliberately and authoritatively defined, cannot be abandoned. Regarding this the magisterium of the Church, even at the cost of having to bear the negative consequences of the unpopular contents of its teaching, does not budge. She cannot do otherwise."

"Jesus Himself, for that matter, experienced the difficulties



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HOLY SEE ISSUES DECLARATION

Changes are ordered in Dutch catechism

VATICAN CITY — The Holy See has published a declaration on the controversial Dutch catechism, insisting that despite some of the catechism's laudable aspects, there are certain theological points which must be clarified.

At the same time the Holy See was emphatic that the declaration was not condemning the catechism or terming it heretical.

The declaration was drawn up by a commission of six cardinals set up by Pope Paul VI for the purpose of studying various aspects of the catechism. At the time of its release, the document was published in Acta Apostolicae Sedis, the Holy See's only official publication.

The results of the study were made known by the Vatican press secretary, Msgr. Fausto Valla, at a news conference at which he made special note of the document's language with regard to proposed changes made by the Holy See's commission.

"Naturally the declaration says nothing regarding the opinions that are still debated, leaving these at the full liberty of theologians," Msgr. Valla said.

Msgr. Valla also noted that the tone of declaration is very positive in its approach to making changes.

"It recognizes the uncommon qualities of the new catechism; it praises its pastoral, biblical and liturgical character; it approves the effort made to present the Christian message in a manner suited to the modern mentality. It should be noted that the declaration does not make any condemnation, but underlines those formulations which are incomplete or inexact without, however, entering the word 'heresy.'"

THE PRESS secretary said there are certain key terms in the declaration which the commission used to make clear its basic intention. He noted that the declaration called on the Dutch catechism to "declare certain omitted truths," to "proclaim openly," to "expound without ambiguity," to "say clearly," to "put in better light," to "recognize clearly," to speak "in a more suitable way," and to avoid "every obscurity."

The eight-page document was signed by the members of the special commission. They are Cardinal Joseph Frings of Cologne, Germany; Cardinal Joseph Lefebvre of Bourges, France; Cardinal Lorenz Jaeger of Paderborn, Germany; Cardinal Ermenegildo Florit of Florence, Italy; Cardinal Michael Browne of the Roman curia, and Cardinal Charles Journet of Switzerland.

The document is divided in two parts—one on the history of forming the various commissions which studied the Dutch catechism and the eventual criticism by the six cardinals, and a second doctrinal one which lists ten points that the cardinals

of His teaching. Many of His listeners did not understand, even some among His beloved disciples, to whom as to all present His speech seemed hard and who were scandalized by it when he announced to them the Eucharistic mystery. Jesus did not hesitate to voice a very sorrowful question: 'You too want to go away?'

The Pope summed up his comments saying: "It is a problem which is always anguishing. The function then of the ecclesiastical magisterium has today become difficult and disputed. But it cannot respond defiantly to its assignment and must give its faithful testimony at whatever cost when in matters of faith and of the divine law it becomes necessary. But nevertheless from the outset it studies and encourages whatever can render more acceptable to men of our time its doctrinal and pastoral teaching."

feel must be changed in the Dutch catechism.

The document pointed out that "contrary to the wish of the Dutch hierarchy and without prescribed correction, an English translation of the new Dutch catechism was published; and likewise more recently a German translation has appeared and finally a French translation. Besides, reserved documents, of their very nature secret, pertaining to this affair have recently been presented to the public. Among them is even a letter to the Holy Father himself."

"This was done in a Dutch newspaper and also in a book published in Italy," the document said.

The document maintained that these publications have served "to frustrate the plan of the Holy See to resolve in mutual understanding with the

Dutch hierarchy a matter of no small moment for the good of the people of God."

BECAUSE OF these publications and because the catechism, in its unamended edition, appeared in four languages, the document continued, "it seems necessary . . . to give this present declaration a compendium of the judgments of the commissions of cardinals."

The document then proceeded to list ten major points in the Dutch catechism which should be subject to change. They are:

1. God the creator (not only of the world but also of angels and of souls). The catechism should teach that God has created angels and creates immediately individual human souls.
2. Original sin or the fall of all men in Adam. The catechism (Continued on page 7)

Dutch bishops to issue catechism supplement

AMSTERDAM, The Netherlands—The Dutch bishops will issue a special supplement to the controversial Dutch "New Catechism" (De Nieuwe Katechismus) containing corrections made by a mixed study group of theologians representing the Dutch bishops and the Vatican.

The corrections are based on the report of a special commission of cardinals named by Pope Paul VI to study the catechism. Both the commission's report and the announcement that a supplement containing the changes urged by that report were issued on the same day (Nov. 30).

In an editorial the Dutch national Catholic daily, De Volkskrant, called the publication of a supplement to the catechism "a compromise" and said that now neither the Dutch bishops nor the commission of cardinals will lose face.

THE DUTCH bishops, the paper said, will not be forced to withdraw the catechism and issue a corrected edition, and the commission has published

the corrections it wanted made. De Volkskrant went on to say, however, that some Dutch Catholics, who two years ago heard the Dutch bishops state that the catechism was a "safe guide," now will be confused by this supplement. Uncertainty and confusion will grow, the paper said.

Unrevised editions have also been published in translations for the United States, Britain, France and Germany. About 400,000 copies of the original Dutch edition have already been sold.

The controversial catechism was compiled by the catechetical institute at Nijmegen and issued by the Dutch bishops in 1966. Difficulties started soon after, when Dutch traditionalist Catholics, through a group known as Confrontation, sent a petition to Pope Paul urging corrections in the catechism.

SOME CRITICS maintained that parts of the catechism were heretical.

In June, Father Pieter J. Schoonenberg, S.J., of the (Continued on page 8)

Two priests sued in labor dispute

PHOENIX—A temporary restraining order and a \$350,000 suit were filed simultaneously here against two Catholic Franciscan priests, Father Frank Yoldi, assistant pastor of Sacred Heart Church here, and Father Robert Coriell of Our Lady of Guadalupe Mission, Guadalupe, have been sued by Food City of Phoenix.

The action followed distribution of handbills near the supermarket asking customers to refrain from trading with Food City because it conducts business with labor-troubled Phoenix Linen and Towel Supply Co.

On the Inside

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London Catholic weekly publishes confidential report on "far-reaching" Anglican-Catholic unity talks. . . . Page 12

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A POST-CONCILIAR LOOK

Where does Marian devotion stand today?

By EDYTHE WESTENHAVER

WITHIN the short space of a decade, the question of devotion to Mary—the way Catholics admire her and express their love for her—has become one of uneasy confusion and even controversy.

In some countries, especially those in the North Atlantic area, there has been a sharp falling-off in devotion to the Mother of God, due in part to some of the current theological trends but also and perhaps primarily due to two sociological factors.

First, the level of education of the laity has greatly increased. The devotional practices which attained their great popularity at a time when the majority of the faithful were illiterate or nearly so no longer

seem as significant or as satisfying. Second, the life of the women in these countries has changed radically. They are being called upon to exercise judgments and

Editor's Note—This article is condensed from one which appears in the autumn issue of *Progressio*, quarterly magazine published in Rome for the World Federation of Christian Life Communities (formerly Sodality of Our Lady).

cultivate virtues with which their mothers and grandmothers had almost no contact.

One result of this transformation seems to be that many women (and men) of prayer are finding it increasingly difficult

to relate to Mary, or rather, to the picture of her given them, because it contrasts so sharply to the present condition of women.

This phenomenon actually predates the council. Spiritual directors began to note it increasingly in the years following World War II. Its development invariably has been tied to the degree that the women of a particular country take on new professional, civic and cultural responsibilities outside the home. It is, of course, a problem primarily for women, but it can affect men, for example, the young who are urged to "seek a wife who resembles Mary."

Mary, the universal model
The problem has now become sufficiently widespread to attract the attention of experts. One of the foremost Marian scholars of today, Abbe Rene Laurentin, considered it at length in a lecture he recently gave at the University of Dayton entitled "Mary and the Woman in the Renewal of Christian Anthropology."

The French scholar stated the problem in provocative fashion: "Why has the classical theme, 'Mary, model of the woman,' become so old-fashioned that even preachers no longer dare to speak of it?" He agrees that the first and fundamental reason lies in the changing lives of women. He explains:

"The situation of the woman had not changed at all between the first centuries of the Judeo-Christian era and the beginning of our own century. Women were doing almost the same jobs: sewing, cooking, cleaning, etc. A woman's economic and civil rights were inferior to those of men. She did not vote; she did not have any part in the political life of the country. She had little or no access to intellectual culture, to university teaching, to the liberal professions. She was reduced to what the Germans called the three K's: Kinder, Küche, Kirche—children, kitchen, church. (The third 'K,' however, corresponds to a more recent phenomenon). Moralists and preachers defined her as 'wife and mother' with a special accent on the second term. It was a privileged term for the instruction of young Christian women, but in flagrant contrast, no one preached to young men that they ought to be 'husbands and fathers.' Still less would they have defined young men by these titles. Mary was a model of the housewife, of domestic work, of a submissive life bound to the home.

"There comes a moment when all structures disappear," he said. "When we conceive of the Church as joy, our symbol is the responding love of Mary, because she is the one who responded to God in the name of all of us."

Father Schmemmann rejected the view of some critics of Orthodox and Catholic Marian devotion that "we don't need Mary," because what is sought is found in Christ.

Father Schmemmann said knowledge of Mary in the Orthodox Church is expressed not in scientific theology, but in liturgy, in the worship of the Church.

There are differences between Orthodox and Catholic Christians in the approaches to such doctrines as the Assumption and the Immaculate Conception, he said. In his view, the differences are more a matter of interpretation than of basic theology.

"WE SAY: 'Look how she is close to us,' while you (Catholics) say: 'Look how she is different,'" he declared.

Father Schmemmann is dean of St. Vladimir's Orthodox Theological Seminary, Crestwood, N.Y. An author of books on Eastern Orthodoxy, he is a member of the study and planning committee of the Standing Conference of Orthodox Bishops in America and of the Metropolitan Council of the Russian Orthodox Church in America.

Christ and to radiate Christ in faith.

Mary, he adds, is a model primarily for her humanity rather than her femininity. Similarly, "it is by His humanity, not by His masculinity, that Christ has saved us. It is essentially on this level that He reveals Himself to us and attracts us."

An historically-conditioned image
Parallel to a recognition of the changes which have occurred in the lives of women, it is necessary to realize that the picture we have been given of Mary's life is also historically conditioned and quite probably not accurate.

This should not be too surprising if it is recalled that the spiritual literature popular until very recently reflected the norms of the great surge of Marian piety which developed in 19th century Europe particularly in France. Cardinal Leo Suenens of Belgium remarks in his book, "The Nun in the World," that certain convents have been said to be the large refuge of the very formal etiquette—"stilted, stereotyped and unnatural"—of the middle-class woman of the 19th century. Mary was proposed as model for much of this cultural pattern on the European continent.

In the predominantly Protestant, English-speaking countries, the model was usually Queen Victoria (who gave her name to the age) but the effect was the same.

The 19th century saw the changeover from an agricultural society, where both men and women worked at home, to an industrial society. Men had to cope with new and complex institutions, which because new were often crude, and they tried to protect women from them. Moreover, the drastic effect that the French Revolution's granting of female equality had upon morals prompted a severe restriction of women's rights in the Napoleonic Code, which many other nations took as a model.

Many devout Catholic families, shocked by the excesses and swift change in what continued to be a revolutionary century, sought to remain apart from secular society and its problems, and they saw Mary as a model for his withdrawal. The ideal was "a flight from the world"; the result was a certain closed

atmosphere which can be observed, for example, in some of the accounts of the childhood of St. Therese of Lisieux.

A woman of Israel
It is doubtful that the 19th century patterns could have accurately reflected the lives of women in the less sophisticated society of Biblical times. And if one reads over the only certain source for the details of Mary's life—the Bible—it becomes apparent there is no basis for this imitation of her "withdrawal." The second most important fact that the Gospel tells us about the personality of Mary—the first, of course, is her total docility to the will of God—is that she was completely a woman of her times and her people. If she had not been, the elders of Nazareth would never have cited her in their amazement over the wisdom and deeds of Jesus.

Do we not know His mother? Is not Mary her name? In other words, how could such an apparently ordinary woman have such an extraordinary Son?
Asked about the life of women in Biblical times, some Scripture scholars say, rather too quickly, that it was about what it is in the countries of the Near East today. But this answer ignores the influence of the Moslem Koran which placed women in an extremely subordinate, even degraded, position.

Instead, historical studies have indicated that the status of women in ancient Israel was, relatively speaking, better than it is today in Semitic lands (modern Israel excepted). It was also better than in other nations of the time, a fact which caused jealousy among the wives of the officials of the Roman occupation forces. The Jewish woman could testify in court; she had better property rights. Divorce and polygamy were permitted by law but in practice were rare because of the scarcity of suitable wives. The strict Hebrew moral code and prohibition against marriage with other tribes, coupled with the fact that there were fewer women than men, especially after the Babylonian Exile when 30,000 men and 12,000 women returned from captivity, placed the woman in a more favorable position.

Those who have had much contact with modern Jewish

women often see in them the same characteristics as in the Biblical heroines: they are intelligent, capable, vivacious, self-reliant.

The model for the Jewess in all ages has been the "valiant woman"—some translators use "vigorous" or "forceful"—of Proverbs 31. This wife has considerable freedom of action. She is responsible for a large household; she considers purchasing land and does; she makes linen garments and sells them to the merchants, the only form of clothing industry then known. Her husband and children praise her precisely because she is resourceful and independent. She has little in common with the timid, clinging Victorian wife unable to make even the most minor decision without consulting her husband.

It is noteworthy that the two occasions where the Gospels show Mary speaking in public involve situations where a more diffident woman might have kept silence. When Jesus is found in the Temple, Mary is the first to speak, which must have surprised the scholars who would have expected the first word to come from the man they believed to be the boy's father. And at Cana, Mary listens to her Son explain He cannot act and calmly tells the waiters to expect instructions.

The circumstances of Mary's life may have been different from that of women today but perhaps her character was not.

Ecumenism—the problem decreases

The notion that Mary is an obstacle to ecumenism is widespread, yet various factors combine to indicate that the "problem" of Our Lady is decreasing in significance and that by the time ecumenical dialogue progresses to the point where the churches formally begin to consider reunion, it may well have disappeared. The first of these factors is the growing interest of Protestant theologians in Mary's role in the mystery of salvation. The studies of the Taizé monks are an example of this. Another is the republication after several centuries of Martin Luther's beautiful little treatise on Mary.

Secondly, it must be remembered that ecumenical dialogue involves not only Catholics

and Protestants but Orthodox as well.

All who attended the assembly of the World Council of Churches at Uppsala, Sweden, this summer came away convinced that the Orthodox, who now form a majority among the members of the WCC, are totally unwilling to consider any form of unity which does not accord a proper place to the Mother of God.

At Uppsala, Protestant delegates and Catholic observers who attended the liturgical services of the Orthodox had the opportunity to hear the many beautiful prayers to Mary which are included. Also impressive, and less well-known beforehand, was the honor given to the Blessed Virgin in the Swedish Lutheran Church. In Scandinavia where the Reformation was prompted more by political than theological reasons, much of the medieval devotion to Mary has been retained. Her statues have remained in the churches. During the Lutheran mass, as the eucharistic service has continued to be called, candles are lit on Our Lady's altar as well as the main altar.

The third factor involves the dogmas of the Immaculate Conception and the Assumption, admittedly a problem for many Protestants and Orthodox. However, conversations at Uppsala showed that for many non-Catholics the difficulty lies primarily not in the content of these dogmas but in their promulgation by a Pope. The question of papal infallibility is the fundamental issue which must be dealt with before any other aspect of reunion.

With many Catholics who no longer respond to the traditional devotion to Our Lady, the reason seems to lie not with any lack of love for her or with ecumenical considerations but rather with apprehension for the future of Marian piety.

Among these people there is developing a fear that if the Marian image and homage is held to the traditional forms, Mary may come to be viewed as an historical personage, a figure in a book, rather than as someone who today lives and listens and loves those who love her.

There are many other Catholics, of course, who believe that to move away from the old forms implies a certain desertion or lack of loyalty.

Yet the personal relationship with Mary is certainly more important than the way in which it is expressed. The Vatican Council chose to depict her as model for all Christians. Abbe Laurentin centers his notion of Mary as universal model upon her total willingness to accept the plan of God. He ended his lecture by declaring:

"Mary is the evangelical model of the woman less by the particular characteristics of her condition than by the manner in which she assumed this condition. In the ordinary and limited situation that was hers, that of a poor woman in a lowly village, she is an example of the possibilities of which human nature, feminine as well as masculine, is capable in the authenticity of nature and grace."

There is the point of departure; all else is relative.
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Orthodox theologian advocates Mariology

DAYTON, O.—The modern theologian who wants to master the "world in its reality" should turn to Mariology in his search for answers, Father Alexander Schmemmann, Orthodox theologian, said here.

Speaking at the University of Dayton at the 25th anniversary observance of the university's Marian Library, Father Schmemmann said his suggestion to seek answers to contemporary problems in Mariology admittedly is "different from all things we discuss today."

But Mariology "might in fact become a new and true focus" where "those things we approach analytically without knowing how to put them together" can be understood, he said.

"The real synthesis is not intellectual, but in a person," Father Schmemmann stressed.

TO SERVE the Church and the world, he recommended giving "what we have received as a gift from God . . . which has been our joy for centuries."

Referring to Mary as "the secret joy of the Church," he said, she is the "convincing synthesis" of what the world seeks—"goodness and beauty, time and eternity."

Mary will "purify the Church, not priests' unions, not marching monsignori protesting something," he said.

Father Schmemmann said there will always be tension between authority and freedom.

There is polarization today between those "who think the authoritarian structure is the Church" and those who believe "the Church is kind of a happy sit-in," he said.

The Church is order and hierarchy, Father Schmemmann continued, but these things are "only structure, only the build-

ing." The content of the "building" shows the Church "in anticipation of the Kingdom of God," he said. It is the Church of expectation, of thirst and hunger for fulfillment, he added.

THE GREAT mystery of the Church as a response to God, he continued, finds "its symbol and expression" in Mary, he declared.

"There comes a moment when all structures disappear," he said. "When we conceive of the Church as joy, our symbol is the responding love of Mary, because she is the one who responded to God in the name of all of us."

Father Schmemmann rejected the view of some critics of Orthodox and Catholic Marian devotion that "we don't need Mary," because what is sought is found in Christ.

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Father Schmemmann is dean of St. Vladimir's Orthodox Theological Seminary, Crestwood, N.Y. An author of books on Eastern Orthodoxy, he is a member of the study and planning committee of the Standing Conference of Orthodox Bishops in America and of the Metropolitan Council of the Russian Orthodox Church in America.

"She was a psychological model of a perpetual minor living in the shadow of men in an underdeveloped situation in a civilization which was itself underdeveloped."

Abbe Laurentin maintains, however, that while Mary may no longer be a cultural model, she remains a model on another, more important level, a universal model, because of the manner in which she accepted God's plan for her in order to receive

'DIVERSITIES OF VIEWPOINT'

Pope spurned council trends, Louvain theologians contend

LOUVAIN, Belgium — Pope Paul VI's encyclical on birth control, *Humanae Vitae*, spurned some of the trends developed at the Second Vatican Council, according to a panel of Catholic University of Louvain professors that included several theological experts at the council.

Msgr. Philippe Delhaye emphasized the significance of Pope Paul's references to the council's Constitution on the Church in the Modern World in his encyclical. He said these references were the only citations made by the Pope to the council's work. It is important, he commented, that they pointed to passages influenced either directly or indirectly by the Pope himself as a "counterbalance" to concepts regarded as "too audacious" by the council's conservative minority.

Msgr. Delhaye, describing at length what he called diversities of viewpoint between the council's teaching on marriage and that expressed in *Humanae Vitae*, said the Pope's pronouncement had done little to continue the moral perspectives that had emerged from the council.

MSGR. DELHAYE was a member of the council's preparatory commission. He was a participant in the process of revising the Constitution on the Church in the Modern World, and was an expert assisting Cardinal Paul Emile Leger of Montreal at the council.

Msgr. Victor Heylen, another council expert, called attention to what he called a fundamental difference between council expressions and the Pope's encyclical.

"The council Fathers," he said, "affirmed man's autonomy and his competence over his

body and his sexuality. The encyclical, however, resorted to a moral of casuistry by subordinating man to precepts presented as universally applicable and binding."

Msgr. Heylen also pointed to a difference between the statement of the Belgian bishops and the statement of the American bishops on *Humanae Vitae*. He maintained that "for the Belgian bishops, man's conscience is a central element" and that they also stressed the "objective law of the responsibility of conscience and the law of the right of the perplexed conscience to choose the lesser evil." He said the American bishops stressed the need for objective and subjective aspects of law to conform to each other.

FATHER JACQUES Etienne, examining the encyclical's appeal to natural law, contended that Pope Paul's concepts reflected the ancient Greek philosophy called Stoicism which was shaped by conditions of its own period. "A contemporary ethic must go beyond this Stoic aim in searching for an apt expression of man's liberty," he declared.

Father Louis Janssens, who has written extensively on morality in marriage, contended that the Second Vatican Council arrived at a "new vision of man" in which humans are seen with a "God-given autonomy" that means that "human culture as well as ethical conduct are subject to continual evolution." He cited marriage and family planning as instances of an evolving morality. Modern medicine and scientific advances, he said, now permit parents to choose whether any given marriage act will be open to the transmission of life. "And this choice," concluded Father Janssens, "must be in the wider context of what we call responsible parenthood," including the mutual fidelity of the spouses, the education of their children, the demographic conditions of the country and other related factors.

IN A QUESTION period that followed the panel presentations,

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Pope charts Church path in mass media

VATICAN CITY—Pope Paul VI told a plenary meeting of the Pontifical Commission for Social Communications that although the Church has made strides in inserting itself into the big picture of radio, movies, news and television, it still has a long way to go.

Pope Paul received members of the commission in audience November 28. The group was led by Cardinal John Krol of Philadelphia and Archbishop Martin J. O'Connor, president of the commission and apostolic nuncio to Malta.

The Pope addressed himself to the problem of how the Church is making its presence known and felt within the broad field of communications today. But he also noted that in the past churchmen and Catholics had been slow in appreciating the importance of "these noisy instruments" such as movies, radio, newspapers and television.

CITING THE Church's development of interest in these fields from the pontificate of Pius XI to the present time, he said: "It does not seem out of place to rejoice sincerely with you and to congratulate you for all the positive things which have been accomplished in these last few years."

Nevertheless, said the Pope, a realistic view demands that Catholics realize that what has been done so far is "insufficient and in any case disproportionate to the vastness of the field to be sown."

At the same time he quickly

pointed out that he did not want to minimize the good work already done in many sectors, singling out Vatican Radio and special projects in Colombia and the Philippine Islands.

Yet he added: "But apart from these modest beginnings, however encouraging they may be, we ask ourselves sincerely where is the echo of the word of God in the tumult of these human voices? What place does our Catholic conception of the world and of man occupy today in the immense network of social communications?"

APPLYING these questions to particular situations, Pope Paul asked:

"What place, for instance, does it occupy in films, in film production, in film criticism?" Then, passing to the subject of the press, after paying tribute to what is being done in the field by the Catholic press, he asked: "In the torrent of printed matter which floods the world daily, what is the Christian inspired press but a mere trickle?"

In this regard he said: "What is needed is not only a Catholic press but a presence of the Church in the so-called neutral and widely circulated press." This, Pope Paul said, implies that Catholics who work in the non-religious press areas should have an acute awareness of their mission in which they reveal themselves as being capable . . . to command attention and respect in a sphere in which a spiritual offering is expected from them and which they can and must give."

'Papist' organization to fight 'disloyalty'

DENVER—A new organization of Catholics who "consider the Pope their personal pastor and themselves as his spiritual and intellectual bodyguard" has been formed here.

Unofficially, they call themselves "Papists," but officially they are Catholic Laymen of America, Inc. (CLA).

Their first action will be publication of a paperback book, "Thou Art the Rock," by Father Richard Ginder, former editor of the Priest magazine and spiritual director of CLA.

THE GROUP'S president is Fred Schlafly, an attorney from Alton, Ill. Paul H. Hallett, associate editor of the National Register, is secretary and Frank Morriss, former Register columnist and founding editor of Twin Circle, a national conservative Catholic newspaper, is executive secretary.

Morriss was temporary executive secretary of another conservative Catholic organization, Catholics United for the Faith which was founded this summer

at the height of the controversy over Pope Paul's encyclical on birth control.

Father Ginder's book, said Morriss in announcing CLA's formation, "names those prominent in fomenting disloyalty in the Church and the manner in which they spread this view."

HE SAID the book also explains some of the steps CLA hopes to take against them. "We need training centers in Christian doctrine and in logic and metaphysics, which are the support of such doctrine," said Morriss.

"These must be preserved until the fad of existentialism, which is anti-intellectual, dies out," he added.

Morriss said the group's founders—he, Hallett and Schlafly—took an oath of fealty to the Bishop of Rome, and adopted the name "Papists" because it is "a term from the external anti-Catholic past which is now suitable in the 'internal anti-Catholic present.'"

Be aware of change, bishops, clergy told

CHICAGO—Too few U.S. bishops and priests show an awareness of the vitality and power that the forces for change in America have, a prominent historian told a priests' meeting here.

Msgr. John Tracy Ellis, church history professor at the Jesuit-conducted University of San Francisco, spoke at a seminar on the Ministry in a Secularized World sponsored by the Association of Chicago Priests—an organization which includes more than 1,200 priests in the Chicago archdiocese.

MSGR. ELLIS said it was too late for the Catholic Church in the U.S. to depend on solutions of the past to solve present problems. American priests, he added, must consciously break with the factors that have inhibited the confidence and courage of the priesthood in the past.

Fear, he asserted, must be replaced with confidence and self-reliance. Clerics must be ready for change, recognizing that there is no possibility of blocking the revolution that is taking place in our time.

"The Church is living in a period of accelerating change, and the pace of it does not depend upon her," the monsignor observed.

HE TRACED what he termed the lethargy and timidity that inhibits too many American Catholic priests to the animosity and alienation they encountered in the early decades of this country's history. It is time now, he told the priests, for the Church in the U.S. to put away secrecy and fear, and be open and communicative in its approach to both religious and social problems.

Msgr. Ellis hailed the Chicago archdiocese as one of the most vibrant in the American Church. He encouraged association members to continue their program, even though there have been some setbacks in similar organizations in recent months.

"No diocesan organization has had the impact this one has had since its inception in October, 1966," he said.

Christmas stamp prompts protest of Jewish group

NEW YORK—The American Jewish Congress has protested that the 1968 Christmas stamp issued by the U.S. Post Office violates the First Amendment of the Constitution, which guarantees the separation of Church and state.

The stamp shows a portion of the Annunciation—a work by the 15th-century Flemish painter, Jan Van Eyck.

The AJC said in a letter (Nov. 28) to Postmaster General W. Marvin Watson that the annual Christmas stamps—first introduced in 1962—were becoming "increasingly religious in content," having changed over the years from "relatively innocuous" designs like holly wreaths to productions of paintings celebrating the "dogma of the virgin birth." The letter charged that "this amounts to government support of specific religious ideas, even when those ideas are antithetical to the religious beliefs of others."

The AJC said that by issuing such a stamp "the government set a precedent for using its power and prestige to support the celebration of a religious holiday."

"It is from such beginnings as this," the letter charged, "that fundamental threats to our religious liberty can grow into reality."

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D. Sparkling white lace jabot and cuffs on Christmas red by "With It." In Blazen® Acrilan® bonded to tricot, sizes 4 to 6x, 10.00; 7 to 12, 14.00.

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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.

Whither education?

While many Hoosiers are in their annual shopping daze, a select few are hard at work with clear heads in preparation for the opening of the Indiana General Assembly on January 9. These are lobbyists for special interest groups.

Last week the Republicans, who will dominate both houses of the Assembly so overwhelmingly they can pass or defeat any bill without a single Democrat being present, completed the major organization of the two houses. So the lobbyists now have a clear who's who picture for the 61-day session.

Contrary to a misconception that is too widespread, most lobbyists are decent, honorable men and women who perform a genuine service for their fellow citizens and for hard-pressed lawmakers by preparing needed legislative proposals with supportive arguments that otherwise might not ever come before the Assembly in an intelligible form.

There are, to be sure, exceptions—always too many of them—among the lobbyists. These are the ones who work for selfish interests in opposition to the public interest. But there will be time enough before the session gets under way to pinpoint these corruptive forces. Right now we want to discuss briefly one of the good lobbying elements.

This is the Committee on Non-Public Schools, an Indianapolis-based group of administrators and board members of non-public schools in Indiana. Last week the committee began distribution of more than a quarter of a million copies of a truly excellent informational pamphlet dealing in easily understandable terms with the financial and social impact of non-public schools on the total public interest.

The pamphlet, buttressed by the wealth of additional facts the committee has at hand, should convince every thoughtful member of the 1969 Assembly that a considerable measure of the solution of Indiana's educational crisis lies in affording non-public education sufficient state support, within constitutional limitations, to enable it to continue to render its public service.

If, however, the forthcoming Legislature closes its eyes to the hard, inescapable facts marshaled by the committee, not only will the unique options and opportunities offered by non-public schools be seriously diminished in a state which always has cherished diversity and pluralism but the existing crisis in public education will be gravely worsened.

Members of both parties made a lot of campaign promises about all the wonderful things each would do for Indiana without increasing state expenditures or taxes.

Now, however, the moment of truth is swiftly pressing down upon the winners. And, at least insofar as both public and non-public education go in this state, those winners might do well to come clean right now and echo Wendell Willkie's admirably forthright post-election comment in 1940: "Oh, that was just a lot of campaign oratory."

The solution of the grim crisis in public education in this state and the impending crisis in non-public education, each deeply affecting the other, is—money, lots of money.

The good lobbyists for the non-public schools have told it the way it is in their pamphlet, copies of which may be obtained from the Committee on Non-Public Schools. (Continued on page 7)

Oh, baby!

Evidently the government thinks it about has the poor in hand and that birth-control success in low-income areas is now just a matter of time. At any rate, this was indicated last week by a couple of clumsy attempts to zero in on middle-income and affluent families.

Dr. E. James Lieberman, a psychiatrist who heads the U.S. Public Health Service's center for child and family mental health, said "social pace setters" have an obligation to set a good example for the disadvantaged by having fewer children. "The deliberate attainment of three and four children by the better-off majority of our population" should not be condoned by the socially conscious, he said.

How's that for snob appeal a la bureaucrat, kids?

On the same day Dr. Philip A. Corfman, director of the government's new Center for Population Research, said the U.S. birth rate of 3.2 children per couple, one of the highest among industrialized nations, no longer can be "blamed" on the poor.

"Our growth," he said, "is primarily due to our enlightened middle class that chooses to have three children instead of two" and many that "want more than three kids."

Maybe Dr. Corfman thinks what this country needs is an unenlightened middle class that hates babies.

Government baby planners have become fairly adept at wagging "no, no" fingers at the down-trodden, many of whom desperately want no more children. But, man, we'd like to see the action when Drs. Lieberman and Corfman try to peddle their pitch before a well-heeled audience of self-assured young matrons who like babies and want several. The fur flying won't be from the ladies' coats, you may be sure of that.

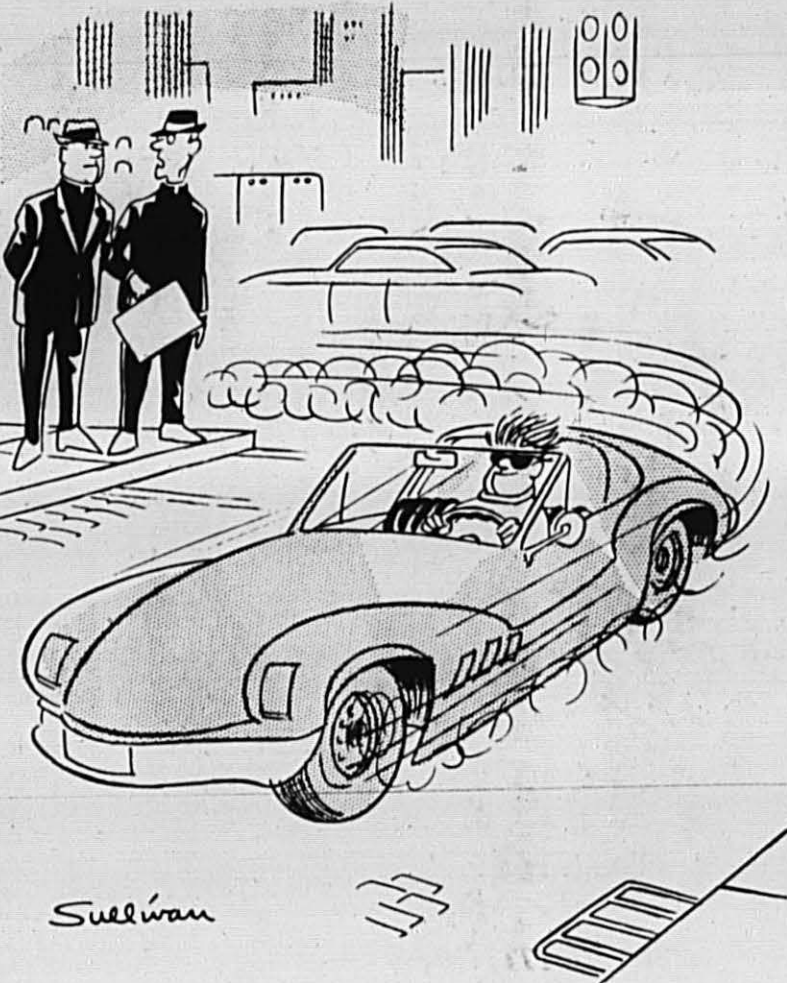
Open the doors

Pope Paul's admonitions last week to an audience of Catholic journalists to give "the most accurate image possible of the Church's life" seemed to be predicated on an assumption that the press has access to facts and information on which to build accurate, balanced accounts.

Unfortunately, this is not always the case, either for the secular or Church press. A knowledgeable judge of that is Auxiliary Bishop James P. Shannon of St. Paul, who served as director of press relations for the recent conference of U.S. bishops.

Writing in his weekly syndicated column, Bishop Shannon commented that as a result of growing interest in Church and religion, "the press, both secular and religious, expects an increasing degree of professionalism and co-operation from the Church in matters relating to public information."

But, he says, the Church has not fulfilled this expectation.



"HOW LONG HAS HE BEEN A NEWMAN CHAPLAIN?"

THE BLACK VOICE

Power was the issue in N.Y. school strike

By REV. LAWRENCE LUCAS

From September, 1968 to mid-November over one million New York public school children were virtually out of school for all but two weeks. Ostensibly, the situation was the result of a confrontation between the United Federation of Teachers led by Albert Shanker and the Ocean Hill-Brownsville School Board. It has been masqueraded as a labor dispute. It is important that all understand the issue because all cities will sooner or later face the same problem.

Ocean Hill-Brownsville is an educational district in the borough of Brooklyn in the city of New York. It comprises about thirty thousand people; two-thirds of them are black and one-third are Puerto Rican. It includes eight schools that have roughly 550 teachers and 9,000 students. For years the educational system in this area—like most ghetto areas—while administered by the New York City Board of Education was universally recognized as being wholly unresponsive to the needs of black and Puerto Rican children. The system left the children untrained in every aspect of education and in no way prepared to enter the economic and political life of the community or society at large.

Because of these conditions, the experimental school district was set up known as the Ocean Hill-Brownsville Demonstration District in August, 1967. Prior to that in April, 1967, a community governing board was set up at the suggestion of the Central Board of Education. Its chief responsibility was the implementation in the system of such curriculum that would be necessary for the special educational needs of the black and Spanish-speaking children.

A Ford Foundation grant supplied funds to conduct a community election which was held August 3, 1967, and in which seven parent members of the governing board were elected. They chose five community leaders and four teachers from the eight schools of the district to serve on the board. In the spring of 1968 its administrator, Mr. Rhody McCoy, sought to transfer 13 teachers and six administrators out of the district on the basis of their actions in opposition to decentralization.

He was following a standard practice employed in the educational establishment of New York City for the last hundred years. Because Mr. McCoy acted upon the direction of his governing board, the United Federation of Teachers under Albert Shanker decided from that moment to break the back of community control of schools. The issue of due process in the protection of teachers' jobs has never been a real one. It is not a labor problem and should not be disguised as one.

We understand most clearly what the real issues have been. Black people, Mr. Shanker, the educational, economic, and political establishment realize that with the coming of decentralization comes power. The power involved is policy-making and the control of a major share of the educational budget of the city, a budget which is equal to the entire budget of many cities.

Because 55 per cent of the children in the New York City schools are black and Puerto Rican, the concept of decentralization would definitely put more than half of the schools in the control of black and Puerto Rican people.

What is involved here is the continuation of the history of schools in this city as in most cities. Public schools have always been controlled by those people whose children were in the majority. It began with the control of the white Anglo-Saxon

"If the Catholic Church and her leaders could grasp the cumulative influence of these channels of communication, they would make much greater effort to share with these media the true facts of Catholic life and the future prospects for Catholic growth. In truth, however, the press relations of the Church with these agencies are currently far from happy, and possibly growing weaker."

The American bishops had good reason to holler about some of the mass media coverage of the recent conference. Broadcasters couldn't decide whether the bishops were for or against *Humanae Vitae* and some secular newspapers, as *The Criterion* pointed out last week, woefully distorted the bishops' statement. One Chicago paper headlined, "American Bishops to Defy Pope." A Washington, D.C., journal put it, "Catholic Bishops Ease Curbs on Birth Control."

On the other hand, Dan Herr commented in *Overview*, a Thomas More Association publication, that the bishops didn't have room to complain "as long as they maintain their anachronistic efforts to maintain secrecy."

GEORGE SHUSTER'S VIEW

Romano Guardini: father of dialogue

By DR. GEORGE N. SHUSTER

During many years of his long and active life, Romano Guardini was at the cutting edge of Christian thinking. He was among the first to stress the importance of "community" in the Church and to urge that the liturgy was the principal resource for building and realizing community.

The best known of his books in our country was a life of Jesus—a quite wonderful attempt to show what it really means that the Saviour dwelt among men. Much of his meatiest writing is to be found in small books, hardly much larger than big size pamphlets. Not a few of these probed deeply into aspects of ecumenism, so deeply in fact that Guardini may safely be called the father of the dialogue with non-Christians begun by Vatican II.

But his thought ranged so far and has been so widely discussed that few constructive ideas which have emerged in the Church during the past half century lay outside the scope of his concern.

The most remarkable characteristic of his life and books is, however, that both were rooted in his work among university youth. During the tumultuous and yet so promising years when Germany was recovering from the First World War, he organized his own youth movement, attracting young men and women who accepted the somewhat rigorous standards he proposed. The most gifted among them helped him edit and publish a significant journal. Then he became a professor of "the Catholic view of life" at the University of Berlin and a student chaplain. I once listened to part of a course he gave on St. Paul's Epistle to the Romans, as well as to some of his lectures on Dostoevski. He attracted more students than could get into the classroom. The same was true in the chapel where he preached on Sundays.

He spoke simply and quietly without histrionics or attempts at humor, in marvelously and

"I know of no other group of American churchmen who insist that their deliberations must be kept from the people," Herr wrote. "I would not consider it dangerously radical to propose that in America in 1968 we are entitled to know what our bishops are saying."

What it all boils down to is that professional newsmen have to have the co-operation of Church leaders if they are to do a good job.

Further, it would be surprising if some of those Catholic journalists to whom the Pope spoke, managed to keep from smiling a little as he implored them "not to be impartial or subjective, not to suppress certain news."

There is hardly a newspaper in the free world whose treatment of news is more selective than *L'Osservatore Romano*. It has yet to print one letter of dissent on *Humanae Vitae*. Obviously, though, the Pope does not confine his reading to *L'Osservatore*, or he would not have such anguished concern lest the Catholic press may become "the obliging echo" of protest in the Church.

concrete prose. His students felt that he illuminated everything he talked about. Through constant living with and talking with young people he came to know their doubts, difficulties, passions and aspirations. His study was a different kind of confessional. Those who went there talked about their failures and shortcomings, of course, but mostly about what was blocking their way to full and free sharing in the life of the Church.

For a time Guardini had his own troubles with the "establishment," but he was remarkably reticent about airing these in public. And so what he taught and preached was for all its originality and depth quite notably loyal and affectionate in terms of the Church, even while being so close to the spirit of the time.

Most of his books are simply reshaped lectures or sermons. The Lord was originally published as a series of small pamphlets, each of them a meditative sermon. Strikingly enough

they cohere, even if they add up to a book of meditations. Other than a thesis, Guardini wrote only one formal philosophical treatise, and it was this which lifted the eyebrows of some censor-minded clerics. Perhaps they might have made some kind of fuss, had not Nazism come down on Germany like a murderous smog. Guardini could preach and teach no longer. His magazine was suppressed. Like many another Catholic writer silence was to be his lot for years, and of course, nothing he wrote could be published.

Then came a time of mature glory lasting until he was 75. He was called to the University of Munich as a professor of theology, attracting hundreds, sometimes many hundreds of students of his own or other faiths.

On Sundays he preached in the Ludwigskirche, and sometimes when I could I went to listen. The style had not changed but I often overheard a note of gravity not there 20 years earlier. (Continued on page 8)

THE YARDSTICK

New vigor is seen in labor movement

By MSGR. GEORGE HIGGINS

The ghost of Karl Marx will probably haunt me for saying it, but the fact is that, year in and year out, some of the most perceptive and most reliable reporting on current developments in the American labor movement is to be found in *Business Week* and the *Wall Street Journal*.

This is a curious phenomenon, for both of these publications, I suppose, would have to be classified—and presumably would classify themselves—as being solidly "capitalistic" in their overall point of view. Whatever of that, they are generally very objec-

tive and surprisingly thorough in their coverage of the labor beat—much more so, in my opinion, than some of their "liberal" counterparts.

Their strong point is that they tend to go in for factual reporting, whereas many of our liberal publications, having become disillusioned with the labor movement, tend to be more ideological than reportorial in their skimpy and generally rather supercilious coverage of current trade union developments.

The lead article in the labor section of the November 2 issue of *Business Week* ("Where Unions Win New Recruits") can serve to illustrate the distinction I am trying to make. This article, which is based on a BW (Continued on page 12)

A VIEW AT WEEK'S END

Tasting church services as an art form

By JOHN G. ACKELMIRE

Many Catholics exercised the option and stayed away from Mass on Thanksgiving Day. But President Johnson (officially a member of the Christian Church) set some sort of record by attending Mass in one Texas town, a Lutheran service in a second, and an Episcopal service in a third.

A week earlier Cardinal Patrick O'Boyle of Washington had taken note of Mr. Johnson's peripatetic church-going and had saluted him as the most ecumenical of Presidents. I wonder, however, whether Mr. Johnson is not less a conscious promoter of ecumenism than a rather rare type of connoisseur—a church-service taster, so to speak, a person who derives literal pleasure as well as spiritual uplift from a well-handled church service.

My maternal grandfather was one of that sort. Like Mr. Johnson, he was a professed member of the Christian Church. But he ranged widely and enthusiastically through the offerings of all churches within striking distance of his—and my home—town of Shelburn, north of Vincennes.

Grandpa, through long decades as a widower until his death at 94, customarily would taste and savor the services at two and sometimes three different churches on Sunday. He also frequently attended week-night services.

He did not go to church out of loneliness or boredom. He was a busy, adventurous, gregarious man with lots of fond relatives and friends. And he merely wanted to kill time, he always was more than welcome at the liars' bench in Bolinger's Livery Stable and Garage.

Nor was he one of those desperate window shoppers for a "true belief." Although he never elaborated on the matter, he lived and died by a good, uncluttered faith in a good, uncluttered God. Death to him was merely a journey to "the other side." He always felt that a sign in a cemetery in nearby Farmersburg put the matter quite well. It read: "Anything

so universal as death must be a blessing."

Why, then would a man with no formalized doctrinal convictions, a man who didn't even really believe in original sin or eternal damnation, bother going to churches all the time and listening to dogmatic hellfire-and-brimstone sermons or to mysterious Latin rites he could not begin to comprehend?

Basically, I think, Grandpa felt the churches—all of them—deserved ardent support as the only glue that could hold the fabric of civilization together. First-hand he had seen that fabric shredded in the traumatic barbarism of the Civil War, which took the lives of six of his brothers.

In the process of personalizing that basic conviction, Grandpa became an ecumenist, although he never knew that word. This constant exposure, in turn, made him a connoisseur of church services as an art form.

He became something of a detached expert in appreciating the spirited play of competing dogmas. He liked ritual even though he couldn't understand it or share in it. Effective sym-

bolism touched his artistic sense. He respected evangelists who had forensic skill. In fact, he regarded all preachers and priests (quite wrongly so) as being the only real custodians of peaceful civilization. He thrilled to loud church music if it was good. On that score he favored the Pentecostal sects which some folks derisively called "Holy Rollers." They had fine bands with drums, violins, trumpets, and saxophones.

Once at a tent revival in our town the evangelist suddenly started climbing the tall center tent pole, then slipping downward while bellowing, "See, the devil's got a-holt of my coat-tail!" Then he deftly scaled the pole all the way to the tent top and proclaimed triumph over the devil. Some of us kids started guffawing, and two of James Harvey Pierce's young grandsons suddenly felt painful kicks in the slats.

"You don't mock God's house!" Grandpa sternly warned the group. "And besides I'll bet \$2 against a day's work in my cornfield that nary a one of you punies can shinny up that pole clean to the top."

There were no takers.

THE CRITERION

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By MSGR. R. T. BOSLER

Q. In an old prayer book containing the Nicene Creed I read the words, "He descended into hell; the third day He arose again from the dead..." In comparison, the revised Nicene Creed, offered recently for use by both Protestants and Catholics, omits the phrase, "He descended into hell." Could you please tell us why this phrase was omitted and also what was Jesus doing in hell?

A. I fear you are confusing the creeds. The "Apostles' Creed" contains the words, "He descended into hell." The Nicene Creed, as far as I know, never contained these words. Some of the old prayer books, which paraphrased the words of the Mass, used to have the Apostles' Creed in place of the Nicene Creed. (This happened in those strange days when the people were not supposed to be reading even pri-

vately the prayers said by the priest at Mass.)

The word "hell" is misleading. In the Apostles' Creed it is not used to refer to the place of the damned, but the lower regions, the "Hades" where souls were thought to go after death. According to the Jewish conception at the time of Christ, a departed soul descended into an underworld kingdom of souls out of which only God could awaken them.

By proclaiming that Christ descended into hell, the early Christians stated beyond all doubt that Christ's death was not merely apparent but that He truly died, truly experienced the full meaning of the humiliation of death and that, therefore, His resurrection was the more glorious and miraculous.

The Apostles' Creed reflects the thinking of Peter's first sermon recorded in Acts 2:23: "You killed Him (Jesus of Nazareth) but God raised Him to life, freeing Him from the pangs of Hades..." It also reflects the First Epistle of Peter 3:18: "In the body He was put to death, in the spirit He was raised to life, and in the spirit He went to preach to the spirits

in prison." The early writers of the Church understood this passage to mean that in descending into the lower regions Christ announced the liberation of all the saints of earlier times, Abraham, Moses, David, etc.

Q. In a recent answer you said that you never knew of a Catholic married outside the Church who raised his family Catholic, attended Mass and supported the Church who was

refused a Christian burial. I know one.

My sister was one of these. She never missed Mass on Sundays, always put her envelope in the basket. She was a good wife and mother. She received the last rites twice. Once at home and again at the hospital where she died. But our priest refused to bury her and refused to come to the funeral home and say a prayer; and his two assistants refused.

This has put such a bad impression on our own Catholic

people, and our Protestant friends really were shocked. The talk went on for weeks. This has done something to our family. We can't get over the refusal of our priest. My sister's sister-in-law had her minister hold services. He did not refuse; he had the most beautiful sermon. Which made me wonder whether I was in the right religion.

A. It makes me wonder whether your pastor was in the right religion.

I print your letter in the hope that what you say may help other pastors who may have been trained in the same narrow understanding of Church law to realize what harm legalism can do to religion. Yours was one of several letters from both rural and city parishes describing similar refusals with the same disastrous results.

Q. This booklet, "God is for Real, Man," by Carl F. Burks, chaplain of Erie County Jail,

Buffalo, was recommended for my high school son's reading as containing Bible stories written in language relevant to youth. Do you agree?

A. Yes, I do. The author writes in a language and with metaphors that help his uneducated jail inmates understand the message of Jesus. Young people find new insights into the Gospel by reading it.

I read parts of the book and was reminded of stories I heard about an old Italian pastor who made his Sunday homilies interesting by modernizing the Gospel stories. He had St. Joseph coming home from work on the street car and the Holy Family reciting the rosary before going to bed. He may have taken liberties with history, but he kept his people from thinking of the Gospel stories as mere historical narratives and helped them experience the living Christ. This is what "God is for Real, Man" attempts to do.

Q. I don't know why everybody thinks mixed marriages are so wonderful. Regardless

of circumstances, isn't a dispensation required?

A good Catholic marriage is a sound foundation for a good family life. A mixed marriage needs prayer and good example.

I've been criticized because I just can't go along with the idea that things have changed so much that mixed marriages now are all right.

A. Here in the United States the Church has relaxed its opposition to mixed marriages for the simple fact that more and more of them were taking place whether the Church approved or not. And many of them were and are completely successful unions and a credit and a blessing to the parties involved.

But the Catholic Church, and other churches as well, still discourage mixed marriages and do all they can to promote marriage within the faith. A difference of religion can be a divisive factor in the home and a threat to the stability of a marriage. A dispensation is always required.

You say a mixed marriage "needs prayer and good example." Don't they all need that?

● YOUR WORLD AND MINE

Weighs statements of three hierarchies

By GARY MacEOIN

Confinement to bed with pneumonia does not relieve the columnist of his inexorable weekly commitment. Obviously, however, it does limit his range of observation. But it also allows more time to study news reports and reflect on their meaning.

What has struck me most during the past week of reading and meditation on data that came to my bed from many sources was the difference in style presented by the meetings of three very important national conferences of

Catholic bishops, those of Canada, France and the United States.

There was deep conflict in the Canadian hierarchy. I know about it, because it is reported in detail in the official Canadian Catholic press. The names of the spokesmen for the different viewpoints are given, and so are their arguments. The process of dialogue, into which the bishops brought clerical and lay expert opinion, is described.

Discussion narrowed down the area of disagreement, but did not eliminate it. Several points had to be decided by vote, and the most critical of them was resolved by a majority of one. But in the end, one is left with the assurance that reason and reasonableness have prevailed.

that justice has been done and that everyone interested enough to look can see that it has been done.

What most impressed me about the meeting of the French bishops (again, as reported in the Catholic press) was the technique used to deal with an issue carried over from last year. Many bishops had then expressed dissatisfaction with pastoral methods, and seven of the most vocal critics had been drafted as a team to formulate new approaches.

"So that their reflection would truly rest on the living experience of the Christian people," to quote a press report, "the bishops decided to start with concrete and personal testimonies of lay people and nuns. They were asked to give examples of paths towards the faith traced by unbelievers they knew. About 50 testimonies were obtained. They were synthesized by Father Gufflet, bishop of Limoges. In addition, four were presented directly by their authors (three by lay people and a nun) to the assembly of bishops."

Here again, as in Canada, we have an atmosphere of mutual trust and common involvement of the entire Church in the formulation of issues and their resolution. Even the adoption of the new style, or rather return to the old style of calling the bishop "father," a practice now growing in many countries, stresses the true spiritual relationship between the members of the decision-making community.

I have no similar precise picture of what occurred at the meeting of the American bishops. The reports of the Catholic news sources leave large gaps which reflect the unwillingness of the bishops to share their groping for truth with their people.

As is inescapable in our culture, the unofficial and general press generously filled these gaps. It is the same kind of thing as happened in similar circumstances at the first session of Vatican II. The over-all impression that reaches the public is one of rank-pulling, mikhogging and other tactics reminiscent of the recent Chicago convention.

Distortions, presumably. But if so, who is to blame, and how are we to determine what is the extent of the distortion? Simply as a matter of practical politics, it would seem clear that the lesson learned by Vatican II applies, namely, that the people are so concerned about their Church that they will find ways to pierce any walls of secrecy erected to exclude them from its deliberations.

As both the Canadian and French bishops made clear, the determination of the people to know results not from idle curiosity but from their sense of common commitment and their desire to make their contribution to solving problems that cannot be solved without them. American Catholics are just as adult as those of Canada or France. To continue to shut them out can only increase the current conflict and polarization.

Copyright, 1968

Peace parley

PARIS—A joint World Council of Churches-Roman Catholic consultation on peace will be held in June, it was announced here by officers of a Joint Committee on Society, Development and Peace. The meeting will be held at the ecumenical institute at Bossey, near Geneva, Switzerland.



THE BEATITUDES

BLESSED ARE THE MEER, for they shall inherit the earth... in the tin mines in Bolivia... among the migrant workers... along the waterfronts of America... in pockets of poverty... wherever there is sweat and toil... "Take my yoke upon and learn from me. For I am meek and humble of heart and you will find rest for your souls. Come to me, all you who labor and are burdened and I will give you rest..." (Matt. 11, 29)

OPINIONS

Project for women

To the Editor:

Your newspaper some time back carried a story telling how a group of more than 400 Catholic and Protestant women in the metropolitan Detroit area had spent more than three months conducting an exhaustive survey which proved dramatically and beyond successful contradiction "that the poor pay more for less, and that the color of a housewife's skin affects the price she pays."

The story said the project was the largest consumer survey ever made in the United States. It was financed by New Detroit, Inc., a committee of civic and

business leaders. Both Catholic and Protestant church groups endorsed it.

The ladies carefully checked and double-checked 620 brand-name items in 633 supermarkets and 155 drug stores. With irrefutable evidence at hand, they then won promises of changes from many store owners. The story said they would make another survey in six months to see if the promises had been kept.

Every city in every state should be submitted to a similar scrutiny. The practice of gouging the poor and the black certainly is not limited to Detroit—or to St. Louis, Washington, (Continued on page 7)

Group of Swedish young advocate unity under Pope

UPPSALA, Sweden—Young people who attended the fourth general assembly of the World Council of Churches here last July now have voted to work for a united world-wide Christian Church headed by the Pope.

About 100 young people from various parts of Sweden attended the meeting, which was organized as a follow-up to the WCC assembly.

Among the organizers of the meeting was Lutheran Pastor Hans C. Cavallin, secretary general of the League for Promoting Christian Unity, which seeks the reunion of Christian churches under the Pope.

A majority of the young participants, most of whom are Lutheran, voted in favor of a motion by Pastor Cavallin to work for corporate union with the Catholic Church. Their resolution said: "We are looking forward to, praying and working for a united Christian Church, headed by Peter's successor, the Bishop of Rome, and all bishops with him."



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What to give at Christmas to the friend who has everything is a problem no longer. Now, in his name (or hers), you can wipe out hardship... Young men need your help to become good priests. Millions of babies are hungry all the time. Christmas will be happy if you help people like these, in your friend's name. We'll send him (or her) a new artistic personalized Gift Card in time for Christmas, saying what you have done.

To train a native priest costs only \$600 all told (\$100 a year, \$8.50 a month). To train a Sister costs merely \$300 (\$150 a year, \$12.50 a month). Give an altar to a mission church (\$75), a chalice (\$40), a ciborium (\$40), a tabernacle (\$25), a sanctuary lamp (\$15). For as little as \$10 you can feed a family of refugees for a month.

Build a church, and name it yourself for the saint of your choice? You can do it for much less than you think. The Holy Father says a church is urgently needed in Combolcia, Ethiopia (\$2,400), for instance; in Mazrant Abou-Sleiby, Lebanon (\$2,950); in Ambalamugal, India (\$3,100), and scores of poverty places. What an appropriate, lasting gift at Christmas in your loved ones' memory! Write to us. All gifts are tax-deductible, of course, in the U.S.A.

In Bethlehem, orphan girls will find their Christmas stocking empty. Like to be Santa Claus to one of them? You can "adopt" a little girl for only \$10 a month (\$120 a year). We'll send you her photo, ask her to write to you.

The Midnight Mass in Bethlehem will be offered for the members and benefactors of this Association. This is our Christmas Gift... Day by day, all year long, members share also in the Masses, prayers, and sacrifices of our mission priests and Sisters. In time for Christmas, enroll yourself, your family and friends! The offering (used for the poor in 18 developing countries) is very low. You can enroll your family in perpetual membership (\$100) or annual membership (\$10). To enroll an individual the offering is \$25 (perpetual) or \$2 (annual)... Ask us to send Gift Cards before Christmas, if you wish.

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Battle lines forming on Illinois school aid

SPRINGFIELD — Familiar battle lines are being formed again on the matter of state aid to private schools in Illinois.

Chief proponents of such aid include Citizens for Educational Freedom (CEF), the National Association for Personal Rights in Education (NAPRE), and the Catholic bishops of Illinois.

Opponents include Americans United for Separation of Church and State, the American Civil Liberties Union, the American Jewish Congress, and the Seventh Day Adventists.

In between are the Illinois legislators, most of whom have remained publicly uncommitted on the matter.

SEVERAL legislators have expressed sympathy, in principle, for the idea of state aid for financially distressed private schools (most of which are Catholics), but none has advocated specific proposals for such aid—partly through fear of committing themselves too soon, partly through a lack of knowledge about the proposals, and partly because of reservations about the constitutionality of granting such aid.

Among the proposals being made by the various advocates are: tuition grants for parents and students, free busing, textbook loans, provisions for the teaching of secular subjects, and auxiliary services.

The key objection alleged by opponents of these requests is that the state, by granting any or all of them, would violate safeguards contained in the First Amendment to the Constitution which provide for separation of church and state.

OF SECONDARY concern to some opponents is the fear that state aid to private schools would open the way for future controls being put on private education by the state.

For a few persons, there is fear that Catholic attitudes and

More Christians
TOKYO—Christians now number 959,602 among Japan's population of 100 million or nearly one per cent of the total, according to figures made public here. The present percentage, 0.96, compares with a percentage of 0.58 in 1955 and 0.81 in 1963. Nearly all Japanese are Shintoists, Buddhists or both.

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DISCOVERY IN SONG

That teen playing pop records may be doing his homework

NEW YORK—If your teen-age son or daughter is spending an unusually large amount of time listening to current pop tunes, don't be disheartened. They may be doing their homework.

Two religious publishing houses, the Catholic Paulist Press and the Protestant Association Press, have issued a series of books which are being used in religion classes for teen-agers.

The new series of books is called "Discovery" and the first two were issued in time for the start of the school year. They are entitled "Discovery in Song" and "Discovery in Word."

The "Song" book presents a series of pop tunes under the six general themes of the series: Communication, freedom, love, happiness, peace, and life. They are all songs that are highly familiar to contemporary youth. Some, such as "Alfie," "Georgy Girl" and "People" are familiar to a wide audience. Such illuminaries of the contemporary great rock and folk music world as the Beatles, Simon and Garfunkel, The Rolling Stones, and The Monkeys are represented.

THE STUDENT is urged to study the lyrics of the song presented in the book, listen to recordings of the compositions, and then discuss them, using some lead-in questions.

One example, under the theme of freedom, is the widely popular "Born Free."

As an introduction to the lyrics, the book observes:

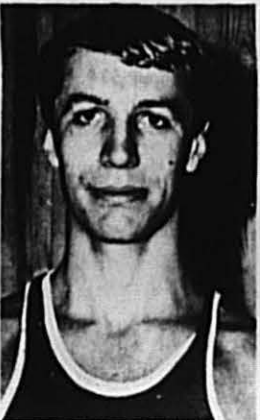
"Have you ever been out on an October day looking at a sunset, watching the birds fly South? Have you ever wished that you could go with them?"

Some of the questions given to generate discussion are:

"Does the song equate loss of ability to 'be astounded' with loss of freedom?"

"Can the dimensions of freedom spelled out in the song be summed up in 'Let's not complicate our minds'?"

"Do you see any difference between the phrases 'walls to divide you' and 'no need to hide' in relation to freedom?"



MARIAN STARTER—Marian College Knights will face Urbana (O.) College there Saturday night. Leading scorer and team center is senior Bob Hericks, above, who is averaging 14 points a game. The Knights have won three and lost three games this season.

"To what extent are all men 'born free'?"

"Born free, as free as the wind blows." Does the music match this description of freedom?

The series has been developed by religious educators, psychologists, and the teen-agers themselves.

DESIGNED to speak in the language of "today" about the people and events of "today," the series has been formulated so that teen-agers ask certain questions about their personal

Advocates bigger role for priests

NEW YORK—Bishop Francis J. Mugavero of Brooklyn said here that priests must be willing to assume a greater role in assisting bishops in the decision-making process in the Church.

"If we do not exchange our knowledge of the new world, then none of us has knowledge," he said. "If we do not look for solutions together, then none of us has solutions."

Bishop Mugavero addressed the first annual New York State Convention of Priests' Councils. More than 200 priests, representing 13 official and unofficial organizations of priests in the state's eight Catholic dioceses attended the convention in the International Hotel at Kennedy Airport.

Bishop Mugavero said the idea of councils of priests, called for by the Second Vatican Council, has roots in the New Testament concept of the priesthood as "the ministry of loving one another in Jesus."

"You and I, all priests and all bishops, must discuss," he stated. "We must think and rethink, suggest and propose, formulate and reformulate, sometimes be angry with one another, and once in awhile, I hope, laugh as we agree."

"This is the way men do things together," Bishop Mugavero said. "This is the only way we who share a ministry can share its work."

Bishop Mugavero urged careful study of ways to give priests and laymen a greater voice in the Church.

Hospital sets Holiday Sale

BEECH GROVE, Ind.—The St. Francis Hospital Guild will sponsor a Holiday Sale today (Friday) in the hospital auditorium starting at 10 a.m. Chairmen of the event are Mrs. Sylvester Hill and Mrs. Carl Sanders.

Sale articles will include hand-embroidered pillowcases, hand-made aprons, quilts, comforts and other items. Cookies and candies will also be available as Christmas gifts for relatives and friends.

growth to maturity? Who am I? What is a person? Where am I going? Am I for others?

The "Song" book was written by four youths who were students at Fordham Prep, a Jesuit school in the Bronx. They are Thomas O'Brien, Thomas Sheehan, Patrick Collins, and William Weber. The editor is Father Robert Heyer, S.J., a member of the Fordham Prep faculty.

In the "Word" book, the teen-ager considers the same six themes through the media of the printed word. Father Heyer also served as editor of this volume with the viewpoints and questions written by another high school student, J. Brown.

This book contains art work and editorial material from such widely diversified sources as Peanuts, the New Yorker, Jules Feiffer, Redbook, The New York Times, The Sign, Sacred Heart Messenger, Ave Maria, Time, Newsweek, Look, Catholic Mind, America, and the National Catholic Reporter.

CYO FALL SPORTS

"54" BASKETBALL

Games of Saturday, Nov. 30
Division 1: St. Michael 15, St. John 9; Holy Name 31, St. Pius X 26; Holy Spirit 25, St. Andrew 23; St. Joan of Arc 39, St. Philip Neri 20.
Division 2: St. Monica 31, St. Matthew 18; St. Christopher 29, St. Barnabas 18; St. Joseph 14, St. Roch 20; Immaculate Heart 15, St. Mark 10.
Division 3: St. Malachy 39, St. Bernadette 29; Sacred Heart 30, Holy Trinity 16; St. Gabriel 23, St. Patrick 18; St. Luke 23, Greenwood 22.
Division 4: Mount Carmel 29, St. Thomas 20; Holy Cross 31, St. Juliana 16; St. Joseph 14, St. James 4; Nativity 20, St. Francis 13.

"8" Division: St. Thomas 23, Little Flower 18; Holy Spirit 26, St. Joan of Arc 21; Andrew 36, St. Joseph 0; Christ the King 10; Our Lady of Lourdes 0; Immaculate Heart 13; St. Mark 6.

Games of Sunday, Dec. 1
Division 1: St. Lawrence 25, Little Flower 11.
Division 2: Our Lady of Lourdes 42, Christ the King 14.

CADET BASKETBALL

Games of Saturday, Nov. 30
Division 1: St. Lawrence 32, Holy Name 27; St. Roch 53, St. Michael 21; St. Andrew 22, St. Philip Neri 44; St. Joan of Arc 35.
Division 2: Christ the King 39, St. Monica 19; Holy Trinity 54, St. Matthew 41; St. Gabriel 41, St. Simon 24; St. Christopher 33; Immaculate Heart 26.
Division 3: St. Malachy 24, St. Barnabas 23; Holy Cross 25, Sacred Heart 20; St. Bridget 63, Mount Carmel 28; St. Patrick 35; St. Luke 14.
Division 4: Nativity 32, St. Anthony 18; St. Francis 31, Assumption 21; St. Thomas 30, St. Roch 25; St. Joseph 28, Greenwood 26.

"8" East Division: St. Andrew 33, St. Thomas 14; Holy Spirit 34, St. Gabriel 11; St. Philip Neri 27; Immaculate Heart 26; St. Matthew 22, St. Joan of Arc 19; Holy Trinity 54, St. Simon 22; St. Lawrence 24, St. Pius X 9; Little Flower 39, St. Michael 27.

Games of Sunday, Dec. 1
Division 1: Little Flower 56, St. Jude 55.
Division 2: Our Lady of Lourdes 40, St. Pius X 27.
Division 3: Holy Trinity 57, St. Bernadette 39.

"8" East Division: Our Lady of Lourdes 40, St. Malachy 21.

FRESHMAN-SOPHOMORE BASKETBALL

Games of Sunday, Dec. 1
Division 1: Mount Carmel 21, St. Ann 0 (forfeit); St. Joan of Arc 40, Holy Trinity 30; Immaculate Heart 57, St. Gabriel 43; St. Thomas 66, Holy Cross 22; St. Luke 35, St. Monica 32.
Division 2: St. Lawrence 66, St. Michael (Greenfield) 31; Little Flower 34, St. Bernadette 21; St. Philip Neri 45, Holy Spirit 34; Our Lady of Lourdes 71, St. Andrew 29.

Division 3: St. Jude 47, Greenwood 22; St. Catherine 23, St. Roch 18; St. Mark 42; Nativity 25, Holy Name 32; St. Barnabas 24.

JUNIOR-SENIOR BASKETBALL

Division 1: Holy Trinity 63, St. Christopher 31; St. Thomas 64, Cathedral 39; St. Gabriel 53, St. Malachy 48; St. Rita 75, St. Anthony 34.
Division 2: Mount Carmel 49, St. Joan of Arc 33; St. Andrew 44, Holy Cross 41; Immaculate Heart 42, St. Michael 35; St. Matthew 34, Christ the King 30.
Division 3: St. Catherine 40, Greenwood 34; St. Roch 52, St. James 9; St. Mark 41; St. Barnabas 18; St. Jude 36, Sacred Heart 36.
Division 4: Little Flower 40, Nativity 34; St. Bernadette 57, St. Simon 45; Our Lady of Lourdes 36, Holy Spirit 34; St. Philip Neri 41, St. Lawrence 36.

Marian thespians will present 'Sleeping Beauty'

INDIANAPOLIS—The Marian College theater department will present as its annual children's theater production the fairy tale "Sleeping Beauty" in the college auditorium December 13, 14 and 15.

Performances will begin at 2 p.m. each day, with an additional show at 8 p.m. Sunday, Dec. 15.

Directed by Sister M. Francesca, O.S.F., the play will star Pam Sedam as Sleeping Beauty, Joe Lustig as Prince Charming, Tim Slongo as the King, Lynne Rodgers as the Queen, Paul Kazmierzak as King Tuffy and Ken Alderson as Prince Robert. Student director is Monica Zore.

Ticket prices are \$1 for adults and 50 cents for children. Reserved seats are available by calling the college at 924-3291. All seats for the Friday (Dec. 13) production have been sold.

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CADET FOOTBALL RUNNERS-UP—Another in the long line of good St. Michael football teams is shown here, following the championship CYO Cadet Football game November 17. These boys ended up on the losing side of that contest, falling before a fine St. Patrick squad, 44-13, but it was only the fourth losing game in the past four seasons for St. Michael, which is consolation in itself. The Westsiders won the Championship of Division One during the regular season. Then, after playing a 7-7 tie with St. Catherine in the semi-final round of the play-offs, St. Michael won the re-match, 14-6, to advance to the title game. Head Coach Randy Noel is standing at the left behind the boys. Next to him is St. Michael's Priest Moderator, Father Harold Ripberger. Assistant Coaches Tom Spellacy (next to Father Ripberger) and Bill Sells (white jacket) also are shown.



JUNIOR KICKBALL RUNNERS-UP—A second-place finish after five straight titles had to be disappointing for the St. Roch Junior Kickball team, which is shown here just after dropping the championship game of the Indianapolis CYO Fall League to Holy Spirit. But you couldn't tell the disappointment from the smiles on the girls' faces, which is a tribute to their competitiveness and the work of Coach Marvin Northcutt (back row, right). After an all-winning season in Division Three and a win in the first round of the play-offs, second place still isn't exactly a bad position, and there's that spring season to look forward to. Father Sigismund Ceglinski, O.F.M., St. Roch CYO Priest Moderator, is at the left in the back row.



CADET KICKBALL RUNNERS-UP—They couldn't get the job done in the recent CYO Cadet Fall League championship game against St. Malachy, Brownburg, but these girls from St. Simon, Indianapolis, still accomplished a couple of "firsts" for the parish kickball program. They won the Division Four championship with a perfect 10-0 regular-season record, then defeated Division Two winner St. Matthew, 16-13, to advance to the championship game for the first time. The girls' coach, Mrs. Judy Fahey (back row, left), was in charge of the effort that brought the parish its first kickball glory in CYO Cadet circles.

Priests ask 'due Retirement plan process of law' for clergy OK'd

BROOKLYN—Representatives of Catholic priests throughout the State of New York approved a resolution here calling for the introduction of "the American concept of due process of law" in administrative and judicial procedures of the Church.

The due process resolution was one of several recommendations for change supported by delegates at the first annual convention of New York State Priest Councils.

The delegates also suggested that priests and the laity should have a voice in the selection of bishops, that minimum income standards should be established for the clergy and that factors other than seniority should be considered in promoting priests to the pastorate.

Deleted
NEW YORK—The word "Protestant" is being deleted from the name of the Protestant Council of the City of New York in a move aimed at eventual Catholic membership.

EVANSVILLE — Retirement ages for priests of the Diocese were set at a recent meeting of the Evansville Diocesan Senate of Priests.

The priest-senators accepted the proposal drafted by the Clergy Insurance Association that calls for priests to step down to a less demanding position in the Diocese at the age of 70. The new policy also calls for mandatory retirement from all assignments at 75. Priests at this age may, however, continue to assist in parishes and institutions with the approval of the Bishop.

The new retirement policy states that a priest may retire if he wishes at age 65. The new policy is to go into effect January 1, 1970. It will not affect those priests who will have reached these ages before that date.

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Frank E. Johns

CYO NOTES

Entry blanks for the annual Archdiocesan Junior CYO Style Show were mailed this week. The major event will be held Sunday, Jan. 26, at Holy Name parish, Beech Grove. Notices have been sent to deanery CYO directors and high school home economics teachers.

Activity calendars for 1969 will be made available at the end of this month by the CYO Office.

Deadline for entries in the Cadet Wrestling League and the Cadet Volleyball League is Monday, Dec. 23. Wrestling season will begin February 1, while volleyball play is slated for mid-January.

Basketball coaches are reminded that today (Dec. 6) is the deadline for the filing of player rosters and any necessary eligibility and/or health forms.

St. Thomas sets holiday dance

INDIANAPOLIS — The music of Herman Koers and the Headliners will be featured at the annual Christmas dance sponsored by St. Thomas Aquinas parish. The event will be held in the school gym, 46th and Illinois, on Friday night, Dec. 6.

For reservations call Mrs. Madden, 251-3782. The public is invited.

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CYO-Criterion Quiz scheduled for second round

Second round matches in the 15th annual CYO-Criterion Quiz Contest will be held at 7 p.m. Sunday, Dec. 8, following last Sunday's opening round which eliminated 22 teams. Seven of last week's matches were decided by forfeit.

Parish teams scoring more than 100 (out of a possible 200) points included the following: Holy Cross No. 2, St. Roch's No. 1, St. Lawrence No. 3, St. Joan of Arc No. 1, St. Lawrence No. 2, St. Barnabas No. 1, St. Joan of Arc No. 2, Holy Name No. 1, Our Lady of Lourdes No. 2, Immaculate Heart No. 3, and St. Michael's No. 1.

Five parishes have two or more teams remaining in the competition — Our Lady of Lourdes, St. Joan of Arc, St. Lawrence, Holy Cross and Holy Name. Out-of-town entries Sunday include: St. Malachy's, Brownsburg; Madison No. 1, and St. Mary's, Rushville, No. 1.

Criterion issues for the second round are November 15, 22 and 29. The third round is scheduled for Sunday, Dec. 15.

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TIC TACKER

Serrans to 'hook up' with nuns

By PAUL G. FOX

The Serra Club of Indianapolis is really intent this year on carrying out its theme of "improving communications."

Special arrangements are being made for the group's December 23 meeting for a telephone interview between the 16 Carmelite nuns in their Cold Spring Road convent and the 55 members assembled in the Manger Motor Inn for a luncheon-meeting.

Indiana Bell Telephone Company is co-operating in setting up the equipment necessary for the unique dialogue. The subject for discussion is the contemplative life and its modern day relevance to the Church and the problem of securing religious vocations.

The nuns have asked Serrans to submit some specific questions to them in advance, to prepare more thorough answers. But ample opportunity will be provided for open-line exchange of ideas.

Visual effects will also be provided to lend atmosphere to the project. Serrans will see slides of the nuns and their convent confines, while the nuns will be provided with photos of the Serrans taken at a previous meeting. It should be wild.

SCOUTS TO SELL WREATHS—Explorer Post 522, sponsored by Msgr. Downey Council Knights of Columbus, will display and sell Christmas wreaths through December 21 at the K of C hall, 511 E. Thompson Rd. The wreaths are being made by residents of Berea, Ky., organized under the name "Christian Appalachian Project." The 22-inch diameter, boxed wreaths are available at \$4 each. Deliveries will be made by calling the following numbers: Virgil Lawson, 881-0222; Mark Gindling, 786-9997; and Jim Sturm, 786-1744.

HERE AND THERE—Sister Dorothy MacDougall, S.C., faculty member at Nazareth

(Ky.) College, has been named by the executive committee of the National Council of Teachers of English to serve as a member of the NCTE Committee on Reading Ladders for Human Relations. She is a Jeffersonville native. . . . Sister Gertrude Smith, S.P., French department chairman at St. Mary-of-the-Woods College, has recently completed a translation from the French of "How to Teach Catechism," by Marie Fargues. The translation was published by the Paulist-Newman Press. She is presently completing a sixth translation of French and Italian publications. . . . The annual Christmas Concert of Holy Name parish, Beech Grove, will be held at 6:30 p.m. Sunday, Dec. 22, in the parish church. Directed by J. J. Craney, the event always draws standing room audiences in the 800-seat church. . . . St. Andrew's parish, Richmond, will host the Ecumenical Carol Service there at 3 p.m. Sunday, Dec. 29. . . . The 14th collection depot for usable discards has been established by the Catholic Salvage Bureau on St. Luke's parish property. Area residents are requested to use the drop-boxes for salable items, which are collected weekly.

NAMES IN THE NEWS—Father James P. Higgins, director of the Indiana University Catholic Student Center, was the guest speaker at the Thanksgiving community-wide church service in Bloomington's Fairview United Methodist Church. The service was sponsored by the Monroe County Church Federation. . . . Hospitalized clergy this week includes the following pastors: Father Donald Cookley, St. Susanna's parish, Plainfield; Father Michael Djabaz, St. Maurice parish, Napoleon; and Father Thomas Carey, Christ the King parish, Indianapolis. Also hospitalized in Indianapolis is Father Joseph Mader, Latin School instructor.

Changes ordered

(Continued from page 1)

is to teach the doctrine that man in the beginning rebelled against God and so lost for himself and his offspring that sanctity and justice in which he had been constituted, and that he handed on a true state of sin to all through propagation of human nature.

3. The conception of Jesus by the Virgin Mary. The catechism should teach that the Blessed Mother was always a virgin in fact and not merely in a symbolic sense.

4. The "satisfaction" made by Christ our Lord. Jesus, the son of God, freely died for our sins and thereby abundantly compensated for them.

5. The sacrifice of the cross and the sacrifice of the Mass. The sacrifice of the cross is

perpetuated in the Church of God as the Eucharistic sacrifice. In the Eucharistic sacrifice, Jesus as the principal priest offers himself to God through the consecratory oblation which priests perform and to which the faithful unite themselves.

6. The Eucharistic presence and Eucharistic change. It is necessary that in the text of the catechism it be brought out beyond doubt that after the consecration of the bread and wine the very body and blood of Christ is present on the altar and is received sacramentally in Holy Communion.

7. The infallibility of the Church and the knowledge of revealed mysteries. It should be more clearly stated that the infallibility of the Church does not give her only a safe course in continual research but the truth in maintaining the doctrine of faith and in explaining it always in the same sense.

8. The ministerial or hierarchical priesthood and the power of teaching and ruling in the Church. The catechism should make clear that the ministerial priesthood differs essentially from the common priesthood of the faithful.

Furthermore, the cardinals asked that the new catechism clearly recognize that the teaching authority and the power of ruling in the Church is given directly to the Holy Father and to the bishops joined with him in hierarchical communion, and that it is not given first of all to the People of God to be communicated to others. The bishops receive their mandate from God not from the people.

The catechism is also to point out that the Holy Father and the bishops in their teaching office do not merely assemble and approve what the whole community of the faithful believes.

It is also to be presented that the Holy Father has the full power of ruling.

9. Various points concerning

dogmatic theology. The catechism should stress the value of contemplating the mystery of the Trinity, not only in the economy of salvation, but also in the eternal life of the divinity.

Care must be taken that the catechism does not seem to say that miracles can only be brought about by divine power insofar as they do not depart from that which the forces of the created world are able to produce.

The catechism should openly refer to the present enjoyment by the souls of the just of the vision of God.

10. Certain points of moral theology. The text of the catechism is not to make obscure the existence of moral laws which we are able to know and express in such a way that they bind our conscience always and in all circumstances. Solutions of cases of conscience should be avoided which do not sufficiently attend to the indissolubility of marriage.

Opinions

(Continued from page 5)

D.C., and New York City, where findings of a congressional committee released last summer were remarkably similar to those of the Greater Detroit women. It prevails everywhere.

But a survey-in-depth which neither can be disputed nor ignored requires a monumental number of man-hours, or woman-hours. Few units of government have the tax money at hand for such undertakings.

But volunteer womanpower—ah, ladies, you have it! I commend the example of those Detroit suburban and inner-city women, working in black and white teams, to those of you who yearn to help set things a-right in your communities and your nation. How about getting to work on this project?

A Male (Naturally)
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Whither education?

(Continued from page 4)

Schools, 2618 W. St. Clair St., Indianapolis 46222.

Good lobbyists for the public schools also have been telling it the way it is with their schools.

The state's incoming lawmakers and governor have no choice but to listen to both groups, separate any tiny fragments of fiction that somehow may have gotten mixed in with the mass of facts, then act accordingly.

Confucius didn't say it, but we'll say it for him. "Man who seek and get power to govern, then deprive young of their rightful educational heritage, better be sent back to kindergarten himself."



COOKIE AND CAKE WINNERS—Here are some of the winners in the Cookie and Cake Divisions at the recent Junior CYO Baking Contest, held at Our Lady of Lourdes, Indianapolis. First row, left to right: Mary Margaret Murphy, Our Lady of Lourdes, sixth place, Cookie Division; Kathy Harbor, Our Lady of Lourdes, second place, Cookie Division; Kathy Gabonay, St. Catherine, third place, Cookie Division; Mary Ann Jansen, St. Roch, ninth place, Cake Division; Cathy Grisamore, St. Malachy, third place, Cake Division (Cathy also won first place in the Quick Bread Division). Second row, left to right: Mary Anne Rea, St. Lawrence, sixth place, Cake Division (Mary Anne also won the ninth place trophy in the Cookie Division); Yvonne Horn, St. Lawrence, seventh place, Cake Division; Linda Boren, St. Barnabas, tenth place, Cake Division; Jo Ann Armbrist, St. Roch, fifth place, Cake Division; and Jean Francis, Our Lady of Lourdes, second place, Cake Division.



FATHER TAKES COMMUNION AT SON'S MASS—Martin J. Raber drinks from the chalice at the First Mass said by his son, Father Roger Kean Raber, in Corpus Christi Church, Mineola, N. Y. The new Capuchin priest, who concelebrated the Mass with 11 other priests, had been ordained a member of the religious community in a ceremony at Garrison, N.Y. Mr. Raber was able to receive Communion under the species of both bread and wine under new rules which allow this procedure for such special events as a First Mass. (RNS photo)

Benedictine Sister plays in symphony

EVANSVILLE—The shortened lengths of the new Benedictine Sisters' habits have caused a problem for Sister Maurice Murphy—the first nun to become a member of the Evansville Philharmonic Orchestra.

Conductor Minas Christian insists on the ladies wearing floor length gowns while playing in his orchestra.

This was no problem for Sister Maureen who had been used to such garb up until this past June when the modern habits came into use.

SHE APPEARED for the first concert in a floor length black gown with velvet trim at collar and wrists and just her simple nun's veil to mark her vocation.

It was no accident that the Philharmonic conductor liked Sister Maureen's violin playing at her audition. She has been playing the instrument since the fourth grade.

Her talents were brought to conductor Christian's attention by Sister Mary Karen, the music teacher at St. Joseph's School in Evansville.

THE BENEDICTINE Sisters, who teach in Evansville, have long been admirers of the Evansville Philharmonic and before this season started, Sister

Claver auxiliary to hold bazaar

INDIANAPOLIS — A Christmas Bazaar will be held Saturday, Dec. 7, in St. Rita's parish cafeteria, 1850 N. Arsenal. The event is sponsored by Christ the King Ladies Auxiliary, Knights of St. Peter Claver, for the benefit of St. Rita's school library.

Crocheted items, dolls, pillows and Christmas gift selections will be offered for sale. A spaghetti dinner will be served in connection with the bazaar, from 12 noon to 10 p.m.

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Orthodox Woods schedules

(Continued from page 1)
my hand firmly and embraced me."

He added that he "knew then we had embarked on a new era," and said: "May the Holy Spirit lead us to meet once again in the same challenge."

Bishop Flanagan recalled his first meetings with the archbishop during the sessions of the Second Vatican Council in Rome. He termed the evening's activities here "another milestone in the cordial relationships between East and West" and praised Assumption Prep for its choice of Archbishop Athenagoras as the first recipient of the new award.

IN AN interview here the archbishop said that papal infallibility remains the "giant stumbling block" to reunification of East and West in the Christian Church. Stating that it is now a dogma of the Roman Catholic Church, he said: "The Orthodox do not accept any new dogmas." In the first seven councils of the Church, he added referring to the general councils held before the East-West split in the 11th century, "we have all the dogmas necessary for salvation." As for theological interpretations of this dogma, the archbishop referred to what he had said earlier about theologians: "Don't expect good things from theologians."

Archbishop Athenagoras referred to Pope John XXIII, in whose name he was being honored that evening, and the Second Vatican Council as "the greatest events in the second millennium of Christianity. They opened the way to a greater understanding between East and West. They have allowed us to begin thinking of burying past hatreds in order that love may take over."

"What we need now," he continued, "is more bridge builders. But we must remember," he added, "that the chasm is nine centuries' old, so we need good, patient builders."

One such man, the archbishop observed, was Cardinal Augustin Bea, S.J., who had died in Rome a few days earlier. Of the 87-year-old president of the Vatican Secretariat for Promoting Christian Unity, Archbishop Athenagoras said: "He was an apostle of rapprochement."

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HEADS BREBEUF — Very Rev. Carl Meirose, S.J., acting president of Brebeuf Preparatory School, Indianapolis, the past several weeks has been named rector and president of the school by his Jesuit provincial. He succeeds Father William Schmidt, S.J., the school's founding president, who was recently assigned as province treasurer and financial advisor.

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Larger role in Church is sought for laymen

PHILADELPHIA — The layman cannot live his own life as a Christian unless he has a responsible role in the Church, the executive director of the National Council of Catholic Men told participants in an archdiocesan pastoral study program here.

Speaking to priests, seminarians and Sisters at St. Charles Borromeo Seminary, Overbrook, Martin H. Work said that the modern layman must help to solve the following problems:

• **Poverty:** "How can one live as a Christian in a society of abundance in which many do not share?"

• **Technology:** "What does the Gospel mean to a systems analyst or to a computer programmer?"

• **Inner city:** "How do you relate the suburbs to the inner city and how do you meet the problems of the inner city?"

• **Communications:** "How do you deal with the fact that every man in the world is now literally your neighbor?"

• **Education:** "After retaining the loyalty of the American working class, how do we appeal to the young educated people under 25 who form 50% of our population?"

• **Mobility:** "Since our institutions are designed for permanence in an age when so many people move, how do you shift emphasis from long-range planning and needs to short-range demands?"

• **Change:** "How do you become pastorally relevant and yet remain faithful to truth?"

• **Science:** "What language do you use with a scientist to speak of transcendence?"

• **Sexual revolution:** "How do you speak of sexual love without embracing the secular idea that sex ought to have no restriction?"

• **Charity:** "Will the next

quarter-century see an end to private charity? Is Christian political power now the best way to help the deprived? Should we help to organize the poor politically to avoid destroying their sense of dignity through other forms of assistance?"

• **Law and order:** "Is disobedience to law among the deprived based on the injustice of those laws or is it a reaction against laws in the formulation of which the poor did not participate?"

• **Work and leisure:** "What will people do with their time in the future? What incentives will exist for work? What will happen when boredom strikes?"

• **Religion:** "What is to be the style of religion? Will it be a 'selective rejection' of individual laws and beliefs by those who still profess to be Catholics?"

THE BASIC problem for the Church, Work said, is how it should function in a society which has set it free but has also cast it aside.

"The layman," Work said, "should be trained to carry Christian values to the secular community and to carry news from society to the Church. The layman must also share in the Church's decision making process."

Shuster

(Continued from page 4) which reflected the outlook of a youth brooding as a consequence of the war over the problem of evil. Munich's archbishops considered him a source of strength and healing, and so he was given monsignorial status which—though less of an honor than the Cardinalate conferred on Newman—nevertheless meant the kind of recognition and approval which was needed. For no thinker like Guardini can help wishing to feel, as his days on earth come to a close, that he has lived within the pale of the Church.

I do not know what sort of biography of him will eventually be written. But if the good fortune to write it were mine, I would say that although his wrestling bouts with ideas were memorable and that although the literary fruits they bore will be long remembered, the principal legacy he left is deep concern for the young mind. Nobody can tell how many such minds he influenced or led to undertake, however falteringly, the imitation of Christ.

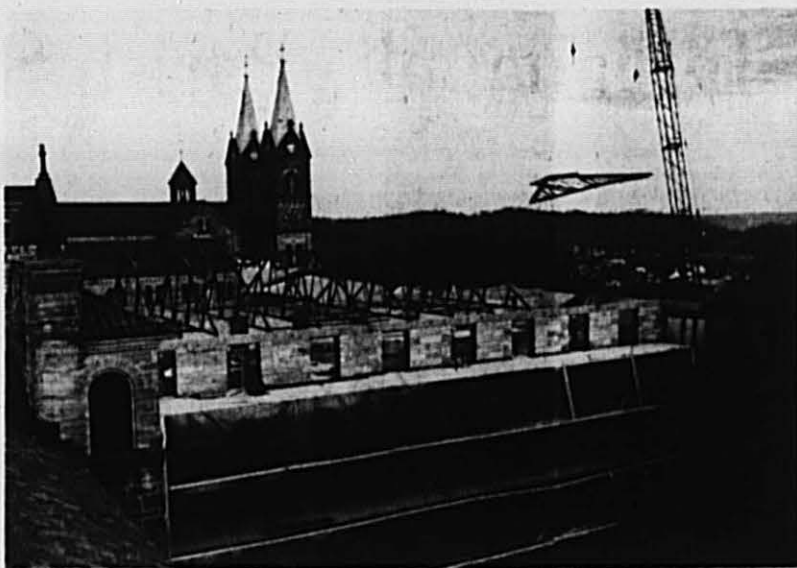
The conversation with him that I best remember took place in 1933 when the streets of Berlin were filled with Nazi storm troopers howling and marching. "They are here," he said resignedly, "because we did not do what we might have done. If we have another chance, let us hope we may do more."

We have that chance. Are we making the most of it? For those of us who ask this question, there could be no better or more valorous a guide than Romano Guardini.

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JEFF PARISH HONORS ATHLETES—Sacred Heart parish, Jeffersonville, recently honored its football champions of the New Albany Deaneys because of their undefeated season. Shown above, standing from left, are: Father Eugene Suding, assistant pastor; Delmus Aubrey, coach; Tom Stein, assistant coach; and Elmer Britton, coach at Our Lady of Providence High School. Front row, from left: Mike Stein and Joe Brightwell, co-captains, and Don Lindquist, coach of fourth, fifth and sixth grade team.



THE ROOF GOES ON—The roof of Benet Hall at St. Meinrad Seminary College is being "raised" this week. Benet Hall, now being rebuilt, will house 216 students, and will contain a dining hall and three classrooms when it is completed in August, 1969. The general contract is held by the Carl M. Geupel Construction Company of Indianapolis.

Lower-middle class whites are labeled as 'fanatics'

MINNEAPOLIS—The "affluent peasant"—white lower-middle class—constitutes the most dangerous element in American society, Whitney Young, Jr., executive director of the National Urban League, said here.

He spoke at a conference on "Communications to Build a Future Environment" sponsored by Augsburg College, Town Meeting, Inc., the American Institute of Planners, and other organizations.

Young described the "peasants" as "fanatics" and said they are tired of disorder, forgetting that they owe their affluence to the disorders invented by the labor movement to obtain benefits for working men.

They condemn federal aid, forgetting their parents were beneficiaries of such programs as the WPA during the 1930's and that the federal government spends millions of dollars to help farmers and industry, the

Dutch

(Continued from page 1) Nijmegen catechetical institute, in an article in De Tijd, another Dutch Catholic daily, charged that there never had been any real dialogue between the Vatican representatives and authors of the catechism. He claimed that Vatican authorities had treated the affair in a spirit of distrust.

Father Schoonenberg claimed also that he had reason to suspect that all objections against the new catechism came from only one theologian of the Doctrinal Congregation, Belgian Father Edouard Dhanis, S.J.

Father Schoonenberg said that Father Dhanis was the main opponent of himself and Father Edward Schillebeeckx, O.P., during the talks held at Gazzada, Italy, in 1967 to discuss the catechism.

In February, Father Gerard Mulders, S.J., one of the authors of the catechism who had been asked by Cardinal Alfrink to discuss its revision with representatives of the special commission of cardinals, refused to continue participating in the discussions.

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Education costs

WASHINGTON, D.C. — A Jesuit sociologist from the University of San Francisco says that Catholic elementary and secondary schools are costing the Church in the U.S. more than \$7.5 million a day to operate. This was the estimate of Father Eugene Schallert, S.J., who added, "Those figures are about seven years old; now it is much more, I'm sure."

Conference urges procedural change in laicization

BOSTON—The New England Conference of Priests' Senates, representing 11 Sees in this area of the country, voted in favor of a proposal for simplifying procedure of resigning from the ministry.

The conference, by a 28-to-15 vote, rejected another proposal which called for viewing celibacy and the priesthood as two separate vocations rather than one.

The proposal approved provides:

• That the process of leaving the ministry (laicization) be simplified and so designed that priests may leave in dignity.

• That the term "laicization" be replaced by a more appropriate phrase—resignation from the ministry.

• That the process of resignation from the ministry take place entirely on the local level.

• That the secrecy of the process be removed with all priests being informed of the possibility and the method of the process; also the meaning of resignation be made known or explained to the public and that future resignations be announced publicly.

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St. Louis priest named auxiliary

LA PAZ, Bolivia—An American missionary, one of the first priests of the Archdiocese of St. Louis to be assigned here, has been named an auxiliary bishop by Pope Paul.

Bishop-elect Andrew B. Schierhoff, who arrived here in 1956 with two other priests from St. Louis to initiate the archdiocesan missionary project will serve as an auxiliary to Archbishop Jorge Manrique Hurtado of La Paz.

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NEW GUINEA MISSIONERS VISIT—Two Sisters of St. Francis, Oldenburg, home on six-months' leave from their missions in the Southern Highlands of Papua, New Guinea, are shown above at Secina Memorial High School preparing for a slide-lecture presentation for students there. Sister Mel Hoffman, left, and Sister Mary Brendan Boyle are discussing some of their native artifacts with Don Andrews and Diane Wurz, both seniors. Andrews is president of the Secina unit of the Catholic Students' Mission Crusade, while Miss Wurz is vice president. The Sisters will return to New Guinea shortly after January 1. Sister Brendan is an Indianapolis native, while Sister Mel formerly taught at St. Monica's School in Indianapolis.



NEW PARISH MEETING FACILITIES—Shown above is the largest of four parish meeting rooms located in the basement of the new rectory at St. Joan of Arc parish, Indianapolis. About 120 persons can be accommodated at one time for parish activities. The new rectory-parish center was recently completed adjacent to the church at 42nd and Central Ave. Pastor is Msgr. Clement M. Bosler.



HOSPITAL GUILD PRESENTS CHECK—The St. Francis Hospital Guild raised \$1,872 from the proceeds of its recent Crysanthemum Ball. Mrs. Edward J. Schilling, above, presents the contribution to Donald D. Hamachek, hospital administrator. Also shown are two members of the hospital staff, Sister M. Annette, O.S.F., left, assistant administrator, and Sister M. Baptista, O.S.F., supervisor.



Confirmation Schedule

Unless indicated otherwise, parishes listed are in Indianapolis.

Sunday, Dec. 8—11 a.m., Cathedral (adult).
Saturday, Dec. 14—3 p.m., St. Michael.
Sunday, Dec. 15—3 p.m., St. Ann.

Guild schedules holiday luncheon

INDIANAPOLIS—The St. Augustine Guild for the Little Sisters of the Poor will meet for a Christmas luncheon at 12 noon, Wednesday, Dec. 11, at St. Augustine's Home, 2345 W. 86th St.

Following the luncheon, the North Central High School Countertops will entertain the guests of the home at a Christmas party.

Chairmen for the event are Mrs. James E. Butler and Mrs. John Rocap.

INDIANAPOLIS Calendar of Events

FRIDAY, DEC. 6
Nocturnal Adoration members are reminded of the customary watch.

Fish Fry, sponsored by the Kennedy High School Parent Faculty Club, in the school cafeteria, 1500 S. Meridian St. Serving begins at 5 p.m.—carry-out service at 4:30 p.m.

Christmas Dance, sponsored by St. Thomas Aquinas parish, in the church hall, 46th and Illinois. Admission \$3.75 per couple.

SUNDAY, DEC. 8
Christmas Boutique and Bake Sale, from 10 a.m. until 7 p.m. in St. Anthony's parish hall, 379 N. Warman Ave.

SOCIALS
Thursday: St. Catherine's parish hall at 6:30 p.m. Friday: St. Christopher school social room, Speedway, 7 p.m. Carry-out food service at 5 p.m. St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall, at 6:30 p.m.; St. Joseph K of C Clubrooms, at 8:30 p.m. Saturday: St. Bridget parish hall, at 6:30 p.m. Sunday: Two Card Parties at Assumption parish hall, 2 p.m.

New Year's dance set at Chartrand

INDIANAPOLIS—The Parent-Faculty Association of Chartrand High School will sponsor a New Year's Eve Dance in the Chartrand cafeteria on Tuesday, Dec. 31. Music will be provided by Ron Weimer's Continentals.

Reservations are available at \$8 per couple, including midnight breakfast by calling 787-9481.

CAC to meet

INDIANAPOLIS—The Catholic Alumni Club of Indianapolis will honor its newly elected officers and out-going officers at a party on Saturday, Dec. 7, in the VIP Party House, 4415-A Fall Creek Parkway, North. For additional information call Chris Christopherson, 545-7572.

DECENCY PLEDGE

It has been customary each December to invite the renewal of the Decency Pledge of the National Catholic Office for Motion Pictures. Date for this year's renewal is Sunday, Dec. 15.

In the name of the Father and of the Son and of the Holy Spirit. Amen.

I promise to promote by word and deed what is morally and artistically good in motion picture entertainment.

I promise to discourage indecent, immoral and unwholesome motion pictures especially by my good example and always in a responsible and civic-minded manner.

I promise to guide those under my care and influence in their choice of motion pictures that are morally and culturally inspiring.

I promise not to co-operate by my patronage with theatres which regularly show objectionable films.

I promise to acquaint myself with the aims of the National Catholic Office for Motion Pictures, to consult with its classifications and to unite with all men of good will in promoting high and noble standards in motion picture entertainment.

I freely make these solemn resolutions to the honor of my God, for the good of my soul and for the welfare of my country. Amen.

Marian lecturer to discuss Iran

INDIANAPOLIS—"U.S. Policy in Iran" will be discussed by Dr. Peter Avery, visiting professor at the University of Chicago, at 8 p.m. Wednesday, Dec. 11, in the student activity center auditorium of Marian College.

The free lecture is co-sponsored by the college history department and the Indianapolis Council on World Affairs.

Dr. Avery served as university lecturer in Persian at the University of Cambridge and a Fellow of Kings College, Cambridge. He also was visiting professor at Harvard University and authored several books, including "Modern Iran" (1965).



PORTRAIT OF FORMER COLLEGE CHAPLAIN—Msgr. John J. Doyle, Archdiocesan historian and archivist who retired last year after 30 years as chaplain of Marian College, Indianapolis, is shown above admiring an oil painting of himself which now hangs in Doyle Hall, men's residence hall at Marian named for the priest. The portrait was executed by another member of the Marian faculty, Sister M. Dolorita Carper, O.S.F., of the college art department.

Indianapolis Parish Shopping List

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Kennedy Foundation honors Schulte trio

By MARY WILCOX

Association for Retarded Children.

TERRE HAUTE, Ind.—Schulte High School seniors Bill Lansaw, Kathie King and Sally Neville and Schulte's Key Club were recognized for their service to the community in a recent honors meeting sponsored by the Vigo County Association for Retarded Children.

The awards to the individual students were certificates of recognition from the Joseph P. Kennedy Jr. Foundation, which were signed by Eunice Kennedy Shriver, executive vice-president of the foundation. The plaque presented to the Key Club was awarded by the Vigo County

Association for Retarded Children. The Kennedy Foundation award recipients merited the honor by the two years of service they gave to Happiness Day Camp for Retarded Children, West Terre Haute. In the summer of 1967 they worked as counselors at the Fresh Air Camp and were back again for the four weeks of the 1968 session to act as assistants to the instructors. Miss King aided the music director, while Lansaw and Miss Neville helped with the swimming program.

In order to qualify for Kennedy Foundation recognition, the camp must employ certified special education teachers. This gives the youthful volunteers an opportunity to observe the quality of the work in this field.

"Retarded children are more educable than the general public realizes," declared Miss King. "We have seen how the proper training can give them a sense of purpose and dignity—as well as a good time."

THE KEY CLUB's service to the local retarded children's association dates back three years when the students took on the project of painting an office for the organization. Since that time, Key Club members have participated in the work of the Fresh Air Camp and have given an annual Christmas party at Schulte High School for the retarded children and their parents.

This year members of the Schulte Key Club are participating in a national promotion selling candles and perfume in a project called "The Flame of Hope." The candles are made in workshops throughout the country, and the perfume is bottled by retarded persons. Half of the proceeds from the sales are the salaries these retarded persons will receive for their work. The remainder of the funds will go to the Vigo County Association for the Mentally Retarded.

In recognition of this project, Terre Haute's Mayor Leland Larrison signed a proclamation declaring this past November 22 National Flame of Hope Day in Vigo County.



SCHULTE STUDENTS RECOGNIZED—Three seniors at Schulte High School, Terre Haute, and the school's Key Club received recognition recently for their efforts on behalf of retarded children. Recipients of the Joseph P. Kennedy Award certificates were, from left above: Bill Lansaw, Kathie King and Sally Neville. Pat Kinnerty, right, president of the Key Club, holds an award plaque presented by the Vigo County Association for the Mentally Retarded. (Terre Haute Tribune-Star Photo)

Formation head named by USCC

WASHINGTON—Father Raymond A. Luckner, a priest of the archdiocese of St. Paul and Minneapolis, has been named the first director of the Department of Christian Formation of the United States Catholic Conference. Bishop Joseph L. Bernardin, general secretary of USCC, announced here.

Father Luckner has been superintendent of schools and director of the Confraternity of Christian Doctrine in his archdiocese. In his new post he will be the top executive officer in this USCC department. The department already has functioning divisions for elementary and secondary schools, the Confraternity of Christian Doctrine, the Newman Apostolate, and youth activities. To be added are divisions of religious education, higher education (which will include Newman work), and continuing (adult) education.

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† **BRADFORD**
† **HENRY S. GETTELFINGER**, 80, St. Michael, Nov. 27. Husband of Matilda; father of Felix Gettelfinger of Madison; Carl, Howard and Kenneth Gettelfinger of New Albany; Herbert and Irvin Gettelfinger of Palmyra; Mrs. Lucille Kochert of Tempe, Ariz.; and Mrs. Clara Eve of New Albany. Three brothers and a sister also survive.

† **CLARKSVILLE**
† **JAMES W. GRIFFIN**, 44, St. Anthony, Nov. 26. Husband of Kathleen; son of Mr. and Mrs. Alice Griffin of Jeffersonville. A brother and a sister also survive.

† **EVANSVILLE**
† **ELIZABETH REIS**, 74, St. Boniface, Nov. 28. Mother of Joseph J. Kenneth and Milton J.

† **LINUS ELSNER**, 72, Holy Redeemer, Nov. 28. Husband of Marie and father of Adeline Barwe, Mary J. Holmes, Linus W. Ralph, W. and Norman M.

† **INDIANAPOLIS**
† **GENEVIEVE E. KRIEG**, 85, St. Joan of Arc, Nov. 29. Mother of Louis W. Joseph V. Josephine and Father Jerome L. Krieg and Genevieve Gallagher; sister of Mgr. Clement A. Bosler, pastor of St. Joan of Arc Church, Indianapolis; Dr. Fred Bosler and Max Bosler.

† **HERBERT A. BAKER**, 73, St. Joan of Arc, Nov. 27. Husband of Marie P.; father of Jack H. Baker and Jane Hahn, brother of Harry J. Baker.

† **KATHERINE F. BREWER**, 72, St. Philip, Nov. 29. Sister of Jane and Theresa Brewer, Margaret Cosgrove, Nell Wehage, Anna Burke and Helen Dippel.

† **ERNEST R. MELROY**, 59, Sacred Heart, Nov. 29. Husband of Cecilia M.; father of Jean A. Kekar, James and Robert Melroy.

† **JOSEPH L. KOEGAN, Jr.**, 54, Holy Trinity, Nov. 29. Husband of Louise M.; father of Karen S. Kern; brother of Albert, Frank and Wilma Mason and Elsie Tingle; son of Joseph L. Koegan.

† **GEORGE W. BOWLING**, 82, St. Ann's, Nov. 29. Father of George R. and Lawrence W. Bowling and Mrs. Marie Wiley; brother of Harry Bowling and Theresa Prockins.

† **ALMA V. STEVENSON**, 82, Our Lady of Greenwood, Nov. 29. Wife of Harry; mother of

er of Paul and Bernard Burch, Wilma Stark, Eldena Scott, Glenn, Robert and Eugene McKee.

† **WARRANT OFFICER WALTER A. FRY**, 71, St. Bernardette, Nov. 30. Husband of Linda; son of Josephine C. Fry, brother of Timothy J., Tony and Sally L. Fry.

† **CLEO W. MILLER**, 73, Holy Cross, Nov. 30. Father of Charles F. and Carl R. Miller, Mrs. R. D. Holmes; brother of Cresson and Noble Miller and Bertha Hall.

† **CATHERINE C. DUGAN**, 89, Immaculate Heart, Nov. 30. Mother of Paul and Lawrence Dugan, Mary E. Matson and Catherine Winestead.

† **WILLIAM J. KERVAN**, 83, St. Joan of Arc, Dec. 2. Father of Joan Patterson, Ann Young, Betty Gardner, Patricia Miller, brother of Mary Kervan, Margaret Carroll and Ellen Eruchet.

† **EVERETT J. TRACKWELL**, 55, Assumption, Dec. 2. Husband of Mary; father of James E., Thomas J., Donald G., Dennis R., and Peggy E. Trackwell; son of Rose Trackwell; brother of Marian Trackwell, Mildred Kierum and Mrs. Thomas Cade.

† **WADE A. CULLISON**, 57, St. Christopher, Dec. 2. Son of Emma Young; brother of Bruce E., Robert, William and Rosemary Young.

† **MARGARET L. McLAUGHLIN**, 55, Peter and Paul Cathedral, Dec. 3. Aunt of Mrs. James R. Davis.

† **SARAH A. WITHEM**, 68, Holy Name, Dec. 4. Mother of William J., Raymond E. and James M. Withem and Patricia Bash; sister of Robert Courtney.

† **DR. RAY J. WELDON**, 63, St. Matthew, Dec. 4. Husband of Martha C.; son of Pearl Weldon; brother of William Weldon.

† **MARY McMANAMON**, 78, Christ the King, Nov. 5. Sister of Elizabeth B. Beckrich and Dorothy Kendrick.

† **THOMAS J. KING**, 81, St. Anthony, Nov. 5. Son of Emma Young; brother of Mary C. Moriarty and Katherine Reis.

† **VIRGINIA D. ZINK**, 42, St. Jude, Nov. 29. Wife of Richard B.; mother of Rick B., Michael C., Christine L., Tim D., Paul A., Nancy E., Mary L., Daniel P., Joseph R. and John E. Zink; sister of Ronald Gesler.

† **PARMALEE COTE**, 95, St. Mary's, Dec. 6. Wife of Mr. G. Robert Forderie and John W. Lawler.

† **WALTER N. LENTS**, 70, St. John's, Nov. 27. Husband of Edith and father of Claudine Sellers, Montgomery, Lola, Mae Klem, Torrance, Calif.

† **JOHN ROBERT DANHAUER**, 84, Mary Help of Christians, Nov. 30. Father of Clarence Danhauser, Mrs. Joe Bitter of Cincinnati, Mrs. Hubert Dilger, Mrs. Paul Bettag, Mrs. Roman Schue, Mrs. Louis Jochem, all of Marietta, Ill.; Mrs. Joseph Borneman of St. Meinrad and Mrs. Urban Wilmes of Jasper; brother of Thomas Danhauser of Ferdinand.

† **MARY T. O'NEIL**, 82, Holy Trinity, Nov. 30. Mother of Mrs. Louis Miller of New Albany.

† **AMBROSE BAHNDURA**, 80, (a former resident of Richmond) Holy Name Church, Dayton, Burial, St. Andrew's Cemetery, Richmond. Husband of Mrs. Ambrose Bahndura.

† **LOOGOOTEE**
† **WALTER N. LENTS**, 70, St. John's, Nov. 27. Husband of Edith and father of Claudine Sellers, Montgomery, Lola, Mae Klem, Torrance, Calif.

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VIEWING WITH ARNOLD

'Subject Was Roses' teaches lesson

By JAMES W. ARNOLD

Martin Sheen is a noble young actor who has put in centuries of apprenticeship on "Catholic Hour" TV dramas exploring domestic moral crises. In "The Subject Was Roses," his first major stage and now film role, he is right at home, serving as catalyst for truth-telling between parents and children in an Irish Catholic family.



"Roses" is thus the story of Mom and Dad (beautifully played by Patricia Neal and Jack Albertson), the depression generation for whom somehow 1929 changed everything. Their flaws are special to their time (oddly recurring in all domestic drama of the period, from Paddy Chayefsky to "Death of a Salesman"): the romantic ambition, sensitivity about manliness and money, repression of physical affection, persistence of the Victorian sex pattern, concern with "going to Mass" and neglect of truly Christian love and giving.

become sealed off by ever-thicker walls of ice through which no word, no touch passes.

Though Sheen is protagonist, as the son who returns from World War II, he serves chiefly as investigator (the child seeing his parents now through adult eyes), agitator and judge. Unsurprisingly, he finds he cannot judge. No one's to blame, or rather, tragically, everyone is partly to blame. With little flawed bricks, we build towering prisons.

"Roses" is much more perceptive description than art, although its performances are touching and Gilroy's lines rarely fail to be either stimulating or funny. As a film it adds little but extra space to move about in, the impact of closeups and some moody songs by Judy Collins. "Roses" appeals strongly to one's old-fashioned tastes for relevant human conflict and drama. (Rating: A-3—unobjectionable for adults.)

The insight is relevant to our own time because today's mothers and fathers are, indeed, their parents' children, and despite all the talk about generation conflict, more is inherited than is rejected. It might also help for today's critical young to know the beginning of the story they entered in the middle, and to dig the film's main point: that judgment is best left to God.

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"Zita" is a near-miss, a great film that doesn't quite come off, like a hole-in-one that rims the cup. This is a French movie

about a college girl (Julie Christie) who will go on to better things and her first experience with death. A beloved aunt (Kathina Paxinou) suffers a stroke, and as she lingers, the girl vacillates between compassion and fear, acceptance and despair.

The movie is good because it deals sensitively with a common human experience, and finds a solution that is both wise and uplifting, expressed in touching visual poetry (on Miss Paxinou's face and in a brief slow-motion memory that ends the film).

But Miss Paxinou, despite much enigmatic hinting with old photos and memories of the Spanish Civil War, remains simply a nice old lady whose demise causes us pity but not anguish. The girl, in her escapes to the wild Parisian student life with a variety of off-beat and affable males, is amusing but not quite right for this movie. She is a cute, alienated heroine from a Godard film, and the moods of absurdist New Wave comedy and familiar love never quite meld.

Movie buffs should know that "Zita" is the first feature by director Robert Enrico, whose

"Occurrence at Owl Creek Bridge" is a sort of film study group classic. There is the same sense of wonder about life and magical manipulation of dream, past and present. But "Zita" is cluttered with random and indigestible ideas, including a ludicrous slow-motion nude ballet around a bedpost that helped draw a disappointing B rating from NCOMF.

Current national box-office leaders (compiled from Variety, with comments, but not necessarily recommended, by J. A.):

1. **Funny Girl (A-2):** Streisand, Streisand. There is little else in this backstage soap opera, but then did Cleopatra need Egypt?

2. **The Boston Strangler (B):** A bravura performance by Tony Curtis as a split personality on a split screen. Also a police tour of sexual perversion, with instructive before-after glimpses of sadistic murder.

3. **Finian's Rainbow (A-1):** A tuneful, highly visual spoof of economics and racism that seems much younger than its 21 years.

4. **Star! (A-2):** Julie Andrews imitates Gertrude Lawrence, Robert Wise provides the cinematic, and it is all as delightfully stupefying as a dozen banana splits.

5. **2001: A Space Odyssey (A-2):** The space epic to end all space epics. Big and beautiful, the year's must-see film.

6. **I Love You, Alice B. Toklas (B):** A broad, uneven mixture of Hippiie and Jewish comedy in which Peter Sellers discovers that flower power has a weak stem.

7. **Barbarella (C):** Roger Vadim (batting .667 with 8 condemned movies out of 12) presents a kind of comic book outer space adventure for lechers.

8. **Romeo and Juliet (A-4):** Zeffirelli's lush visual, freely adapted Shakespeare suffers chiefly from the inability of the teenage leads to cope with the poetic language.

9. **West Side Story (A-3):** Romeo and Juliet in the Manhattan slums. All in all, still the best film musical we have seen. Vintage: 1961.

10. **Rachel, Rachel (A-3):** Human contact, determination and sex bring a spinster to life. The trite and arguable thesis is beautifully acted and directed.

Recommended: 2001, West Side Story, Finian's Rainbow, Also: The Heart Is a Lonely Hunter (A-2), Elvira Madigan (A-3), Paper Moon (A-1), The Subject Was Roses (A-3).

Congress religious census is published

WASHINGTON — Christianity Today, an independent Protestant journal, has published an "authoritative religious census of Congress," which gives the following "complete list of categories" for the upcoming 91st Congress:

Catholic—111 (13 senators, 98 representatives)
Methodist—90 (23 senators, 67 representatives)
Presbyterian—82 (13 senators, 69 representatives)
Episcopalian—67 (14 senators, 53 representatives)
Baptist—53 (10 senators, 43 representatives)
United Church of Christ and Congregational—29 (6 senators, 23 representatives)
Jewish—19 (2 senators, 17 representatives)
Lutheran—14 (3 senators, 11 representatives)
Christian Church (Disciples)—13 (1 senator, 12 representatives)
Latter-Day Saints—10 (4 senators, 6 representatives)

The publication said three senators and nine representatives describe themselves as "Protestant," and three representatives pre'er not to be listed. It says "other groups" are Greek Orthodox, 3; Society of Friends, 3; Evangelical Free Church, 2; and Reformed Church in America, Schwenkfelder Church, Apostolic Christian Church, Christian and Missionary Alliance, Evangelical Covenant Church, and Seventh-Day Adventists, 1 each.

The census also says that, among the new governors of states elected this year, 9 are Methodists, 8 Catholics, 7 Baptists, 6 Episcopalians, 6 Presbyterians, 4 United Church of Christ, 3 Christian Church (Disciples of Christ), 2 Lutherans, 2 Latter-Day Saints, and 1 each, Jewish, Unitarian and "Protestant."

VATICAN CITY—Long lines waited patiently outside the Vatican Post Office here to purchase copies of this year's Christmas stamp issue devoted to the Infant of Prague.

Popular stamp

CATHOLIC PAPERS JOIN IN

Renditions of national anthem refuel a star-spangled debate

NEW YORK (CPF) — "The Star-Spangled Banner" has come under so much bombardment lately that one would think it's the national anthem instead of the national anthem.

In Worcester, Mass., the Catholic Free Press editorialized that our national anthem fared poorly in competition with other anthems heard at the Olympic Games in Mexico City, and suggested that with the approach of our 200th anniversary, "maybe the time now is right to prepare a new national anthem."

In the ecumenical Christian Century, the editors of that weekly announced they would wage a major campaign to replace "The Star-Spangled Banner" because, among other reasons, "the experience of the American people is too rich and our land too bountiful for us to

fix our most ritualized sentiments upon that single moment in Baltimore harbor during a war (the War of 1812) which is one of the sorriest chapters in our early history."

In LIFE magazine, Metropolitan Opera bass-baritone George London—recently appointed musical administrator of Washington's John F. Kennedy Center for the Performing Arts—explained in detail why "most singers try to avoid singing it in public. It's just too hard." He went on to propose that Congress commission one of our leading poets to write a new set of words to "The Battle Hymn of the Republic."

On TV, CBS commentator Harry Reasoner praised soul-singer Aretha Franklin's "gospel" rendition of "The Star-Spangled Banner" at the Demo-

crat national convention in Chicago and suggested that normally the musical aspects of our national anthem "leave much to be desired."

Reasoner's comment brought angry phone calls and irate letters suggesting that he "go back to Russia," and so forth, but what has really stirred up controversy and comment about "The Star-Spangled Banner" is the way Jose Feliciano sang it in Detroit before the fifth game of the World Series October 7.

The blind soul-singer's guitar-accompanied version featured some Latin-type runs up and down the scale between and during some of the words, a few "ahs" and "yeahs," and some unusual "phrasing"—the musical term for where the singer stops to take a breath.

DESPITE his explanation that his version was merely his own way "to contribute something to this country, express my gratification for what it has done for me," Feliciano's "Star-Spangled Banner" was greeted with a considerable number of boos and catcalls in Tiger Stadium, by phone calls to NBC, and, in one Veterans Hospital, by shoes thrown at the TV sets by some patients.

Those who have defended Feliciano's rendition and Aretha Franklin's version contend those were among the few times the audience has ever seriously paid attention to the words. Feliciano's version "brought forth for me a deeper meaning to (Francis Scott) Key's words than almost any I have ever heard before," confessed David Maguire, editor of the Delmarva Dialog, Wilmington (Del.) Catholic weekly newspaper.

In the Catholic Voice of the Oakland diocese, columnist Ray Orrock started out with a defense of Feliciano and ended up with a thoroughgoing attack on the anthem itself: "The Star-Spangled Banner" was written by a lawyer and adopted as our national anthem in 1931 by Congress," he noted. "The combined musical expertise of these forces is roughly equivalent to that of the Audubon Society."

THOSE CALLING for a new national anthem (among them, Senator Thomas J. McIntyre of New Hampshire, who calls it "quite unimpressive") attack both the music and the lyrics. The lesser charge against the music is that it was originally an old English drinking-song tune (Key wrote only the words) called "Anacreon in Heaven," written by Thomas Arne (who also wrote "Rule Britannia") and which saluted Venus, the goddess of love, and Bacchus, the god of wine. Anacreon was a 6th Century B.C. poet, according to Christian Century, "must have chuckled at his enshrinement by Puritan America."

In other countries' anthems, Christian Century argued, there is "full-throated affirmation" of "national treasures of culture and nature," something lacking in our current anthem. The weekly's editors, while suggesting that "perhaps what we need is a wholly new piece born of the turmoil of our own times," said that at present they have "a clear preference" for "America the Beautiful" as a replacement for "The Star-Spangled Banner."

New ND chair
NOTRE DAME, Ind.—The University of Notre Dame, financed by a \$350,000 foundation grant, has created its first endowed chair in Jewish theology.

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PROTESTANT LECTURES AT ROMAN UNIVERSITY—Dr. Robert Nelson is the first Protestant faculty member of the 400-year-old Gregorian University in Rome, considered one of the key Catholic schools for the training of bishops. The Jesuit university was founded at the time of the Protestant Reformation to train priests for work in Germany. It has since become an international university whose alumni include many cardinals, bishops and theologians. Dr. Nelson, a Methodist clergyman, is teaching a graduate seminar on the impact of the ecumenical movement on the theology of the Church. He is a member of the Boston University Theological School. (RNS photo)

Msgr. George Higgins

(Continued from page 4)
survey of union organizing patterns, reports that Negro workers "are joining labor unions—integrated unions affiliated with the AFL-CIO—at an unprecedented rate" and that "plenty of others (whites, in this case) are signing up too," notably government workers, retail clerks, and service employees.

This bullish report on the results of current organizing drives may not prove conclusively that labor specialist Gus Tyler was correct when he wrote a few years ago that we are on the verge of a new "labor revolution" in the United States and that organized labor is on the threshold of its most significant period ("The Labor Revolution," Gus Tyler, Viking Press, \$6.50). At the very least, however, it would seem to suggest that liberal prophets of doom ought to take a good hard look at the facts before announcing again for the umpteenth time, that the labor movement is in a state of permanent decline, if not in a state of rigor mortis.

Mr. Tyler, whose own credentials as a liberal intellectual are in perfect order, notes that within recent years "dozens of books and hundreds of short pieces" have recorded the decay and death of organized labor in America. "Some of the seers," he says, "mourn the inevitable interment of the trade unions;

some relish the notion; others simply record it with scholarly indifference. But they agree that the American labor movement is passe with about as much a future as the dodo." For his own part, as indicated above, Mr. Tyler is much more optimistic about the future of the American labor movement and, specifically, much more hopeful than many of labor's erstwhile liberal supporters that Negro workers will join the labor movement in ever increasing numbers within the reasonably near future. The above mentioned Business Week survey at least tentatively suggests that his optimism in this regard is not completely unfounded.

On the other side of the coin, it goes without saying, of course, that the labor movement itself has no reason at all to be complacent about the apparent upward trend in Negro membership figures. Instead, of resting on its fairly unimpressive laurels, labor would be well advised to examine its own conscience in the light of Jack Star's feature article in the November 2 issue of Look entitled "What Unions Do to Blacks." Mr. Star, senior editor of Look, says that what unions do to Blacks is "a national disgrace." He makes the flat charge that "for nearly a century, most unions have forced Negroes into Jim Crow

locals, given them dirty jobs or refused to admit them at all" and concludes that "new laws and repeated union promises are not stopping prejudice."

It's not hard to predict in advance what labor spokesmen will say in reply to Mr. Star's sensational article. They will probably cite chapter and verse to show how much the labor movement has done in the past and how much it is doing at the present time to promote the cause of interracial justice, not only within its own ranks, but also in the community at large.

I assume that they will also point out that even the best efforts of labor's top officials and Civil Rights experts to eliminate discriminatory trade union practices will accomplish very little unless rank-and-file union members—who tend to reflect the fears and prejudices so rampant in their own local communities—are prepared to co-operate with them by helping to create an atmosphere of interracial harmony and good will in the factories, offices and shops in which they are employed.

Finally it will probably be said, in reply to Mr. Star's searing indictment of the labor movement, that many Negro workers themselves are either unable or unwilling to take advantage of existing employment or apprenticeship opportunities and thus are not eligible for union membership under any circumstances.

There is undoubtedly a certain measure of truth in each of these rejoinders. Moreover I can testify from personal experience that many of the top officials of the labor movement and many of its Civil Rights specialists are absolutely sincere in their determination to eliminate every vestige of discrimination in the ranks of organized labor.

The central fact remains, however, that there is still a tremendous amount of discrimination in a number of powerful international unions—perhaps not as much as Mr. Star alleges, but enough to warrant his charge that what labor does to Blacks is a national disgrace. It will not do for the labor movement to reply that its record in the field of race relations is better than that of many other segments of American society. That may or may not be true, but, in any event, it's completely beside the point.

The point is that the public—and especially the Negro community—have a perfect right to expect organized labor to set the pace for the rest of the nation in the field of interracial justice, and not merely to tag along or to be satisfied with a median level of performance.

The reason for this is that organized labor, more than any other segment of society, claims to be—and frequently has been, in point of fact—the social conscience of the nation. As the price for making such a claim, it must obviously expect to be judged much more severely and much more harshly than any other segment of American society (with the possible exception of the church) whenever it falls short of its own stated principles of social ethics.

That's precisely what's happening at the present time. The Negro community has the impression that too many labor leaders and too many members of the rank-and-file have yet to grasp the depth and the passion of the present racial crisis. As a result, there is, unfortunately, a growing rift between organized labor and the Black people of this country. If, despite this fact, growing numbers of Negro workers are joining labor unions, this gives the labor movement no reason to preen its own feathers or to slacken its efforts in the field of interracial justice.

'FAR-REACHING RECOMMENDATIONS'

Confidential report published on unity talks with Anglicans

LONDON—The Tablet, a British Catholic weekly review, has published the full text of a hitherto confidential report with far-reaching recommendations drawn up by the Anglican-Catholic Joint Preparatory Committee on reunion at a meeting at Malta early this year.

The report was submitted to Pope Paul VI and Anglican Archbishop Michael Ramsey of Canterbury.

The Tablet said that Catholic authorities did not consider it wise to publish the report. The reason for this official decision against its publication was set out by the late Cardinal Augustin Bea, president of the Vatican Secretariat for Promoting Christian Unity in a letter to Pope Paul and Archbishop Ramsey saying that he felt the report might create among bishops the impression that it already had been approved by competent authority in all detail and was passed on to them for implementation.

The Tablet obtained the text of the report from Anglican sources.

IN THE report the committee, after recording the members common faith, states: "Divergences since the 16th century have arisen not so much from the substance of this inheritance as from our separate ways of receiving it. They derive from our experience of its value, from our formulation of its content, from our theological elaboration of what it implies and from our understanding of the manner in which the church should keep and teach the faith. Further study is needed to distinguish between the differences that are merely apparent and those that are real and require examination. We are encouraged by the growing agreement of theologians in our two communions on the methods of interpreting this historical transmission of revelation."

The report adds: "We recommend that the second stage in our growing together begin with an official and explicit affirmation, mutual recognition from the highest authorities of each communion. It would acknowledge that both communions are at one in the faith, that the Church is founded upon the revelation of God the Father... each accepts the basic truths set forth in the ecumenical creeds and the common tradition of the ancient Church."

On more practical issues, the report says: "In every region where each communion has a hierarchy we propose an annual joint meeting of either the whole or some considerable representation of the two hierarchies. In the same circumstances we further recommend:

"a.—Constant consultation between committees concerned with pastoral and evangelistic problems, including where appropriate the appointment of joint committees.

"b.—Agreements for joint use of churches and other ecclesiastical buildings, both existing and to be built, wherever such use is helpful for one or both of the two communions;

"c.—Agreements to share facilities for theological education with the hope that all future priests of each communion should have attended some course taught by a professor of the other communion. Arrangements should also be made where possible for temporary exchange of students.

"d.—Collaboration in projects and institutions of theological scholarship to be warmly encouraged. Our closeness in the field of sacramental belief leads us further to recommend that on occasion the exchange of preachers for the homily during the celebration of the Eucharist be also permitted without prejudice to the more general regulations contained in the directory."

THE REPORT further recommends a joint undertaking of a serious theological examination on the nature of authority, with

Black priest gets major USCC post

WASHINGTON, D.C.—A 36-year-old black priest has been named to a key post in the race and poverty agency of the United States Catholic Conference.

Appointment of Father Charles D. Burns, S.V.D., as executive field director of the Task Force on Urban Problems was announced by Bishop Joseph L. Bernardin, USCC general secretary.

The task force, a part of the conference's Department of Social Development, is the principal national co-ordinating agency of Catholic activities in race and poverty. The USCC is the secretariat for the National Conference of Catholic Bishops.

Orangemen may soften ban

BELFAST—Expulsion of two members of the government from an Orange lodge for attending civic week ceremonies at a Roman Catholic church has inspired some Orangemen to consider a change in the organization's rules.

Under the present by-laws members of the Grand Orange Lodge are forbidden to attend "the Roman Mass" and "any act of Popish worship."

For this reason, the lodge recently expelled Phelim O'Neill, Unionist representative to the British Parliament and cousin of the prime minister of Northern Ireland, from the staunchly Protestant organization. Also expelled was Lt. Col. A. J. H. Cramsie. Both had attended a civic week religious service in a Catholic church.

Rev. S. E. Long of County Down announced here that he will seek a change in the by-laws which will allow public officials to attend such services when their offices so require. The minister will seek to delete the words "any Popish worship" from the prohibition.

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Sunday, Dec. 8
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