

Cdl. Ottaviani feels delay hurt encyclical



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CDL. HEENAN CITES RECORDING

Contraception stand clarified by prelate

By JOHN A. GREAVES

LONDON — Expressing concern over the apparently widespread misinterpretation of statements he made in a television interview (Dec. 6) on conscience and the use of contraceptives, Cardinal John Heenan of Westminster has issued (Dec. 8) extracts from the recording of the interview.

In issuing the extracts Cardinal Heenan said he recognizes that the press was able to report only a small part of the interview, but added that some "isolated" quotations have led some who did not see the program to think that he had told Catholics to ignore the encyclical and follow their consciences.

ASKED BY television interviewer David Frost if the Church would not interfere if a couple decides on serious ground of conscience to use contraceptives, Cardinal Heenan replied:

"The teaching of the Church is very clear. Every man is bound to follow his conscience. This is true even if his conscience is in error. This is a basic teaching of the Church, that every man—the Pope, you and I—every one, must follow his conscience. Now it is the duty of a Catholic to inform his conscience, but it could easily happen, particularly after this long period of dispute and doubt, that a couple might say conscientiously, 'I am quite sure that this is the right thing for me to do.' If it can be said conscientiously, 'This is what I must do, then, of course, they must follow their conscience. There is not a dispute about this.'"

Frost then asked: "And if they go to their priest and say that they are doing precisely that what should the priest say in reply?"

Cardinal Heenan replied: "God bless you. If they are really following their conscience then in the sight of God that is all that matters. The bishops, the priests, the Pope do not mat-

ter compared with God. Every person is really dealing with Almighty God."

Asked if in such a case the priest should not refuse the sacraments, the cardinal said: "Of course not. In the pastoral letter I wrote immediately after the encyclical was published I insisted on this. I wrote: 'Do not let this prevent you from receiving the sacraments.'"

ASKED BY FROST if in conscience he would have accepted any decision by the Pope allowing the pill or other methods of birth control, Cardinal Heenan answered: "Of course, my conscience would have been able to accept whatever the Pope, after all that consideration, all that study and consultation, had decided was right. It would not have been a complete reversal—that would have been impossible."

Archbishop Dearden stresses conscience

DETROIT — Archbishop John F. Dearden, president of the National Conference of Catholic Bishops, has emphasized the right of a properly informed conscience to make the final decision on the methods Catholics should use in birth control.

The head of the Archdiocese of Detroit made his comments in a half-hour closed-circuit television program which was seen in 199 archdiocesan parishes and schools. The program was also shown on Channel 56, Detroit's UHF education station.

Archbishop Dearden was one of a panel which discussed the recent pastoral letter issued by the NCCB, "Human Life in Our Time." The letter sought to interpret the papal encyclical on birth control issued last July, "Of Human Life."

THE PRELATE'S comments on the rights of an individual's

—you cannot reverse the moral law. But if there had been some development of it—since you are talking about the pill, it is not altogether clear—and this is not a theological question—that the pill is strictly a contraceptive. This is for chemists, for doctors, to decide. It would therefore have been quite possible with some kind of pill for a development according to the natural law. It might not necessarily have been like the present pills, which are in the main contraceptive."

Frost then asked Cardinal Heenan if he would have been able to accept the Pope's coming out for the pills now existing. The cardinal answered:

"I would have been very surprised if the Pope could (Continued on page 6)

PARIS—Pope Paul VI's encyclical *Humanae Vitae* has been badly received because there was too long a delay before it was issued, Cardinal Alfredo Ottaviani said in an interview with Robert Serrou and Michel Leclercq in *Paris-Match*, a French publication similar to *Life* magazine.

Cardinal Ottaviani is prefect emeritus of the Doctrinal Congregation.

In the interview, entitled "The Grand Inquisitor Speaks to You," the cardinal said, in reference to the encyclical: "The business was conducted with too great slowness. In practice, contraception had become almost general. People thought they would be able to continue to enjoy this freedom. They said: 'This study has been going on for several years, therefore the Church is in a state of doubt. If there is doubt, we are free to judge according to our conscience.' After that, it was difficult to go back."

ASKED ABOUT reports that he had inspired *Humanae Vitae*, Cardinal Ottaviani said:

"All that concerns the composition of the document is secret. But I can tell you this: the 15-member commission of cardinals and bishops over which I presided and which was set up to give a definitive opinion on this subject, had not been unanimous."

"The portion favorable to freedom of a justified contraception had obtained a certain majority. But the Holy Father judged, with good reason, that in this matter, it was not the number of votes that counted, but the truth."

"Moreover," the cardinal continued, "the encyclical is nothing other than a declaration of the natural law. The Holy Father explained, with a singular gentleness, what flows, in the use of the conjugal rights, from the nature of man and woman created by God. One must not go against nature, as do the pill and other contraceptive means."

ASKED ABOUT his reaction to the announcement of the Second Vatican Council, Cardinal Ottaviani said:

"He (Pope John XXIII) had spoken to me about it immediately after his election. More exactly, I was the one who went into his little conclave room the night before his election. I said to him, among other things: 'Eminence, a council must be thought about.' (The late Ernesto) Cardinal Ruffini, who took part in the conversation, was also of this opinion. Cardinal Roncalli (Pope John) adopted this idea. He said later: 'I thought of the council as soon as I became Pope.' And that's true, he accepted our suggestion."

The interviewers remarked that it had been said that Cardinal Ottaviani was the party leader of the conservative wing at the council.

"I like to preserve what is good, there is no doubt of that," the cardinal replied. "Now, people want to turn too much upside down."

"But it is false that I have not also been progressive. For example, one of the first times that I spoke, I said the introduction of the vernacular language into the Epistle and Gospel of the Mass as well as into the liturgical chants could be allowed. That was a new thing."

CARDINAL Ottaviani said he does not think a crisis like that of the Reformation in the 16th Century will arise. "We have a reliable episcopate," he commented.

The cardinal said the crisis of the priesthood "is due especially to the lack of the spirit of sacrifice. The priesthood is no longer considered as a renunciation of the things of the world. For example, the question of (Continued on page 7)

On the Inside

Canadian nun feels at home working in United Nations General Assembly as a member of her national delegation Page 2

French Catholic group denounces Church's remnants of secular power and charges failure to follow Christ's call to poverty Page 3

Criterion editorially examines abortion issue in light of forthcoming session of General Assembly Page 4



UNDERGRADUATE HEADS IU CENTER BOARD—Gregg Werling, a junior from Speedway, above right, serves as president of the Faculty-Student Governing Board for St. Paul's Catholic Student Center at Indiana University, Bloomington. Shown with Werling, the son of Mr. and Mrs. R. V. Werling, are Miss Melinda Koutsoumpas, left, a Terre Haute freshman, and Miss Mary Kenney, a sophomore from Indianapolis. Miss Koutsoumpas is the daughter of Mr. and Mrs. John Koutsoumpas, while Miss Kenney's parents are Dr. and Mrs. Joseph W. Kenney. The new \$750,000 I.U. center is nearing completion and will be ready for student use after the Christmas vacation.

N. Ireland minister sees chaos

BELFAST—"We are on the brink of chaos," Northern Ireland's prime minister told his countrymen, and appealed to Catholic civil rights leaders to call off street demonstrations "before blood is shed."

In a 15-minute speech broadcast on nationwide radio and television, the prime minister, Capt. Terence O'Neill, said "Our conduct over the coming days and weeks will decide our future."

In October the Catholic minority in Northern Ireland began a series of demonstrations demanding fairer treatment by the Protestant majority. The Catholic demonstrations have provoked counter-demonstrations by Protestants, with violence resulting.

On Nov. 22, O'Neill's government announced a proposal for social and political reforms in response to the Catholic demands. The reforms included legislation to provide for an ombudsman to investigate citizens' grievances, allocation of public housing on the basis of need, reform of local governmental structure with consideration to be given to a review of voting rights, and an end to the use of certain security provisions.

Catholic civil rights leaders expressed dissatisfaction that the proposed reforms did not deal directly with the issue of voting rights.

A week after the reforms were announced, militant Protestants obstructed a Catholic civil rights march in Armagh.

Karl Barth dies

BONN, Germany—Karl Barth, 82, noted Protestant theologian, who died (Dec. 10) at his home in Basel, Switzerland, was praised by Father Hans Kueng, prominent Catholic theologian, as having contributed more than any other Protestant theologian to an understanding between Protestant and Catholic theology.

Father Schillebeeckx said he fears many Catholics will break with the Holy See, but he does not believe many Catholics have become indifferent. They love the Church and want to belong to it, he said.

He disagreed with views expressed by Cardinal Alfredo Ottaviani, prefect emeritus of the Doctrinal Congregation, in the French magazine *Paris-Match*. He denied the cardinal's assertion that many modern theologians teach what is contrary to the Gospel. These theologians, Father Schillebeeckx said, are returning to the true spirit of the Gospel.

THE PRIEST also denied that Catholics are attacking papal authority and said they are only resentful of the way authority is often exercised. They are protesting some directives from the Vatican that are contrary to the spirit of the Gospel, he said.

With regard to the person of Cardinal Ottaviani, Father Schillebeeckx said: "He is a frank man and has integrity, but he identifies his own thinking with the thinking of the Church."

Vocations shortage

MADRID—Church leaders in this country, which has been sending missionaries abroad for centuries, are deeply concerned over a shortage of religious vocations and the problem of future needs at home.

Booklet presents ICC Irregular position on 8 issues rite rapped by cardinal

By DAVID SUTOR

INDIANAPOLIS — A 15-page booklet, "Social and Moral Questions Facing the People of Indiana," was issued this week by the Indiana Catholic Conference stating the positions of the ICC on eight public issues.

The conference, which represents the five bishops of Indiana, other clergymen and lay people, took a stand on abortion, capital punishment, corrections, the Indiana Civil Rights Commission, Medicaid, mental health, non-public schools, and public welfare assistance.

BISHOP Raymond J. Gallagher of Lafayette, executive chairman of the conference, described the position publication as "a tool for discussion within the Catholic community in Indiana, and hopefully, among all people who share our concerns."

"There is no intention upon the part of the conference or its members," Bishop Gallagher said, "to force our collective views upon the Catholic population or upon others."

"Study conducted by the various departments in the conference, representing all of the dioceses of the state, has resulted in the development of attitudes on a number of critical questions facing Indiana today. We are simply passing along the results of this research with the hope that it will motivate constructive thinking on the part of our Catholic constituency and the leaders in our state who are involved in public life."

BISHOP GALLAGHER explained that the position statements did not cover all of the areas which have been studied by the conference's seven departments.

"Our delegate assembly has developed and refined a basic document of social aims that will not only broaden our involvement in issues of human and social justice but will serve as a guide to the Church and to its people on these critical issues," he said.

Copies of the booklet may be obtained free from the Indiana Catholic Conference, Room 543, Illinois Building, Indianapolis 46204.

THE CARDINAL also pointed out that the CCL is "not approved by the archdiocese and has no connection with it."

THE AVANT GARDE liturgical service concluded a meeting attended by over 400 persons, predominantly middle-aged members of the laity, in the grand ballroom of the Knickerbocker Hotel. The meeting featured three prominent leaders of experimental Christian Communities.

Several in the audience, which included a scattering of priests and nuns, appeared stunned by the liturgical service. The three guest speakers also later expressed reservations about the service.

The main speakers in the earlier part of the program were Father William Nerin, leader of the Community of John XXIII in Oklahoma City; William Griffin, first president of John XXIII community in Madison, Wis.; and Dr. James Perdue, a research scientist who helped form a new type of experimental community—within a parish structure—also in Madison.

THE SPEAKERS discussed how their communities began, their purposes and problems, attitudes toward the established church structure, and answered questions from the audience.

The liturgical service opened with a brief musical prologue played by Yeshaw and the Utopians, a six-member group. They provided spontaneous music throughout the service in combined African, American "soul," and "psychedelic" rhythms.

The service then proceeded to the Offertory because, as Andrew Leahy, CCL president explained, the Liturgy of the (Continued on page 6)



ST. ANDREW'S ADVENT WREATH—All 105 sixth graders at St. Andrew's School, Indianapolis, had a part in creating this giant Advent Wreath which hangs in the school corridor. Shaped like an atom, the modernistic wreath was fashioned from chicken wire and six-color tissues. Hand-poured candles were also made. Shown above with Sister Rose Catherine, S.P., are four sixth graders (from left): Nancy Frantz, Dave Tooley, Chris Kessler and Joe Bradley. Rev. Mr. Jeff Godecker, deacon assigned to the parish, was instrumental in stimulating the sixth graders for the project.

CANADIAN DELEGATE

Nun feels at home working in the UN

By ALBA ZIZZAMIA

UNITED NATIONS, N.Y.—An educator whose specialty is philosophy can feel quite at home in the United Nations General Assembly. That is the feeling of Sister Ghislaine Roquet of the Sisters of the Holy Cross of Canada, who is serving as a member of the Canadian delegation to the current session of the Assembly.

"The UN does not operate on lines of authority but on moral influence," she observed in an interview with NC News Service. "Philosophy is like that, too." Sister is a professor of philosophy and theology at Basile-Moreau College in Montreal, and heads its philosophy department as well.

She said she found it surprising at first that the work at the UN was so slow and painstaking, and "sometimes disappointing." "But as an educator I have come to see this as a kind of school for nations, and any kind of education is slow." Referring to the work of the Assembly's committee on which she serves, which is working on a draft declaration on social progress and development, Sister Roquet stressed that it was "an attempt to set standards whereby men can live in peace."

This work is necessarily slow.

SISTER ROQUET said she feels that the committee did improve the part of the draft text worked on (the preamble and principles). The form is "more logical," she noted, "and

we have given greater emphasis to human rights in the social and economic fields."

"There is less intrusion of political elements. We don't get social progress by chance," she continued. "Even in economically developed countries and after good legislative action has been taken, we still have problems like those of our cities. The declaration applies to developed as well as developing countries. We must be patient. It will take many decades to implement it."

The aspect Sister Roquet "appreciates most"—like many other delegates—is the opportunity the UN affords for contacts with so many others from different countries and cultures, and a consequent better understanding of the world's problems.

Sister Roquet attributed her appointment to the Canadian delegation to her work on the Royal Commission of Inquiry on Education, from 1961-1966. She served on subcommittees dealing with educational structures and curricula, teacher training and financing. "This brought me before the public quite a bit, in conferences, TV panels, etc."

This took place, she noted, at the time of the Second Vatican Council, which helped to shape education, and especially Catholic education. The interest of the Church in public affairs became evident.

She stressed, however, that she was appointed as a citizen, and this means that the public

is convinced that "Sisters are socially minded citizens interested in the efforts of society to bring about more justice and peace, efforts that touch our Christian concern for development." She observed that Sisters of her community are serving in the ministry of education of Quebec and in teacher-training institutes.

SISTER ROQUET, who joined the Sisters of the Holy Cross 20 years ago, has a masters degree in philosophy from the University of Laval at Quebec and a doctorate from the University of Paris.

Her teaching career included courses in secondary schools as well as college courses and administrative duties, and she has traveled extensively in the U.S., Canada and Europe on educational inquiry missions.

Unenthusiastic at first about wearing lay dress, Sister Roquet said she now feels that it is a good thing. "It makes our work easier with our lay colleagues, especially in public schools. We seem more approachable. It helps create an image of agreeable Christian womanhood that is imitable."

As an educator, Sister Roquet said that it is a pity that, historically, Catholics had to build separate schools. Though Christian education is an ideal, she said she thinks that "the means are no longer adequate."

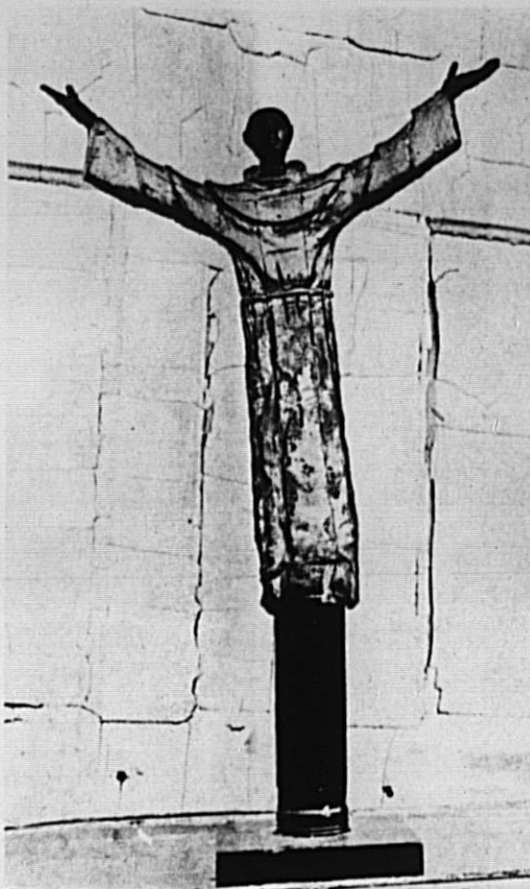
"In the light of Vatican II we should have a more comprehensive attitude," she continued, "namely, that the bishops, religious orders and lay people have a responsibility for all people in their area. We must seek new means and methods and we must be in the mainstream. This is not easy; it is more difficult to maintain our identity. So there is a very great need for dedicated people."

Bishops of Japan issue statement

TOKYO—A person seeking to obey Pope Paul VI's encyclical on birth control but unable to do so is not separated from the love of God, the Japanese Bishops' Conference has said.

After their meeting here, the bishops issued a statement expressing their awareness that the observance of Humanae Vitae will create difficulties for many married people.

"In such cases," they said, "if, while exerting all goodwill to be obedient to the encyclical, one is unable to follow it in some point on account of unavoidable actual and objective circumstances, the faithful should not think they have been separated from the love of God."



STATUE OF NEGRO SAINT—This statue of St. Benedict the Moor will be placed atop a steel column at a Catholic parish which bears his name in a Pittsburgh ghetto area. Designed by Frederick Shady, the statue was recently dedicated by Bishop John J. Wright at St. Brigid-St. Benedict the Moor church. The parish was established by merging a Negro parish with one having mixed ethnic groups. The statue, 18 feet high and weighing 2,000 pounds, is made of aluminum. (RNS photo)

Calls sex education joint responsibility

WASHINGTON—Father James T. McHugh, director of the division of family life of the United States Catholic Conference, has issued a statement calling for the co-operative efforts of homes, schools and parishes in the teaching of human sexuality.

Father McHugh said:

"In their recent pastoral, Human Life in Our Day, the American bishops affirmed the value and necessity of wisely-planned education of children in human sexuality. . . . Recognizing that the primary responsibility for education in sexuality belongs to parents, the bishops went on to state that 'we are under a grave obligation to assist the family' in its efforts to provide such education."

"This necessarily calls for co-operation from the school and the parish, and a co-ordinated program that draws upon the best resources of each group."

"**EVERYONE** agrees that the basic ingredient for success is a loving relationship between the parents, which, in time, pours over and embraces the child. When parents make a reasonably good attempt, the efforts of teachers and others can be supportive. If parents avoid this responsibility, the situation is very similar to that of religious education, that is, there is little chance that anyone can be an effective substitute. If parents are opposed, then virtually all efforts are doomed to failure, if not to tragedy."

"The home, however, is not likely to accomplish this task alone. The child's socialization as well as his formal education are aided by the school, and human sexuality cannot be overlooked by the school. Let it be painfully clear, though, that education in sexuality should not be an appendage to the religion course. It is not a topic for which the religious educator is merely expected to supply moral guidelines."

"**THE CHALLENGE** and responsibility facing the teacher is extremely serious, and very similar to that of the parent. Teachers must be able to lead the child to a love for life and a certain optimism about living. They must help the child to understand that he is a member of a pilgrim Church, always on the way to something better, to a deepening appreciation of one's own personhood and to the

ND body backs student stand

NOTRE DAME—A committee of faculty members and administrators at the University of Notre Dame has agreed with student demands for more black representation at the university.

The committee, whose members were chosen by Father Theodore M. Hesburgh, C.S.C., Notre Dame president, endorsed proposals for more black students, professors and administrators, black history and culture courses, and scholarship funds for blacks. Only about 70 of the university's 5,500 students are Negroes.

MOTHER GENERAL CITES STUDY

Behind Iron Curtain vocations rise while decreasing in U.S.

CINCINNATI—Religious vocations are on the rise behind the Iron Curtain, and in developing nations of Africa and Asia—but are declining in the United States, Canada and Western Europe.

The observation was made in a study of religious vocations presented to the Council of the International Union of Superiors General at its recent session in Rome.

Mother General Mary Omer of the Sisters of Charity of Cincinnati, one of two U.S. representatives at the Rome meeting, discussed reasons for the opposite trends during an interview at the Mount St. Joseph motherhouse of the sisterhood.

THE OTHER U.S. representative was Sister Mary Luke, superior general of the Sisters of Loretta, Nerinx, Ky.

"In countries where people have suffered great hardships, where there is oppression of religion and of religious life, vocations are on the increase," Mother Mary Omer said.

"I feel there is something to be learned from this," she added. "We must make religious life more challenging."

She compared the increase in vocations in Iron Curtain and developing nations with the flourishing of religion and religious vocations in Ireland during the centuries of religious persecution there.

She also cited the hardships suffered by pioneer Sisters of Charity in the western states during the latter half of the 19th century, calling attention to the journal on her desk in which one of those Sisters recorded her experiences.

"Heretofore we suffered," Mother Mary Omer said, "but the girl who comes into religious life today already has everything, and even after entering the order enjoys many of the benefits of the affluent society."

MOTHER Mary Omer, chairman of the U.S. Conference of Major Superiors of Women, said religious women from Iron Curtain countries are "tremendous women" who seem to possess a "stronger motivation."

Although religious communities in Poland, for example, are limited mostly to the work of ministering to the elderly and the insane, they are attracting increasing numbers of dedicated women, she said.

She said at the Rome meeting it was noted there is a

"tremendous increase" in religious vocations in the emerging nations, and marks of leadership among their superiors.

"I never saw anything like them," Mother Mary Omer said.

Among the reasons cited by the superiors at the Rome session for the decline in religious vocations in the western countries, she said, were "a breakdown in family life," a "spirit of secularism," changes in the Church "unrest and confusion in the world," and "our affluent society."

BUT DESPITE the "terrible handicaps" confronting today's youths, they possess "a tremendous potential," and there is reason for optimism about the future of vocations in this country, Mother Mary Omer said.

She pointed out that "communities are taking women at a later age" than formerly. She added: "I feel there will be fewer Sisters for a while, but the trend will again be upward."

Young women who apply for admission to the Sisters of Charity after completing high school are being urged to work for a time in order "to gain an awareness of reality in the world," Mother Mary Omer said. If the candidates are "mature" and have their "feet on the ground" when they enter, "they will be more fully committed as Sisters," she said.

Purpose of the International Union of Superiors General (IUSG), formed in 1937, is to bring all religious communities in the world together to study common problems and explore areas of collaboration, Mother Mary Omer said.

"**RELIGIOUS** life is going into a new era following Vatican II," she said. "The most distinguishing mark of this is greater participation by women Religious in the developing Church; nuns are playing a more important role in all levels."

"It also is necessary for us to meet in order to be of greater help to each other in working on world problems of peace, social justice, racial and cultural equality and ecumenism."

At the recent meeting of the IUSG council, international problems of education were taken up as well as the vocations study.

Mother Mary Omer said there was discussion of the need to revise traditional education methods for developing countries so for those in lower economic conditions education would begin

with methods of better living—how to improve housing, sanitation, agriculture—and then take up reading and writing.

There also was agreement, she said, on the idea that the teachers in developing nations should be the leaders of those nations.

"We should teach the leaders of those countries and let them teach their own people," she said.

Before the IUSG was formed, Mother Mary Omer said, "no one knew how many nuns and how many religious communities there were in the world." There are some 1.5 million Sisters in 2,100 communities, she said.

Catholic school crisis seen peril to public schools

DETROIT—The Detroit archdiocese's superintendent of schools denied charges by some critics that Catholic schools are out "to raid the treasury," and asserted that public school children have much to lose if church-supported schools go under.

Father John B. Zwiers issued a statement saying that among the reasons why public schools must press for more money from taxpayers is because they must educate more than 12,000 students lost from Catholic schools here during the past year.

"That makes over 30,000 since the 1964-'65 school year who have left our tax-free schools," he said. "Like all schools, public and private, ours are caught in a financial bind. Many Catholic parents just cannot meet necessary tuition increases and also pay increased taxes for support of public schools."

"Unless we find some way to tide our schools over the emergency, Michigan taxpayers are going to be charged still stiffer school taxes, or else see their children disadvantaged as the quality of public education is diluted by the addition of former Catholic school students," he stated.

A recent Catholic pupil census here revealed 11,085 fewer elementary grade pupils and 1,250 fewer high school students than a year ago.

Church-going drops as students advance

MINNEAPOLIS—Students at the University of Minnesota attend church less as they advance in class rank, according to a survey conducted by the Minneapolis Tribune.

In interviews with 448 students, the newspaper found 46% of freshmen said they attend church services regularly.

"Regular attendance" responses came from 41% of the sophomores, 32% of the juniors, 29% of the seniors and 25% of the graduate students.

Father Harold Bury, assistant director at the university's Catholic Newman Center, said the data indicating a progressive decline in church attendance squared with his observations.

"It's not the university's fault that attendance declines," he said. "The students' faith often has not been internalized when they get here. They are in the habit of going to church, but they go out of habit, not internal consent."

"When they get into a social milieu where not everyone goes to church, they have to make a decision about whether to go or to stay in bed. I'm not wringing my hands about the situation. It's a challenge to me to demonstrate to young people that the Eucharist and religion have meaning and value in their lives."

LAUGHTER through an open window

Ed Sullivan's best cartoons on Church renewal



Ed Sullivan's *Laughter Through an Open Window* is that rare thing -- a cartoon book on religious renewal that is uproariously funny yet in good taste. It makes available in permanent form Sullivan's best -- the ones that have been clipped for distant relatives, posted on bulletin boards, and even prompted fan letters from folks who never wrote before.

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Take action to curb luxurious wedding

ROME—The Rome vicariate has set a flat fee of \$32 for wedding costs in Rome's parish churches as one of a number of new rules aiming at curbing characteristic Roman indulgence in luxurious weddings.

The new norms were issued by Rome's vicar, Cardinal Angelo Dell'Acqua, and go into effect January 1. The norms take as their starting principle that "marriage is not only a private matter of the couple," and that its essentially religious nature is to be protected. Social considerations are to be subordinated and "the ostentation of luxury, pomp and worldliness is to be banned from the religious marriage ceremony."

Among the practical steps toward these goals, the rules limit all costs of a wedding in a parish church to \$32 and to \$64 for weddings in non-parish churches.

THIS RULING aims at the high costs charged by a number of fashionable "marriage" churches in Rome, some of which are opened only for weddings, with costs running from between \$100 to \$200, not counting fees for various premarital documents and services.

The rules do, however, permit the priest to "accept with gratitude more generous, spontaneous offerings." It also is specified that special consideration should

be given to the poor. In some parish churches, weddings of the poor, although performed without charge, are held only when no other function is scheduled.

THE NEW rules also strike at another favorite Roman custom, the Sunday wedding. In the future, except for "proper reasons," weddings are to be celebrated on weekdays so as not to interfere with Sunday Masses and holy days.

The rules also specify that there should be ample time left between weddings celebrated on the same day, to preserve the dignity of the rite. It has frequently happened in the past that, at some of the more popular "marriage" churches, three or four weddings are scheduled on the same day within less than an hour of each other. This has led to the curious spectacle of watching a newly wedded couple being rushed out of the church to make way for the next couple who are waiting patiently on the steps.

Orthodox wants Catholics in WCC

VIENNA — Greek Orthodox Metropolitan Meliton of Chalcedon said he hopes that the Catholic Church will become a member of the World Council of Churches so that the ecumenical movement may become more all-embracing.

Metropolitan Meliton, who is dean of the Holy Synod of the Ecumenical Patriarchate of Constantinople and a vice chairman of the central committee of the WCC, offered this personal opinion in an address to the Pro Oriente Foundation here. The foundation was established in 1964 by Cardinal Franz Koenig of Vienna in an effort to improve relations between the Catholic and Orthodox Churches.

Referring to the presence of Catholic observers at the fourth general assembly of the WCC at Uppsala, Sweden, in July, the Orthodox leader said: "On the theological side, the participation of the Roman Catholics and the Orthodox greatly helped the Assembly to orientate itself toward more (universal) standards."

Support priest facing sentence

BLOOMINGTON, Minn.—A priest facing a jail sentence for destroying draft records in Milwaukee won what he called "a vote of confidence" here from a group of fellow priests of the Archdiocese of St. Paul-Minneapolis.

The Presbytery of the Archdiocese voted 148-110 to "express its gratitude to our brother priest, Father Alfred Janicke, for making us more sensitive to the issues involved by his witness to the dictates of his conscience and assures him of its support as he faces the consequences of his action."



COMFORT FOR THEIR FATHER—Two young girls weep bitterly as they try to comfort their father who was wounded in the stomach when fighting erupted on the outskirts of Tay Ninh, South Vietnam, a provincial capital 53 miles northwest of Saigon. Another grief-stricken member of the family fainted. (RNS photo)

IU SCHOLAR TELLS PROBLEMS

Future of Chile seen hinging on education reform program

By HENRIETTA THORNTON

BLOOMINGTON, Ind. — The future of Chile rests heavily on the results of a current educational reform program, according to Mrs. Berta Guiloff, who is studying at Indiana University while on leave from her teaching position at Catholic University in Valparaiso, Chile. Mrs. Guiloff has a Fulbright scholarship from the U.S. Department of State.

The reform program in Chile was begun three years ago after Eduardo Frei became the country's president. A 10-year agricultural plan also has been started.

"IT IS A very great challenge," said Mrs. Guiloff. "We have to prove, with few resources, that we can change from an underdeveloped to a developed country."

When she returns to her coun-

try next March, she will be an associate professor of problems in education, lecturing in curriculum structure, at Catholic University. At IU she is participating in the International Teachers' Development Project.

The university is lending technical assistance to the Chilean government under a \$278,000 grant from the Agency for International Development (AID).

Dr. Willis P. Porter, professor in the IU School of Education, and Dr. John J. Hanichak, visiting associate professor of education, are in charge of the International Teachers' Project. The latter will leave for Chile in January to assume a new position as senior resident adviser.

The Chilean government wants a complete reform of both ele-

mentary and secondary curricula, an increase in school enrollment, development of testing and evaluation systems, in-service training for teachers, and development of materials for them, Mrs. Guiloff explained.

"ONE OF THE major problems is keeping children in school," she said. "Many of them must quit school and go to work at an early age, but the new reform program will attempt to work out a way for children to remain in school."

"One unique part of the new plan is an emphasis on general education. Students elect either a humanitarian or a vocational high school curriculum, but either way, they may take tests for a chance to go on to the universities."

According to Mrs. Guiloff, flexibility is a part of the program, and students' individual differences are considered. "The student becomes the center of education with integral development of his personality as the aim," she said.

"The school is not an island, as the fundamental elements of the program take into account the parents, teachers, students, and institution."

The reformed educational system is nationally centralized—something which may be difficult for Americans to understand. However, the centralized program is necessary to unify the educational improvement effort in the entire country."

She stated further that there is an emphasis on what is necessary for each region.

THE EDUCATIONAL reform program began three years ago with the elementary schools and is now concentrating on the secondary level.

Since joining the faculty of Catholic University, Mrs. Guiloff also teaches at an experimental school, connected with the university, for young boys of a lower social and economic level.

Mrs. Guiloff, whose husband is a physician in Valparaiso, Chile, did not begin her university studies until 15 years after she was married, at which time she enrolled as a freshman in the school in which she now teaches, and from which school she received her university degree.

She is the mother of three children. One son is completing work on a degree in architecture and will then go to Chicago to work with that city's planning project. Another son is studying law, and a daughter is taking a special course in design engineering at the University of Santa Maria.

Research grant
NOTRE DAME, Ind. — The University of Notre Dame has received a renewed grant of \$157,400 from the John A. Hartford Foundation for cancer-related research in the University's Lobund Laboratory.

'LAYMEN'S ENCYCLICAL'

French Catholic group's letter raps Church's secular power

PARIS—In a letter to Pope Paul VI, a group of 744 French Catholics has denounced the remnants of secular power in the Church and its failure to follow Christ's call to poverty.

The 21-page letter, which appeared in French newspapers (Dec. 5), said the appearance of the Church presents to the world "has become intolerable."

In the name of the Gospel, the signers demanded the rejection of all triumphalism and the coming of the Church of the poor which Christ willed and which gives to the poor the first place and opportunity to speak.

The authors of the letter called it a "laymen's encyclical" and gave it an Italian title corresponding to the papal style of using an encyclical's first words as its title. The letter is entitled "Se Christo Vedesse" (If Christ Saw This).

ernments and receiving military honors during his travels.

The letter is addressed to "Paul, Pope, successor of Peter, bishop of Rome, servant of the servants of God, our brother whom we truly love." It was addressed to the Pope on November 30 and was received personally here by Archbishop Paolo Bertoli, apostolic nuncio in France, on December 2.

THE LETTER was distributed to the press by Jacques Retel, a Catholic layman, who could not be reached for comment. The names of the other signers were not known, nor was there any indication of the number of priests involved.

A spokesman for Archbishop Francois Marty of Paris would

not comment because he said the letter was not addressed to Church authorities in France.

A spokesman for the French bishops said, "This is a private initiative that has nothing to do with the Church hierarchy. It is a ripple on the ocean of faith. What is a group of 700 protesters in comparison to the estimated 10 million French Catholics who take their religion seriously and would not dream of criticizing the Holy Father?"

There are about 39.5 million baptized Catholics in France. Claiming that only a few priests had signed the letter, the spokesman said, "What does such a small group mean compared with France's 40,000 priests?"

GIVING QUOTATIONS

from Scripture, they made a comparison between the Gospel text on the one hand and the actions and words of the Church on the other. "There is a contradiction," they said, "between the real being of the Church, Christ living in it, and the appearance of this Church, in which no one can recognize the Body of the Lord, although the Church is that Body. We point out from manifestations of this contradiction:

"—The Church in its manner of teaching men does not respect them;

"—The Church has not renounced temporal power;

"—The Church refuses to follow Christ's call to poverty;

"—The Church's 'ecclesiastical brotherhood' is warped by the 'society' of the Church."

The letter then developed each of these points at length by what it called "concrete" examples drawn particularly from the organization, wealth and customs of the Vatican.

"It is not a question of your personal virtues," the signers said to the Pope, "but of your position. It is indeed scandalous for the Christian who knows that you are not a king but a priest of Jesus Christ."

The document criticized the Pope's role as a head of state maintaining relations with gov-

Red 'talks' viewed as unity aid

KERRVILLE, Tex.—Dialogue between Christians and Marxists can provide an impetus for church renewal along the lines laid down by Pope Paul VI, a Catholic publisher said here.

Dr. Philip Scharper of Sheed and Ward, who has been active in such dialogues in Europe, said that the confrontations and discussions can help develop what the pontiff has called "the new humanism."

"Both are trying to arrive at a fuller understanding of what authentic human existence really is," he explained. Such dialogue, he said, "can lead to provoking questions on both sides as well as to collaboration in solving urgent social problems."

THE THINKING of the young generations of both Christians and Marxists, Dr. Scharper said, can help such dialogue. "They are impatient with some of the traditional answers, make no attempt to defend the indefensible or to rewrite certain yellowed pages of history and are, therefore, willing to learn from one another in dialogue."

Some of the questions raised in these meetings for the Marxists, he said were whether it is essential that a Marxist be an atheist merely because Marx was an atheist and whether economics really is the main determinant of human nature.

For Christians the question is raised, he said, of the real significance that "the Christian commitment entails in action in the world."

"This is going to be a rather difficult question to answer," Dr. Scharper said, "because it is something which Christians have not really been forced to confront for centuries."

IT IS IN this area of social action that he believes the real significance of the dialogue will emerge. "Christianity and Marxism claim the allegiance or adherence of approximately two-thirds of the world's population," he said.

"The question then comes," he continued, "how are they going to account to themselves and to each other, for their responsibility to this overwhelming mass of people?"

"How," he asked, "are they going to confront the Third World, the emerging world, which is neither Christian nor Marxist and will be of such strategic importance for the year 2000 and beyond?"

No novices for two years

ASBURY PARK, N.J.—The Holy Name province of the Franciscan Order will accept no novices for two years beginning next summer.

This was one of more than 100 proposals adopted at the first session of a special province chapter here. The province is represented in 10 states and has personnel serving in four foreign countries.

The decision to postpone novitiate work for two years was part of a general examination of the future direction of minor seminary life and the program and location of the novitiate, currently situated in an isolated rural area.

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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.

Fail-safe abortion?

Last week The Criterion commended the Committee on Non-Public Schools as one example of the many "good lobbies" that had done their homework well in preparation for the onrushing session of the Indiana General Assembly. This week we salute the Committee for the Preservation of Life (CPL), a state-wide non-denominational group that has devoted much time and effort to learning the facts and talking sense about the emotion-smogged issue of abortion.

The CPL, whose membership includes physicians, psychiatrists, educators, attorneys, social workers, and business and civic leaders, served the Indiana Legislative Study Committee on Abortion in whatever manner it was asked to do in the latter group's investigations and hearings leading up to the committee report ordered by the Indiana Legislative Council in November, 1967.

The bipartisan committee, after hearing many expert witnesses pro and con, released its report this past September. The report called for no change in the present abortion law and chided proponents of the pell-mell 1967 abortion push, which resulted in passage of a "liberalized" law subsequently vetoed by Governor Roger D. Branigin.

"The magnitude of the abortion problem in Indiana is much less than has been previously stated by proponents of liberalized abortion laws," the legislative committee stated.

And, indeed, it is. We have reported and editorialized on the legislators' findings in the recent past, so we shall not retrace that ground here. The text of the report, however, may be obtained free by writing the Committee for the Preservation of Life, P.O. Box 1772, Indianapolis 46206. A persuasive, no-nonsense pamphlet by the CPL also may be had for the asking.

Despite the legislative committee's objective findings, supporters of "liberalized" abortion presently are gearing up to get the 1967 veto overridden as a first order of business of the 1969 Assembly. Beyond this, they are aiming at expanded legislation that would legalize abortion by demand—although they will use some such cover-up, cover-all euphemism as "for social and other circumstances."

What some pushers of "liberalized" abortion—not all, but some—are aiming for is complete freedom for a woman to destroy her unborn child whenever she wishes. They regard abortion as a sort of fail-safe contraceptive that is a constitutional and civil right. This is premised, of course, on an honest belief that an unborn child, or fetus, is a thing, not a person, and therefore has no rights.

There is no use marshalling theological arguments against secularists holding such a belief. But, as a witness told a legislative abortion study committee in Virginia last week, the belief that human life is destroyed by abortion does not need to involve a theological insight or religious faith "except in the broadest sense in which a belief that other men are to be respected as equals requires some belief that there is a sacredness in man. A secular humanist may hold to that sacredness whether he believes in a Creator of that man or not."

In this nation the secular law always has followed the principle that an unborn child is a juridical personality with legally enforceable rights and protectable interests. These legal rights and interests include property, inheritance, recoverability for negligence resulting in the death of his father or for injury to self suffered in his mother's womb.

It is rather preposterous, then, to contend that an unborn child, fetus, or—if you will—"thing" entitled to these elaborate personalized protections by our courts is not also entitled to the right to life itself.

To be consistent, those seeking radical loosening of abortion laws also must demand radical revision of this nation's whole scheme of values affecting the right to life for the born and unborn alike or else to establish beyond contradiction that the unborn child, indeed, is something different from a being who has been born. The whole burden of proof in this matter is upon them.

An ecumenical first

Last Sunday a new, top-level interreligious committee held its first meeting in New York City. It is hoped the ground-breaker eventually will result in a solid super-structure of progressive co-operation.

Meeting as representatives of three central religious bodies were Bishop Joseph L. Bernardin of the U.S. Catholic Conference; Dr. R. H. Edwin Espy, general secretary of the National Council of Churches; and Rabbi Henry Siegman of the Synagogue Council of America.

The three-man body was authorized two weeks ago and announced formally at the recent annual awards dinner of the Synagogue Council in New York. Rabbi Jacob Rudin, president, called it a "major development in the history of interfaith co-operation in the United States." So it is. It will be the first upper-echelon group to meet on a permanent basis to guide the destinies of their respective organizations in the interfaith area.

The first order of business will be the urban crisis, a particularly sensitive problem right now in the Jewish community, where there is wide feeling that the crisis of the cities is rapidly exacerbating Negro-Jewish relationships.

Black anti-Semitism played an ugly part in the New York public school strike this fall, and it is present, at (Continued on page 7)

Pass up the grapes

Last week an Indiana Committee to Aid Farm Labor (ICAF) was organized in the state's capital city by a representative cross-section of Hoosiers intent upon doing what they can to help American farm laborers gain the social justice denied them for generations.

At its initial meeting ICAFL endorsed the United Farm Workers Organizing Committee, an AFL-CIO affiliate. It also urged citizens of this state to join in the national boycott of California table grapes produced by corporate growers which have used every trick in the book to keep UFWOC from its goal of obtaining federally recognized collective bargaining rights for all farm workers.

California table grapes, those who grow them, and those who harvest them constitute only a tiny fraction of the total of American agricultural endeavor. But it was on the sprawling grape ranches of California's

Coachella Valley that Cesar Chavez' inspired leadership of UFWOC brought about a showdown strike three years ago. Therefore, victory must be gained on this battlefield or it won't be gained anywhere.

The grape boycott, a key weapon in the war for economic justice for farm workers everywhere, enjoys impressive nation-wide backing. Among the supporters are the nine California Catholic archbishops and bishops, at least two of whom are considered quite "conservative" on most socio-political issues. They are close to the scene of the battle, however, know the facts at first hand, and consider UFWOC's struggle a moral one worthy of their support. Other Catholic bishops and clergy of many faiths have joined the boycott, as have the Republican and Democratic mayors of several of the nation's largest cities.

Last Saturday in an editorial captioned "Pass the Grapes," the Indianapolis News questioned the legality of the boycott and said, "It has begun to resemble an interstate conspiracy in restraint of trade."

• GEORGE SHUSTER'S VIEW

Will public schools go way of utilities?

By DR. GEORGE N. SHUSTER

What has been happening in New York seems so incredible to one who used to live there that he is tempted to look up Gibbon and reflect on the fall of Rome. I'm not concerned here with racial aspects of the situation but only with the question: "What would happen if urban government completely collapsed?"

It is worth remembering that no city on the North American continent from Mexico City to Winnipeg has lived under conditions of war during the past hundred years, which is of course the period of urban technological organization.

The Parisians can put up with a general strike for a few days, both because they lived under comparable conditions during and after the war and because their city has very few skyscrapers and similar contraptions. It is doubtful whether New Yorkers could, even though they managed quite well during a recent blackout.

Personally, I could never have imagined that the New York school system, so colossal and so firmly entrenched behind bastions of legislation, could virtually stop functioning. As a matter of fact, it tumbled into a heap. Some of us imagined that the sanitation workers might walk off their jobs. They did, leaving mounds of refuse behind them. But by no stretch of fantasy could anybody have believed that the police and firemen would walk off their jobs. But they very nearly did.

A sociologist friend suggested after the teachers staged their first strike that the barrier against public employees using this weapon had fallen, and that all the city services would follow suit. None of us who listened could believe him, but he has been so nearly proved right that I all but gasp every time I see him.

The right to strike is recognized in all free societies, and it has played an important role in the United States. American labor leaders have sought a "fair share" of the profits of business during periods of rising production and earnings. Their demands have in general been met by recourse to greater efficiency, so that the problem of

inflation—which is basically a moral problem—could, though not solved, be kept from getting wholly out of hand.

The public services have tried to keep up with inflation through lobbying, rather than by striking. In lobbying, success is determined by the readiness of citizens generally to shoulder the burden of increased taxation. Nor in general is it possible to introduce labor-saving devices on any significant scale. To give the police automobiles increases their efficiency to some extent, but does not reduce the need for manpower.

We have talked a great deal about programmed learning and audio-visual aids in education, but these are now seen almost universally not as substitutes for teachers but as devices which will enable teachers to work more effectively.

What, then, is to be said about the lobby? It has been very effective sometimes but there is no weapon at its disposal which compares with the strike. If we in education have recourse to private giving rather than to taxation, we enter a still more difficult realm of inquiry. Nobody can guarantee that private giving will keep pace with increased economic demands. That is why Catholic schools in the United States have entered a period of severe crisis.

• BLACK VOICE

Black priest caucus opposes 'tokenism'

By REV. LAWRENCE LUCAS

The second caucus of black priests met in November in Washington, D.C. Immediately noticeable was the presence of men (a large number of men) who had not been present at the first caucus in Detroit. Also participating were some 15 black seminarians; seminarians had not been represented at the first.

Sister Richelle Marie, of Newark, New Jersey, a member of the Permanent Conference of Black Nuns, at-

Some now predict that many of the central public services will follow the pattern established by the public utilities. Years ago, very many thought that public ownership of utilities would save money and improve service. No one believes that any more. May we be moving towards something similar in the areas of sanitation, education and fire control? If so, the city would farm out its street cleaning, etc., to a corporation which would fix costs and similar matters under the control of a public commission. In that case, the demands of workers would be subject to collective bargaining and the strike would be recognized as an instrument subject only to certain clearly established forms of arbitration. All the lobbying done would be that undertaken by the corporation. This would be an astonishing development.

But if it were to take place in the United States the educational pattern might change radically. Then it would be the educational corporation which established, controlled and financed the schools. In my opinion, this might well remove the question of church and state from its present position of signal importance and thus alter the situation in which Catholic education now finds itself. But if these things happen at all, it will certainly not be during the coming year.

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"WHO TOLD YOU THAT I'M AN EXAMPLE OF BLACK POWER?"

• THE YARDSTICK

Time to pay tribute to press and media

By MSGR. GEORGE HIGGINS

The press and the other media have come in for a fair amount of criticism in recent weeks for the way they handled—or allegedly mishandled—the U.S. Bishops' Pastoral. I suppose it could be demonstrated, on the record, that some of this criticism was fully warranted. On the other hand, I get the impression that we clerics and ecclesiastics tend to be hypercritical of the media and may not realize that we ourselves are at least partially to blame for some of their occasional gaffs.

Another way of saying the same thing is that we too often give the impression of wanting to have it both ways in our reluctant, stand-offish dealings with the media. We tend to make a fetish of secrecy, for secrecy's sake, and then—quite unreasonably, in my opinion—are inclined to become hypersensitive if, as sometimes happens, the media fail to report our activities and our statements as accurately as they might—and probably would—have done if they had been given ready access to all of the necessary background information.

This is not to say that reporters, for their part, are without fault or that they are all paragons of professional competence. Quite the contrary. They make their share of mistakes and are just as unwilling to own up to them as the rest of us are to our own.

Be that as it may, there is no reason to lose our cool when they occasionally give us what we, rightly or wrongly, regard as a bad press. Far better to ask ourselves, in all seriousness, if our own manner of dealing with the media is always up to the professional standards which other public figures—political leaders, for example—are expected to meet. More specifically, I think we ought to take a good hard look at our traditional policy of air-tight secrecy about matters which, whether we like it or not, are today

commonly thought to be of legitimate concern not only to rank-and-file Catholics, but also to the public at large.

When we are dealing with matters affecting the common good of the Church and society, we must take on the burden of demonstrating—and should not simply assume a priori—that secrecy in this or that particular situation is justified. I believe it would be fair to say that in the past we have not felt obliged, as a general rule, to take on this burden of proof, but instead have instinctively tended to opt for air-tight secrecy under any and all circumstances.

I really don't think we can expect to get by with this approach any longer. The experience of Vatican Council II proved that rather conclusively. During the early days of the first session, the council authorities tried to enforce a policy of almost complete secrecy. They soon learned the hard way, however, that that wouldn't do at all.

And while they never did open the council to the media, they did get around to providing them with a reasonably complete summary of the daily proceedings. Additional information and background material was also made available to the reporters through the medium of press panels, special lectures, etc. As a result, Vatican II was covered more extensively, more accurately—and, I might add, much more sympathetically—than any previous event of its kind in the history of the Church.

My own guess is that if we were to have another council within the next 20 or 30 years, the authorities would decide—hopefully on their own initiative—to go all the way and open the public sessions to the press and the other media. After all, why not? We can't have our cake and eat it too. That is to say, we can't talk about the role of the Church in the modern world and then expect to get by with a press relations policy which may or may not have been adequate in an earlier age but is certainly not so today.

Why shouldn't the next council, then, be open to the press and the other media? And, a fortiori, why not admit duly accredited reporters to the public (as opposed to executive) sessions of all lesser ecclesiastical gatherings (including meetings of the hierarchy) when they are dealing with matters affecting the common good of the Church and the society?

And while we are waiting for this to happen, I think we ought to pay tribute to the press and the other media for keeping the public so well informed about developments in the life of the Church and for doing so with a sense of humor or a reasonable facsimile thereof under less than completely satisfactory working conditions.

• A VIEW AT WEEK'S END

Rich get richer as rural poor stay poor

By JOHN G. ACKELMIRE

By the time Congress had passed the farm bill near the end of the last session, the public was beginning to get an idea of why the small farmer in Indiana and elsewhere was faring so poorly in an era of spiraling agricultural subsidies and supports.

Debate, in and out of Congress, established that the overwhelming proportion of the multi-billion-dollar complex of programs goes to make the rich and the influential even richer and more influential.

Two concrete examples: A single corporate farm in Kings County, Calif., got \$4,091,818 last year for holding part of its land out of production. Sen. James O. Eastland of Mississippi, ranking Democrat on the Senate Agriculture Committee, got \$211,364.

This hypocrisy of farm aid not only has not helped the small family farmer, it has hurt him.

The official viewpoint, as stated by Secretary of Agriculture Orville L. Freeman, is, "Today, we have a wide range of programs aimed at underpinning and strengthening America's family agriculture."

The cold, hard facts are exposed in "The People Left Behind," a report issued recently by the President's National Advisory Commission on Rural Poverty. The commission said: "It is clear that the price support and related programs do very little for the rural poor and nothing for the rural non-farm poor."

Using cotton as an example, but citing similar figures for rice, wheat, feed grains and sugar, the report stated:

"The 10% of cotton producers with the smallest payments receive less than 1% of cotton program benefits; the 10% of producers with the largest payments receive more than half of these benefits; and the top 1% of producers in size of payments receive 21% of the benefits."

As the small farmer is forced

out of competition by the mechanized giants and the corporation-owned spreads of tens of thousands of acres, an ironic thing is happening. Wealthy Americans are going into farming in a big way. But they are not interested in harvesting crops, only tax breaks.

Sen. Lee Metcalf (D., Mont.) has cited an Internal Revenue Service study that showed 119 individuals with incomes of more than \$1 million in 1965 had farm operations, and 104 of them reported losing money at farming.

Cattle breeding, especially, is geared to tax advantages. There now are companies that specialize in setting up wealthy people as owners of cattle herds because expenses are deductible from gross incomes while profits from later sale are taxed at a low capital gains rate.

The National Advisory Commission on Food and Fiber—a committee of farmers, economists, labor leaders, and retailers—took a long, close look at present farm programs and, in July, 1967, made numerous recommendations for change.

Those included a sliding-scale payment program which would decline as production went up, a proposal geared to giving farmers a reasonable net income rather than boosting the price of units, and a proposal which would set production quotas in quantities rather than yield.

Not one of the recommendations of that prestigious, knowledgeable group was included in the 1968 farm bill.

The fact is that the majority of Congress prefers the shady status quo to enlightened legislation.

It does not want to listen to the realistic appraisal of experts.

It is deaf to the cry of the rural poor as heard in the presidential commission's report.

It prefers to pretend satisfaction with the emetic sop coming from the office of the Secretary of Agriculture and thus to go on looking after the interests of the powerful few who have learned well how to pervert once viable law to their selfish ends.

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QUESTION BOX

What about missing Mass and mortal sin?

By MSGR. RAY T. BOSLER

Q. At what time during the history of our Church was the missing of Mass on a Sunday called a mortal sin? The rules of the Church are all made by the rulers of the Church who are human beings. It bothers me to try to understand how a mere mortal can condemn a soul to eternal damnation by making rules.

A. The Church cannot, nor does she claim to condemn anyone to eternal damnation; she does, however, point out evils that can lead to damnation. But let's answer your letter point by point.

There seems to have been no obligation to attend the Eucharistic celebration on Sundays during the first three centuries of the Christian Era. Only gradually, as Christianity became the established

religion of Europe, did the idea of obligation emerge. Our present law, imposing a serious obligation, goes back to Church laws of the 12th Century.

What happened is that, though the early Church did not consider the Jewish Sabbath binding in the New Testament, little by little the Third Commandment of the Old Law, "Remember thou keep holy the Sabbath," came to be applied to Sunday observance. The Church taught that the Third Commandment was a serious law and that the way for Christians to observe it was by taking part in the Mass.

Theologians put on the tag of mortal sin. They, however, did not make it a mortal sin to miss Mass on Sunday; they merely pointed out that persons who without reason deliberately missed Mass on Sunday could be turning themselves away from God and jeopardizing their eternal salvation. The same theologians were always willing to admit that a reasonable excuse would release one from the obligation. A common-sense rule of thumb expressed by some of them was that an excuse for missing Mass is adequate if one would feel right in breaking a moderately serious business or social engagement for the same reason.

Ultimately the individual determines whether he sins or not by missing Mass. If he accepts the authority of the Church to determine the manner in which the Third Commandment is to be observed and deliberately flouts it, he may sin grievously. If he feels he has an honest excuse for releasing himself from the obligation, he does not wrong by missing Mass. If he feels that his excuse is weak and nevertheless misses, he may sin though not grievously. But the ultimate judge, of

course, is God, Who alone knows why man acts.

Q. You wrote in an earlier column concerning new rules on mixed marriages that if the non-Catholic partner feels conscientiously unable to make the promise to have children baptized and brought up Catholics, the bishop may submit the case to Rome for consideration.

My fiancé is a very good, strong Lutheran. He attends services weekly and lives his religion. He feels he could not raise our children as Catholics because he believes very strongly that the Church takes away a person's free will.

He has already stated he would never do anything to interfere with my practice of my religion. I spent two years in the convent and have a deep appreciation for Mass and Communion. I could never be anything but a Catholic. We have spoken to my pastor about this problem and about the possibility of asking for special consideration. He says the whole idea

is just wishful thinking and not fact.

We are both praying that we will do the right thing. Is there anything further we can do?

A. Your fiancé is already "interfering" by creating an impasse which could well force you to choose marriage outside the Church. He is not doing this meanly, but out of sincere conviction. Obviously you are both dedicated Christians and, judging from your letter, together you would create a God-centered family. But your present situation illustrates the perplexing problems that can confront even the most charitable, co-operative partners in a mixed marriage.

There is some possibility that your case could be submitted to Rome — however, remote. The instruction on mixed marriages issued by the Congregation for the Doctrine of the Faith on May 18, 1966, did say this about a non-Catholic party unwilling to promise that he will not interfere with the Catholic upbringing of the children:

• YOUR WORLD AND MINE

Is the average youth not to be trusted?

By GARY MacEOIN

The negative reaction of General Louis Hershey, as director of the Selective Service system, to the statement of the bishops in favor of selective conscientious objection raises fascinating issues about the attitude of the bureaucrat to the public he serves.

Is the man in the street not to be trusted? Concretely, would the average young American perjure himself in order to escape the draft?

There is not a great deal of historical evidence available, though what there is does not seem to favor the general's pessimism. The idea of universal military service is itself relatively modern, introduced by the French during the Revolutionary Wars of the 1790's. The principle was applied in a limited way by the Union army during the Civil War, but it was not until 1917 that general conscription was applied in the United States.

Following the lead of Great Britain, which had also introduced conscription during World

War I, the United States recognized a special status for those who refused to carry arms because of their religious convictions. In practice, however, this exemption has been narrowed down by administrative decision and the courts so that it benefits mainly the members of some small religious groups traditionally classed as pacifist. It is all but impossible for a Catholic to have himself classified as a conscientious objector.

European countries have generally been unwilling to go even as far as Britain and the United States in recognizing conscientious objection. Their position on the entire issue is like that of General Hershey on the proposed extension. If any exception is allowed, they say, the whole system will collapse. Even a traditionally Catholic country like Italy has so far ignored the Vatican Council's appeal on behalf of the conscience of the committed pacifist.

The actual experience of the United States has been quite different from the assumptions of the European bureaucrats. Two and a half million men were inducted during the first World War, and ten million between 1942 and 1947, and at all times the proportion of conscientious objectors has been statistically

insignificant. Of immediate pertinence here is the figure for those imprisoned between 1940 and 1945 as unwilling to fight although not coming under the established classifications for exemption. They would in broad terms be the group on behalf of whom the bishops are now appealing. They numbered five thousand.

That is about all our historical experience has to tell us. Observation of the growing resistance in the past few years among both Catholics and others to the Vietnam war in particular and to our defense policies in general would suggest, however, that additional factors have to be injected into the equation. I think it is quite clear that the proportion of potential conscientious objectors—many of them selective—among our young people is rising significantly.

The nuclear bomb is undoubtedly one reason for the change. The ultimate weapon cannot be ignored by anyone who stops to think about it. As the bishops have indicated, the strategic nuclear forces of the United States are committed to a policy of indiscriminate killing (massive retaliation) as their sole reason for existence. It is understandable that such a policy should for many be morally indefensible.

I do not pretend to know what is the alternative. And neither did the Second Vatican Council. It left us in a clear situation of conflicting moral imperatives, a situation in which some will conscientiously make one choice and some the other. All it asked, and all the bishops now reaffirm, is that those who opt for the pacifist choice in this dilemma have their conscientious rights protected. This is not done by the law as it stands.

The other big new factor, applying to conventional as well as nuclear warfare, is the improvement in communications. I am not at all sure that the conduct of war is more barbaric today than previously. Its barbarity is undoubtedly more efficient, but that cuts both ways. What is new is the efficiency with which it is reported.

There was in the past considerable validity to the claim of the moral theologian that during a war only the government had all the factors needed to make a moral judgment. Such is no longer the case. Again to take the Vietnam situation, the interested citizen has a wealth of data to judge the objective justice of the cause, as well as the justice of the means being used to promote it. If we make legal provision to respect the decision of the dissenters, will we be back to "the rule of the mob," as General Hershey fears.

Or are the bishops right in seeing this as a test of the maturity of our society?

Copyright, 1968

Back birth control

BERNE—The Federation of Swiss Protestant Churches issued a statement advocating all forms of birth control, but rejecting abortions which are not necessary on medical grounds.

Consolidation seen answer for schools

DAYTON, Ohio—A priest-educator observed here that the parish-based Catholic school, facing a crisis more of quality than of finances, must be replaced by a system of consolidated schools.

Father James F. Schuster, superintendent of the Altoona-Johnstown, Pa., diocese schools, spoke at the University of Dayton. A proposal to consolidate schools is being evaluated by a task force in this community.

Father Schuster conceded that consolidation "is a fighting word," but said the "parochial structure was a necessity in the past and will be a physical luxury in the future that few parishes will be able to afford."

A COMMUNITY and diocesan vision must replace parochialism, he said. Even in "fortunate parishes" able to finance their own schools in the future, it would be "spiritually unhealthy" to view the parish from its "old perspective," he added.

The new "mental posture" since Vatican Council II stresses solicitude "for all the churches," in the less fortunate areas, he added.

Consolidation is "revolutionary, not revolutionary," Father Schuster declared, citing his

theory of public school consolidation and the operation of Catholic high schools mutually supported by parishes as patterns now widely accepted.

"CONSOLIDATION must not be considered a panacea for all the ills that beset formal Catholic schooling today. Rather it is a modified administrative structure to preserve and conserve pockets of quality value-oriented instruction which the present parish school structure can no longer insure or in the very near future will be unable to guarantee," he asserted.

Consolidation is more expensive the first two years than separate operations, mainly because of the cost of co-ordinating textbooks, then the costs begin to level off, Father Schuster declared.

He said only Catholic schooling can provide Christian attitudes and values and these "cannot be provided in a CCD course."



XAVIER MISSION SISTERS

OPINIONS

FISH every day

To the Editor:

It is good to see that FISH is now at work in southwestern Marion County, uniting members of seven churches, including St. Ann's Catholic Church. There are more than 100 FISH groups active in the United States, bound not by formal organization, but by charity and good works. May their numbers increase throughout the state.

The St. Ann's group, like others, offers free emergency aid to anyone in need. Services vary from group to group, but generally include help to the ill and the elderly (getting a doctor's prescription refilled or providing transportation, perhaps), the handicapped (reading to the blind), the bereaved or the distressed in any way. If the needed help is not within the scope of the group, or it is long-term aid, then the proper social service or professional agency is informed.

Some member of the group is always available by phone to get help on the way.

Several villagers in Old Headington, a suburb of Oxford, England, began the Order of the Fish five years ago, thereby re-

(Continued on page 7)

WHO ARE THE Sisters of Providence of Saint Mary of the Woods, Indiana 47776. Write for information.

Are YOU being called to serve GOD as a contemplative NUN in the Dominican Cloister? Write to Dominican Monastery, 802 Court St., Syracuse, N.Y. 13208

Hear Ye! Hear Ye! ABORTION NO!

If in good conscience you feel that the abortion law, due to come up in the next legislature, is a bad law perhaps you would like to have a bumper sticker which says:

Be Christian — Vote No To Abortion.

You may have one free by phoning 546-8877 or writing to Mrs. William Rosner at 3839 N. Euclid, Indianapolis 46226.

Cursillo Corner

Dec. 15—St. Bernadette's, Mass 6:30 p.m., Ultreya 7:30 p.m.

Dec. 22—Mooreville, Mass 6 p.m., Ultreya 7 p.m.

Jan. 30-Feb. 2—Men's Cursillo No. 19. Applications must be received by January 19.

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CHRISTMAS YOU'RE IN BETHLEHEM

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

This Christmas you'll be remembered in the Midnight Mass in Bethlehem. The celebrant, Archbishop Albert Gori, will offer the Mass for the members and benefactors of this Association. . . . How better can we say thank you? In 18 mission countries (where Catholics, though few, are mostly of the Eastern Rites) the Holy Father helps millions because you read this column. Blind boys in the Gaza Strip (not one of them a Christian) are learning rug making, basketball, the ABC's, at the Pontifical Mission Center for the Blind. Lepers in India are cared for by native priests and Sisters. The poor have the Gospel preached to them in Egypt, Iraq, Iran and Ethiopia. . . . This season especially, won't you remember the missions in your prayers? Our priests and Sisters depend on you. They ask the Christ Child to bless you always!

Dear Mrs. M: Yes, priests in the Holy Land will be pleased to offer soon the Masses you request. Simply send us your intentions.

Msgr. Nolan

If you want your gift credited in tax-year '68, be sure it's postmarked by Dec. 31. Here are three gifts of lasting value: TRAIN A NATIVE PRIEST. It costs only \$8.50 a month (\$100 a year, \$600 for the entire six-year course). He will write to you regularly, and pray for you. He'll be ordained, please God, in 1973. (\$3,000 Bursar trains a seminarian in perpetuity.)

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THE BEATITUDES

BLESSED ARE THE MERCIFUL, for they shall obtain mercy . . . In the nursery, in the contagious wards . . . in the homes for the aged . . . on the battle-fronts of war . . . among the poor and disadvantaged . . . "He knows of what we are made, He remembers that we are dust; man's days are like those of grass, he grows like the flower in the field; when the wind sweeps by, he is gone, and his place knows him no more. But the mercy of the Lord toward those who fear him endures forever, and His justice extends to their children's children." (Psalm 102)

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Marian College sets Christmas program

INDIANAPOLIS—The Marian College Choral and Concert Band will present a program of music for the holiday season at the annual Christmas Convocation December 19 in the college auditorium. It will begin at 12:30 p.m. and is free to the public.

Ranging from Medieval plain-song to fun favorites of the 20th century, the 80-member Choral, directed by Alexander McDonald of the Marian Music department, will open the program

with the ancient plainsong "Puer Natus est Nobis." The program will conclude with "The Heavens are Telling the Glory of God" from Haydn's Creation.

Sacred music will include the 16th century motet "O Magnum Mysterium" by Vittoria and "The Creation," a choral interpretation of a poem by James Weldon Johnson. It will be narrated by Roger Newman.

The Spanish folk song "A La Nanita Nana," sung by a vocal octet, Pietro Yon's "Gesu Bambino," sung by Dot Mettel, and "Mary's Lullabye," sung by a vocal trio, will be reflective expressions of the Nativity scene.

Under the direction of Samuel Rhinesmith, the Marian Concert Band will provide music in the light Christmas spirit. Included will be "We Wish you a Merry Christmas," "The Holly and the Ivy," a Ray Charles arrangement of "Jingle Bells" and Meredith Willson's combination of "Pine Cones and Holly Berries" with "It's Beginning to Look a Lot Like Christmas."

Liturgy

(Continued from page 1)
Word had already taken place during the talks and accompanying dialogue.

What followed included personalized prayers, an energetic, interpretive dance by a young black stripped to the waist and holding a gold chalice, an Our Father sung by the audience in rousing, folk style, scriptural readings by lay men and women, and distribution of the Eucharist from some 25 baskets which had been filled with small slices of French bread.

GRiffin, Perdue, and Father Nerin all expressed reservations about the service later. "It was an unfortunate choice," Griffin said. All three agreed there was too little group participation, that there was little cultural identification with the musical selections, and that it was more a performance than a service.

During the meeting the speakers explained how their communities differ. Father Nerin's group employs him as its only full-time priest; Griffin's group employs no full-time clergymen; and Perdue's group works cooperatively with priests of the parish to which they belong.

All three said that while they believe in their communities' search for new ways to give meaning to Christian belief, they don't believe such communities are appropriate for all persons.

"We believe that communities such as ours do have a place in the Church, but we know they won't appeal to everyone," Griffin stated.

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CYO BASKETBALL SCORES

"A" BASKETBALL
Games of Saturday, Dec. 7

Division 1: Holy Name 32, St. Michael 26; St. John 21, St. Pius 15; St. Joan of Arc 33, St. Lawrence 21; Holy Spirit 26, St. Philip Neri 19; St. Andrew 35, Little Flower 28.

Division 2: St. Barnabas 29, St. Matthew 20; St. Christopher 32, St. Monica 24; Immaculate Heart 17, St. Roch 14; St. Simon 30, Christ the King 18; Our Lady of Lourdes 29, St. Michael 20.

Division 3: Sacred Heart 34, St. Malachy 24; Holy Trinity 44, St. Bernadette 19; St. Patrick 18, St. Catherine 6; St. Gabriel 47, Greenwood 15.

Division 4: St. Susanna 41, St. Thomas 23; Mount Carmel 26, Holy Cross 12; St. Ann 33, St. James 13; St. Joseph 36, Nativity 9.

Division 5: Holy Spirit 29, St. Thomas 6; Little Flower 35, St. Joseph 7; St. Andrew 16, St. Joan of Arc 12; Immaculate Heart 31, Christ the King 18; Our Lady of Lourdes 39, St. Michael 20.

Standings
Division 1: Holy Name 2-0; St. Joan of Arc 2-0; Holy Spirit 2-0; St. Michael 1-1; St. Andrew 1-1; St. Pius 0-2; St. Philip Neri 0-2; Little Flower 0-2.

Division 2: Immaculate Heart 2-0; Our Lady of Lourdes 2-0; St. Christopher 2-0; St. Simon 2-0; St. Barnabas 1-1; St. Monica 1-1; St. Matthew 0-2; St. Roch 0-2; St. Mark 0-2; Christ the King 0-2.

Division 3: Sacred Heart 2-0; St. Gabriel 2-0; St. Malachy 1-1; St. Bernadette 1-1; St. Patrick 1-1; St. Catherine 1-1; St. Ann 1-1; St. Thomas 1-1; St. Joseph 1-1; St. James 1-1; St. Joseph 0-1; St. Joan of Arc 0-1.

Division 4: Holy Trinity 2-0; St. Bernadette 2-0; St. Michael 2-0; St. Patrick 2-0; St. Andrew 2-0; St. Ann 2-0; St. Thomas 2-0; St. Joseph 2-0; St. Monica 2-0; St. Malachy 2-0; St. Philip Neri 1-1; Little Flower 1-1; St. Simon 1-1; St. Andrew 1-1; St. Roch 1-1; St. Mark 1-1; St. James 1-1; St. Joseph 1-1; St. Joan of Arc 1-1; St. Bernadette 1-1; St. Michael 1-1; St. Patrick 1-1; St. Andrew 1-1; St. Thomas 1-1; St. Joseph 1-1; St. Monica 1-1; St. Malachy 1-1; St. Philip Neri 1-1; Little Flower 1-1; St. Simon 1-1; St. Andrew 1-1; St. Roch 1-1; St. Mark 1-1; St. James 1-1; St. Joseph 1-1; St. Joan of Arc 1-1; St. Bernadette 1-1; St. Michael 1-1; St. Patrick 1-1; St. Andrew 1-1; St. Thomas 1-1; St. Joseph 1-1; St. Monica 1-1; St. Malachy 1-1; St. Philip Neri 1-1; Little Flower 1-1; St. Simon 1-1; St. Andrew 1-1; St. Roch 1-1; St. Mark 1-1; St. James 1-1; St. Joseph 1-1; St. Joan of Arc 1-1; St. Bernadette 1-1; St. Michael 1-1; St. Patrick 1-1; St. Andrew 1-1; St. Thomas 1-1; St. Joseph 1-1; 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TIC TACKER

'Santa's Secretary' aids parents

By PAUL G. FOX

A SANTA HELPER—Harry L. Schopp is again acting as Santa's Secretary this year. A cerebral palsy victim confined to a wheelchair, Schopp sends out Christmas letters from Santa to all youngsters. Printed on special Santa Claus stationery, the Christmas messages are mailed in attractive envelopes, each bearing a picture of the jolly old gentleman in bright colors. In every letter Santa will enclose a surprise toy, something to please any child. For each Christmas letter you wish to order, simply send the child's name and address together with 25 cents in coin, to: Santa's Secretary, 2501 E. Riverside Drive, Indianapolis, Ind. 46223. The offer expires on December 18.

RENEWAL FOR CATECHISTS—A special Renewal for Catechists is scheduled at **Fatima Retreat House**, Indianapolis, for Friday and Saturday, Jan. 3-4, sponsored by the Confraternity of Christian Doctrine. Renewal staff will consist of **Father James Byrne**, pastor of St. Rose of Lima parish, Franklin, and his catechetical "team." The team includes **Deacon Leo Foley** and two School Sisters of St. Francis assigned to the Franklin parish—**Sister Dolores Ellen** and **Sister Alora**. Limited attendance will be in effect because of lodging accommodations at Fatima. Registration is due by December 23. The Renewal will begin at 5 p.m. Friday and continue through 5 p.m. Saturday. Co-ordinating the program is **Sister**

Mary Evelyn Eckert, O.S.B., 131 S. Capitol Ave., Indianapolis 46225.

HERE AND THERE—Two Catholic high school yearbooks have received A-plus ratings from the National School Yearbook Association for their 1968 publications. The **Cathedral High School** annual, was edited by **Steve Jardina**. Vistas, the publication of **St. Mary Academy**, was edited by **Anita Weaver**. The Divine Liturgy of the Melkite Rite will be celebrated at 4 p.m. Sunday, Dec. 15, in **St. Mary's Church** in beautiful downtown Indianapolis. **Father Albert Ajamie** is the celebrant. . . . **Doug Scott**, of Indianapolis, recently completed a CYO Leadership Training Program in Detroit. Objective of the week-end program was to teach the theory and practical application of leadership in addition to developing sensitivity to group needs. Scott is president of the **Single Catholic Adults Council** in Indianapolis and a member of the **St. Andrew's parish** unit. . . . School was dismissed for two or three days this past week at **St. Anthony's** and **Holy Angels**, both in Indianapolis, because of widespread influenza which crippled both faculty and students. . . . **Father James Doherty**, Archdiocesan priest pursuing doctoral studies at the University of Notre Dame, has "an open letter to Karl Rahner" in the current issue of *The Catholic World*. He takes issue with the German theologian's defense of celibacy in the diocesan priesthood, maintaining that the priesthood and celibacy are two distinct vocations.

ATTORNEY GENERAL'S OPINION

Kentucky upholds shared time for Louisville and Bardstown

FRANKFORT, Ky.—Attorney General John B. Breckinridge of Kentucky has advised that the shared-time programs involving Catholic and public schools in Louisville and nearby Bardstown are legal under state law.

The opinion, which does not have the force of law, was issued in a letter sent to Wendell P. Butler, state superintendent of public instruction.

Butler sought the opinion after receiving letters from Louisville and Bardstown school superintendents explaining in detail how their shared-time plans work.

In both programs, public school teachers instruct parochial students in classrooms which the public school systems rent from Catholic schools.

IN COMMENTING on the attorney general's opinion, Butler said he had to rely on officials of the local school districts for information on the programs. "I plan to investigate and see if the facts are as stated . . . as soon as I can," he said.

He said he had sought the opinion because he feared shared-time programs violated a state law prohibiting use of public school funds for non-public school purposes.

The legality of the two programs was first challenged when counsel for the state's Department of Education vetoed a Bardstown shared-time proposal which was similar to the Louisville plan. The veto of the Bardstown plan was made, the council said, because it did not satisfy requirements for legality laid down earlier this year in another attorney general's opinion.

Ray Corns, attorney for the Department of Education, had said a shared-time program in business education proposed for Bardstown public schools and Bethlehem Academy, a Catholic girls' school, was illegal because it wasn't "a true enrollment of Catholic pupils in a public school." Under that plan, a Bardstown city school teacher conducts a class at Bethlehem Academy in facilities rented to the public school system.

INTERVIEWED by newsmen following the attorney general's most recent opinion, Corns said if the attorney general called the program legal he was "satisfied."

Earlier, Corns had said that the presence of religious symbols in a public classroom would violate the separation of church and state. However, Breckin-

ridge, in his opinion noted that Catholic officials involved in the Louisville and Bardstown programs had agreed to remove religious insignia from rooms used for the shared-time classes.

Breckinridge added that "it may be pertinent to note" that in a 1956 decision the Kentucky Court of Appeals had ruled that the wearing of religious garb by nuns teaching public school children "did not, of itself, violate the constitutional guarantee of freedom of religion."

In the Louisville shared-time arrangement, rooms in **Flaget High School**, a Catholic institution, are rented by **Shawnee High School**, a public school, as "the Shawnee Annex." When Flaget students are in these rooms, instructed by a public school teacher and under public school supervision, "they are Shawnee students," according to **Father Thomas Casper**, superintendent of schools for the Archdiocese of Louisville. Bardstown is a part of the archdiocese.

UNDER SUCH an arrangement, **Father Casper** held no "non-public" influences are involved in the Louisville program, which provides science instruction. In financial straits, Flaget school officials decided last spring to discontinue science classes and **Shawnee**, the public school undertook the science instruction for the students of both schools.

The attorney general noted in his opinion that Louisville and Bardstown public school officials had looked elsewhere for space to rent before turning to the Catholic schools themselves.

INDIANAPOLIS

Calendar of Events

SATURDAY, DEC. 14
"Sleeping Beauty" presented by the Marian College theater department as its annual children's production in the college auditorium today at 2 p.m.; Sunday at 2 p.m. and 8 p.m.

TUESDAY, DEC. 31
New Year's Eve Dance, sponsored by the Parent-Faculty Association of Chartrand High School in the school cafeteria. For reservations call 787-9481.

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.

Confirmation Schedule

Saturday, Dec. 14—3 p.m., St. Michael.
Sunday, Dec. 15—3 p.m., St. Ann.

Ottaviani

(Continued from page 1)

celibacy. Celibacy is a gift of one's self that is made to Christ, in order to imitate Him, to be such as He is. This lessening of the spirit of sacrifice has led to indiscipline, to the propaganda against celibacy.

"Nevertheless, we have experience of the benefits that are obtained in the Church thanks to celibacy. Think of the glorious history of the French in the missions. Would it have been possible if the missionaries had not been celibates?"

Asked if the ordination of married men could come about, the cardinal said: "One cannot be a prophet. . . . There is no doctrinal contradiction. Then what the Church will do in this direction cannot be prejudged."

THE INTERVIEWERS also referred to Cardinal Augustin Bea, who died November 16. Cardinal Bea was president of the Vatican Secretariat for Promoting Christian Unity and a member of the Doctrinal Congregation. Told that, "Some have said he (Cardinal Bea) was your great enemy," Cardinal Ottaviani said:

"On the contrary, we were friends. Cardinal Bea worked also in the Holy Office (the former title of the Doctrinal Congregation) as a consultant, then as a cardinal member of the congregation. Naturally, it is possible that people do not have the same ideas on certain problems, when it is a question of debatable matters. Why would discussion not be permitted in the Church? But I always admired the wisdom, the respect for doctrine, the uprightness of Cardinal Bea.

"At the council, there was some friction between us on a doctrinal question, on the subject of the sources of Revelation. Public opinion got wind of that friction, since then left behind. It is then that this story of our enmity was invented. In any case, there can be no question of enmity between persons who have no other concern than seeking only the truth, though it be by different methods.

"THE STORY has even been told, not without some malice, that: 'When Cardinal Ottaviani recites the Confiteor, instead of saying "mea culpa" (through my fault), he says "Bea culpa" (through Bea's fault).'"

Questioned about reports that he has never been as powerful or as much listened to since he left the Holy Office (the Doctrinal Congregation), Cardinal Ottaviani said: "I still take part in the work of the Holy Office, of which the Pope has named me prefect emeritus, with right of precedence over the other cardinals except Cardinal (Franjo) Seper, prefect by appointment."

"I do what I can to help the Holy Father. I do not consider my task finished," the 78-year-old cardinal said.

Opinions

(Continued from page 5)
viving and reactivating the ancient Christian symbol of fellowship. A drawing of a fish was the SOS to which the order responded. The idea of offering personal assistance to one's neighbor as a means of underscoring Christian love took hold, spread throughout England and in less than a year later appeared in this country.

Americans happily have added a unique touch: Jews are active in many of the groups.

J.T.M.

Indianapolis

Luncheon set

INDIANAPOLIS—The annual Christmas luncheon, planned by the Irvington Catholic Woman's Study Club, will be held at noon Wednesday, Dec. 18, in the home of Mrs. Joseph Farrell, 543 N. Audubon Road. Following the meeting, there will be a social hour and gift exchange.

Slate concert

INDIANAPOLIS—The St. Agnes Academy Glee Club will present its Christmas Concert at 8 p.m. Sunday, Dec. 15, in the Cathedral High School auditorium. Theme of the event is "Christmas Is Meant for Children," featuring three divisions of symbols, fun and children.

Butler Newman

Mothers' Club schedules party

INDIANAPOLIS—The Newman Mothers' Club of Butler University will hold their annual Christmas party on Tuesday, Dec. 17, in the Victorian Room at the Riley Towers, 600 N. Alabama St.

A musical program, featuring organist Gary Sampson and lyric soprano Bernice Fraction, has been arranged by Eileen Elliott, program chairman.

Co-chairmen for the party are Mrs. Karl Zinken and Mrs. Harry Cruse.

Dance slated

INDIANAPOLIS—The "Dawn Five Group" will provide the tunes for the Northside CYO Christmas dance slated Monday, Dec. 23, at St. Pius X K of C hall, 2200 E. 71st St. Dancing will be from 7 p.m. to 10:30 p.m. Admission is \$1.

Tom Cisco heads District Council

INDIANAPOLIS—Thomas Cisco was elected president of the Indianapolis District Council of Catholic Men at the group's recent quarterly meeting. Other officers will be named later.

The DCCM has organized a visiting program at the Marion County Jail, to be co-ordinated by Fred Schoettle. Volunteers may contact Schoettle at 787-4049 for information.

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An ecumenical first

(Continued from page 4)

least overtly, in localized disputes in that trouble-torn city. It simmers dangerously in some big city ghettos and in some of the heated calls to black power and black ownership.

Rabbi Rudin has cited black anti-Semitism as a major source of anxiety and disappointment among Jews, but is convinced that it is "entirely unrepresentative" of the majority of the black community.

Still there is realistic fear that many Jews heretofore active in civil rights, equal justice and the elimination of poverty will retreat from their commitment to change.

An interfaith committee, working on the highest level, could forestall this newest form of backlash by joining in the eradication of every kind of scapegoatism from American society.

But beyond the agonizing problems of the cities, the committee hopes to undertake a search for mutual understanding and common activities in such areas as world peace and international development. With the facilities and force of the governing bodies they represent backing them up, the three religious executives have an opportunity to map a challenging and promising future of interfaith co-ordination.

We wish them Godspeed in this ecumenical first.

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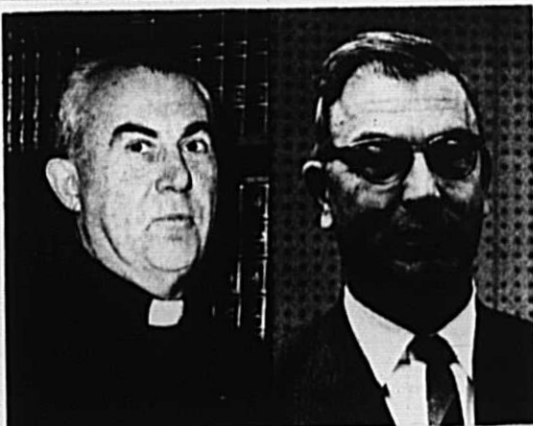
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APPOINTED TO OVERSEERS—Two additional members of the Board of Overseers of St. Meinrad Seminary were announced this week. Msgr. James P. Galvin, left, pastor of St. Patrick's parish, Indianapolis, and former Archdiocesan Superintendent of Schools, and Dr. Lynn Merritt, vice president and dean of research and advanced studies at Indiana University, were named to the board's education committee for a period of three years. Dr. Merritt is a member of St. Mark's United Methodist Church, Bloomington.

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Schools in Louisville may resume 1st grades

LOUISVILLE—Parochial schools in the Archdiocese of Louisville may resume operation of first grade classes under certain circumstances, Archbishop Thomas J. McDonough announced here.

This action, voted at a meeting of the Archdiocesan Catholic

School Board and endorsed by the prelate, came a little more than a year after first grades were dropped because of shortages of teachers and funds.

ARCHBISHOP McDonough, in announcing the decision to reverse the year-old directive, said he was heeding the "clear and unequivocal" mandate expressed by Catholics in the archdiocese in answer to a survey conducted by Church officials.

"I cannot in conscience, because of inconvenience, because of adverse publicity, because of financial sacrifice involved, crush the system which has given so much to this archdiocese," the archbishop said.

In the plan approved by the school board, financial aid for less affluent parishes was included along with the directive to reopen the first grades.

A PARISH will be able to restore its first grade only if it has adequate physical facilities available and is assured of a qualified teaching staff. The parish must also be meeting its other financial obligations.

The program of inter-parish assistance to aid schools in less affluent areas was not spelled out in the prelate's statement. Details of the plan are expected to be announced later.

Question of God's existence bothers man, Pope asserts

VATICAN CITY—Modern man is tormented by the "great question": How can one know God? Pope Paul VI told thousands at a general audience.

Continuing to comment on the theme of God's existence, which he has used as a central point in recent weeks, Pope Paul said the question facing modern man is: Can we know of God's existence?

Contemporary atheism answers flatly no, he said, but added: "This answer which seems so simple produces this void in the thought and life of man, stirring up many and very grave problems which disturb both faith in thought itself as well as in a positive sense of life."

Pope Paul declared that "those who believe it possible to base a humanism on atheism in reality become prophets of nihilism, which makes it gratuitous, unstable and irrational, and which also replaces these privations with empirical or insufficient notions, with arbitrary and violent systems, and then with pessimistic, revolutionary and desperate conclusions."

The Church, on the other hand, the Pope pointed out, does not deny man's human mind the "capacity of arriving at the knowledge of God and, it should be noted, even by reason." The faith certainly gives us a knowledge of God which is fuller and deeper, but the faith itself affirms our teaching.

UM church plans holiday program for New Albany

NEW ALBANY, Ind.—Jacob's Chapel United Methodist Church will host a community Christmas program here at 7 p.m. Sunday, Dec. 15. "Among the churches participating is Our Lady of Perpetual Help parish."

The outdoor program will feature scripture readings of live Nativity pageants. Children who attend are asked to present gifts at the manger for later distribution to needy youngsters at Christmas.

Father Robert Borchertmeyer, administrator of Our Lady of Perpetual Help parish, is serving on the planning committee.

Sarto Club party
NEW ALBANY, Ind. — The Sarto Club will sponsor an evening of entertainment for all single Catholics 21 years of age or over on Friday, Dec. 20, at the Puritan Hotel, 4th and Ormsby, Louisville. There will be dancing to live music beginning at 8:30 p.m.

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PLAN D OF I CARD PARTY—The Daughters of Isabella will sponsor a Dessert Card Party in the Knights of Columbus hall, Jeffersonville, on January 28. Shown above, from left, are: Mrs. John Risacher, co-chairman; Mrs. Walter Huffman, chairman; Mrs. Ray W. Sparks, Mrs. Frank Caradonna and Mrs. Louis Kilgariff, all committee members.

HAS PLENTY OF THEM

Catholic writer Michael Novak gives blunt views to audiences

By JEFF HAYS

EVANSVILLE—You may not have agreed with all he said but Michael Novak was "telling it like he sees it" last week in the Evansville Diocese.

His message, however, was not the strident, vengeful sort that marks some of the modern critics of the Church. Listening to this university professor's blunt comments about the world we live in may have been uncomfortable at times, but no one doubted that Novak believed what he was saying.

And he said plenty. His talk in Evansville last Friday covered more than three hours including a lengthy question and answer session. Saturday he conducted an all-day seminar at Vincennes University sponsored by the Newman Federation of Indiana. Students from more than a dozen Indiana colleges were on hand.

WHO IS Michael Novak?
He is a Catholic scholar whose writings have won him an international reputation. His works appear regularly in such magazines as Commentary, Harper's and the New Republic. He is an associate editor for two journals of opinion. A former Stanford University professor, he is now chairman of the Common Humanities Seminar at the new experimental campus of the State University of New York at Old Westbury, Long Island. He has authored several important books about Christianity including "The Open Church" which was the theme of his talk in Evansville.

After a couple of minutes the peculiarity of his high-pitched voice was submerged by the importance of what he was saying and was no longer noticeable. He covered a vast area of thought. Here are some sample Novakisms:

New age is dawning—"The death of Hitler and his 1,000-year Reich also spelled the death of all the remnants of our medieval age. Our so-called modern era is only the closing stage of this era. The new age will be one that values progress and efficiency above all else and it will be secular. For the first time churches will be on the periphery of man's culture."

Future of organized religion—"There is no guarantee there will be organized religion in the future. It is only problematical. What will happen to Buddhism after Vietnam? What is the future of Islam after the Jewish-Arab wars? Can Christianity survive in this new technocratic era? Christ promised he would be with his Church always but he did not say what shape it would take."

Value of individual—"This has always been the distinguishing

feature of Christianity—that the individual was important. Today people believe otherwise. Young Europeans look around at the crumbling civilization they have inherited and see that nearly 50 million of their fellowmen have been killed in wars in this century. When they are told that the individual is important, they ask 'Where were you when Hitler slaughtered 6 million Jews? What did you say then?' He wants to believe that the individual is important but the facts are otherwise. Science deals with groups, not individuals, and this is his new world. His is the first generation that has cut all ties with the past."

Vatican Council II—"This was the most revolutionary spiritual event in this century. Pope John called the council because he knew something was wrong. The bishops, with the exception of a few, contributed very little. The results, however, have been revolutionary. Perhaps the Vatican Council is the best definition of Grace: more came out of the council than was put into it."

"The world has been fascinated by the renewal in the Catholic Church since the Vatican Council. Everyone—atheists, Protestants, Jews—identify themselves in relation to their position with the Catholic Church. When the Church changes, their position is changed. Nobody is unaffected. The Catholic Church is the first institution to sit down and take a look at itself. To risk the dangers of exposure. People see this and know that this is a prototype for what is coming for every institution in the Western World."

Wrong turn theory—"The Reformation was brought about largely from social and political causes. None of the reformers wanted to break with Rome but they found the Gospels were not being preached. Subsequently the Church developed a 'wrong turn' theory. They had the whole truth and anybody who didn't agree was making a wrong turn. Consequently any one who questioned the Church's teachings simply had to leave it or conform. It has been said that all the prophets of the last 400 years made this 'wrong turn.' That may be why the Catholic Church is called a non-prophet organization."

Practicing Catholic—"The term 'practicing Catholic' is an insult to Catholics. It implies that we belong to a Church that is primarily of laws. Follow the laws and you are a practicing Catholic. Nobody ever asks if someone is a practicing Baptist, or Methodist, or Jew. The new concept of People of God, established at the Vatican Council indicates that we are a people of faith with laws secondary."

Good Catholic—"A good Catholic is one who works to build up those institutions of society that promote community and the betterment of mankind. He will protest against those institutions that are destroying man's community."

Example of good Catholic—"The actions of the Catonsville Nine was probably the best example in this decade of good Catholics in action. They protested against an institution that they felt is destroying mankind." (The Catonsville Nine included Fathers Philip and Dan Berrigan who poured blood over the draft records in Baltimore and burned them with napalm to protest the military buildup. They were convicted and sentenced in October.)

Birth control—"If Catholic mothers had told their confessor the same things they were telling their doctors for the past 30 years, we (the Church) would not find ourselves in this bind. It is difficult to find anyone these days who finds our position on birth control sensible."

Missionaries—"Missionaries should listen to the word of the people in other lands. This might also be the Word of God. If they would learn as well as teach, it would give them humility instead of arrogance."

American suburbs—"They are segregated ghettos where people try to escape from humanity. Too often the biggest social problem there is a neighbor's uncut lawn."

The materialistic U.S.—"How often have we been told that the U.S. is a terribly materialistic society and that what we should do is to try to mortify ourselves? The opposite is true. In Europe the people know how to live by the cyclic flow of the seasons. Their meals are delights. They are pampered at every turn. In America we stuff ourselves with hamburgers and move to the tune of the wrist watch like machines. Instead of mortifying ourselves we should take a day off and just strum a guitar."

Today's theology—"Theology today is being taught by the folk singers. Just listen to the songs and you'll get the message."

Lesson of Hitler—"This taught us once and for all that blind obedience to authority is not always the truthful way."

'DON'T BRAINWASH KIDS'

Tell it like it is, teachers told

TORONTO, Ont.—Don't brainwash the kids. Encourage them to think, discuss, question, probe and evaluate.

Tell it the way it is when discussing war, cigarettes, colonialism, revolving credit, advertisements, commercials, and loan interest.

This is the advice two speakers gave teachers attending the Christian Curriculum Development Conference sponsored here by the Ontario English Catholic Teachers' Association.

John Fisher, author and lecturer, and Romeo Malone, director of the Canadian Catholic Organization for Development and Peace, urged the teachers to encourage a thirst for truth in their pupils—even if it means questioning fundamental aspects of Western society.

BOTH SPEAKERS warned that if teachers "tell it the way it is," they will eventually be faced with an enormous, powerful opposition—the communications industry and the business world which, they said, have to much at stake to allow such questioning to go unimpeded.

"We are too ready to tacitly accept that education must be subordinate to the industrial system," Fisher said. "For too long the teaching profession has accepted a mythical inferiority to the business world; for too long the teaching profession has been content with having its future charted and controlled by those same businessmen."

Fisher urged teachers to en-

courage their pupils to discuss contemporary society.

"**HAVE THEM** watch television commercials and provide class discussion on what the commercial said. Have them cut out advertisements for class dissection and discussion."

"Truth shall make you free... but what if the truth leads to sharp questioning of the conventional economic wisdom?" Fisher asked. "What if some

middle class exponent of unbridled free enterprise thinks you're brainwashing his child with veiled socialist ideas?"

Fisher said there is no easy answer to this question, but suggested that each teacher act according to the dictates of his conscience. He urged principals and educational supervisors to have the courage to support teachers in the implementation of the ideal to pursue truth no matter where it may lead.

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SPECIAL EDUCATION CCD CLASSES — Fraternity of Christian Doctrine classes for more than 50 youngsters with learning problems are being held this year on Saturday mornings at five Marion County sites. About half of the youngsters, who attend various public high schools, meet at St. Mary's Child Center with Sister Mary Gerald Gaynor, O.S.F., program adviser. Sister Mary Gerald has been associated with



the Child Center the past 11 years as a special education teacher. Other locations for the instruction of grade school children are found at Immaculate Heart of Mary parish (north), Holy Name parish (south), Little Flower parish (east) and St. Michael parish (west). Co-ordinator of the program is Mrs. Howard J. Fletcher. Area leaders include: Mrs. Marie Ferris (north), Miss Toni Boehle (south), Mrs. Russell



Beaver (east) and Mrs. Peter Hahn (west). Leaders are assisted by 15 other women and students from Chartrand High School and St. Mary Academy. According to Mrs. Fletcher, the program is by necessity tailored to the needs, interest and ability of the particular children enrolled. "The main emphasis is on religion with many 'extras' used to keep the interest of the children." The "extras" include films, records,



coloring books, crafts, songs, games, plays and pantomimes. Although started eight years ago, the program is in need of adult volunteers. Teachers shown in the above photos include Mrs. Marie Ferris (first and third photos), Mrs. Claire Thomas (second photo) and Mrs. George McDonnell (fourth photo). Additional information about the program may be obtained from Sister Mary Gerald, 311 N. New Jersey St., or Mrs. Fletcher, 3220 Kessler Blvd., North Drive, Indianapolis.



CHARTRAND SENIOR PLAY—The Chartrand High School School Senior Play, "Father of the Bride," will be presented at 8 p.m. Saturday and Sunday, Dec. 14 and 15, in the Chartrand auditorium. Shown above, left to right: Tom Tate, Steve McKay, Margie Goetzinger and Ann Guthrie. Directors are Mrs. Daniel Daly and Mrs. Harold Nelson. Tickets may be purchased at the door.



IN CHILDREN'S THEATRE PRODUCTION—Freshman Pam Sedam, of Speedway, has the lead role in the Marian College theatre department's production of "Sleeping Beauty," to be presented December 13, 14 and 15. Performances of the children's fairy tale will be held at 2 p.m. each day with an additional show at 8 p.m. on Sunday. Portraying the role of Prince Charming, above, is Joseph Lustig, of Alexandria, Ind., a sophomore. The play is being directed by Sister M. Francesca Thompson, O.S.F. Tickets are available by calling the college, 924-3291.

1st award given at IU honoring Marian professor

BLOOMINGTON, Ind. — The Indiana University comparative literature department has awarded the first Gilbert V. Tutungi Award in honor of the late Marian College faculty member and specialist in Middle East studies.

The prize of \$50 worth of books of the student's choice went to Mrs. Carol Locke Avni for her thesis, "George Moore and Naturalism: A Comparison of 'A Mummer's Wife' and Zola's 'L'Assommoir'." Mrs. Avni won the prize after consideration by a committee which also judged 10 other master's essays written during the 1967-1968 academic year before making the award.

The Tutungi Award was established at Indiana University in the fall of 1967, following Dr. Tutungi's death in an automobile crash September 18, 1967, while enroute to a meeting of the Indiana Non-Western Studies Project at Indiana State University in Terre Haute.

An influential member of the Marian College faculty, Dr. Tutungi led the reorganization of the college's Honors Program and was instrumental in many other academic and curriculum innovations at Marian.

Our Lady of Grace Cantata scheduled

BEECH GROVE, Ind.—Students of Our Lady of Grace Academy here will present their annual Christmas Cantata at 7:30 p.m. Sunday, Dec. 15, in the chapel.

The Cantata will feature the school's Glee Club, directed by Sister Harriet and Sister Rene. Selections will include: "Hallelujah Chorus" and "Glory of the Lord" from the Messiah, as well as traditional carols.

A reception will follow the Cantata in the student center. Miss Maryann Iaria will perform a ballet solo during the reception.

Provide funds for scholarship

INDIANAPOLIS—Infant Jesus of Prague Council, Knights of Columbus, recently presented a check to Brebeuf Preparatory School, to be used as a scholarship for a needy boy.

Dr. Raymond Pierce, Grand Knight, presented the amount to Father Carl E. Meirose, S.J., Brebeuf president, at the K of C's fourth annual Charter Day Communion Breakfast.

Alumni club plans caroling evening

INDIANAPOLIS—The Catholic Alumni Club of Indianapolis will go Christmas caroling at 7 p.m. tonight, December 13. The carolers will meet at the Eli Lilly & Co. visitors parking lot at the corner of McCarty and New Jersey Streets.

A post-caroling party will be held afterward. For additional information call Chris Christophersen, 547-7572.

D of I to meet

INDIANAPOLIS—Our Lady of Everyday Circle, D of I, will meet at 7:30 p.m., Monday, Dec. 16, at the Msgr. Downey K of C hall, 511 E. Thompson Road. In addition to the annual \$1 gift exchange, each circle member will bring gifts for the mothers-to-be at St. Elizabeth Home.

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Archdiocese plans 80-member council

NEWARK, N.J. — Plans for an 80-member pastoral council for the Newark archdiocese were announced here by Archbishop Thomas A. Boland and the Newark Senate of Priests.

U.S. consultant

BLOOMINGTON, Ind. — Edwin G. Cohen, executive director of National Center for School and College Television which is based at Indiana University, and a member of St. Charles parish, has been named a consultant of the Educational Broadcasting Facilities Program of the U.S. Office of Education.

U.S. Education Commissioner Harold Howe said that Cohen and 14 other appointees will consult with program officials on the administration of the 1967 Public Broadcasting Act.

They will review newly established program regulations and make recommendations on priorities for facilities development.

Congress has appropriated \$1,375,000 of an authorized \$12,500,000 for the program in the current fiscal year.

Cohen, who has nearly 15 years of experience in the educational broadcasting field, has headed the Indiana University based NIT since its beginning. The Center is the central source of television materials for American education. It makes programming available for preschool, elementary, secondary, college, extension, industrial, and continuing professional education.

was amended in the light of changes suggested by the archbishop.

It calls for election of 60 members and appointment of 20 by the archbishop. The council will consist of 40 lay persons, including 24 adults and 16 between the ages of 16 to 21; 14 diocesan priests; six Religious priests; three Brothers and 17 Sisters.

All lay delegates would be elected. Nominations for parish representatives would be held first, with the three men and three women receiving the most votes engaging in a run-off to determine two parish representatives to district groups. District representatives eventually would elect three men and three women from each of the four counties in the archdiocese. Youth elections would be held on the same basis, with four from each county being chosen.

The senate would elect two of its own members, propose 16 others to the archbishop from whom he would choose four, and then appoint four other clergy at large. Four of the Religious priests would be elected and two appointed; two Brothers would be elected and one appointed, and 12 Sisters would be elected and five appointed.

Wisconsin priests adopt resolutions

WEST ALLIS, Wis. — Recommendations on priestly laicization, clergy personnel boards and social action programs, and parish lay councils were adopted here by the Wisconsin Provincial Association of Priests' Councils. They resulted from committee workshop sessions on various topics affecting clergy and laity as outlined by the National Federation of Priests' Councils.



CHRISTMAS SPIRIT IN EAST BERLIN—In comparison with recent years, East Berlin has taken on a brighter look for the Christmas season. This is evidenced by the above view of shoppers at the Christmas market on Karl Marx Alley. The Communist regime, which promotes atheism, has not reduced its pressure on Catholic and Protestant Churches. (RNS photo)

Remember them in your prayers

† ANNA L. HOERNER, 75, Christ the King, Dec. 5. Wife of Henry.

† CHARLES TISMAR, 64, St. Mary's, Dec. 6. Husband of Mary Elizabeth, father of Charles Jr. of Newburgh.

† MARY C. DALINGHAUS, 85, Holy Trinity, Dec. 3. No immediate survivors.

† ALVIN C. MILLS, 69, St. Anthony, Dec. 8. Husband of Clotilda.

† DAVID CHAMBERLAIN, 22, Christ the King Church.

† FRANCIS "Lefty" GRESS, 52, St. Mary's, Dec. 5. Son of Minnie Gress of Huntington; and brother of Louis of Albuquerque, N.M., and Allen Melchior of Huntington.

† MATILDA KREBS, 79, St. Paul Hermitage.

Chapel, Dec. 5. Sister of August and Laura C. Krebs and Edith Sanders.

† JOSEPH PATCHON, 82, St. Andrew's, Dec. 7. Father of Gene Patchon.

† CATHERINE F. CAMILL, 83, St. Christopher, Dec. 7. Aunt of John Camill.

† ANNA L. MACKEY, 58, Nativity, Dec. 7. Wife of H. Ward; mother of Thomas, James, and Jerry Mackey; sister of Joseph Clark and Cecilia Bridwell.

† ROBERT W. MCINNEY, 32, St. Luke's, Dec. 7. Husband of Pauline K.; father of Paula, Robin Ann, and Christopher G. McKinney; son of Mr. and Mrs. Frank E. McKinney; brother of Frank E. McKinney, Jr., Kathleen McKinney and Claire Clark.

† MARY A. BECKMAN, 92, St. Philip, Dec. 7. Mother of Ralph G. and Josephine G. Feldman; sister of Mrs. Henry Osterman.

† ROBERT A. AUGUSTIN, infant, Our Lady of Lourdes, Dec. 9. Son of Charles and Margaret Augustin; grandson of John O'Connor and Mr. and Mrs. Nicholas A. Augustin.

† THOMAS J. ESSLINGER, 24, St. Francis de Sales, Dec. 9. Son of Mr. and Mrs. John F. Esslinger; brother of David, James, Dennis, Lawrence, Gerald, Barbara, Mary and Theresa Esslinger and Judith A. Renguet; grandson of Alice Dwyer and Mr. and Mrs. John Esslinger.

† JOHN F. GRIFFIN, 52, St. Philip, Dec. 10. Brother of William P.; Joseph M. and Ann Griffin.

† MARY E. SHEA, 48, Holy Name, Dec. 11. Daughter of Lucia; sister of Mrs. Timothy M. O'Connor, Mrs. Robert McMahon, Mrs. Joseph Biggart, Brother Warren Shea, C.S.C., and James Shea.

† ALICE F. MURPHY, 80, Our Lady of Lourdes, Dec. 12. Mother of Robert J., Charles E., and John F. Murphy; Alice Wurtz and Mary R. Madden; sister of Leo T. and Edward J. Wilson.

† MARY BURLINGAME, 43, Precious Blood, Nov. 30. Wife of Paul.

† ROBERT L. PARKER, 58, Holy Family, Dec. 7. Husband of Cordelia.

† ROBERTA BOHMO, 55, St. Joseph, Dec. 4. Wife of Lawrence and mother of Mrs. Paul Pfeiffer of Owensboro, Ky.; and Mrs. David Eckler of Jasper.

† THEODORE B. MCKINLEY, 63, St. Mary, Dec. 9. Husband of George; father of Margaret Ann McKinley of Louisville; brother of Mrs. Edna Naville of New Albany and Mrs. Josephine Naville of Nashville.

† MARY KATHINE MCKNIGHT, 73, St. Mary, Dec. 5. Mother of James McKnight, Mrs. Walter Mauch, Mrs. Robert Kanse and Mrs. Denis Mathers, all of New Albany; Mrs. Philip Schultz of Floyd Knobs; Mrs. Melvin Rupp of Honolulu, Hawaii; sister of Charles Brown of Rochester, Minn.; Jesse Brown and Mrs. Rebecca Brown, both of Louisville; Louis Brown of Clarksville; Steve Brown of Evans Landing and Bill Brown of New Albany.

† ARTHUR W. BISHOP, 55, St. Mary, Dec. 6. Husband of Margaret; father of Lawrence, James, Nina and Nancy Bishop; and Mrs. Mary Ann Redinger, all of New Albany; brother of Richard Bishop of Valley Station; Mrs. Lisa Bishop of New Albany and Mrs. Sylvia Jackson of Louisville.

† EDWARD R. JOHNSON, Sr., 66, St. Mary's, Dec. 7. Husband of Marie; father of Mrs. Lillian Benjamin of LaPorte; Mrs. Ruth Tscholing of Webster; Mrs. Jean Sheets, Alice Johnson, Edward R. Jr., James L. Johnson, Donald and Perry Johnson, all of Richmond; Mrs. Mary Shanahan of Martinsville; brother of Marcella Johnson of Rushville; Mrs. Velma Sherry and Mrs. Margaret Murray, both of Connersville and Leo Johnson of Richmond.

† JOHN BURKE, 71, St. Anthony, Nov. 30. Husband of Clementine and father of

Lucas

(Continued from page 4) tute" dealing with "what it means to be black." It was conducted by the Scholarship, Education and Defense Fund for Racial Equality, Inc. This is a group of young professional black laymen with their main office in New York City. Ronnie M. Moore, director of leadership development, was in charge of the sessions. He was very skillful, as were his associates, in relating to a group of men at different stages in understanding and relating to "blackness." The participants were men of different backgrounds, serving in different situations, and in varying sections of the country.

The business sessions brought out unanimity of resentment and outrage at the United States bishops' virtually complete ignoring of the first caucus and especially of the statement which came out of that April meeting. The statement had been formally submitted to the bishops' conference. The feeling was that even gentlemen who make no claim to be Christians would have had the courtesy to make some reply. This is just another indication of the felt alienation that is forcing black Catholics on all levels to come together for support and for understanding of what they can do to bring about change.

The caucus will address itself to the bishops again. This time, definite courses of action are planned in case of further ignoring.

Obviously, the caucus will not address itself to the bishops alone. By and large, the bishops are merely reflecting the whole Church. Providing meaningful leadership is still for the future. It might take some dramatic and drastic action to awaken the Church to the realization that black Catholics are fed up with being only a token part of the Church, supported only when the white structure agrees with them. They are determined to become an integral part or they will desert the Church.

Spadework was done for the establishment of the caucus on a permanent, long-range basis. Committees were formed in such areas as public relations, black liturgy, black ditonate, canon law and black people, religious brothers, and liaison with black caucuses of other denominations and the National Convocation of Black Churchmen.

The caucus was divided into four regions—East, West, Midwest, and South. Permanent chairmen for the regions were elected. They are Fathers Donald M. Clark, Archdiocese of Detroit for the Midwest; Rawlin B. Enette of Baton Rouge for the South; Lawrence E. Lucas, Archdiocese of New York for the East. The West has not yet elected a chairman.

Finally, an executive board was established consisting of Father Rollins Lambert, general chairman of the caucus from the Archdiocese of Chicago; Brother Joseph Davis, S.M., of Dayton, O., and the above chairmen as region representatives. Here's looking forward to an effective future for the caucus.

Copyright, 1968

Says basic school role is religious education

By MARY WILCOX

TERRE HAUTE, Ind. — "The primary function of Catholic education is the religious education of the faithful," Richard J. Cronin, president of the Terre Haute District Board of Education told the monthly meeting of the organization, which was held December 8 at Schulte High School.

"Let us work toward improving and expanding our fine system of education," Cronin challenged.

Discussion was held concerning relationship and authority between the archdiocesan and district boards. Also debated was the authority of the district board as it applies to the parish board of education.

Schulte's financial report was submitted by the principal, Father Joseph V. Beechem, and approved by the board.

Joseph Kish, Terre Haute lay representative, reported to the group on the recent archdiocesan board meeting in Indianapolis. Cronin and Father Amos McLoughlin also attended the Indianapolis meeting.

Kish pointed out that the archdiocesan board, as well as the recent tri-diocesan attitudinal questionnaire, showed a strong preference for the continuation of Catholic schooling and for its continued improvement.

List December YMI activities at Richmond

RICHMOND, Ind. — December activities listed by the Young Men's Institute and the YMI Auxiliary are as follows:

Sunday, Dec. 15 — A Christmas party for children of YMI members. Games, awards, refreshments and gifts from Santa. Children from infant through 8th grade invited.

Wednesday, Dec. 18 — The Ladies Auxiliary will hold its annual Christmas party at 8 p.m. A \$1 gift exchange will be featured.

Tuesday, Dec. 31 — New Year's Eve dance, open to the public, featuring the music of Jimmy Morris' band. Dancing from 10 p.m. until 2 a.m.

All activities are scheduled to be held at the YMI building on South Fifth St.

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VIEWING WITH ARNOLD

'Lion in Winter' is powerful drama

By JAMES W. ARNOLD

"The Lion in Winter" is a powerfully dramatic and wickedly amusing statement of an unconvincing view of human life. That is at least one critic's reaction: author James Goldman undoubtedly thinks it is both true and, in the fashionably ironic sense, even uplifting.



MANY WIDOWS, WIDOWERS

A new form of TV violence: scriptwriters kill off spouses

NEW YORK (CPF)—There always been concern about violence on television, but what about the psychological violence being done by the increasing number of "family" series in which either the mother or the father has been killed off by the scriptwriter?

One major TV critic expressed alarm recently that of 21 current prime-time shows having anything to do with families, only seven have both marriage partners present. The newspaper critic suggested this could have a harmful effect on a child's concept of "normal" family life.

In addition, "TV Guide" recently editorialized that "the plethora of widows and widowers... offers a strangely distorted version of the average American home" and called for a return to "the normal family relationship of 'Father Knows Best.'" Or have we progressed too much for that?

This TV season, which critic Cleveland Amory has labeled "the season of widows," features widows on "The Doris Day Show," "The Ghost and Mrs. Muir," "Here's Lucy," "Julia" and "The Big Valley."

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power. All choice is between these two basic impulses, often hopelessly mixed, and man is a puzzle of contradictions, by turns lovable, pitiful and terrifying. He also prevents himself from succeeding, so the measure of man is not his character (we're all more or less fools) but his style: with how much spirit, wit and grace he plays the game.

To anyone who accepts the divine origin and destiny of man, this is an interesting but small and comfortless image of what life is about. But if you tend to see the world as a messy mixture of chaos, mystery, horror and absurdity, then the vision of "Lion in Winter" is kind and even optimistic.

It doesn't seem so on the surface, because this a bawling and bawdy tale of the early Plantagenets, the fouled-up family of Henry II and Eleanor of Aquitaine that we noted on the fringes of the saint's story in "Becket." Author Goldman picks up the family much later, when Henry is 50 and Eleanor 61, at a fictional Christmas gathering at Chinon castle. They are struggling, mostly for the sport of opposing each other, to see which of their flawed sons shall be king. Complicating matters are young King Philip of France, who wants all the English to clear out, and his lovely sister Alais, raised by Henry and Eleanor as a likely bride for

one of the princes but now Henry's mistress.

It seems to be mostly an orgy of people using people and hurting people. The truth, which both audience and characters glimpse only in flashes, is that behind all the violent bickering and the charades of power are fragile humans seeking to love and touch each other. Their hate begins in rejected love.

The love-drive, of course, is not allowed to win: at the end all the characters run off pledging in flight again at Easter. (But in the climax scene, Henry, driven by the logic of the goals he thinks he wants, must murder his sons: he is too decent to carry the play-acting that far). The tone and idea are remarkably similar to "Virginia Woolf": hostility is often the only available form of human contact.

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But what some of the critics are objecting to is that the writers bring in a father or mother substitute anyway—on "The Doris Day Show" it's a grandfather; on "Family Affair" it's a mother-like butler; and as Miss Delatiner complained: "Why not just give Doris Day a husband instead of a father to live with?"

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NAMED FOR ST. JEROME

Experts hope new Commentary will whet interest in the Bible

BALTIMORE—The editors of the Jerome Biblical Commentary hope the book will renew Catholic interest in the Bible and help offset "both liberal and conservative excesses" in its interpretation.

The scholarly, 1,500-page work is not designed for light reading and the editors concede it may not find its way into every home.

But they hope it will be read by priests, nuns, teachers and "everyone with a serious interest in the Bible," and that the work will be spread through sermons and classes.

The editors are Father Raymond Brown, S.S., of St. Mary's Seminary, Baltimore; Father Joseph Fitzmyer, S.J., of Woodstock College, Md.; and Father Roland E. Murphy, O.Carm., of the Catholic University of America, Washington, D.C.

In an interview, Father Fitzmyer and Brown spoke with pride about the book which is the work of 30 Catholic scholars from the U.S. and Canada.

But their main interest is not their own book, obviously, but

the one which it tries to explain: the Bible.

THE COMMENTARY, Father Fitzmyer said, is intended to help the reader learn "what the author of a book of the Bible meant in his time and what it means today."

Father Brown pointed out that in the past some people, particularly Fundamentalists, "imposed their own ideas on the Bible without realizing it."

He hopes the Commentary and other scholarly studies will help readers of the Bible look at it objectively to learn "what it is God wants to tell us."

This kind of approach to Scripture, Father Brown believes, "can act as a corrective to both liberal and conservative excesses."

Good scholars are more interested in understanding the Bible than in supporting an ideology, and Father Brown noted that critical research "is not always liberalizing."

Father Fitzmyer added, with a grin, that "the people who are

now talking about permitting divorce may find that Jesus and Paul are their strongest opponents."

MODERN critical study of the Bible began with Protestant scholars in the last century. It applies the tools of secular and historical research to the Bible.

Some of its apparent early results shocked many Protestants and Catholics alike and for a century almost all work in the field was left to liberal Protestant theologians.

Then, in 1943, came Pope Pius XII's encyclical, *Divino Afflante Spiritu*, which opened the way for careful, critical examination of the Bible by Catholic scholars.

A principal figure in preparing the encyclical was the late Cardinal Augustin Bea who also wrote the foreword to the Jerome Biblical Commentary.

"At last," Catholics are producing the kind of book which the encyclical encouraged, Father Brown said.

CATHOLIC scholars have done a lot of catching up in the past quarter-century and the Commentary has received wide praise from Protestant and Jewish scholars.

The editors considered inviting non-Catholic scholars to contribute articles to the book but decided against it.

Father Brown said that by having only Catholic contributors he intended to show that "this is not the work of a handful of bright people or liberal mavericks but something widespread in the Church."

He noted that Catholics often hear snatches of information or misinformation about critical scholarship, usually vague and often misleading.

"Even many priests and nuns are confused," he said. "This book lays out what scholars actually do say."

Although critical research by Catholics has grown up largely since 1943, both priests think such interest in the Bible is truly Catholic.

"We're not just looking at it from a literary or historical aspect, but also as it feeds the Catholic faith," Father Fitzmyer stated. "The more you live with this book the more your faith grows."

It was to emphasize the traditional place of Bible studies in the Catholic Church that the Commentary was named in honor of St. Jerome.

IN THE fifth century Jerome faced disapproval from some in the Church who objected to his work on the Bible.

"Jerome had a favorite phrase, 'Hebrew truth,'" said Father Brown. "He wanted to get back to the original texts."

And the creators of the Jerome Biblical Commentary 15 centuries later are trying to find the original meaning of those texts.

St. Meinrad offers nine scholarships renewable yearly

ST. MEINRAD, Ind.—St. Meinrad Seminary College, here has announced the availability of nine new scholarships for applicants to the freshman class of 1969-1970. Designed to recognize qualified students who are interested in the priesthood, the scholarships will be awarded on the basis of nation-wide competition.

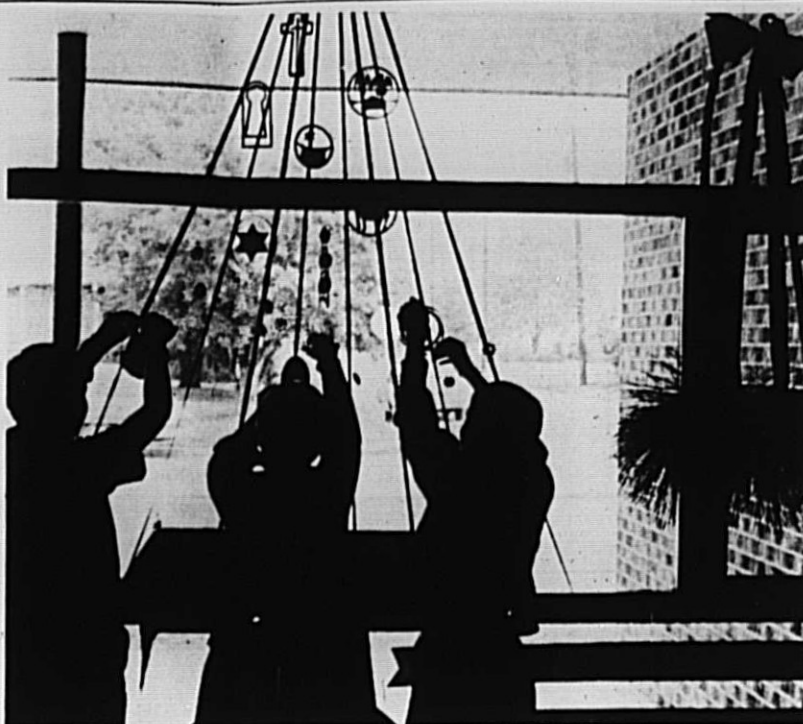
Scholarships of \$1000 each will be available to three applicants to the 1969-70 freshman class. Six other freshman applicants will be awarded \$500 scholarships. Each scholarship will be renewed annually during the four undergraduate years provided that the student retains a cumulative grade point average of 2.25 on a 3.00 system.

Primary attention will be given to academic achievement and potential, as well as to evidence of Christian leadership qualities and of serious interest in the priestly vocation. The degree of financial need will also be considered in cases where applicants are otherwise equally qualified. The scholarship will be conditioned by any other scholarship that may have been awarded to the applicant.

To be eligible for the scholarships all materials must be received by the Office of Admissions no later than midnight, April 15. Scholarship winners will be notified on May 15.

School appeal

ST. PAUL—The bishops of the Minnesota Catholic Conference have called upon priests and people to give a vote of confidence to the Catholic schools and have urged their continued support, the president of the MCC, Coadjutor Archbishop Leo C. Byrne of St. Paul and Minneapolis, has announced.



JESSE TREE—SYMBOL OF CHRIST—Students at St. Frances Cabrini School in Alexandria, La., place symbols on a Jesse tree on the window of their classroom. The tree, named for King David's father, Jesse, symbolizes the coming of Christ as foretold through his ancestors and by the prophets. According to the school's principal, Sister M. Philathea, the tree is combined with the open Bible on a stand and the advent wreath to remind all who come to the school that Christ, the Messiah, is to come. She said that the tree in her office has caused much comment from the community, with people coming in to inquire about its significance. (RNS photo)

BACKLASH IN FEDERAL CAPITAL

Biafran relief efforts causing trouble for Nigerian Catholics

By JOHN R. SULLIVAN

WASHINGTON—Catholics in Nigeria are encountering increasing pressure from the government and from the population because of efforts by Catholic agencies to help Biafran victims of the nation's civil war.

"This backlash is already being felt in Lagos," said Joe Iyalla, Nigeria's ambassador to the United States. "And it gets worse it could have grave implications for other aspects of Nigerian life."

The ambassador's comments were confirmed by the arrival in Rome of a three-man delegation of Nigerian bishops, led by Archbishop John Aggrey of Lagos. With him were Bishop Richard Finn of Ibadan and Auxiliary Bishop Brian Usanga of Calabar, general secretary of the Nigerian Bishops' Conference.

In Rome they told NC News Service that they had come to "get increased help for the suffering on both sides" of the war.

But sources in Lagos indicated that the visit's purpose is much closer to home—the Nigerian press and broadcast media carried daily attacks on Catholic relief organizations. The attacks are putting Church leaders under considerable pressure to take sides in the war.

AMBASSADOR Iyalla, who had just returned to Washington after a month in Nigeria, charged that much of the anti-Catholic animosity is a result of charges by missionaries and others that the Biafran war is "holy war" being waged by Northern Moslems against the Eastern Christians.

That charge has been made on occasion by Irish missionaries touring the world to raise money for Biafran relief work. And it was made recently by Father Daniel Lyons, S.J., editor of the conservative weekly *Twin Circle*, on the American television program "Meeting of the Minds."

That show later was aired over Nigerian television—once. Nigerian officials then decided that damage to good, and report the charge could only do more harm than good, and forbade its showing in Nigeria.

Dutch bishops to work for a married clergy

By HANS BRONKHORST

NOORDWIJKERHOUT, The Netherlands—The Dutch bishops will seek to promote realization of a proposal for a married clergy in the Church, Cardinal Bernard Alfrink said here.

At the end of the first national meeting of the Dutch Catholic clergy, Cardinal Alfrink said that he would bring the resolution on this subject, which was approved at the meeting, to the attention of foreign bishops' conferences and of Vatican authorities.

THE RESOLUTION stressed that married priests can be of great value to the Church. It also expressed the hope that the Dutch Church province could have a married clergy together with an unmarried clergy. Celibacy, the priests said, should be freely chosen out of personal inspiration.

Cardinal Alfrink spoke on behalf of the Dutch bishops who

learned from the Vatican that the Nigerian government had closed Catholic schools in a move against the Church. He added that he assumed the information had come from the Catholic Secretariat in Lagos.

The Secretariat promptly denied that it had "sent such information to the Vatican."

The denials were apparently not enough, however. The nation's bishops called a meeting to be held December 17 after the delegation's return from Rome.

They have promised to issue a statement soon after.

WHATEVER it says, the statement will have to deal in some way with these charges:

- That Caritas, the Vatican-based relief organization which is operating solely in Biafra, has supplied arms and recruited mercenaries for the Biafrans. This was made over Nigerian radio.

- That Caritas and Catholic Relief Services—the U.S. agency which operates both in Biafra and Nigeria—are operating "in defiance of the federal government." This came from Ambassador Iyalla.

- That the relief organizations' appeals for a cease-fire have been made in an attempt to aid the Biafran military effort. OXFAM, the British relief group, and Caritas were called "collaborators" with the Biafran leaders, and were charged with taking sides "after a long period of clandestine support for the rebel cause" in a press release issued in Lagos.

THE CHARGES have been denied before by Caritas and other organizations, which insist that they do not traffic in arms and reply that if they are defying anybody, it is only because they must in order to do the work which they feel must be done.

"If you work on the Nigerian side, you have to accept the conditions set by that government. If you work in Biafra, you have to accept the conditions set by that government," said one relief official who declined to be named.

"When you try to improve

were all in attendance and said they would promote the realization of the resolution.

In a second resolution, the priests asked that priests who must leave the exercise of their ministry because they want to marry be given the opportunity for employment in pastoral work.

AT THE MEETING, the priests also said that Catholic laymen could not see Pope Paul VI's encyclical on birth control, *Humanae Vitae*, as appropriate to the conditions of their lives. The encyclical harmed not only the highest level, but also relations between priests and laity, the priests said.

Cardinal Alfrink said he knew from a trustworthy source that no encyclical on authority in the Church is to be expected.

Group argues rhythm, other means are same

AMSTERDAM—Following a meeting here, a group of prominent European theologians issued a statement declaring that, from a moral point of view, there is no difference between the rhythm method of birth control and the use of contraceptives, including birth-control pills.

Their statement also was critical of Pope Paul VI's encyclical on birth control, and said: "We find to our dismay that the encyclical *Humanae Vitae* does not respond to the expectations that had been created by the Pastoral Constitution on the Church in the Modern World. In fact, the encyclical places married life in a perspective that, in the judgment of a great many experts, does no justice to reality."

The theologians said that they "are unable to comprehend the validity of a view which considers the development of natural processes" as a law possessing a value in itself, that is to say, independently of the total finality of conjugal and family life.

DISCUSSING THE rhythm method, the theologians declared: "We cannot agree that, in a moral evaluation, there would be any real difference between making use of the infertile periods of the woman and making use of other methods that for determined periods prevent fertilization. Any of these methods can be used for good and for evil intentions."

With regard to the formation of conscience, it seems to us necessary to emphasize that this formation is not based only upon the preaching of the magisterium (the Church's teaching authority) and theoretic and scientific reflection, but that, especially in this matter, the experience of married couples, sanctified by the sacrament of matrimony, constitutes an equally valuable criterion in the search for objective moral truth.

"Though we do not want to sow any doubt on the principle of Church authority, we must state that the faithful do not know what to do with this encyclical. We wonder in all sincerity if the way this encyclical came into being and its publication contrary to the opinion of the great majority of experts that were consulted is in any agreement at all with the manner of exercising authority that is demanded by modern civilization in the name of human dignity and by the task of all the faithful in the people of God, that is, the Church."

The theologians asked the bishops "to exercise their collegiality so that the priests, those who are charged with the formation of conscience through education and family counseling, and also all those who are searching for the truth in a dialogue with authority and with the people of God, may be able to express their opinion in complete honesty without for this reason being submitted to forms of pressure which will trouble their conscience."

THE THEOLOGIANS, about 20 from eight different countries, met here at the invitation of the Amsterdam Theological Faculty to discuss the encyclical *Humanae Vitae*.

They included Dutch Father Pieter Schoonenberg, S.J., of the Higher Catechetical Institute at Nijmegen; Msgr. Ferdinand Klostermann from Vienna, Austria; Msgr. Jan M. Groot, vicar general of the Harlem diocese in The Netherlands; Father Alfons Auer of Tuebingen University, Germany; and Dutch Father Pieter Huizing, S.J., of Nijmegen University, a member of the Pontifical Commission for the Revision of the Code of Canon Law.



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ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

Chatard's Annual Christmas Dance "ONE SHINING STAR"

I.U. Medical Center

Sunday, Dec. 22—7:45 P.M.-10:45 P.M.

NEW YEAR'S DANCE

Parent-Faculty Association of Chatard High School

Chatard Cafeteria—Reservations: 787-9481

Tuesday, Dec. 31—Midnight Breakfast

New Year's Eve Celebration "STOP '69"

St. Matthew Parish School Hall

Tuesday, Dec. 31—9 P.M. 'til 1 A.M.

Mid-nite Buffet Combo


NEW YEAR'S EVE DANCE

St. Lawrence—Father Conen Hall

Tuesday, Dec. 31—9 P.M. 'til 1 A.M.

These announcements are available without charge. To have your event listed, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled.

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